

Encyclopedic Theosophical Glossary

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Introduction

Ever since the early days of the Theosophical Society there has been a call for a comprehensive glossary that would define and explain the thousands of philosophical and mystical terms found in *The Secret Doctrine* and *The Mahatma Letters to A. P. Sinnett*. H. P. Blavatsky's *Theosophical Glossary*, posthumously issued in 1892, while containing valuable material, is inadequate and cannot be said to bear the stamp of HPB's careful eye, for she had seen only the first thirty-two pages in proof and thus had been unable to clarify and expand the definitions. As G. R. S. Mead wrote in the Preface: "This is all the more regrettable, for H. P. B., as was her wont, was adding considerably to her original copy, and would no doubt have increased the volume far beyond its present limits."

In 1930, within a year after succeeding Katherine Tingley to the leadership of the Theosophical Society with international headquarters at Point Loma, California, Gottfried de Purucker proposed to his Literary Committee that work begin on an enlarged glossary which must pass the test of scholarship and also meet the exacting test of fidelity to the universal wisdom-teaching as restated by H. P. Blavatsky. The proposal was received enthusiastically. Professor Charles J. Ryan was appointed to spearhead the project, assisted by Drs. Lydia Ross, Grace Knoche (Sr.) and, briefly, Gertrude W. van Pelt, all long-time students of *The Secret Doctrine*. In the beginning, as material was collected, Dr. de Purucker dictated emendations and/or additions to his private secretary, Elsie Savage, and, as convenient, to Helen Savage, Irene Ponsonby, and Margherita Siren. Progress, though steady, was slow, and to respond in part to the immediate demand for a handbook of frequently used theosophical and oriental terms, Dr. de Purucker, with the aid of Geoffrey Barborka, issued his *Occult Glossary* in 1933.

By the spring of 1934 it was clear that someone was required to coordinate the growing file of manuscripts received from the contributors who by then also included Drs. Henry T. Edge and Joseph H. Fussell, joined later, for the Sanskrit terms, by Judith Tyberg. So, on March 23, G. de Purucker appointed Geoffrey Barborka chairman of the Glossary Committee, a post he filled with unremitting diligence, following the ground rules laid down by Dr. de Purucker in his March 16, 1934, letter to Professor Ryan:

- 1) Aim to produce a *Theosophical* Glossary only, not merely an encyclopedic Glossary of every term used by Tom, Dick, or Harry during past centuries.
- 2) Make your Glossary not a mere definition of terms, but a true Glossary, to wit, the word itself, and then a brief article upon it, said article running from two or three lines to half a page, but hardly longer. I use the word "article" not to mean an essay, but a glossarial explanation of the word, somewhat more elaborate and extended than a mere dictionary-definition is.
- 3) I would limit the Glossary to all the Theosophical, occult, and mystical words found in our Theosophical literature. This would of course include words from other religions and philosophies which our writers have used, but not necessarily words from religions and philosophies which we do not need to use, or our writers have not used.
- 4) Have a simple system of cross-reference . . . by the simple device of saying "See . . ." or "Cf. . . ." and then write the other word.

It is not necessary to bother with Sanskrit or Hebrew words unless they are found in our literature. Then they should be explained in the regular way adopted.

. . . The book really will be for Theosophical and occult students, and we cannot afford to waste our time in merely getting out a tremendous and elaborate book such as some literary

crank might issue in his spare hours for the sake of explaining, or trying to explain, every term he might find in a lifetime of reading.

Dr. de Purucker further recommended that all quotations be taken from original sources, wherever possible, and rendered verbatim et literatim even when the terms cited therein are incorrectly given; but terms in the body of the text should be spelled accurately.

Inevitably when several people contribute to a work of this kind, there is bound to be unevenness of quality due to differences of educational background and temperament. The editor's role, as G. de Purucker conceived it, was not to bring the whole into a unity of style, but rather to examine every term and make corrections and additions as required. This he did until May 1941; thereafter, for another year, he continued to clarify moot questions, and also saw to it that Masoretic points were added to the Hebrew characters on all Qabbalistic terms.

This project has always been close to my heart, for I was privileged to take Dr. de Purucker's dictation on all Glossary material from 1935 to 1942. In the 1980s an editorial team composed of A. Studley Hart, Sarah Belle Dougherty, Elsa-Brita Titchenell, and myself began a careful review of the Glossary. While it was possible to make editorial changes to modernize the text, improve the style, and remove obviously dated material, much work remains to be done: the extraordinary advances that have revolutionized our thinking in every branch of learning since Dr. de Purucker's death in September 1942 — in the proliferating scientific disciplines, in psychology and parapsychology, in Tibetan and Egyptian language studies and Gnosticism, for example — make it imperative that the content of the manuscript be updated. Furthermore, several important theosophical books — including several books by G. de Purucker and H. P. Blavatsky's *Collected Writings* in 14 volumes — have been published since the glossary was originally written, containing terms that need to be reviewed for inclusion.

Much of the material, however, is of value in its present edited form, particularly that dealing with theosophical and philosophical concepts. To make this resource available to the public, Theosophical University Press is issuing the *Encyclopedic Theosophical Glossary* online as a work in progress: editorial and scholarly review of the Glossary will proceed, and changes will continue to be made. We hope that those using it will send in to the Editorial Committee any errors of fact or typography that they find in this online edition. Readers' comments and suggestions are also welcome.

We believe this glossary will prove an effective and convenient reference for students of theosophical literature, and that its value will continue to grow as specific areas are enriched by the findings of modern scholarship.

Grace F. Knoche

January 15, 1999

Pasadena, California

LIST OF ABBREVIATIONS

BCW - *H. P. Blavatsky: Collected Writings*

BG - *Bhagavad-Gita*

BP - *Bhagavata Purana*

cf - confer

ChU - *Chandogya Upanishad*

Dial, Dialogues - *The Dialogues of G. de Purucker*, ed. A. L. Conger

Echoes - *Echoes of the Orient*, by William Q. Judge (comp. Dara Eklund)

ET - *The Esoteric Tradition*, by G. de Purucker

FSO - *Fountain-Source of Occultism*, by G. de Purucker

Fund - *Fundamentals of the Esoteric Philosophy*, by G. de Purucker

IU - *Isis Unveiled*, by H. P. Blavatsky

MB - *Mahabharata*

MIE - *Man in Evolution*, by G. de Purucker

ML - *The Mahatma Letters to A. P. Sinnett*, ed. A. Trevor Barker

MU - *Mundaka Upanishad*

M-Wms Dict - *Sanskrit-English Dictionary*, by Monier Williams

N on BG - *Notes on the Bhagavad Gita*, by T. Subba Row

OG - *Occult Glossary*, by G. de Purucker

Rev - Revelations

RV - *Rig Veda*

SBE - *Sacred Books of the East*, ed. Max Müller

SD - *The Secret Doctrine*, by H. P. Blavatsky

SOPh - *Studies in Occult Philosophy*, by G. de Purucker

TBL - *Transactions of the Blavatsky Lodge (Secret Doctrine Commentary)*, by H. P. Blavatsky

TG - *Theosophical Glossary*, by H. P. Blavatsky

Theos - *The Theosophist* (magazine)

VP - *Vishnu Purana*

VS - *The Voice of the Silence*, by H. P. Blavatsky

WG - *Working Glossary*, by William Q. Judge

ZA - *Zend-Avesta*

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A-Adh

Aam (Egyptian) [probably from *ám* to eat, devour] A name for the god Tem, regarded as a form of the sun god, especially at the city of Annu (Heliopolis). A verse from the *Book of the Dead* associates Aam with the sun god Ra: “I am *Ra*, I am *Aam*, I ate my heir”; Blavatsky adds, “an image expressing the succession of divine functions, the substitution from one form into another, or the *correlation of forces*. *Aam* is the electro-positive force, devouring all others as Saturn devoured his progeny” (SD 1:674n).

Aanroo, Aanre (Egyptian) *Áanru, Áanre*. More fully, Sekhet-Aanre (the fields of the reeds); more often called Aarru or Sekhet-Aarru; also Aanru, Aaru. The first region of the Afterworlds (Amenti) reached by the deceased in the afterdeath state, which he enters as a khu. “The second division of Amenti. The celestial field of Aanroo is encircled by an iron wall. The field is covered with wheat, and the ‘Defunct’ are represented gleaning it, for the ‘Master of Eternity’; some stalks being three, others five, and the highest seven cubits high. Those who reached the last two numbers entered the state of bliss (which is called in Theosophy Devachan); the disembodied spirits whose harvest was but three cubits high went into lower regions (*Kamaloka*). Wheat was with the Egyptians the symbol of the *Law of Retribution* or *Karma*. The cubits had reference to the seven, five and three human ‘principles’ ” (TG 1).

Beyond Aanroo, in Amenti, are seven halls with guardians, associated with kama-loka by Blavatsky: “Those only of the dead, who know the names of the janitors of the ‘seven halls,’ will be admitted into Amenti *for ever*; *i.e.*, those who have passed through the seven races of each *round* — otherwise they will rest in the *lower fields*; and it represents also the seven successive Devachans, or *lokas*” (SD 1:674n). *See also* AMENTI

Aarea (Tahitian) Red soil from which, in Tahitian legends, the first men were made; similar to the red earth of Hebrew Adamic man and the Norse mud giant.

Aaron (Hebrew) 'Aharon [from the verbal root 'āhar to be enlightened, illuminated] The enlightened; reputedly the first high priest of the Hebrews (Exodus). As elder brother and the first initiate of Moses, Aaron “heads the line, or Hierarchy, of the initiated *Nabim*, or Seers” (TG 1-2). Benei 'Aharon (children of Aaron) are priests.

Aarru, Aaru. See AANROO

Ab (Hebrew) 'Āb [from the verbal root 'ābab to blossom, bear fruit] Father, hence founder, forefather, ancestor; by extension, teacher or counselor. Originally a Babylonian name.

Fifth month of the Hebrew ecclesiastical or sacred year, according to the system used after the Babylonian captivity; also the 11th month of the civil year. Likewise the 11th month of the Palmyrenes and Syrians, equivalent to July-August and the zodiacal sign Leo. See also ABBA.

Ababel (Arabic) [cf Hebrew 'āb father] The Father Tree or mystic Tree of Life in the Koran, that sends forth new branches and leaves at every rebirth of the kerkes or phoenix, up to seven times seven or 49 times — “an allusion to the forth-nine ‘Manus,’ the Seven Rounds, and the seven times seven human cycles in each Round on each globe” (SD 2:617).

Abacus (Latin) [from Greek *abax* slab from Hebrew 'abaq dust] Anciently a sand-strewn board or table used for writing, geometrical figures, etc.; a counting-board on which sums were worked with counters on the board or beads in vertical grooves; and also a calculating device consisting of balls strung on wires set in a frame.

In archaeology, abacus is the upper plinth of a capital of a column, supporting the architrave; also, the mystic staff carried by the Grand Master of the Templars.

Abaddon (Hebrew) 'Abaddōn [from the verbal root 'ābad to perish, be cut off] Destruction, abyss; the region of the dead, synonym of She'ol in the Old Testament. Equivalent to the Greek apollyon (destruction, laying waste — Rev 9:11). Thus Abaddon, Apollyon, Hades, and Orcus all signify the underworld — the kama-loka or region of disintegrating “shells,” human or other.

Abathur (Gnostic) [from Hebrew 'āb father] In the Nazarene or Bardesanian system, the father of the Demiurgus or architect of the visible universe. In the *Codex Nazaraeus*, Abathur opens a gate, walks to the dark water (chaos), and looks down into it. The darkness reflects his image, and a son is formed who becomes the Logos or Demiurge, Ptahil or Fetahil. After Ptahil finishes his work he reascends to his father.

Abathur, a mystery-figure, is sometimes called the Third Life, equivalent to the Third Logos because first of the third triad of “lives” in the Nazarene system, which correspond to the three Logoi. He is analogous to the Ancient of Days of the Qabbalah, the Hindu Narayana, and the Christian Holy Spirit, while his ideal counterpart is Abathur Rama (lofty Abathur). As weigher of souls after death, Abathur is equated with Thoth, lord of the scales in the Egyptian *Book of the*

Dead.

Abba (Aramaic) *'Abbā*. Father, origin, source, transliterated in the Greek text (Mark 14:36) as *'Abba*. The phrase “Abba Father” has become a title of invocation to the first person of the Trinity; in Coptic and Syriac churches, Abba (father or master) is a title of the patriarch of bishops. In the Qabbalah, *'Abba* is the original principle symbolized by Kether (the Crown).

Ab-e-Hayat or **Ab-e-Zendegi** (Persian) *Āb-e-Hayat* or *Āb-e-Zendegi* [from Persian *āb*, Avestan *āp*, Pahlavi *āv*, water, purity, brilliance, honor, bliss, fortune] Water of life or immortality; it is believed that the Water of Life is hidden in the most northern part of the earth in the dark. He who finds and drinks of it will become immortal. Some Persian allegories say that Alexander the Great sought after it in vain. It is also said Khezr, the prophet, found it and that is how he became immortal. Esoterically it represents the universal self and life's principal substance. It corresponds to the use of “water” in Genesis 1:2. The ancient Iranians believed that the first created was Mithra (Mehr), the reflection of Being, the essence of light, in the water of life; so the creation was the synthesis of these two, named Mehrab. Mehrab later became the sacred place of worship in mosques among Moslems.

The water of life is also called Ab-e-Bagha (water of immortality), Ab-e-Heyvan (water of animation), and Ab-e-Khezr (water of Khezr).

Abel (Hebrew) *Hebel* [from the verbal root *hābal*, to breathe, blow, be vain, transitory] The second son of Adam and Eve, a “keeper of sheep,” slain by his brother Cain (Genesis 4). According to Blavatsky, Cain and Abel represent the third root-races or the “Separating Hermaphrodite,” who produce the fourth root-race, Seth-Enos. Abel (Hebel) is the female counterpart of the male Cain, and Adam is the collective name for man and woman. Abel is “*the first natural woman*, and sheds the *Virgin blood*,” during the separation of the sexes (SD 2:388); the “ ‘murdering’ is blood-shedding, but not taking life” (SD 2:273n; also 2:127, 134).

Abel thus is a generalizing term for womankind and Cain for mankind, when the sexes began separating in the third root-race but were not yet completely apart, before the androgynous humans became the present humanity with distinct sexes. A similar word, hebel (the pain of childbirth), is connected by some scholars with Abel. *See also* HABEL

Abhasvara (Sanskrit) *Ābhāsvara* [from *ā* near to, towards + the verbal root *bhās* to shine upon, illuminate] Brilliant, shining; a class of 64 devas or demigods representing a certain cycle of manifestation and the active phase of the evolutionary process set in motion by an act of will of Brahman, who remains transcendent while emanating forth the world.

Abiogenesis. *See* SPONTANEOUS GENERATION

Ab Hati (Egyptian) *Āb Ḥāti*. The animal soul, heart, or feelings in F. Lambert's rendering of the Egyptian sevenfold human constitution (SD 2:633). *See also* PRINCIPLES

Abhava (Sanskrit) *Abhava* [from *a* not + *bhava* being from the verbal root *bhū* to be, become] Nonbeing, destruction, end of the world. *See also* ABHĀVA; BHAVA

Abhava (Sanskrit) *Abhāva* [from *a* not + *bhava* being from the verbal root *bhū* to be, become] Nonexistence, nonentity, negation; applied to the material universe, noumenal substance, or subjectivity. In Kanada's system of negation of individual beings or objects, abhava is classed as seventh in his categories. In Vedanta philosophy, first of the six pramanas (means of obtaining knowledge), and as such corresponds to the fifth pramana, abhava-pratyaksha, nonperception when applied to the physical, but more accurately apprehension of subjective or spiritual being.

Ordinary usage has attached the meaning of death or annihilation to abhava, but only because to the materialistic mind that which cannot be cognized by the sense organs has no existence. Like other philosophical terms, it has a dual meaning: nonbeing or nonexistence, when taken objectively; mystically, the only true being, that of spirit which is nonbeing to those who do not accept spiritual realms and their life.

According to Sankaracharya: "Those who say that there is such a thing as Abhava on earth, are neither Srotis (those who understand the Srutis), knowers of Sastras, knowers of Truth, nor Sadhus. Listen! both Bhava and Abhava (existence and nonexistence) are also Brahma" (*Mahavakyadarpanam*, vv. 129-30). Thus Brahman is essentially the source or foundation of all that is: both becoming or being, and nonbecoming or nonbeing; and because bhava and abhava exist in the universe, both are Brahman.

A more subtle, deeply philosophical concept is the application of abhava to the unmanifest — that state of the cosmic essence before "becoming" began its work of differentiation into hierarchical orders, thus bringing about bhava. *See also* ASAT; BHAVA; SAT

Abhaya (Sanskrit) *Abhaya* [from *a* not + *bhaya* fear from the verbal root *bhī* to fear] Fearlessness, peace, mental serenity; a title of both Siva and Buddha; one of Dhritarashtra's hundred sons; also reputedly a "son" of Dharma.

Abhayagiri (Sanskrit) *Abhayagiri* [from *a* not + *bhaya* fear + *giri* mountain, hill] Mount Fearless; a mountain in Sri Lanka. According to Fa-hien, the Chinese traveler, in 400 AD. Abhayagiri had an ancient Buddhist vihara (monastery) of some 5,000 priests and ascetics, whose studies comprised both the Mahayana and Hinayana systems, as well as Triyana (three paths), "the three successive degrees of Yoga. . . . Tradition says that owing to bigoted intolerance and persecution, they left Ceylon and passed beyond the Himalayas, where they have remained ever since" (TG 2-3).

Abhayagiri-vasinah (Sanskrit) *Abhayagiri-vāsināḥ* [from *vas* to dwell, inhabit] Dwellers on Mount Fearless; also a branch of Katyayana's disciples (3rd century BC).

Abhichara (Sanskrit) *Abhicāra* [from *abhi* toward + the verbal root *car* to go, often used

derogatorily as to act wrongly toward another, charm, enchant, possess] Exorcising; employing a charm or spell, usually for malevolent purposes, causing death or disease; mesmeric powers used by sorcerers in India.

Abhidhamma (Pali) *Abhidhamma* [from *abhi* towards, with intensified meaning + *dhamma* law, religion, duty from the verbal root *dhr* to hold fast, preserve, sustain] The supreme dhamma or law as expounded in the third and last portion of the Pali Tipitaka (Sanskrit Tripitaka) or “three baskets” of the canonical books of the Southern School of Buddhism. The *Abhidhamma-pitaka*, which deals with profound metaphysical themes, is believed to be the source from which the Mahayana and Hinayana got their fundamental doctrines.

Abhidhamma (Sanskrit abhidharma) is defined by Buddhaghosha as “that higher law (dharma) which goes beyond (abhi) the popular or common law.”

Abhidharma. See ABHIDHAMMA

Abhidina (Sanskrit) *Abhidīna* [from *abhi* towards + *dīna* flight from the verbal root *ḍī* to fly] One of the siddhis (occult powers) of a buddha; similar to khechara (skywalker, one who has the power of projecting his mayavi-rupa whither he will in the lower ranges of the cosmos), but on a more sublime scale. It is the power to transcend the limitations of the lower quaternary of the cosmos and to “fly” or ascend self-consciously into the spiritual planes of the universe and function there in full self-possession, with complete control of circumstances and time. One of the most mystical and least known teachings of esoteric Buddhism, it is closely connected with samma-sambodhi and nirvana.

Abhijit (Sanskrit) *Abhijit* [from *abhi* towards + the verbal root *ji* to conquer] Sometimes *Abhijita*. As a noun, a soma sacrifice, a lunar mansion, the principal star in the constellation Lyra, a name of Vishnu, etc. As an adjective, victorious, also referring to one born under the constellation Abhijit.

Equivalent to aghijin-muhurta, the eighth muhurta or period, comprising 24 minutes before and 24 minutes after midday — an auspicious period; Sankaracharya is said to have been born at this time.

Abhijna (Sanskrit) *Abhijñā* [from *abhi* towards + the verbal root *jñā* to know, have special knowledge of, mastery over; Pali *abhiñña*] Inner perception; in Buddhism the five or six transcendental powers, faculties, or superknowledges attained on reaching buddhahood. Gautama Buddha is said to have acquired the six abhijnas the night he attained enlightenment. Generally enumerated as: 1) divyachakshus (divine eye) instantaneous perception of whatever one wills to see; 2) divyasrotra (divine ear) instantaneous comprehension of all sounds on every plane; 3) riddhisakshatkriya, power of becoming visibly manifest at will, intuitive perception; 4) purvanivasajnana (power to know former existences) also called purvanivasanu-smritijnana (recollection of former existences); and 5) parachittajnana (knowledge of others' thoughts)

understanding of their minds and hearts.

In China a sixth is listed as asravakshaya (stream-mastery, pain destruction), destruction of all ignorance and the entering of the stream of supernal knowledge. While these abhijnas may be acquired in the process of achieving spiritual progress, the Buddha frowned upon any attempt to develop them; and if they should spontaneously become manifest, then one must avoid any display of such extranormal powers.

Abhimana (Sanskrit) *Abhimāna* [from *abhi* towards + the verbal root *man* to think; thinking towards oneself] Pride, arrogance, hence delusion. Covetousness manifesting in acquisitiveness, bringing about longing for what is thought about, in its turn inducing conceit. In Sankhya philosophy, a high or egotistic conception of oneself (usually therefore erroneous). It springs into action in the human constitution when awakened by the propulsive or impulsive energy of kama. Ahamkara, the human ego-function, is the prime motivator of abhimana.

Abhimanin, Abhimani (Sanskrit) *Abhimānin, Abhimānī* [from *abhi* towards + the verbal root *man* to think, reflect upon] Longing for, thinking upon; name of an Agni, eldest son of Brahma. By Svaha, Abhimanin had three sons of surpassing brilliancy: Pavaka, Pavamana, and Suchi, the personifications of the three fires that produced our earth and humanity (VP 1:10). Abhimanin, his three sons, and their 45 sons constitute the mystic 49 fires of the Puranas and the Esoteric Philosophy.

As the eldest son of Brahma, Abhimanin represents the cosmic Logos, the first force produced in the universe at its evolution, the fire of cosmic creative desire. His three sons, according to the *Vayu-Purana*, stand for three different aspects of Agni (fire): Pavaka is the electric fire, Pavamana the fire produced by friction, and Suchi the solar fire. Interpreted on the cosmic and human planes, these three fires are “Spirit, Soul, and Body, the three great Root groups, with their four additional divisions” (SD 2:247). They are said to have been cursed by the sage Vasishtha to be born again and again (cf BP 4:24,4; SD 2:247-8).

“Every *fire* has a distinct function and meaning in the worlds of the physical and the spiritual. It has, moreover, in its *essential* nature a corresponding relation to one of the human psychic faculties, besides its well determined chemical and physical potencies when coming in contact with the *terrestrially* differentiated matter” (SD 1:521).

Abhimanyu (Sanskrit) *Abhimanyu* [from *abhi* towards + the verbal root *man* to think] Son of Arjuna by Subhadra, sister of Krishna. In the mystic interpretation of the *Bhagavad-Gita*, Abhimanyu represents high-mindedness, akin to dhyana (meditation). Abhimanyu killed Duryodhana’s son Lakshmana on the second day of the great battle of Kurukshetra, while he himself was slain on the thirteenth day. The *Mahabharata* tells of Abhimanyu’s previous birth as Varchas, son of Chandra, and the agreement entered into by Chandra with the devas to send his son to be born as the son of Arjuna in order to fight against the “wicked people.” Chandra imposed

the condition, however, that Abhimanyu should be slain by the opposing forces so as to return to him in his sixteenth year.

Abhinivesa (Sanskrit) *Abhiniveśa* [from *abhi* towards + *ni* down + the verbal root *viś* to enter; to enter into completely] Application, intentness, devotion, tenacity, determination to effect a purpose or attain an object. In the *Bhagavad-Gita*, when used with *manas* (mind) and *atman* (self) it means to devote one's attention to.

In the Sankhya and Yoga systems, *abhinivesa* or tenacity for life is the last of the five hindrances (*klesas*). W. Q. Judge defines it as “idle terror causing death” — a permissible extension of meaning (WG 1).

Abhinna. See ABHIJNA

Abhrayanti (Sanskrit) *Abhrayantī* [from *abhra* cloud] Forming clouds, bringing rain; one of the seven *Krittikas* (Pleiades).

Abhutarajas (Sanskrit) *Abhūtarajas* [from *a* not + the verbal root *bhū* to be born, produced + *rajas* passion] Those not produced by or born with the quality of passion; a class of 14 gods or divinities belonging to the “fifth manvantara,” the fifth Manu of which was Raivata (cf VP 3:1). The *abhutarajasas* are a hierarchy of divine beings, similar to the *kumaras* and *manasaputras*, who have passed through the material worlds in previous evolutionary periods. Having risen above all passion to the lower spheres, these three classes of deities are reckoned as exempt from passion — in the sense of suffering passively, one of passion's original connotations. These divinities are masters of themselves, not passive subjects.

In the theosophical scheme of rounds and races, the fifth manvantara of the Puranas refers to the first half or descending arc of the third round of our present planetary chain, and the fifth man, Raivata, to the root-manu of this third round; further, the passage of the life-waves through each round of all the globes of the planetary chain — i.e. from globe A to globe G — consists of two “manvantaras,” and thus it is that the first half or descending arc of the third round is the fifth of these manvantaras. Moreover, just as in the third root-race on this globe in our present fourth round the *manasaputras* incarnated in the then relatively intellectually senseless humanity to awaken its self-conscious mind, so in their own way and on their own planes did the *abhutarajasas* act. In the descending arc of the third round they played the same part, albeit in a more diffuse and less active way, that they later did in the early part of the third root-race of the fourth round on this globe, when the human vehicles were evolutionally ready for a more intensive incarnation.

Abhyasana. See ABHYASA-YOGA

Abhyasa-yoga (Sanskrit) *Abhyāsa-yoga* [from *abhi* towards + the verbal root *as* to be, exist + *yoga* union from the verbal root *yuj* to join, yoke] Sometimes erroneously *abhyasana*. Repeated practice and application of yoga, meditation, or recollection; the effort of the mind to attain an unmodified

condition of perfect serenity and quiet. One of the eight disciplines or requirements of yoga: persistent concentration of attention. When accompanied with physical postures, it is a form of hatha yoga, and practiced without the spiritual training of raja yoga, it has its dangers. As a system of mental concentration directed to impersonal, altruistic ends, it is beneficial. Krishna (BG 12:9-10) points out that abhyasa-yoga is not only useful for training in one life but, if performed for the sake of the Supreme, is likely to leave permanent helpful impulses in the soul which will aid it in future incarnations and lead it ultimately to union (yoga) with the divine.

Abib (Hebrew) *'Ābīb* [from the verbal root *'abab* to be fresh, green; to blossom, bear fruit] Ear or sprout (of grain); first month of the Hebrew sacred year, equivalent to March-April and beginning with the new moon. Hodesh ha-'abib was the "month of green corn"; later, after the exile, called Nisan during which the vernal equinox was celebrated.

Abiegnus Mons (Latin) [from *abies* fir-wood, a letter inscribed on a wooden tablet + *mons* mountain] Wooded mountain; according to Wynn Westcott, a mystic name "from whence, as from a certain mountain, Rosicrucian documents are often found to be issued — 'Monte Abiegnus.' There is a connection with Mount Meru, and other sacred hills" (TG 3).

Abif, Hiram. See HIRAM ABIF

Ab-i-hayat. See AB-E-HAYAT

Abir (Hebrew) *'Ābīr*, *'Abbīr* [from the verbal root *'ābar* to be strong] As an adjective, durable, strong; as a noun, protector, hero. Cognate in thought with *kabbir* (cf *kabiri*, *kabeiroi*) and *geber* (cf *gibborim*), all generally signifying power, might, strength, although each has its distinct connotation.

Also, wing or pinion, implying flight or soaring.

Abjayoni (Sanskrit) *Abjayoni* [from *abja* lotus from *ap* water + the verbal root *jan* to be born, produced + *yonī* womb, spring, source] Lotus-born; applied to Brahma, said to have sprung at the time of creation from a lotus which arose from the navel of Vishnu.

Ablanathanalba (Gnostic) Used as a magical charm during the later Roman Empire when Gnosticism flourished in most great centers of population such as Alexandria. In Greek characters it is a palindrome. See also ABRACADABRA.

Abortion The destruction of the fetus in the uterus. The issues involved in the act are more vital and far-reaching than is generally suspected. Blavatsky in classifying feticide as unjustifiable murder, says: "yet it is neither from the standpoint of law, nor from any argument drawn from one or another orthodox *ism* that the warning voice is sent forth against the immoral and dangerous practice, but rather in occult philosophy both physiology and psychology show the disastrous consequence. . . . For, indeed, when even successful and the mother does not die just

then, *it still shortens her life on earth to prolong it with dreary percentage in Kamaloka*, the intermediate sphere between the earth and the region of rest, . . . a necessary halting place in the evolution of the degree of life. The crime committed lies precisely in the wilful and sinful destruction of life, and interference with the operations of nature, hence — with Karma — that of the mother and the would-be future human being. The sin is not regarded by theosophists as one of a *religious* character, . . . But foeticide is a crime against nature” (BCW 5:107-8).

Abracadabra [possibly from Celtic *abra* or *abar* god + *cad* holy; Blavatsky from an elaboration of the Gnostic *Abrasax* or *Abraxas*, a corruption of a Coptic or Egyptian magic formula meaning “hurt me not”] Mystical word used as a charm by the Gnostic school of Basilides. The Gnostic physician Serenus Sammonicus (2nd-3rd century) prescribed it as a remedy for agues and fevers. On amulets the word is often inscribed as a triangle with the point down, beginning with all eleven letters, below which are the first ten, and so on down to the single letter at the point. The power of any charm lies, not in the word itself, but in the hidden science connecting sounds and symbols with the potencies in nature to which they correspond. *See also* ABLANATHANALBA

Abraham (Hebrew) *'Abrāhām* Traditionally the founder of the Hebrew and South-Arabian peoples, whose original name was Abram. “Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee” (Genesis 17:5). Blavatsky holds that Abraham “belongs to the universal mythology. Most likely he is but one of the numerous aliases of *Zeruan* (Saturn), the king of the golden age, who is also called the old man (emblem of time)” (IU 2:216). Such figures are described in various ways: as historical characters, as mythoi, and as rulers of sidereal and terrestrial powers to be interpreted astronomically and cosmically.

Abrayanti. *See* ABHRAYANTI

Abraxas, Abrasax (Gnostic) Mystical term used by the Gnostics to indicate the supreme entity of our cosmic hierarchy or its manifestation in the human being which they called the Christos. Abraxas has the value of 365, based on numerical equivalents of the Greek alphabet. Because 365 represents the cycle of one revolution of our planet around the sun, they held that in Abraxas were mystically contained the full number of families of entities composing a hierarchy. These entities received from their supreme illuminator, Abraxas, the streams of life and inspiration governing their existence. Thus in a sense Abraxas is the cosmic Oversoul, the creative or Third Logos, Brahma. The Basilidean Gnostics taught that from this supreme God was created nous (mind). Abraxas also was identified with the Hebrew *'Adonai*, the Egyptian Horus, and the Hindu Prajapati.

Gnostic amulets known as Abraxas gems depicted the god as a pantheos (all-god), with the head of a cock, herald of the sun, representing foresight and vigilance; a human body clothed in armor, suggestive of guardian power; legs in the form of sacred asps. In his right hand is a scourge,

emblem of authority; on his left arm a shield emblazoned with a word of power. This pantheos is invariably inscribed with his proper name IAO and his epithets Abraxas and Sabaoth, and often accompanied with invocations such as SEMES EILAM, the eternal sun (Gnostics and Their Remains 246), which Blavatsky equates with “the central spiritual sun” of the Qabbalists (SD 2:214). Though written in Greek characters, the words SEMES EILAM ABRASAX are probably Semitic in origin: *shemesh* sun; *‘olam* secret, occult, hid, eternity, world; *Abrasax* Abraxas. Hence in combination the phrase may be rendered “the eternal sun Abrasax.”

Abred, Cylch yr Abred (Welsh) Inchoation; the cycle of inchoation. The lowest of the three cycles of existence in Druidism, including the human kingdom and probably the animal and vegetable: “the Cycle of Abred, in which are all embodied and dead existences.” Abred has four stages: Annwn, Obryn, Cydfil, and Dyndeb. *Hawl yr ail* (the second examination) reads:

Q. Whence didst thou proceed? and what is thy beginning?

A. I came from the Great World, having my beginning in Annwn.

Q. Where art thou now? and how camest thou to where thou art?

A. I am in the Little World, whither I came, having traversed the circle of Abred, and now I am a man at its termination and extreme limits.

Q. What wert thou before thou didst become a man in the circle of Abred?

A. I was in Annwn the least possible that was capable of life, and the nearest possible to absolute death, and I came in every form, and through every form capable of a body and life, to the state of man along the circle of Abred, where my condition was severe and grievous during the age of ages, ever since I was parted in Annwn from the dead, . . .

Q. Through how many forms didst thou come? . . .

A. Through every form capable of life, in water, in earth, and in air. (Bard 227).

Absolute [from Latin *ab* away + *solvere* to loosen, dissolve] Freed, released, absolved; parallel to the Sanskrit *moksha*, *mukti* (set free, released), also to the Buddhist nirvana (blown out), all three terms signifying one who has obtained freedom from the cycle of material existence.

Absolute, in European philosophy, is used somewhat loosely for the unconditional or boundless infinitude. On the other hand, Sir W. Hamilton (Disc 13n) considers the Absolute as “diametrically opposed to, . . . contradictory of, the Infinite,” which is correct from the standpoint of both etymology and abstract philosophy. Blavatsky uses the term both ways: sometimes equating it with infinity, at other times with the first cause or one divine substance-principle.

Strictly speaking, absolute is a relative term. It is the philosophic One or cosmic originant, but not the mystic zero or infinitude. An absolute or a cosmic freed one is not That (infinity), for infinity has no attributes: it is neither absolute nor nonabsolute, conscious nor unconscious, because all attributes and qualities belong to manifested and therefore noninfinite beings and things (cf FSO 89-90). The boundless or infinite, in which exist innumerable absolutes, includes the cognizer, the

cognized, and the cognition, and is both matter and spirit, subject and object; all egos and non-egos are included within it.

From the zero emanate an infinite number of cosmic Ones or monads. Every absolute is not only the hierarch of its own hierarchy, the One from which all subsequent differentiations emanate, but is also a cosmic jivanmukta, a released monad freed from the pull of the lower planes. Every monad at the threshold of paranirvana reassumes its primeval essence and becomes at one with the absolute of its own hierarchy once more. The absolute is thus the goal of evolution as well as the source, the highest divinity or Silent Watcher of the hierarchy of compassion, which forms the light side of a universe or cosmic hierarchy.

Absoluter Geist (German) Absolute spirit; used by Eduard von Hartmann in his *Philosophy of the Unconscious* to signify the cosmic hierarch or originant of a hierarchy. *See also* ABSOLUTE.

Absolution [from Latin *ab* away + *solvere* to set free, loosen, dissolve] Release; in Christian usage, mainly Roman Catholic, remission of sins, the setting free by a priest of a person from guilt, the penalties of guilt, divine punishment, or the censure of the church.

In the Greek, remission (of sins) meant sending away, the intent being that the disciples and the assembled believers together were able to work a change of heart in the sinner so that he would sin no more (James 5:16), not a remission of the karmic penalty due. Only much later was the power of remission taken over by the priest. Moreover, for a thousand years the formula used was “May Christ absolve thee,” superseded by “I absolve thee.” While clearly a priest may release one from the penalties imposed by his church, he cannot release anyone from the natural consequences of his acts; yet Christians have attached extreme importance to death-bed absolution by a priest. Such death-bed repentance had its origin in the fact that the last thoughts of a dying person color his afterdeath experiences, and even his next incarnation. But though well-wishers and people of high attainment can help with their counsel and example, they cannot set aside the laws of nature. Real absolution must be emancipation from error and wrongdoing, not an escape from the demands of justice or karma.

Absolution also conveys the mystical significance of the Sanskrit moksha and mukti. When one’s whole being has been turned upwards and inwards to a more or less perfect union with the god within, one is absolved, released, or set free from the entanglements of the lower nature and, in this sense, one has absolution or freedom. *See also* ABSOLUTE.

Ab Soo. *See* APSU

Absorption [from Latin *absorbere* to suck up, swallow] In *The Secret Doctrine*, the reabsorption of all manifestation at the coming on of the Great Night or mahapralaya, “when *Pralaya* will have reduced not only material and psychical bodies, but even the spiritual *Ego(s)* to their original principle — the Past, Present, and even Future Humanities, like all things, will be one and the

same. Everything will have re-entered the *Great Breath*" (1:265-6).

Likewise the reentering of the human into the divine, of the personality into the individuality, achieved in moments of samadhi even during the lifetime of the initiate on earth; also entrance of the individual into the nirvanic condition.

Abyss [from Greek *a* not + *byssos*, *bythos* deep, depth] Bottomless, unfathomable; chaos, space, the watery abyss which becomes the field of manifestation or cosmos — a concept found in all mythologies. With the Sumerians, Akkadians, and Babylonians the great Deep gave birth to Ea, the All-wise, unknowable infinite deity, while in the Chaldean cosmogony Tiamat, the female principle, is the embodiment of chaos. The Abyss or chaos was the abode of cosmic wisdom. Egyptian cosmogony speaks of Nut as the celestial abyss while Scandinavian cosmogony tells of Ginnungagap (chasm of offspring of Ginn), the infinite void or the abyss of illusion (SD 1:367).

Acacia (Greek) *akakia* [from *a* not + *kakia*, *kakos* evil] Innocence, harmlessness; equivalent to Sanskrit ahimsa.

A leguminous plant bearing white or yellow flowers found in the warmer regions of the globe. In Freemasonry, acacia has a threefold symbolism: 1) immortality of the soul, as the plant continually renews itself; 2) innocence, purity, integrity; and 3) initiation or birth into a "new" life. The *acacia seyal* is the shrub believed to be the shittah-tree (Isaiah 41:19) that furnished the shittim-wood for the Ark of the Covenant and for the Tabernacle.

Acaitanya. See ACHAITANYA

Acala. See ACHALA

Acara. See ACHARA

Acarya. See ACHARYA

Accad(ia), Accadians. See AKKADIANS

Acceleration, Law of. See RETARDATION AND ACCELERATION, LAW OF

Acervulus Cerebri Brain-sand; minute particles of a yellowish, semi-transparent, hard, brilliant substance found in the pineal gland in the human brain. Its exceptional absence occurs in congenital idiots, in young children, and in the senile aged. The physiologists report that this "sand" is composed of alkaline phosphates and carbonates and some animal matter, but they fail to account for its presence or purpose. The fact that this brain-sand is of mineral rather than of osseous character is in keeping with the occult history of the once external, active third eye of early humanity. The ancients knew that, with the racial evolutionary descent into gross matter, this spiritual eye, gradually becoming atrophied and petrified, retreated deeply within the developing brain when its course was run (SD 2:294&n). The pineal gland being the chief organ of

spirituality in the human brain at present, this mysterious sand is the result of the work of mental electricity upon the surrounding matter. This is based on the ancient idea that every atom of matter is only a concretion of crystallized spirit or akasa, the universal soul. *See also* PINEAL GLAND.

Acetana. *See* ACHETANA

Achaitanya (Sanskrit) *Acaitanya* [from *a* not + the verbal root *cit* to be conscious of, understand] Void of intelligence and consciousness, lack of spirituality. An ancient Sanskrit verse runs: Achaitanyan na vidyate, Sarvan sarvatra sarvada (“A thing without intelligence or consciousness is not known. All is everywhere at all times”).

Achala (Sanskrit) *Acala* [from *a* not + the verbal root *cal* to be moved, agitated] Immovable, not moving. As a masculine noun, a mountain, rock; also the number seven. As a proper noun, a name of Siva. As a feminine noun, the earth; also one of the ten stages or degrees of a bodhisattva in his progress toward buddhahood. Used in the *Bhagavad-Gita* (2:24) to describe the self in contradistinction to the not-self: “He is eternal, all-pervading, unchanging and immovable (achala).” Also a heroic charioteer on the side of the Kurus slain by Arjuna.

Acharya (Sanskrit) *Ācāra* [from *ā* towards + the verbal root *car* to approach, proceed, behave] Custom, behavior, practice; also an established rule of conduct, a precept, etc., often used in compound form for names of books dealing with the understanding and application of moral precepts.

Acharya (Sanskrit) *Ācārya* [from *ā* towards + the verbal root *car* to proceed, practice, conduct oneself] One who proceeds or practices; a teacher, instructor, or guide. Usually applied to a spiritual teacher or guru, such as Sankaracharya.

Achath. *See* 'AHATH

Achath-Ruach Elohim-Chiim. *See* 'AHATH-RUAH-'ELOHIM-HAYYIM

Acher (Hebrew) *'Aḥēr* In an allegory in the *Talmud* (Hag 14b), one of four tanna'im (teachers) to enter the Garden of Delight, i.e., to seek initiation into the sacred science. His real name was 'Elisha' ben 'Abuyah. A famous Talmudic scholar before he “failed” the initiation, he became an apostate and was called Aher (stranger). Of the four that entered, Ben Asai looked — and died; Ben Zoma looked — and lost his reason; Aher made ravages in the plantation; and Aqiba, who had entered in peace, left in peace (Kab 67-8).

Acheron (Greek) [probably from *achos* pain, distress; Etrusc. *Acceruns*] The River of Woe, one of five rivers surrounding Hades. The others were Cocytus (river of wailing), Styx (the hateful), Pyriphlegethon (the fiery), and Lethe (forgetfulness).

In later traditions, a son of the sun (Helios) and Demeter who supplied the titans with drink when

they were fighting against Zeus, and was therefore transformed into a river of the underworld. These rivers have reference to the circulations of the universe, and in this connection the ancient Greeks and Romans had certain mystical rites relating to the “deification” of souls after death and their passage into other spheres.

Achetana (Sanskrit) *Acetana* [from *a* not + the verbal root *cit* to be conscious of, understand] Without consciousness, inanimate, insensible. *See also* ACHAITANYA

Achidrupa (Sanskrit) *Acidrūpa* [from *a* not + *cit* intelligence + *rūpa* form, body] A form or body without an intelligence; the negative or opposite of chidrupa, pure intelligence and consciousness, which is applied to the hierarch or supreme being of a hierarchy. Achidrupa signifies whatever entity or thing is not yet self-consciously cognizant of the chit (intelligence) within itself, i.e., without an atman or conscious self. Hence achidrupa could apply to the material spheres, or even to intelligences greatly inferior to the chidrupa. Like most Oriental philosophical terms, the meaning shifts in connection with the framework of thought in which it is used.

Achit (Sanskrit) *Acit* [from *a* not + the verbal root *cit* to perceive, understand] Unperceptive, unthinking; used as a noun and applied to the cosmos, absolute nonintelligence in contrast to chit, absolute intelligence. In theosophical writings, achit frequently stands for the unintelligent, material, or vehicular side of nature.

Achod. *See* 'EHAD

Achyuta (Sanskrit) *Acyuta* [from *a* not + the verbal root *cyu* to move to and fro, fall, fade] Unfalling, undecaying; the imperishable or indestructible, as applied to Brahman (BG 2:21, VP 1:2); also used as a title of Vishnu and Krishna.

The reverse of chyuta, the fallen or perishable, achyuta refers not so much to an individualized divinity, however sublime, because such divinity would be an entity and therefore limited; but rather to a condition of essential cosmic Being, consciousness-life-substance, the source and final destiny of all entities and things.

Acidrupa. *See* ACHIDRUPA

Acit. *See* ACHIT

Acthna An invisible subterrestrial fire, sometimes causing volcanic eruptions, an “element in the life of the ‘great snake’ Vasuki, that according to Hindu mythology encircles the world, and by whose movements earthquakes may be produced” (BCW 7:283). Also “a certain state of the ‘soul’ of the earth, a mixture of astral and material elements, perhaps of an electric or magnetic character” (F. Hartmann, *ibid.*).

Actio in Distans (Latin) Action at a distance. Can force be transmitted across an empty space? On the automechanical theory of the universe, such action is inexplicable and yet inevitable, for if the

universe consists entirely of matter made of atoms separated from each other by empty spaces, the transmission of force from one atom to another cannot be explained except by supposing some medium to intervene. If this medium is atomic, the old difficulty reappears; if it is continuous, there is no reason for supposing it, since matter might in the first place have been supposed to be continuous. Thus if we choose to represent reality as a system of points in space, we must assume *actio in distans* as an axiom. The difficulty that a body cannot act where it is not, may be gotten over by stating that wherever it can act, there it is. Scientific theories, carried to a logical conclusion, support the idea that all things in the universe are connected with each other, so that whatever affects one part affects every other part. Notions of physical space do not enter to the realm of mind, thought, and feeling.

To meet this difficulty of action at a distance, early European scientists invented various kinds of ethers to bridge the supposed gap of nothingness between atom and atom or body and body. These finally were abandoned, with the exception of the luminiferous or light-carrying ether, which remained until the Michelson-Morley experiment, after which it was abandoned.

Nevertheless, theosophy postulates the existence of atomic and subatomic ethers of various degrees of tenuity, ranging from physical to spiritual. Collectively these ethers are the different planes or ranges of *akasa*, the fundamental substratum of the universe and the garment in which the cosmic divinity clothes itself — the various *prakritis* as outlined especially in the Sankhya philosophy. Any scientific ether is not the *akasa* or aether, but solely the lowest plane of the *akasic plenum*, some of the ranges of the astral light, which in one sense is the highest principle of the earth's atmosphere — a subtle ethereal energy-stuff permeant through and interpenetrating physical matter of all kinds. *See also* Aether; Ether

Acyuta. *See* ACHYUTA

Ad or Adad, Hadad (Semitic) [from *'adad* to be powerful, strong] Powerful, mighty; the primeval One, similar to the Sanskrit *ad* (first, primeval). In the Babylonian system, according to Blavatsky, Ad or Ad-ad is the great first cause “who is never named, but only acknowledged in thought as the Hindu Swayambhuva. From this he becomes manifest as Anu or Ana — the one above all — Monas” (IU 2:170). Ad or Adad is without attributes and therefore viewed as the source from which the Demiurge or world builder came into manifestation.

Adad is a national and guardian deity of the Syrian races and the Edomites, found as early as 3000 BC in Syrian cuneiform tablets. In the Babylo-Assyrian pantheon 'Adad is named in the second divine triad, that of the life-giving nature forces, with Shamash (the sun god) and Sin (the moon deity), and is always represented with a bull. In the Babylonian flood myth Adad is the god of storms, rains, and harvests, whose emblem is the thunderbolt, apparently the Semitic equivalent of the Greek Zeus, Roman Jupiter, and Norse Thor. His consort is Atargatis (Astarte, Asthoreth, Ishtar) who at times takes his place. *See also* AD, SONS OF

Ad-ah (Hebrew) *Ādāh* [from *‘ādāh* to pass over, march along, continue, advance in perpetuity] Progress in time and space; eternal change. Adopted by Blavatsky to designate the races of early mankind — the first root-race of our globe and, by analogy, the first great subrace of our present fifth root-race — both being referred to as the “sons of Ad-ah” (SD 2:203).

In Genesis (4:19-20) ‘Adah, the first of the two wives of Lamech, gave birth to Jabal (Yabal), meaning a flowing or streaming, as of a river, and hence, like ‘Adah his mother, transitory in time and/or space. Jabal is said to stand for the nomadic Aryan race, whose homeland stretched from the Euxine to Kashmere and beyond (IU 1:579). Used in Isaiah (45:17) with ‘olam (world, age, aeon) to signify eternity of eternities.

Ad, Sons of Used by Mahatma KH in response to a question asked by Sinnett whether there had ever been civilizations “as great as our own in regard to intellectual development”: “Do you know that the Chaldees were at the apex of their Occult fame *before* what you term as the ‘bronze Age’? That the ‘Sons of Ad’ or the children of the Fire Mist preceded by hundreds of centuries the Age of Iron, which was an old age already, when what you now call the Historical Period . . . had hardly begun” (ML 145, 153).

Adam (Hebrew) *Ādām* [from *‘ādām* to be red, ruddy] Used in Genesis for man, original mankind; the Qabbalah enumerates four Adams. The Archetypal or Heavenly Man (‘Adam Qadmon) is the prototype for the second, androgyne Adam. From these two emanates the third Adam, preterrestrial and innocent, though still further removed from the divine prototype Adam Qadmon. The fourth Adam is “the Third Adam as he was after the Fall,” the terrestrial Adam of the Garden of Eden, our earthly sexual humanity (*Qabbalah Myer* 418).

With regard to the elohim bringing man forth “in their own image” (tselem), Blavatsky says: “The *sexless* Race was their first production, a modification *of* and *from* themselves, the pure spiritual existences; and this as Adam *solus*. Thence came the *second* Race: Adam-Eve or *Jod-Heva*, inactive androgynes; and finally the *Third*, or the ‘*Separating* Hermaphrodite,’ Cain and Abel, who produce the Fourth, Seth-Enos, etc.” (SD 2:134). Again, “finally, even *the four ‘Adams’* (symbolizing under other names the four preceding races) were forgotten; and passing from one generation in to another, each loaded with some additional myths, got at last drowned in that ocean of popular symbolism called the Pantheons. Yet they exist to this day in the oldest Jewish traditions, as the *Tzelem*, ‘the Shadow-Adam’ (the *Chhayas* of our doctrine); the ‘model’ Adam, the copy of the first, and the ‘male and female’ of the exoteric genesis (chap. i); the third, the ‘earthly Adam’ before the Fall, an androgyne; and the Fourth — the Adam after *his fall*, *i.e.* separated into sexes, or the pure Atlantean. The Adam of the garden of Eden, or the forefather of our race — the fifth — is an ingenious compound of the above four” (SD 2:503). *See also* ‘OLAM; SEPHIRAH

Adam-Adammi (Hebrew) *Ādām Adāmī* [*‘adam* mankind + *‘adāmī* fortress] Used by Chwolsohn in his *Nabathean Agriculture* and regarded by Blavatsky as “a generic compound name as old as

languages are” (SD 2:452). Adam-Adami, like Adam, was not a man but a race, specifically the “dark Race” which was “the first to fall into generation” in contradistinction with Sarku, or the light Race, which remained pure much longer (SD 2:5). “Adam-Adami is a personation of the *dual* Adam: of the paradigmic Adam-Kadmon, the creator, and of the lower Adam, the terrestrial . . .” (SD 2:456). *See also* ADAM; ’ADAM QADMON.

Adamas (Greek) Adamant, inflexible; used by Greek and Latin writers for a stone (as a diamond) of impenetrable hardness. One of the main mystical type-figures of the Gnostic system. In *The Gospel of the Egyptians* (3: 2), “the incorruptible man Adamas” is a light which radiated from the light; he is “the eye of the [light]. For [this is] the first man, he through whom and to whom everything became, (and) without whom nothing became” (Nag Hammadi Library 198n).

Adamic Earth or **Adam’s Earth** The “original matter” of alchemy; undifferentiated matter on our plane. Called the true oil of gold or the primal element in alchemy, “it is but one remove from the pure homogeneous element” (TG 6). It is the “next-door neighbor to the alkahest, and one of the most important secrets of the alchemists. . . . ‘it would explain *the eagles* of the alchemists, and how the eagles’ wings are clipped,’ a secret that it took Thomas Vaughan (Eugenius Philalethes) twenty years to learn” (IU 1:51).

Adamic Races Early humanity after the incarnation of the manasaputras and the full separation of the sexes several million years ago (SD 1:406-7, 2:91n, 289n, 315; IU 1:305).

’Adam ’Illa’ah (Hebrew) *’Ādām ’Illā’āh* [from *’ādām* mankind + *’ālāh* to ascend, rise] Superior Adam; in the Qabalah the spiritual Adam as contrasted with the terrestrial Adam; equivalent to ’Adam Qadmon (the Heavenly Adam): cosmic man, cosmic spirit.

Adam Kadmon. *See* ’ADAM QADMON

Adam Primus. *See* ’ADAM ’ILLA’AH; ’ADAM QADMON

’Adam Qadmon (Hebrew) *’Ādām Qadmōn* [*’ādām* mankind + *qadmōn* to be before, precede] Primordial man, Adam Primus; in the Qabalah macrocosmic man in contrast to the earthly Adam, the microcosm. Often called the Heavenly Man because symbolically he is the Sephirothal Tree of Life, each of the Sephiroth having its correspondence with a part of the body, the head being Kether (Crown), and the feet standing for Malchuth (Kingdom). ’Adam Qadmon corresponds mystically to the Hindu Purusha: both are generalizing terms used to represent the cosmic Logos or hierarch of their respective hierarchies.

Blavatsky compares ’Adam Qadmon to the first manu, Svayambhuva, “the synthesis of the fourteen Manus” (TG 206); also to the Greek Prometheus and the divine Pymander of the Hermetica — the power of the thought divine “in its most spiritual aspect” (IU 1:298).

’Adam Ri’shon (Hebrew) *’Ādām Ri’shōn* [*’ādām* mankind + *ri’shōn* first, primeval, original] The

first Adam, Adam Primus; used in Job (15:7): “Art thou the first man that was born? or wast thou made before the hills?” Blavatsky says that “Adam Rishoon is the lunar Spirit (Jehovah, in a sense, or the Pitris) and his three Sons — Ka-yin [Cain], Habel [Abel], and Seth — represent the three races” of mankind (SD 2:397). *See also* ’ADAM QADMON

Adam’s Earth. *See* ADAMIC EARTH

Adanari. *See* ARDHANARI

Ad-ar-gat. *See* ASTARTE

Adbhitanya [possibly corruption of Sanskrit *adbhutama* or *adbhutva* from *adbhuta* marvelous, wonderful] In the *Vishnu-Purana* (3:2), *adbhuta* is the name of the Indra of the ninth manvantara. Commentary quoted by Blavatsky refers to the first continent once “*inhabited by the Sons of Sveta-dwipa* [the White Island], *the blessed, and Adbhitanya, east and west, the first, the one and the pure . . .*” (SD 2:319). Another name for this land or primevally inhabited part of the earth is *Adi-varsha*.

Adbhuta-Brahmana (Sanskrit) *Adbhuta-brāhmaṇa* [from *adbhuta* wonderful, marvelous + *brāhmaṇa* portion of the Vedas treating of ritual, prayer, sacrifices, and mantra] One of the eight Brahmanas belonging to the *Sama-Veda*, dealing with omens, auguries, and extraordinary wonders.

Adbhuta-dharma (Sanskrit) *Adbhuta-dharma* [from *adbhuta* wonderful, marvelous + *dharma* law, truth, religion] One of the nine angas (divisions of Buddhist texts) that treats of marvels and wonders.

Adept [from Latin *adeptus* from *ad* toward + *apiscor* to reach, attain] One who has attained; in theosophical literature, one who has attained mastery in the art and science of living, an initiate or mahatma.

Adharma (Sanskrit) *Adharma* [from *a* not + *dharma* law, justice, morality, truth from the verbal root *dhṛ* to bear, sustain, resolve] Untruth, unrighteousness, immorality; in the *Bhagavad-Gita* (4:7) Krishna says: “O Bharata, whenever there is in the world a decline of *dharma* and spread of *adharma* I reproduce myself.”

As a proper noun, name of a prajapati (progenitor); also of an attendant of the sun. Its feminine form, *adharma*, personifies the bride of death.

Adhi (Sanskrit) *Adhi* Above, over; by extension supreme, paramount.

Adhi (Sanskrit) *Ādhi* [from *ā* near, towards + the verbal root *dhi* to hold] Place, foundation, site; a pledge or deposit.

Adhi (Sanskrit) *Ādhī* [from *ā* near, towards + the verbal root *dhi* to mind, care for] Mental anxiety, meditation, thought, concern.

Adhibhautika (Sanskrit) *Ādhibhautika* [from *adhi* above + *bhūta* has been from the verbal root *bhū* to be, become] Belonging or relating to elementary beings, to what is produced or derived from primordial elements; elemental. When applied to pain (*duhkha*), it is the second of the three kinds of afflictions (*klesa*) classified in Hinduism as “that affliction proceeding from material objects or external things,” such as from human beings or animals (cf VP 5:23; 6:5).

Adhidaiva, Adhidaivata (Sanskrit) *Adhidaiva, Adhidaivata* [from *adhi* over, above, superior + *deva* god] The original or primordial deity; also the divine agent manifesting through beings and objects. A generalizing term applicable to the divine part of any being; hence to *adhyatman* or primordial *atman* (cf BG 7:29-30; 8:3).

Adhidaivika (Sanskrit) *Ādhidaivika* [from *adhi* above, over + *deva* god] Heavenly or shining one, relating to or proceeding from the *devas*; celestial or spiritual beings or gods, also divine influences. When combined with *duhkha* (pain) the third of the three kinds of *klesa* (afflictions) in Hinduism: that proceeding from “divine” agencies or from nature, such as wind, rain, or sunstrokes; also unexpected accidents such as the falling of houses (cf VP 6:5). *See also* ADHIBHAUTIKA; ADHYATMIKA

Adhikamasa, Adhimasa (Sanskrit) *Adhikamāsa, Adhimāsa* [from *adhika* additional, intercalated + *māsa* moon] An intercalated month.

Adhima *See* Adima

Adhipa (Sanskrit) *Adhipa, Adhipā* [from *adhi* over, above, superior + the verbal root *pat* to rule, master] A chief ruler, governor, king, or sovereign.

Adhipati. *See* ADHIPA

Adhishthana (Sanskrit) *Adhiṣṭhāna* [from *adhi* over, upon + the verbal root *sthā* to stand upon] A basis, seat, or focus of action (cf BG 3:40, 18:14). Often applied to a principle or element which inheres in another principle; i.e., the active agent working in *prakriti* would be *adhishthana*. Also, precedent, rule, as when used as a name for one of the ten *paramitas* (rules of conduct).

Adhishthana-deha or *-sarira* (-body) is a subtle intermediate body with which the departed is clothed after death.

Adhiyajna (Sanskrit) *Adhiyajña* [from *adhi* above, paramount + the verbal root *yaj* to consecrate, offer, sacrifice] Paramount sacrifice or sacrifice from above; synonymous with the cosmic Logos which, by coming into manifestation, “sacrifices” itself for the benefit of all sentient beings, thereby giving an opportunity to the waiting hosts of monads to undergo their own evolutionary course as they live and move and have their being within the Logos.

Every *avatara* repeats in the small the primordial history of the cosmic Logos: the divinity

sacrificing itself for the sake of all the hierarchies within it. This is the sacrifice which took place “before the beginning of the world,” the core of the mythologic story of the Christos, the Logos or cosmic Word incarnate as man.

Adhyaropa (Sanskrit) *Adhyāropa* [from *adhi* above, over + *āropa* superimposition from *ā-rup* to confound, disturb] Usually, erroneous deduction. In Vedantic philosophy, a wrong attribution or misconception, e.g., to conceive of silver as being innate in mother-of-pearl, the sheen common to both being an *adhyaropa*. The mind in its absorption in the unreal (*avidya*, “ignorance”) superimposes a world of duality and plurality on the real — on Brahman — and as a result there is a multiplicity of confusing and often conflicting goals.

Adhyasa, Adhyasika (Sanskrit) *Adhyāsa, Adhyāsika* [from *adhi* above, over + the verbal root *as* to throw, cast; throwing over or casting upon] Misconception or erroneous attribution, the significance being that the mind casts upon facts, which are misunderstood, certain mistaken notions; hence false or erroneous attribution. Equivalent to *adhyaropa*.

Adhyatma-jnana (Sanskrit) *Adhyātma-jñāna* [from *adhi* over, superior + *ātman* self + *jñāna* knowledge from the verbal root *jnā* to know, understand] Knowledge of the supreme self, equivalent to *adhyatma-vidya*.

Adhyatman (Sanskrit) *Adhyātman* [from *adhi* over, above + *ātman* self] The supreme or original self, equivalent to *paramatman* (cf BG 7:29; 8:3).

Adhyatma-vidya (Sanskrit) *Adhyātma-vidyā* [from *adhi* over, above + *ātman* self + *vidyā* knowledge from the verbal root *vid* to know, perceive, learn] Knowledge of the supreme atman or self; used interchangeably with *adhyatma-jnana*.

Adhyatmika (Sanskrit) *Ādhyātmika* [from *adhi* above + *ātman* self] Relating to the supreme self or atman; more abstractly, pertaining to original atman.

Adhyatmika-duhkha (Sanskrit) *Ādhyātmika-duḥkha* [from *adhi* above + *ātman* self; *duḥkha* trouble, difficulty from *dush* to be defiled] The first of the three kinds of *klesa* (affliction) or worldly pain (cf VP 6:5). Those arising from oneself, generally classed as bodily ailments (headaches, fevers, diseases, etc.), but more properly those pains or troubles originating from mental and other inner causes such as weakness of will, vagrant and misleading emotions, and imperfect mentation, which lead to physical ailments. The other two *klesas* are *adhibhautika* and *adhidaivika*.

Adhyaya (Sanskrit) *Adhyāya* [from *adhi* over, above + the verbal root *i* to go, move] A chapter, division, or section of a book; the *adhyayas* or divisions of music are eight in number.

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Adi-Ag

Ad-i Name given by the Aryans to “the first *speaking* race of mankind” in the fourth round (SD 2:452). The root *ad* is prominent in many ancient words: Sanskrit *adi* (first, primeval); Hebrew 'Adon (lord), 'Adonim (angels or planetary lords) — “the first spiritual and ethereal sons of the earth” (ibid.). The Sons of *Adi* (sons of the first) are often called Sons of the Fire-Mist (TG 6).

Adi (Sanskrit) *Ādi* First, beginning; used in compound words to signify original, prime, e.g., *adi-buddhi*, *adi-sanat*.

Adibhuta (Sanskrit) *Ādibhūta* [from *ādi* first, original + *bhūta* element from the verbal root *bhū* to be, become] The first, original, or primordial element in nature; the “primeval, uncreated cause of all worlds” (VP 4:1), sometimes called the Nameless in theosophical writings. Cause and source of the succeeding seven cosmic *bhutas*, it is the seed from which they emanate.

Adi-buddha (Sanskrit) *Ādi-buddha* [from *ādi* first, original + the verbal root *budh* to awaken, perceive, know] First or primeval buddha; the supreme being above all other buddhas and bodhisattvas in the later Mahayana Buddhism of Tibet, Nepal, Java, and Japan. In theosophical writings, the highest aspect or subentity of the supreme Wondrous Being of our universe, existing in the most exalted dharmakaya state.

“In the esoteric, and even exoteric Buddhism of the North, *Adi-Buddha* (*Chogi dangpoi sangye*), the One unknown, without beginning or end, identical with Parabrahm and Ain-Soph, emits a bright ray from its darkness.

“This is the *Logos* (the first), or Vajradhara, the Supreme Buddha (also called *Dorjechang*). As the Lord of all Mysteries he cannot manifest, but sends into the world of manifestation his heart — the ‘diamond heart,’ Vajrasattva (*Dorjesempa*)” (SD 1:571). *Adi-buddha* is the individualized monadic focus of *adi-buddhi*, primordial cosmic wisdom or intelligence, synonymous with *mahabuddhi* or

mahat (universal mind). Otherwise expressed, adi-buddha is the supreme being heading the hierarchy of compassion and our solar universe; the fountain of light running through all subordinate hierarchies and thus the supreme lord and initiator of the wisdom side of our universe.

The Great Brotherhood of the mahatmas on earth, through their chief, the Mahachohan, is the representative on our globe of adi-buddha. Because of this, Tibetan Buddhism recognizes the continuous “reincarnations of Buddha” — not that Gautama Buddha is thus reimpodified but that adi-buddha through its human ray perpetuates itself by reflection in fit and chosen human beings. As adi-buddha is the individualized divine ideation of our universe, all-permeant and omnipresent, those individuals who raise themselves to become self-consciously at one with a ray from adi-buddha are de facto “reincarnations,” greater or minor imbodiments of the cosmic buddha. Adi-buddha manifests through the hierarchy of the celestial buddhas or dhyani-buddhas, these again manifest through the manushya-buddhas and in lesser degree through human individuals who, though great, are inferior to the manushya-buddhas.

Adi-buddhi (Sanskrit) *Ādi-buddhi* [from *ādi* first, original + *buddhi* from the verbal root *budh* to know, perceive, awaken] Original or primordial buddhi; the cosmic essence of divine intelligence imbodified in adi-buddha, the divine-spiritual head of the cosmic hierarchy of compassion, “the spiritual, omniscient and omnipotent root of divine intelligence” (SD 1:572). Adi-buddhi or dharmakaya is “the mystic, universally diffused essence . . . the all-pervading supreme and absolute intelligence with its periodically manifesting Divinity — ‘Avalokiteshvara’ . . . the aggregate intelligence of the universal intelligences including that of the Dhyani Chohans even of the highest order” (ML 90).

Adi-budha (Sanskrit) *Ādi-budha* [from *ādi* first + *budh* wisdom] Primordial wisdom; the first or nameless deity (SD 1:xix, 54n; 2:48)

Adikrit or **Adikartri** (Sanskrit) *Ādikṛt*, *Ādikarṭṛ* [from *ādi* first + *kṛt* doing (*karṭṛ* doer, author, producer) from the verbal root *kṛ* to do, make, accomplish] The first produced or evolved, synonymous with adikara. In Hindu mythology, the creator; in the Puranas, the personified aspect of the formative or cosmically generative force, which in its root is eternal but periodic in its manifestations. During periods of manifestation adikrit is personified as Vishnu or Brahma (VP 6:4); during periods of rest it is represented as sleeping upon the ocean of space in the form of Vishnu. The term applies to any universe or hierarchy, great or small, whether a cluster of galaxies, a solar system, a planet, or a human being.

Adima (Sanskrit) *Ādima* In the *Siva-Purana*, the first man created by Siva, who with Heva is the ancestor of present humanity (IU 1:590, 579n).

Adinatha (Sanskrit) *Ādinātha* [from *ādi* primeval, first + *nātha* protector, lord from the verbal root *nāth* to seek aid] Primordial protector or lord; occasionally applied to adi-buddha and other cosmic

hierarchs, such as Siva. Adinatha is also known as Rishabha, the first of the 24 Tirthankaras or Jain teachers.

Adinidana (Sanskrit) *Ādinidāna* [from *ādi* first + *nidāna* binding from *ni* down + *dāna* band, rope from the verbal root *da* to bind on, fasten] A binding, halter, fetter; the first and supreme causality or originating link in the succeeding chain of nidanas, called in Buddhist writings the twelve causes of manifested existence; otherwise a chain or concatenation of cause and effect throughout the range of manifested being.

Adinidana-svabhavat (Sanskrit) *Ādinidāna-svabhavat* [from *ādi* first, primordial + *nidāna* causation + *svabhavat* self-being, self-becoming from *sva* self + the verbal root *bhū* to be, become] Primordial causation of self-becoming; as in Buddhist thought nidana also signifies primal essence or substance and svabhavat is equated with the Father-Mother of manifestation, the term could be translated “primordial causality-essence Father-Mother.” It is the highest portion of the manifesting or Third Logos of our galaxy; and because the Third Logos of every solar system is a reflection of the galactic Third Logos, the adinidana-svabhavat of any solar system is in its reaches the adinidana-svabhavat of the galaxy.

The phrase occurs in the Stanzas of Dzyan: ” ‘Darkness’ the Boundless, or the no-number, Adinidana Svabhavat” (SD 1:98) — which, as the summit of the Third Logos, can be rendered as darkness and no-number since it is darkness to human intellect and yet the beginning of numeration of all hierarchies that flow forth from it. Hence for all beneath it, adinidana-svabhavat may likewise be called the Boundless, signifying the cosmic essence or spiritual substance without restricting frontiers.

Adisakti (Sanskrit) *Ādiśakti* [from *ādi* first + *śakti* power, energy] Primeval power; the divine force or direct energetic emanation from mulaprakriti, hence the feminine aspect or clothing of any spiritually formative potency. Personified in the Hindu pantheon as the consort of a divinity, every divinity having its own sakti or formative power-substance. Also a name for maya, significant because illusion begins with manifestation (SD 1:10).

Adisanat (Sanskrit) *Ādisanat* [from *ādi* first + *sanat* from of old, always] The ever-primeval one, a name applied to Brahma. In the Stanzas of Dzyan, it expresses that which preceded svabhavat in cosmic evolution: first there was no-number; then adisanat, “the Number, for he is One”; then svabhavat, the numbers (SD 1:98). Comparable to the Qabbalistic ‘Attīqa’ de‘Attīqin (the Ancient of Ancients) of the *Zohar*; also to the Pythagorean cosmic monad which, born in and from the womb of the Ever-enduring or No-number, manifests itself as the source of the cosmos and retires into “silence and darkness,” retaining its own condition while acting as the ineffable source from which all manifestation hangs as a pendant in the spaces of space.

Again, adisanat is the ever-enduring germ of cosmic mind, and because it lasts from cosmic manvantara to cosmic manvantara, sinking merely into periods of nonmanifestation during the

cosmic pralayas, it is named the Primeval Ancient, the Ever-primeval One.

Adishesha (Sanskrit) *Ādiśeṣa* [from *ādi* first + *śeṣa* from the verbal root *śiṣ* to leave remainders] Primeval residue; the mythological thousand-headed serpent (naga) upon which Vishnu “sleeps” during the pralayas (intervals between manifestations); also represented as supporting the seven patalas (hells) with the seven regions above them and therefore the entire world (VP 2:5). More often called simply Seshha; or Ananta, infinite; or Ananta-sesha.

As seshha means “remainder,” “what is left over,” the main significance is that during the pralayas Vishnu, representing the cosmic divinity, is conceived as sleeping upon the substance of a spiritual character remaining over after the dissolution of the worlds. Thus Adishesha (primeval substance or remainder) is the cosmic spatial ocean of consciousness-substance left over from the previous cosmic manvantara which acts as the mother-substance or chaos from and in which the future worlds of manifestation will be born when pralaya ends. *See also ANANTA-SESHA*

Aditattva (Sanskrit) *Āditattva* [from *ādi* first + *tattva* thatness, essence] Original principle; used in theosophical literature to denote the first or highest of seven tattvas or principles in the descending arc of nature’s structure; in the numeration of the kosmic principles aditattva corresponds to the First Logos.

Aditi (Sanskrit) *Aditi* [from *a* not + *diti* bound from the verbal root *da* to bind] Unbounded, free; as a noun, infinite and shoreless expanse. In the Vedas, Aditi is devamatri (mother of the gods) as from and in her cosmic matrix all the heavenly bodies were born. As the celestial virgin and mother of every existing form and being, the synthesis of all things, she is highest akasa. Aditi is identified in the *Rig-Veda* with Vach (mystic speech) and also with the mulaprakriti of the Vedanta. As the womb of space, she is a feminized form of Brahma. The line in the *Rig-Veda*: “Daksha sprang from Aditi and Aditi from Daksha” has reference to “the eternal cyclic re-birth of the same divine Essence” (SD 2:247n). In one of its most mystic aspects Aditi is divine wisdom.

Aditi has correspondences in many ancient religions: the highest Sephirah in the *Zohar*; the Gnostic Sophia-Achamoth; Rhea, mother of the Greek Olympians; Bythos or the great Deep; Amba; Surarani; Chaos; Waters of Space; Primordial Light; and the source of the Egyptian seven heavens. Sometimes she is linked with the Greek Gaia, goddess of earth, to denote dual nature or the mother of both the spiritual and physical: Aditi, cosmic expanse or space being the mother of all things; and Gaia, mother of earth and, on the larger scale, of all objective nature (cf SD 2:65, 269).

Aditi-prakriti (Sanskrit) *Aditi-prakṛti* [from *aditi* unbounded + *prakṛti* nature from *pra* forth + the verbal root *kr* to do, make] Spiritual-physical nature; Father-Mother within before it appeared in space, the universal matrix of kosmos personified in the dual character of the universe or of man. Aditi signifies infinity personified as a goddess; prakriti, nature considered as the evolver or producer in its original condition.

Aditi-Vach (Sanskrit) *Aditi-Vāc* [from *aditi* unbounded + *vāc* speech, voice from the verbal root *vac* to speak, utter] The cosmic Logos considered in its feminine aspect as the veil surrounding the evolving cosmic monad. “These feminine Logoi are all correlations, in their *noumenal* aspect, of Lights, and Sound, and Ether . . . ” (SD 1:431).

Adityas (Sanskrit) *Āditya*-s [belonging to, issuing from *aditi* unbounded expanse] Sons of Aditi, space; in the Vedas a name for the sun; also referred to variously as five, seven, eight, and twelve in number. The eighth aditya (Marttanda) was rejected by Aditi, leaving seven son-suns, each manifesting a particular solar energy (cf RV 10, 72, 8-9). “ ‘The Seven allow the mortals to see their dwellings, but show themselves only to the Arhats,’ says an old proverb, ‘their dwellings’ standing here for planets” (SD 1:100).

The Brahmanas and Puranas generally reckon twelve adityas. In a preceding manvantara they were called tushitas, but when the end of the cycle was near they entered the “womb of Aditi, that we may be born in the next Manwantara; for, thereby, we shall again enjoy the rank of gods.” Hence in the present seventh manvantara, they are known as adityas (VP 1:15). When the pralaya (dissolution) of the world comes, twelve suns will appear (MB 3:3, 26; Dict Hind 3). The twelve adityas are the twelve great gods of the Hindu pantheon; also, the twelve signs of the zodiac or twelve months of the year.

The adityas are the sustainers of the solar divine life which exists in all things, and in our present Vaivasvata manvantara they are the divine solar pitris (fathers) — not the lower or lunar pitris — which incarnated in early humanity. “The wise call our fathers Vasus; our paternal grandfathers Rudras, our paternal great grandfathers, Adityas . . . ” (Manu 3:284).

Adivamsa (Sanskrit) *Ādivamśa* [from *ādi* primeval, first + *vamśa* lineage, race] The first race; used in the *Mahabharata* for the primeval race, the original family.

Adivarsha (Sanskrit) *Ādivarṣa* [from *ādi* primordial, first + *varṣa* a division of the earth from the verbal root *vṛṣ* to rain, pour forth] The first land; used for the “Eden of the first Races” of humanity (SD 2:201).

Adm, Admi. See ADAM

Adon (Hebrew) *’Ādōn* plural *’ādonīm* [from *’ādan* to fix, determine] Commander, lord, master, ruler; “The *Adonim* and *Adonai* . . . which the Jews applied to their Jehovah and angels . . . were simply the first spiritual and ethereal sons of the earth; and the god Adonis, who in his many variations stood for the ‘First Lord’ ” (SD 2:452). Used by Blavatsky also to signify the celestial or angelic hierarchy of the *Codex Nazaraeus* (IU 1:301).

Applied by the ancient Hebrews and Phoenicians not only to gods or divinities, but to kings and priests. See also ADONAI

Adonai (Hebrew) *'Adonāi* [from *'ādōn* lord] My Lords; through usage, Lord, a plural of excellence. Originally a sort of appeal or prayer to the hierarchical spiritual powers of the earth planetary chain, and more particularly of the planetary spirit of the earth itself; later it became a mere substitute for the unutterable name of God, usually for Tetragrammaton (YHVH).

“As the inner nature of YHVH is hidden; therefore He (YHVH) is only named with the Name of the Shekhinah, Adonai, i.e., Lord; therefore the Rabbins say (of the name YHVH); Not as I am written (i.e., YHVH) am I read. In this world My Name is written YHVH and read Adonai, but in the world to come, the same will be read as it is written, so that Mercy (represented by YHVH) shall be from all sides” (Zohar iii 320a). Adonai is rendered Lord in the Bible, although it means “my Lords”; whereas *'elohim* is translated God in the English Authorized Version.

In the Sephirothal scheme, the Divine Name of the Sephirah of Malchuth was *'Adonai*. The Gnostics taught that Iurbo and Adonai were names of Iao-Jehovah, who is an emanation of Ilda Baoth. According to Origen the Gnostics considered Adonai the genius of the sun. Blavatsky writes: “Both Aidoneus and Dionysius [Dionysus] are the bases of Adonai, or ‘Jurbo Adonai,’ as Jehovah is called in Codex Nazaraeus. . . . Baal-Adonis of the *sods* or Mysteries of the pre-Babylonian Jews became the Adonai by the Massorah, the later-vowelled Jehovah” (SD 1:463). *See also* 'ADON; IAO; JEHOVAH

'Adonim. *See* ADON

Adonis [from Hebrew *'ādōn* lord] Title of the Babylonian god Tammuz, whose cult was imported into Asiatic Greece. A beautiful youth beloved of Aphrodite, he was killed by a boar. Aphrodite was so grief-stricken that the gods of the lower world allowed him to spend half of every year with her on earth. His death and resurrection were symbolized in annual festivals.

He is one of many symbols of the mystic Christ, the God made man. Though the son of Father and Mother, he is identical with the Father. Adonis is identified with both Osiris and Horus; with the Semitic Thammuz in Ezekiel, Athamaz, Tamaz, and *'Adam Qadmon* (SD 2:43-4); with the Indian Aditi; and the Hebrew Adon or *'Adonai*. Adonis is spoken of as both a lunar and solar god, since what is solar from one point of view may be lunar from another — for instance, he may represent the sun in a lunar system. Adonis is connected with the solar year, as shown in the allegory of his six-months alternation.

Adrasteia (Greek) [from *a* not + *didraskein* to run away] That which cannot be escaped; a personification of one aspect of karma; a surname of Nemesis, not a synonym. Nemesis, Adrasteia, and Themis form a trinity: Adrasteia is the causes created by man himself, therefore inescapable; Nemesis personifies reverence for law, i.e., conscience; while Themis represents divine order and harmony, the inherent equilibrium in the cosmic structure. Adrasteia therefore signifies the effects that flow upon one sooner or later as the results of his good or evil doing.

Adrishta (Sanskrit) *Adṛṣṭa* [from *a* not + the verbal root *dr̥ṣ* to see, learn, perceive with the mind or intuition] Unseen, unforeseen, invisible; an unforeseen danger. In philosophy, that which is beyond the reach or observation of the percipient consciousness. W. Q. Judge defines it as “the merit or demerit attaching to a man’s conduct in a former incarnation, and the corresponding (apparently arbitrary) punishment or reward in the present or a future incarnation” (WG 2). This is clearly seen in the compound term *adrishta-phala* (unseen fruit), karma not yet come into force. Hence the connotation of fate, luck (sometimes bad luck) that is attached to *adrishta*. (BCW 5:580 with Kanada as “unseen force”; 4:61 with Nyayas as invisible principle)

Adunai (Gnostic) Used by the Ophites and Nazarenes in connection with Iurbo. “Turbo and Adunai, according to the Ophites, are names of Iao-Jehovah, one of the emanations of Ilda-Baath”; and Adunai “under the polishing hand of Ezra becomes finally the later-vowelled Adonai of the Massorah — the One and Supreme God of the Christians” (IU 2:185, 131).

Advaita (Sanskrit) *Advaita* [from *a* not + *dvaita* dual from *dvi* two] Nondual; the Advaita or nondualistic form of Vedanta [from *veda* knowledge + *anta* end] expounded by Sankaracharya teaches the oneness of Brahman or the paramatman of the universe with the human spirit-soul or *jivatman*, and the identity of spirit and matter; also that the divine spirit of the universe is the all-efficient, all-productive cause of the periodic coming into being, continuance, and dissolutions of the universe; and that this divine cosmic spirit is the ultimate truth and sole reality — hence the term *advaita* (without a second). All else is *maya*, in proportion to its distance from the divine source.

The greatest initiates and yogis since Sankaracharya’s time are reputed to have come from the ranks of the Advaita-Vedantists. “Yet the root philosophy of both Advaita and Buddhist scholars is *identical*, and both have the same respect for animal life, for both believe that every creature on earth, however small and humble, ‘is an immortal portion of the immortal matter’ — for matter with them has quite another significance than it has with either Christian or materialist — and that every creature is subject to Karma” (SD 1:636; cf 2:637).

Advaitin (Sanskrit) *Advaitin* An adherent of the Advaita philosophy. Also written Advaititee or Advaita-Vedantist

Advaya (Sanskrit) *Advaya* [from *a* not + *dvi* two] Not two, without a second; unique. As a masculine noun, name of a buddha. As a neuter noun, nonduality, unity, identity — especially as applied to Brahman — with the universe, or of spirit and matter; hence ultimate truth.

Advent [from Latin *ad* to, toward + *venio* to come] Arrival; in Christianity a period of some four weeks preceding Christmas.

In pre-Christian Greece one of the great seats of initiation was Eleusis, a Greek word meaning coming or advent. All the Mystery schools of antiquity taught and dramatized doctrines dealing

with that which is to come: the mysteries of death, rebirth, and initiation — the birth or awakening of the inner Buddha or Christos in the neophyte. This was called the coming or advent of the god within.

Advent may also be used to signify the serial comings into the human sphere of a nirmanakaya who embodies a dhyani-buddha — a perfected human being from a preceding manvantara — in order to enlighten the humanity of the current cycle. Such nirmanakayas work in the sphere of our earth as invisible or occasionally visible helpers of mankind.

The “second advent,” referring to a second coming of Christ, was considered imminent by some early Christian sects, and is still expected by certain sects today. This echoes the archaic teaching concerning the advent of Maitreya-Buddha — the next great Buddha to appear in the long line of Buddha-succession — as well as the second coming of Elijah among the Jews, and the coming of the Kalki-avatara among the Hindus.

Adversary. See SATAN

Adwaita. See ADVAITA

Adytum (Latin) [from Greek *adytos* from *a* not + *duo* to enter] plural **adyta**. Not to be entered; the innermost shrine of a temple. The holy of holies or sanctum sanctorum was common in the architectural plan of the temples of all ancient nations. It frequently contained a sarcophagus and the image of the god to whom the temple was dedicated. A symbol of regeneration, resurrection, and initiation. The Jews, when they become exclusive and wholly exoteric in their religious beliefs and practices, made the adytum the symbol of their national monotheism, exoterically; and esoterically a symbol of mere generation rather than regeneration. Yet the true meaning can be read in the story of David dancing before the ark, for the dance was essentially a Bacchic rite, whose meaning was unfolded only in the Mysteries; and the ark is the symbol of that vehicle in which are preserved the germs of all living things destined to repeople the earth in a new cycle.

The King’s Chamber in the Pyramid of Cheops is an Egyptian adytum, in which the candidate for initiation, representing the solar god, descended into the sarcophagus, thus representing the energizing ray entering the fecund womb of nature; whence, after a mystic death, he rose again.

Aebel-Zivo (Gnostic) Employed by the Nazarene Gnostics in the *Codex Nazaraeus*, equivalent to the Hebrew Metatron, Shaddai in one of its forms, the angel Gabriel, and the Legatus (ambassador) who is sent by the Lord of Celsitude as the first messenger of light. A manifestation of the divinity in man, a conscious union of the personal man with his inner god, as in the case of an avatara like Jesus, or an illuminated leader like Moses (IU 2:154).

Aed-en. See EDEN

Aegir (Icelandic) Ager (Scandinavian) An old mythical word, whose root is much older than the

Norse languages; possibly akin to the Greek okeanos, both derived from an Indo-European root; it may be related to the Old Gothic ahwa (water). In Anglo-Saxon eacor is the sea, also the bore on rivers.

Aegir represents the waters of space in all their various aspects. In Norse myths he is the giant who brews the mead for the gods when they feast at the stellar and planetary “tables” — when they embody in worlds. He and his consort Ran have nine daughters who are the waves. Aegir has two servants, Eldr (fire) and Fimafeng or Funafeng (spark), possibly St. Elmo’s fire and phosphorescence in the sea. An aspect of Aegir is Hler (lee, shelter). Blavatsky regards Ogir (Aegir) or Hler as “the highest of the Water-gods, and the same as the Greek Okeanos” (TG 239).

A E I O V These five vowels (V is the classic U) were often inscribed on Roman temples, after the manner of the Greeks, who recorded the number of the root-races in their temples “by the seven vowels, of which *five* were framed in a panel in the Initiation halls of the Adyta” (SD 2:458).

These five vowels have the same essential meaning as the Oeaoohoo of *The Secret Doctrine*. They are symbolic of the seven kosmic breathings of the universal spirit or primal logos; in other words, of the seven kosmic original fires or energies whose breathings throughout the universe are the life or streams of lives which form the background of the universe. Consonants were mystically considered to be the vehicles of sounds or breathings or “voices” which were the vowels. Consonants gave the vowels body, in the same way as spirit expresses itself through the rigid structural framework of entities. “The manner of pronunciation depends on the accent. This is an esoteric term for the six in one or the mystic *seven*. The occult name for the ‘seven-vowelled’ ever-present manifestation of the Universal Principle” (TG 239).

These five- or seven-voweled voices, sounds, or breathings also represent the seven fundamental fires or energies of the human constitution. All ancient mystical schools had their own way of viewing and explaining these vowels.

Aeolians [from Latin *Aeolis*, *Aeolia* an ancient country in Asia Minor from Greek *Aiolis*] A people who in early prehistoric times were settled in Thessaly and Boeotia, occupied some parts of the Peloponnesus before the Achaeans, and colonized Lesbos and the adjacent coast of Asia Minor. One of the connecting tribal links between a remnant of Atlantis and the early Aryans (BCW 5:215-19). Traditions represent them sailing through the Pillars of Hercules and settling in parts of northern Greece, adding that, though from the last islands of Atlantis, they were not Atlanteans but Aryan settlers of abandoned Atlantean islands who had acquired Atlantean affinities.

Aeolus (Greek) In Greek and Roman mythology, son of Hippotes, appointed by Zeus as guardian of the winds. He lived on the island of Aeolia in the far west, its steep cliffs encircled by a brazen wall. There he kept the winds confined in a cave, letting them out as he pleased or as he was commanded by the gods. Later he was said to dwell on an island north of Sicily.

Also a grandson of Deucalion and son of Hellen and the nymph Orseis, who was king of Magnesia in Thessaly and mythic ancestor of the Aeolian race. *See also* WIND

Aeon(s) (Latin) **Aion** (Greek) [from *aion* time] An age, a period of time; used alone, equivalent to the word logos, but the usual meaning includes a spiritual being considered as an emanation from the divine essence and also a period of time which is brought about by the existence of this spiritual being.

In the Gnostic systems it signified the various creative powers issuing from the demiurgic Logos, and varying in degree from the most spiritual or ethereal planes to the most gross. Valentinus held that a perfect aion called Propator, equivalent to the First Logos, existed before bythos or the spatial deep (equivalent to the Second Logos). Blavatsky explains that it is “Aion, who springs as a Ray from Ain-Soph (who *does not create*), and Aion, who creates, or *through* whom, rather, everything is created, or evolves” (SD 1:349). This twofold use of a word to denote a period of time and a deific power, also appears in Manu, and in the names of the Biblical patriarchs and the periods assigned to their respective lifetimes. (See FSO 194-5 for more detail)

The adjective aeonios occurs frequently in the New Testament, where it is mistranslated as eternal or everlasting.

Aeonology of the Marcians Given by Blavatsky in her “Commentary on the Pistis Sophia” (BCW 13:53) as: First Tetractys — 1) Arrhetos (ineffable) with 7 elements; 2) Sige (silence) with 5 elements; Pater (father) with five elements; and 4) Aletheia (truth) with 7 elements, for a total of 24 elements. Second Tetractys — 1) Logos (word) with 7 elements; 2) Zoe (life) with five elements; 3) Anthropos (man) with five elements; and 4) Ekklesia (assembly) with 7 elements, for a total of 24 elements, which together with Christos gives a total of 49 elements.

Aerial Fire Every element being dual in nature, there is a celestial and a terrestrial fire; while between them is what may be called aerial fire, which is the intermediate stage through which celestial fire pours forth its energies on the physical plane, producing the terrestrial fire. Aerial fire is a lower kabir (creative power).

Aeriform Having the form or nature of air; used by Blavatsky to describe one of seven fundamental transformations of the constituent particles of matter of the globes (SD 1:205). Also used to describe primeval man on this earth during the fourth round, who was aeriform, devoid of compactness, and mindless (SD 2:80).

Aerobes and **Anaerobes** [from Greek *aer* air + *bios* life] Bacteria which need free oxygen for their sustenance, and those which do not, respectively. Each division includes some forms which can adapt themselves to either condition. When free oxygen is not obtainable, oxygen is obtained by decomposition of the surrounding substance, and the bacteria become destructive — destruction means recombination, as death is rebirth. Also connected with the processes of fermentation.

Pasteur's researches in fermentation are mentioned by Blavatsky as showing how so-called vital processes shade off indistinguishably into so-called inorganic or chemical processes. These physical builders and destroyers are analogous to their prototypes on the higher planes.

Aerolites. See METEORITES

Aesar An ancient Irish god, philosophically analogous to Isvara; also an old Etruscan word meaning god (SD 2:114).

Aeschylus One of the three greatest Greek tragic poets, born at Eleusis (525-456 BC), the seat of the Mysteries of Demeter, into which he undoubtedly was initiated. Of his perhaps 90 plays, only seven survive. Plato accuses him of impiety and Cicero describes him as almost a Pythagorean. He profaned the Mysteries in the eyes of the Athenians (e.g. in the real meaning of the allegories present in *Prometheus Bound* and *The Eumenides*) and has been accused of introducing antagonism among the celestial powers, transferring the political radicalism and demagogy of Athens from the agora to Olympus. His works introduced a second actor, thus creating true dramatic dialogue; he also introduced masks and imposing headdresses and costumes for the actors.

His portrayal of Zeus in different dramas is inconsistent, since there were two Zeuses: the abstract deity of Grecian thought, and the Olympic Zeus. While the former represents the head of the hierarchy of divinities, the latter is, in man, the human soul or kama-manas. Prometheus, who steals fire from heaven and brings it to mankind in a fennel-stalk, is buddhi-manas, mankind's savior. Zeus is the serpent, the intellectual tempter of humanity, which nevertheless begets in due time the man-savior, the solar Dionysus (SD 2:419-20). Harmony results from the equilibrium of contraries, and the drama of evolution as depicted in man shows the clash of descending and reascending cycles, the antimony of law and free will. These dramas have been immortalized for all generations by Aeschylus who, in his daring and self-sacrificing enthusiasm, may himself be styled a Prometheus offending the powers that be in order to bring light to mankind.

Aesculapius, Asklepios God of healing and medicine, son of Apollo by Coronis, educated by the centaur Chiron. When Aesculapius brought the dead back to life, Zeus at the behest of Hades killed him with a thunderbolt.

He is often identified with Mercury, the divine healer or cosmic serpent, represented by the caduceus of Mercury; and in some of his functions he is the same as Ptah in Egypt, creative intellect or wisdom, and as Apollo, Baal, Adonis, and Hercules (SD 2:208; 1:353). Also called the serpent and the savior: "Esculapius, Serapis, Pluto, Knoum, and Kneph, are all deities with the attributes of the serpent. Says Dupuis, 'They are all *healers*, givers of health, spiritual and physical, and of *enlightenment*' " (SD 2:26). Thus Aesculapius is mystically the divine healer or healing power, the ray of divine wisdom emanating from the spiritual sun in man.

Aeser. See AESIR

Aeshma-Daeva (Avestan) *Aēshma-Daēva* **Eesham-Diev**, **Hesham-Diev** (Pahlavi) [from *aēshma* wrath, ill wish, anger from the verbal root *ish* desire, passion + *daēvas* evil spirits (originally gods); cf Sanskrit *deva*, Persian *dievs*] The fiend of the wounding spear in the Avesta. The Aryan gods or daevas having become anthropomorphic, they were denounced by the Aryan initiates who had settled in Airya-Vaeja (Eran or Iran). Zarathustra in the Gathas refers to Kavis and Karpans, the leaders of the ancient Aryan faith, as daevas because they had polluted the abstraction of Mazdean philosophy with ritualistic ceremonies.

In Pahlavi and Pazand writing Aeshma-Daeva changed form to Heshm-Diev, from which Asmodeus, the medieval evil spirit, is derived. Aeshma is known to be Sraush's opponent.

Aeses. See AESIR

Aesir (Icelandic) [from *ass* the ridgepole supporting a roof] plural **ases**; feminine **asynja**, feminine plural **asynjor**. Creative gods of the Norse Eddas, inhabiting Asgard (*gard*, yard or estate), where they retire to feast on the “mead” of experience gained in spheres of life. The twelve deities who build their mansions on various “shelves” of our universe are: Odin Allfather, who occurs on every level of life and is inherent in every living thing; his consort, Frigga; Thor, the power of life and electromagnetism, who corresponds to the Tibetan fohat and in one aspect corresponds to Jove; Balder, the sun god; Njord, the Norse Saturn; Tyr, the Norse Mars; Frey, the deity of planet Earth; Freya, of Venus; Hermod (an aspect of Odin), of Mercury. Heimdall, “the whitest Ase,” is the watcher on the rainbow bridge who sounds the gjallarhorn (loud horn) at Ragnarok when a world ends. Brage is poetic inspiration. The most mysterious and lofty ase is Ull, a cold, wintry (unmanifest) world. Paradoxically, “blessed is he who first touches the fire” of that sphere. Forsete is the god of justice who corresponds to the lipikas, agents of karma.

In the Eddas the aesir are in perpetual opposition to the jotunn (giants; Icelandic jotnar), as energy is opposed to inertia. When the gods withdraw at Ragnarok, the universe ceases to be. The aesir's reign or life was preceded by a period of quiescence, during which nothing existed. This was Ymir, the frostgiant, the transformed Bargalmer (Icelandic Bergelmir), fruitage of a previous cycle of universal life, who was “saved on a boatkeel” or “ground on the mill” to furnish substance for the succeeding world. This was to be created by All-father Odin and his two brothers, Vile and Vi (or Ve). The frost giant is killed — transformed — by the three gods, and from his substance (Orgalmer) the worlds are created. They are sustained by Trudgalmer until the gods again withdraw. In his capacity of creator Odin is named Ofner (opener), energetic counterpart of Orgalmer, while at the end of a cosmic life he becomes Svafner (closer) and paired with Bargalmer.

The aesir are not the highest gods, even though cosmic Odin in his capacity of Allfather is the father of gods and men by virtue of being descended from a previous era of evolution. “All the creative gods, or *personal* Deities, begin at the secondary stage of Cosmic evolution” (SD 1:427). The aesir were ousted from Asgard by the vaner, superior gods who remain in their high realms while

the aesir dwell in living spheres. Nevertheless even the aesir receive a “hostage” (in one interpretation an avatara) from the vaner and in exchange furnish the mind and matter which enable these exalted beings to evolve.

“The brew of the as,” “Odin’s brew,” or the “bardic mead” is inspired poetry, the runes of ancient wisdom sought by Odin in the giant worlds. The “driving of the as” or Tordon (Thor’s din) is thunder.

Aether, Ether (Greek) [from *aitho* shining, fire] The upper or purer air as opposed to *aer*, the lower air; the clear sky; the abode of the gods. In Classical antiquity it denoted primordial substance, Proteus or protyle, the unitary source both of all substances and energies, the mask of all kosmic phenomena. Often used loosely to embrace a domain which extends from the All-Father himself down to the atmosphere of our earth. Vergil speaks of “Jupiter omnipotens aether,” and Cicero describes aether as the ultimate zone of heaven encircling, embracing, and permeating all things. At one time a member of the pantheon and object of veneration, at another the quest of the alchemist in search of the “absolute element” which would give him power over nature, and finally a hypothetical medium of science for conveying light waves.

Sometimes aether is used in translating the Sanskrit akasa, which has the same etymological and philosophical meaning. Here it is an element or principle coming after manas and kama and before the astral light and ether. Again, it is a high aspect of akasa, having itself also seven subordinate aspects. There are in kosmic space at least seven aethers or prakritis, which exist one within the other in a rising scale of spirituality. Collectively they may be called spirit-aether or akasa.

Generally in *The Secret Doctrine* it is the fifth kosmic element from below, a link between kosmic mind or mahat and the lower manifested world, the vehicle of the former and the parent of the latter. Looking at aether in a more general kosmic way, it is the field of activity of the kosmic Third Logos, Brahma-prakriti, and therefore the great womb of manifested being, the treasure house of all kosmic types, forth from which they flow at the opening of manifestation and back into which they will again be ingathered at the beginning of kosmic pralaya. It is in consequence the great mother-substance out of which all the hierarchies are built. It interpenetrates everything, lasting from the beginning of the universal manvantara to its end, and indeed, may be said to continue, in its most spiritualized form throughout kosmic pralaya as the seed-house or storehouse from which everything will flow into manifestation again when the new period of kosmic activity arrives. Considered as the cosmic mother of all things, aether in its highest feminine aspect is the same as the Vedic Aditi or the Hera or Juno of Greece and Rome. Thus in one sense it is also mulaprakriti, the generator or producer of the seeds of beginnings and things. The Old Testament refers to aether as the kosmic waters. In its highest parts it is mystically alaya (the kosmic spirit-soul) or what in Northern Buddhism is called svabhavat, more mystically adi-buddhi. *See also* ACTIO IN

DISTANS; AKASA

Aethiopians, Ethiopians An undefined but powerful group of peoples, generally placed south of Egypt and east of Babylon; often spoken of as being at one time a monarchy and able to contribute kings to the Egyptian throne. Blavatsky shows the archaic racial connection between Egypt and India (SD 2:417; IU 1:569-70). Migrants from northwestern India to Africa took with them the names of their great river, variously called Aethiops or Nila, now called the Indus. These immigrants were the so-called Sons of Horus or Blacksmiths of Egyptian records, mighty builders but somewhat later than the Atlantean descendants who built the first pyramids. This makes the Aethiopians — and also, therefore, some of the Egyptians — Aryans. A highly advanced urban civilization of Mohenjo-Daro has been discovered on the Indus “between Attock and Sind,” exactly the location mentioned in *The Secret Doctrine* as the abode of the Aethiopians.

The reason classical Greek and Roman writers speak of the Egyptian Aethiopians was that the Aethiopians of southern Egypt were then considered to be the last remnants of an Aryan immigration from South India, which took place in prehistoric antiquity, and Greek and Roman writers not infrequently contrasted and identified the Aethiopians of Egypt with the Eastern Aethiopians. It was originally these Eastern Aethiopians who were known to the prehistoric Greek nations as the Aethiopians — the only ones then considered as rightfully bearing this name. These Eastern Aethiopians inhabited the central and especially the southern part of the Indian peninsula including Ceylon, and therefore were the descendants of one of the last subraces of that portion of Atlantis existing earlier on a land south of India called Lanka, of which Ceylon, then one of its northern highlands, is the only present geological remnant.

Aethrobacy. See LEVITATION

Aetna, Mount A frequently active volcanic mountain in northeastern Sicily, the highest volcano in the Mediterranean region (c 10,900 feet). In Greek mythology, Zeus is said to have hurled Mt. Aetna at Typhon, who lies beneath the mountain, sending up smoke and flames; also Hephestos is sometimes said to have a forge there. See also MOUNTAINS, HOLY

Affinity In physics, an unknown force which manifests in cohesion, chemical action, etc. In any particle theory of the universe, affinity has to be *assumed*, but the assumptions necessary to a mechanical interpretation of nature cannot be defined in terms of mechanism. In the physical world it is but a manifestation of that universal force which tends to bring diversity into unity, the counterpart of the force of repulsion, the two forces cooperating in cosmic harmony. Fohat in its highest aspect as divine love — eros, the electric power of affinity and sympathy — brings spirit into union with subtle nature, producing in man the soul, in nature the first link between the unconditioned and the manifested (SD 1:119).

Leucippus taught that space is filled with atoms — really monads — in ceaseless motion, and Epicurus and Lucretius added the idea of affinity, though doubtless Leucippus had the same idea

in mind. The life-atoms discarded after incarnation return to the same individuality by affinity at the next rebirth.

Afrit (Arabic) [from *ifrit* demon] A class of nature spirits or elementals represented in Arabic mythology as a powerful evil jinn.

Agade or **Akkad** [from *aga* crown + *de* fire] Also Agadi. The ancient city of the Babylonian ruler Sargon I (2637-2587 BC), the word referring to the city's patron deity, Ishtar or Anunit.

Agama (Sanskrit) *Āgama* [from *ā* toward, near + the verbal root *gam* to come, go] Coming near, approaching. As a masculine noun, approach, appearance; studying, reading, acquisition of knowledge, science. In philosophy, traditional teaching handed down; likewise a collection of sacred doctrines such as the Brahmanas.

Saivites (devotees of Siva) recognize 28 agamas as continuing the full doctrine; Saktas list 77 agamas or tantras; Vaishnavas (followers of Vishnu) regard the *Pancharatra Agamas* as their sacred books; and the Jain agamas as a whole constitute the Jain canon.

Agamin (Sanskrit) *Āgāmin* [from *ā* toward + the verbal root *gam* to come, go] Coming, approaching; when applied to karma, impending, future; when applied to auguries, casual, changeable, as opposed to *sthira* (fixed).

Agami-karma is the karmic seeds that would be sown were one to pursue one's life normally, i.e., karma not yet contracted.

Agapae (Greek) [plural of *agape* brotherly love, loving kindness, charity] Love feasts; not only the love for God, but the love of Christians for each other as being members of a divinely inspired communion. The agapae were meetings for prayer, song, reading, exhortation, exchange of news, and ended with the brotherly kiss. With the lapse into worldliness, abuses crept into these love-feasts, which in time became so notorious that they were finally abolished.

Agasti, Agastya (Sanskrit) *Agasti, Agastya* [from *aga* mountain + the verbal root *as* to throw, cast off] Mountain-thrower; a celebrated muni and the reputed author of a number of hymns in the *Rig-Veda*; he also appears in the *Mahabharata* and *Ramayana*. Agastya is said to have been born in a water jar, to have been of short stature, to have swallowed the ocean, and compelled the Vindhya Mountain to prostrate itself before him. Hence his name: mountain-thrower.

In Tamil literature, Agastya is traditionally held to have brought literature and science to Southern India and to have instructed the Dravidians in medicine, astrology, and magic arts.

Agastya is also the name of the regent Canopus (cf VP 2:8).

Agathodaemon, Agathodaimon (Greek) The good genius (represented as a youth holding a horn of plenty and a bowl, or a poppy and ears of corn) to whom at Athens a cup of pure wine was

drunk at dinner; in one of his many forms, the kosmic Christos, the serpent of eternity — which in the human mind becomes the serpent of Genesis — which after the fall of Mediterranean civilizations became Satan. Brahma, in order to create hierarchies, becomes fourfold and emanates successively daemons, angels, pitris, and men. Agathodaimon refers to the first of these emanations, sons of kosmic darkness, signifying incomprehensible light which is prior to manifested light. Christian theology has recognized this in making Satan's host the first sons of God, but has unconsciously perverted their descent in order to enlighten man into a rebellion against Almighty Power. Thus in later times Agathodaimon became the enemy of divine goodness. The same has happened in the case of the asuras in India, and of the kosmic serpent. In Gnostic gems it appears under the name Chnouphis or Chnoubis.

Clement of Alexandria, as an initiated Neoplatonist, knew that Agathodaimon was the kosmic Christos and the true spiritual savior of mankind, like Prometheus — an early form of the Agathodaimon teaching applied to the enlightening of the human race through the influence of an incarnating spiritual power. Opposite to him stands a Kakodaimon, the evil genius or lower serpent, the Satan who bids Christ worship him and “I will give thee all the kingdoms of the earth.” Kakodaimon is the nether or inferior aspect of Agathodaimon, kama-manas the deluder as opposed to buddhi-manas the redeemer.

Agathon, To (Greek) The good (principle), the highest or supreme good in a moral sense, summum bonum; Plato's name for that aspect of the divine otherwise called the unmanifest or First Logos. Although sometimes equated with atman, which corresponds to the Greek pneuma, paramatman is a better equivalent for to agathon. It is likewise equivalent to the Buddhist alaya (the indissoluble or everlasting).

Age(s). See YUGAS; AEONS

Aged of the Aged. See ANCIENT OF THE ANCIENT

Agel, Egel. See GOLDEN CALF

Agent, Universal. See PHILOSOPHER'S STONE

Agham. See OGHAM

Aghora (Sanskrit) *Aghora* [from *a* not + the verbal root *ghur* to frighten] Nonterrifying; as a masculine noun, a title of Siva in the *Mahabharata*; also of a devotee of Siva and his consort Durga. As a feminine noun, the fourteenth day of the dark half of Bhadra (a rainy month in August-September) sacred to Siva.

Agneya (Sanskrit) *Āgneya* [from *agni* fire] Belonging to or consecrated to fire or the god of fire, Agni. A name of the god of war (Skanda, Karttikeya, etc.); also, the son of Agni.

The *Agni-* or *Agneya-Purana* is so named because Agni imparted to the sage Vasishtha the twofold

knowledge of Brahman: that acquired through study of the “word,” the Vedas; and that higher apprehension attained through mystical contemplation (cf VP preface lviii; also 6:5).

Agneyastra (Sanskrit) *Āgneyāstra* [from *āgneya* fiery weapon from *agni* fire + *astra* missile weapon, arrow] Fiery weapon; one of the magic weapons used by some of the gods and heroes of the *Mahabharata* and *Ramayana*. The *Vishnu-Purana* (3:8) recounts that the agneyastra was given by the sage Aurva to his disciple King Sagara. A magic weapon said to have been “wielded by the adept-race (the fourth), the Atlanteans” (TG 9), and to have been built of “seven elements” (SD 2:629). It can signify a weapon of fiery character used in physical warfare, or on a cosmic scale can denote the employment of a force of nature by an intelligent being either for offensive or defensive purposes. In archaic thought fire, in its abstract sense, is almost equivalent to spirit, and permeates the sevenfold nature of the universe.

Agni (Sanskrit) *Agni* [from the verbal root *ag* to move tortuously, wind] Fire; as god of fire, one of the most revered of Vedic deities. As mediator between gods and humans, from whose body issue “a thousand streams of glory and seven tongues of flame,” Agni represents the divine essence or celestial fire present in every atom of the universe. Often used synonymously with the adityas. The three chief gods of Vedas are Agni, Vayu, and Surya — fire, air, and the sun — whose elements respectively are earth, air, and sky. One of the four lokapalas or world-protectors, Agni is guardian of the southeast quarter, and in the *Rig-Veda* as Matarisvan, messenger of Vivasvat, the sun, Agni brought down the “hidden fire” for humankind. To “kindle a fire,” therefore, is synonymous to evoking one of the three great fire-powers or “to call on God” (SD 2:114).

Fire is spoken of as the Primary in the Stanzas of Dzyan: “The Spirit, beyond manifested Nature, is the fiery breath in its absolute Unity. In the manifested Universe, it is the Central Spiritual Sun, the electric Fire of all Life. In our System it is the visible Sun, the Spirit of Nature, the terrestrial god. And in, on, and around the Earth, the fiery Spirit thereof — air, fluidic fire; *water*, liquid fire; *Earth*, solid fire. All is fire — *ignis*, in its ultimate constitution, or I, the root of which is 0 (*nought*) in our conceptions, the All in nature and its mind. *Pro-Mater* is divine fire. It is the Creator, the Destroyer, the Preserver. The primitive names of the gods are all connected with fire, from Agni, the Aryan, to the Jewish god who ‘is a consuming fire’ ” (ibid.).

In the Puranas, Agni is variously a rishi of the fourth manvantara, the name of a kalpa, and also a star. *See also* FIRE.

Agni Abhimanin (Sanskrit) *Agni Abhimānin* The oldest son of Brahma who had three sons, who in turn had 45 sons, and these with Brahma made the 49 fires or agnis (cf VP index).

Agnibahu (Sanskrit) *Agnibāhu* [from *agni* fire + *bāhu* arm from *bahu* much, abundant] Arm of fire, smoke; as a proper noun, a son of Svayambhuva, the first manu, called law-giver because he laid down the sacred laws that should govern the soul as well as rules for harmonious and orderly living. Agnibahu, who adopted the religious life, is also named as one of the ten sons of

Svayambhuva's son Priyavarta by Kanya (cf VP 2:1).

Agnibahu or Agnivahu is given as the first of seven rishis who will live in the fourteenth manvantara yet to come (our present world period being the seventh or Vaivasvata).

Agnibhu (Sanskrit) *Agnibhū* [from *agni* fire + the verbal root *bhū* to be, become] Fireborn; one of the names of Karttikeya or Skanda, god of war; applied to the Kshatriyas or warrior caste, whose ancestors were said to have sprung from fire (TG 10). Also a Vedic teacher.

Agnibuva See AGNIBHU

Agnidagdha (Sanskrit) *Agnidagdha* [from *agni* fire + *dagdha* burnt from the verbal root *dah* to burn] Consumed by fire; a class of pitris (fathers, ancestors) who when living regularly maintained the household fires and offered oblations with fire. Those who refrained from doing so were called anagnidagdhas (not consumed by fire).

The agnidagdhas, corresponding to the lunar pitris of *The Secret Doctrine*, are as mysterious as the higher or arupa classes of kumaras or agnishvattas. The agnidagdhas are the vehicles of the arupa classes and, because of their grosser or more materialized essences, are able to coalesce with the forces and substances of nature on more material planes of the solar system. Known also as barhishads, they “kept up the household flame,” and thus were conversant with and living with flames of the material or quasimaterial realms. Such “material” flames are the fiery or magneto-electric forces and substances of the lower worlds, which include the flame of desire and passion as well as the electric fire of the physical universe. They not only equipped man with the lower parts of his constitution, but likewise projected their chhayas (shadows or astral vehicles), thus furnishing the astral-physical vehicle of early humanity.

The anagnidagdhas are the more spiritual and intellectual classes of pitris who provided nascent humanity with its spiritual, intellectual, and higher psychic principles. Blavatsky writes: “The first or primordial Pitris, the ‘Seven Sons of Fire’ or of the Flame, are distinguished or divided into seven classes . . . [VP 3:14; Manu 3:199] three of which classes are Arupa, formless, ‘composed of intellectual not elementary substance,’ and four are corporeal. The first are pure Agni (fire) or Sapta-jiva (‘seven lives,’ now become Sapta-jihva, seven-tongued, as Agni is represented with seven tongues and seven winds as the wheels of his car). As a formless, purely spiritual essence, in the first degree of evolution, they *could not create that, the prototypical form of which was not in their minds*, as this is the first requisite. They could only give birth to ‘mind-born’ beings, their ‘Sons,’ the second class of Pitris (or Prajapati, or Rishis, etc.), one degree more material; these, to the third — the last of the Arupa class. It is only this last class that was enabled with the help of the Fourth principle of the Universal Soul (Aditi, Akasha) to produce beings that became objective and having a form. But when these came to existence, they were found to possess such a small proportion of the divine immortal Soul or Fire in them, that they were considered failures. . . . The three orders of Beings, the Pitri-Rishis, the Sons of Flame, had to merge and blend together their three higher

principles with the Fourth (the Circle), and the Fifth (the *microcosmic*) principle before the necessary union could be obtained and result therefrom achieved” (BCW 6:191-3).

Agni Dhatu Samadhi (Sanskrit) *Agni Dhātu Samādhī* A type of yogic contemplation where kundalini is excited and “the infinitude appears as one sheet of fire.” (TG 10)

Agnidhra (Sanskrit) *Agnīdhra* [from *agnīdh* kindler from the verbal root *agni* fire + the verbal root *indh* to kindle, light] Fire kindler; eldest of the ten sons of Priyavarta, the eldest son of Svayambhuva Manu. Three of Priyavarta’s sons became mendicants, the other seven became kings famed for valor and wisdom. Priyavarta divided the earth into seven dvipas or continental islands, giving one of each of his king-sons to administer. Agnidhra ruled over Jambu-dvipa which he in turn apportioned among his nine sons (VP 2:1). Blavatsky correlates the Puranic allegory to the seven globes of a planetary chain, Jambu-dvipa being equivalent to globe D in the theosophical scheme.

Sometimes spelled Agnidhra, especially with reference to the priest who kindles the sacrificial fire (RV 2:36:4).

Agnihotra (Sanskrit) *Agnihotra* [from *agni* fire + *hotra* oblation from the verbal root *hu* to sacrifice] Fire offering; an important Vedic sacrifice to Agni, consisting of milk, oil, and sour gruel, which the head of the family is expected to observe twice a day, before sunrise and after sunset. The priest who kindles the sacred fire is called agnihotri, also agnidhra.

Agniputra (Sanskrit) *Agniputra* [from *agni* fire + *putra* son, offspring] Son of Agni, fire; a name of the god of war, Skanda or Karttikeya (cf MB, skanda 9). While every individual of the numerous hierarchies which infill, and indeed are, space, is an offspring or “son” of the cosmic spirit or fire, Agniputra particularly designates one whose characteristic qualities make him an active instead of a passive or quasi-passive agent in the cosmic drama. Thus it is that the planet Mars and its influences — or Skanda, the god of war of the *Mahabharata* — because of their characteristic intense activity of a fiery type are referred to as Agniputra.

In the plural, used in *The Secret Doctrine* (2:363) for those spiritual-intellectual entities who brought intellectual light to the world and endowed humanity with intellect and reason. Thus they are linked to the manasaputras.

Agniratha (Sanskrit) *Agniratha* [from *agni* fire + *ratha* chariot from the verbal root *r* to go] Fire-chariot; archaic flying vehicles, allegorized in the *Ramayana* and ancient works on magic. “This vibratory Force, which, when aimed at an army from an *Agni Rath* fixed on a flying vessel, . . . reduced to ashes 100,000 men and elephants, as easily as it would a dead rat” (SD 1:563).

Agnishtoma (Sanskrit) *Agniṣṭoma* [from *agni* fire + *stoma* praise, a hymn from the verbal root *stu* to praise, eulogize] Praise of Agni, fire; an ancient Vedic ceremony or sacrifice performed by a Brahmin desirous of obtaining svarga (heaven), who himself maintained the sacred fire. The

offering to Indra and other deities was the soma. The ceremonies continued for five days, with 16 priests officiating. Although in later times it may have become merely a matter of form, originally the agnishtoma was connected with the initiation rites of the soma Mysteries.

In the Puranas, Agnishtoma is given as the seventh son of Manu Chakshusa, the sixth manu descended from the first manu, Svayambhuva (cf VP 1:177).

Agnishvatta (Sanskrit) *Agniṣvāṭta* [from *agni* fire + the verbal root *svad* to sweeten, taste] Tasted or sweetened by fire; one of the higher of the seven classes of pitris or progenitors spoken of in the Puranas as those “devoid of fire.” They are thus popularly represented as grihasthas or householders who in previous births failed to keep up their domestic fires and to offer burnt sacrifices, etc. In contrast, the pitris “possessed” of fire are the barhishads, those who kept up their household fires (cf VP 1:10).

Mystically the agnishvattas are far higher beings than are the barhishads because they are devoid of the fire of creative passion. Being too divine and pure for this, they are devoid (i.e., freed) of the grosser creative fire, and thus unable to form physical man. They are, on the other hand, possessed of spiritual-intellectual fire and are the endowers of the human conscious, spiritually immortal ego or selfhood. Hence the agnishvatta-pitris are those who are “purified by fire” — which may be interpreted as either 1) the fire of suffering and pain in material existence producing great fiber and strength of character or spirituality; or 2) from the esoteric standpoint as signifying those entities who have through evolution become one in essence with the aethery fire of spirit.

The agnishvattas signify our ancestral solar selves in contradistinction to the barhishads, our lunar ancestors. The agnishvattas are variously spoken of in *The Secret Doctrine* as the fashioners of the inner man, manasa-dhyanis (lords of mind), solar devas, sons of the flame of wisdom, givers of human intelligence and consciousness, and fire-dhyanis. In ancient Greece they were collectively personified by the epic figure of Prometheus, and in China by the Fiery Dragons of Wisdom.

The agnishvattas, our solar spiritual-intellectual parts, are those who in preceding manvantaras completed their evolution in the realms of matter; and when evolution had brought the nascent human stock to the state where they had only the physical creative fire, the agnishvattas came to their rescue by inspiring and enlightening these lower lunar pitris with spiritual and intellectual energies or fires (OG 14-15; SD 2:91-2).

In the Puranas, the agnishvattas are identified with the seasons, and are spoken of as one of the classes of deities presiding over the cyclic divisions of the year.

Agni-Vishnu-Surya (Sanskrit) *Agni-Viṣṇu-Sūrya* [from *agni* fire + *viṣṇu* from the verbal root *viś* or the verbal root *viṣ* to pervade + *sūrya* sun] Fire-pervader-solar deity; this triad of gods is probably a permutation of the original Vedic triad Agni-Indra-Surya, having their influence and place respectively on earth, in the atmosphere, and in the sky. Agni-Vishnu-Surya has been called the

“synthesis and head, or the focus whence emanated in physics as in metaphysics, from the Spiritual as from the physical Sun, the Seven Rays, the seven fiery tongues, the seven planets or gods” (SD 2:608).

Agnoia or **Anoia** (Greek) [cf Sanskrit *jna*; Latin *gnosco, nosco*; English *know*, etc.] Mindlessness, folly; the opposite of nous. In Plato the soul (psyche) attaches itself either to nous or to anoia, which is analogous to the theosophical teaching regarding buddhi-manas and kama-manas.

Agnosticism [from Greek *a* not + *gnostos* known] The mental attitude denying the possibility of the real knowledge of truth and hence of the ultimate or fundamental nature of the universe. The term was coined by T. H. Huxley to denote his own attitude, in contrast to Gnosticism which implies the possibility of knowing truth and the inner and invisible realities of the universe. It differs from atheism in not denying the existence of God or cosmic divinities.

Agnostos (Greek) Unknown or unknowable in the sense of the unknowable Divine (cf Acts 17:23-8).

Agnus-Castus Plant A species of *Vitex*, a willow-like tree sometimes called the chaste tree [from *hagnos* chaste vs *agnos* willow-like]. “Prometheus is represented as crowned with the Agnus-Castus plant (logos), the leaves of which formed the Crown of the Victors in the ‘Agonia’ of the Olympic games; . . . This Agnus-Castus plant was used also in the fete of the Thesmophoria, in honour of Demeter — the law — ‘nomos’ — bringer, whose priestesses slept on its leaves as encouraging chaste desires. In Christian times this custom survived among Nuns, who used to drink a water distilled from its leaves, and Monks used knives with handles made of its wood with the same intention of encouraging chastity” (BCW 9:267, 10:90)

Agnus Dei (Latin) [from *agnus* lamb + *deus* god] Lamb of God; originating in the New Testament: “The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world” (John 1:29). It is applied to various emblems, cakes, anthems, etc., used in the services of the orthodox Christian churches. As a lamb was sacrificed and partaken of in the Jewish feast of the Passover, John said in effect: behold the true divine Paschal Lamb. However, the original idea that impurity is burnt out by the divine fire from the radiant source within each person was perverted, both in the case of agni and the Lamb of God, into the idea of vicarious atonement (cf SD 2:383).

Agrae A small town on the banks of the Ilissus near Athens, where in ancient Greece in the spring were celebrated the Minor Mysteries, preliminary to the Greater Mysteries held in the autumn at Eleusis. Those at Agrae were associated with Kore-Persephone and were held about the middle of the month Anthesterion, when the grain crop was young.

Agrammachamareg (Gnostic) In the *Pistis Sophia*, one of the Triad of Invisibles, which also included Barbelo and Bdelle, in the Region of the Left (Hyle) where is the thirteenth aeon. (BCW

13:24)

Agrasamdhani (Sanskrit) *Agrasaṃdhānī* [from *agra* foremost, beginning + *sam* together, with + the verbal root *dhā* to fasten, unite] That which is fastened or strung together from the beginning; the register of human actions kept by Yama, Hindu god of the dead; linked with Chitragupta, scribe of Yama, who records in the Agrasamdhani the deeds and thoughts of every human being (cf MB 13). *See also* LIPIKA

Agruerus (Phoenician) The great god of the Phoenicians, identical with Kronos or Saturn. His seven sons were analogous to the titans or kabiri “connected with the Flood and the seven Rishis” (SD 2:142).

Aguna (Sanskrit) *Aguna* [from *a* not + *guna* quality] Devoid of qualities or attributes (gunas); applied particularly to the supreme divinity — nirguna (without qualifying attributes). As a noun, a fault — devoid of good qualities.

Agyrmos (Greek) A collection of men, assembly; referred to initiation into the Mysteries, synonymous with synaxis. Hesychius called the first day of the initiation into the Mysteries of Ceres, goddess of the harvest, by these terms. The term synaxis was eventually dropped by Christians in favor of *missa* or mass. (BCW 11:99&n)

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Ah-Al

Aham (Sanskrit) *Aham* Ego, I, conception of one's individuality; the basis and psychologically the magic agent which is the root of ahamkara, the organ or faculty which produces in human beings the sense of egoity or individuality on whatever plane. While this faculty is perhaps the most powerful agent in the forward drive of evolutionary unfoldment, it is, nevertheless, but an illusory manifestation within the individual of paramatman, the supreme self of the hierarchy. The individuality, which is a characteristic of the monad, is not likewise merely maya, any more than human egoity manifesting is the full expression of the cosmic paramatman. The first cosmic Logos or paramatman is as creative of multitudes of children monads as is a human being, or indeed any other entity on its own plane. Every such child-monad is identic in substance, intelligence, and consciousness with parabrahman, and yet each is an eternal individual. As the Buddhist metaphor suggests, the sea of cosmic life is divided into incomputable hosts of drops of spirit called monads, each of which is predestined to undertake through long eons its cosmic pilgrimage in evolutionary unfoldment, finally to return and merge into the cosmic sea which gave it birth — “the dew-drop slips into the shining Sea” (*Light of Asia*).

Aham-atma (Sanskrit) *Aham ātmā* [from *aham* I + *ātman* self] I am self; meaning that every self is but a manifestation of the essential self or atman; in the case of mankind, a reflection of the Logos within. As man progresses in evolution his human self will become united with his atman, the spiritual source of his composite constitution. In the *Bhagavad-Gita* (10:20) Krishna says: ahamatma gudakesa sarvabhutasayasthitah (I am the atman, O Gudakesa, living in the heart of all beings).

Aham Eva Parabrahma (Sanskrit) *Aham eva parabrahma* [from *aham* I + *eva* indeed, verily + *para* beyond + *brahma* creative deity from the verbal root *br̥h* to expand] Also *aham asmi parabrahma*. I am verily parabrahma, the Boundless; embodies the teaching that above and within every entity whatsoever is everything that is in universal space or boundless infinitude, so that each person is

fundamentally one with all that is because the same divine consciousness flows through every point in space, in that all worlds, gods, human beings, and atoms are each one derived from the same original source.

Ahamkara (Sanskrit) *Ahaṃkāra* [from *aham* ego, I + *kāra* maker, doer from the verbal root *kr* to do] I-maker; conception of egoity or I-am-I-ness. In its lower aspect, the egoistical and mayavi principle, born of avidya (ignorance), which produces the notion of the personal ego as being different from the universal self. In Sankhya philosophy ahamkara is the third emanation: from prakriti (primal nature or substance) issues mahat (the great), standing for universal mind, which in turn produces ahamkara, selfhood, individuality; from ahamkara come forth the five tanmatras, the subtle forms of the elements or principles and “the two series of sense organs” (*Samkhya-Sutra* 1:61).

In the *Bhagavad-Gita* (7:4), prakriti manifests in eight portions — “earth, water, fire, air, ether [space: kham-akasa], mind [manas], understanding [buddhi] and egoity, self-sense [ahamkara]” — all of which relate to the object side, which gives an erroneous sense of identity or egoity.

As universal self-consciousness, ahamkara has “a triple aspect, as also *Manas*. For this conception of ‘I,’ or one’s *Ego*, is either *sattwa*, ‘pure quietude,’ or appears as *rajas*, ‘active,’ or remains *tamas*, ‘stagnant,’ in darkness. It belongs to Heaven and Earth, and assumes the properties of either” (SD 1:335n).

Ahammana (Sanskrit) *Ahaṃmāna* [from *aham* ego + *māna* from the verbal root *man* to think, reflect upon] Egoism, self-illusion; hence spiritual ignorance, the maya produced by reflecting upon or imagining one’s “I” as of primary importance. “When soul is associated with prakriti, it is vitiated by egotism [ahammana] and the rest, and assumes the qualities of grosser nature, although essentially distinct from them, and incorruptible [avyaya]” (VP 6:7).

Ahamsa (Sanskrit) *Ahaṃsa* [from *aham* ego + *sa* (*sah*) he] A mystic anagram used as a title of Brahman, the first or unmanifest kosmic Logos, to suggest the identity of man’s essence with the essence of kosmic divinity: “I am he,” “I am Brahman” (cf SD 2:465). See also HAMSA; KALAHAMSA

Ahan (Sanskrit) *Ahan* Day (*ahan*, *ahas* are base forms of some of the grammatical cases of *ahan*). In the *Vishnu-Purana* (1:5), one of the four bodies of Brahma: “Jyotsna (dawn), Ratri (night), Ahan (day), and Sandhya (evening)” which are “invested by the three qualities” (triguna). Esoterically this has “a direct bearing upon the seven principles of the manifested Brahma, or universe, in the same order as man. Exoterically, it is only four principles” (SD 2:58n). Hence only four bodies of Brahma are mentioned in the Puranas.

Ahancara, Ahankara. See AHAMKARA

’Ahar (Hebrew) *’Ahar* After, behind, later in time; used by some Qabbalistic writers as a name for the hierarchies of gods. Over these, the Jews said that Jehovah — the Achad (’Ehad) — was *the*

supreme God. *See also* 'AHATH; 'AHER

'Ahath (Hebrew) *'Aḥath* The feminine form of the cardinal numeral one, signifying at times single, alone, sole; applied to the feminine aspect of the Logos or head of a hierarchy. In Hebrew occultism 'ahath or achath represents, together with the masculine form achod ('ehad) "the collective aggregate, or totality, of the principal Creators or Architects of this visible universe" (SD 1:129). Incorrectly applied to the Sephiroth-'elohim as Sephiroth, since these last are only vehicles or manifestations of the Logos. Achath-Achod ('ahath-'ehad) corresponds to the Sanskrit adi (first, primeval) or eka (One), meaning crown or hyparxis, and therefore the originant or cosmic hierarch, which divides into the many when its spiritual and substantial energies stream downwards into the planes of illusion and matter — which indeed these energies themselves compose. *See also* 'AHATH-RUAH-'ELOHIM-HAYYIM; 'EHAD

'Ahath-Ruah-'Elohim-Hayyim (Hebrew) *'Aḥath-Rūaḥ-'Elohīm-Ḥayyīm* One soul, gods, lives; the Ancient of the Ancient (the cosmic originant, the hierarch of a cosmic hierarchy) which, being the source of the universe rolled out from within its own divine essence, thus becomes the universe itself; the Ancient of Days — not human days but cosmic manvantaras — or the Ancient of the Ancient is the soul (ruah), which thus expresses itself through the hierarchies of gods ('elohim) and the innumerable minor hierarchies of lives (hayyim) of which the universe as an organism is built.

There is a close connection in thought with the theosophic and Hindu teaching of the atman or paramatman — Brahman, the egg out of which the universe is born, filling the universe with divine and spiritual inspirations and dwelling in and working through the innumerable hierarchies of minor beings which compose and build that hierarchy, and which indeed *are* the universe. Another parallel is the Pythagorean teaching of Monas monadum (monad of monads). In the Qabbalah itself the correspondence is to Kether the Crown, out of which all the other, lower hierarchical grades flow emanationally. This Kether, the highest of the Sephiroth, is the Macroprosopus (the great or immense cosmic face) — an intuition of which may be gained by looking into the violet dome of night begemmed with worlds and instinct with life; the Chaldean 'Arikh 'Anpin (the vast countenance of nature), hiding the indwelling spirit. Kether, Macroprosopus, 'Arikh 'Anpin, and 'Adam Qadmon are but different manners of expressing the same hierarchical acme or originant which thus is the manifested vehicle of the Qabbalistic 'eyn soph, the parabrahman of the Vedantists, or the Boundless. Speaking of this phrase, Blavatsky remarks that it "denotes the Elohim as androgynous at best, the feminine element almost predominating, as it would read, 'One is She the Spirit of the Elohim of Life' " (SD 1:130n). *See also* ARBA-IL

Aheie. *See* 'EHYEH

'Aher (Hebrew) *'Aḥēr* To be after, behind, secondary, another; the plural 'aherim, especially when used in conjunction with 'elohim, means "other or strange gods," which were supposed to be

merely idols. As the Hebrew scriptures themselves show, the ancient Hebrews never at any time denied the existence of the gods of other peoples, but being utterly and strongly tribalistic, their own god Jehovah was to them supreme. Their tribal god is the regent of the planet Saturn, who was their planetary hierarch, and consequently, to them, the supreme god — the god over all other gods. Had the Jews been born as a people under the regent of some other planet, the hierarchical regent of this other planet would then have been in their opinion the supreme god.

Ah-hi (Senzar) A group or class of celestial or spiritual beings known in different countries under various names: dhyanichohans, angels or angelic hosts, 'elohim, the Greek minor logoi, etc. Vehicles for the manifestation of cosmic mind and will, they are “the collective hosts of spiritual beings” through which the universal mind comes into action. “They are the Intelligent Forces that give to and enact in Nature her ‘laws,’ while themselves acting according to laws imposed upon them in a similar manner by still higher Powers; but they are not ‘the personifications’ of the power of Nature, as erroneously thought” (SD 1:38). During pralaya “Universal Mind was not, for there were no Ah-hi to contain it,” no celestial beings to manifest mind (Stanzas of Dzyan 1:3).

Commenting on this, Blavatsky describes the Ah-hi as entities who “being on the highest plane, reflect the universal mind collectively at the first flutter of Manvantara. After which they begin the work of evolution of all the lower forces throughout the seven planes, down to the lowest — our own. The Ah-hi are the primordial seven rays, or *Logoi*, emanated from the first Logos, *triple*, yet one in its essence. . . .

“Like all other Hierarchies, on the highest plane they are *arupa*, i.e., formless, bodiless, without any substance, mere breaths. On the second plane, they first approach to *Rupa*, or form. On the third, they become *Manasa-putras*, those who became incarnated in men. With every plane they reach they are called by different names . . .” (TBL 17, 20-21).

Ahi (Sanskrit) *Ahi* [from the verbal root *amh* to press together, strangle] A serpent; in the *Rig-Veda*, the serpent of the sky, also called *Vritra*, mythologically referred to as the demon of darkness and drought who absorbed the cosmic waters. Indra, god of the sky and rainmaker, battles with *Ahi* and finally slays him, releasing the waters across the land.

Ahi is likewise a name of the sun; also of *Rahu*, the ascending node of the moon and the *daitya* (demon) who periodically “swallows” (eclipses) the sun and moon.

AHIIH (Hebrew) A Qabbalistic form of the tetragrammaton, representing the Macroprosopus, in contradistinction to IHVH (Jehovah), representing Microprosopus. It is connected exoterically with ‘eyeh (absolute Be-ness) and with “I am that I am.” (BCW 8:142, 147)

Ahimsa (Sanskrit) *Ahiṃsā* [from *a* not + the verbal root *hiṃs* to injure, kill, destroy] Harmlessness; one of the cardinal virtues. The sanctity of life is embodied in the teachings of the Buddhists and Jains, as well as of many Hindu schools. Asoka, the first Buddhist emperor, particularly espoused

ahimsa as part of the practice of dharma. According to *Manu* (4:148), one may acquire the faculty of “remembering former births” by the observance of ahimsa.

In the *Vamana-Purana*, ahimsa is personified as the wife of Dharma, whose offspring, Nara and Narayana (epithets of Arjuna and Krishna respectively), pointed the way to spiritual enlightenment.

A’hoor. See ’AHOR

’Ahor (Hebrew) *’Āḥōr* The hinder part, back; in the Qabbalah used in contradistinction to ’anpin, (face; a Chaldean word also spelled ’anaph, in Hebrew ’appayim, as of Macroprosopus).

Ahriman (Persian) [from *ah* (Avestan) conscious life + *riman* the corruptor, disturber of order in the cosmos, the corruptor of mind] Personification of the evil spirit in the world. According to Mazdean philosophy, life originates from two principles: Ahura-Mazda (the light principle) and Ahriman (darkness). Shahrestani, 12th century Islamic scholar, in *Al-Melall Va Al-Nehal* (Nations and Sects) writes that “Magis were of three sects: Geomarathians, Zurvanians and Zoroastrians. They all shared the view that two principles govern the universe: Ahura-Mazda and Ahriman. Ahura-Mazda is the being who pre-existed and Ahriman the created one.” He further narrates allegorically that “Ahura-Mazda wondered how it would be if he had a rival. From this thought Ahriman, the evil spirit, was born, who revolted against the light and declined to abide by its laws. A battle took place between the armies of the two. The Angels came forward as mediators and agreed upon a truce that the underworld be given to Ahriman for seven thousand years and then to the Ahura-Mazda for another seven thousand years. The creatures who previously existed all vanished. Then Man, Gaeo-Marth, and an animal, taurus, appeared. They both died. From man’s head, sprouted a rhubarb and from rhubarb male and female, Mashia and Mashiana, were born, who were mankind’s progenitors. From the head of the taurus all animals originated. Their belief is that light gave mankind two choices: to remain as bodiless spirits keeping away from Ahriman, or to clothe themselves with bodies to fight against him; mankind chose the latter. The destruction of Ahriman’s army would be the day of resurrection. Man’s reason for clothing himself in a physical body was to enable him to battle against Ahriman; and his salvation depends upon defeating him.”

In later Pahlavi writings we find the progeny of Ahriman, six opponents who in their turn stand up against the Amesha-Spentas (the six immortal benefactors). See also ANGRA-MAINYU

Ahti (Finnish) Finnish god of water, pictured as an old man and helpful to fishermen; his wife is Vellamo. Also a name for Lemminkainen, called the dragon of knowledge in the Kalevala.

Ahu (Avestan) [from the verbal root *ah* consciousness of life; cf Sanskrit *asu*] Sometimes Ahum, Akhum. The most aware and therefore best prepared to rule in the physical world. Fravashi, on the other hand, is least aware of the material world and yet is the source of awareness and closest

to the source of absolute Being. According to later Pahlavi writings Ahu's task is to establish order in the human physical body; therefore it can be considered the ruler in the physical world.

Rumi, 13th century Iranian mystic poet, considers ahu (jan) conscious life, in which the immutable divine knowledge is reflected. Molavi attributes three qualities to jan: consciousness; ability to distinguish between good and evil; and an inclination towards good and resentment towards evil (Massnavi bk 6). Ferdowsi, 10th century Iranian poet, considers kherad (intellect) the preserver of ahu, the first creation and the integral part of jan.

In Mazdean literature ahu corresponds to the first of the five life-giving forces or fires namely: ahu, daena, baudha, urvan, and fravashi in the order of awareness; James Darmesteter translates them respectively as: spirit, conscience, intelligence, soul, and fravashi (Yasna 26, 4).

Ahu (Sanskrit) *Ahu* [probably from *paro'mhu* beyond the range of sight] Invisible, unknown, secret, mysterious; Blavatsky equates it with the Sanskrit eka (one) and Hebrew echod, that which begins an emanation-series from the Unknowable (SD 1:113).

Ahum (Avestan) The lower personal existence or personal life; the lowest triad in the human septenary constitution: the physical body, the vital principle, and the astral body.

Ahura (Avestan) [from the verbal root *ahu* conscious life; cf Sanskrit *asura*] The lord of life, the one life from whom all proceed; as daevas who were originally gods of the Aryans changed to demons among the Iranian branch of the Aryans, asura also changed to demons among the Indians. In the earlier Vedas, asura is especially used for Varuna, the ruler of the heavenly sphere. "The Mazdean Scriptures of the *Zend Avesta*, the *Vendidad* and others correct and expose the later cunning shuffling of the gods in the Hindu Pantheon, and restore through Ahura the *Asuras* to their legitimate place in Theogony . . ." (SD 2:60-1).

Blavatsky gives a human interpretation of Ahura: "The Magian knew not of any *Supreme* 'personal' individuality. He recognized but Ahura — the 'lord' — the 7th Principle in man, — and 'prayed', *i.e.* made efforts during the hours of meditation, to assimilate with, and merge his other principles — that are dependent on the physical body and ever under the sway of Angra-Mainya (or matter) — into the only pure, holy and *eternal* principle in him, his divine monad. To whom else could he pray? Who was 'Ormuzd' if not the chief *Spent-Mainyu*, the monad, our own god-principle in us? . . .

"And wisely does it [the occult doctrine] explain to us that Ahura is our own inner, truly *personal* God and that he is our Spiritual light and the 'Creator of the material world' — *i.e.*, the architect and shaper of the Microcosm — *Man*, when the latter knows how to resist Angra-Mainyu, or Kama — lust or material desires — by relying on him who overshadows him, the Ahura-Mazda or Spiritual Essence. . . . Ahura-Mazda is also the Father of Tistrya, the *rain-bestowing* god (the 6th principle) that fructifies the parched soil of the 5th and 4th, and helps them to bear good fruit

through their own exertions, *i.e.*, by tasting of Haoma, the tree of eternal life, through spiritual enlightenment” (BCW 4:520-23).

Ahura-Mazda (Avestan) **Aura-Mazda** (Old Persian) **Auhr-Mazd** (Pahlavi) **Hormazd, Hormoz, Ormazd, Ormuzd** (Persian) [from Avestan *ahura* lord of life from the verbal root *ahu* conscious life + *mazda* the creator of mind, remembering, bearing in mind from the verbal root *man* to think + *da* the creator, bestower; cf Pahlavi *dehesh* creation] The lord of life and creator of mind; the immutable light, the uncreated supreme deity of the Mazdean system. Porphyry writes that Pythagoras taught that the Iranian Magis consider Ahura-Mazda a being whose body is of light and his soul is of truth. He is referred to as the maker of the material world and father of the six Amesha-Spentas. In later Persian literature similar descriptions of the supreme creator have been given. Ferdowsi refers to him as the lord of *jan* (consciousness) and *kherad* (intellect).

Regarding the dualistic cosmic system of the Zoroastrians — good and evil — Blavatsky comments: “No more philosophically profound, no grander or more graphic and suggestive type exists among the allegories of the World-religions than that of the two Brother-Powers of the Mazdean religion, called Ahura-Mazda and Angra-Mainyu, better known in their modernized form of Ormuzd and Ahriman. Of these two emanations, ‘Sons of Boundless Time’ — *Zeruana-Akarana* — itself issued from the Supreme and Unknowable Principle, the one is the embodiment of ‘Good Thought’ (*Vohu-Mano*), the other of ‘Evil Thought’ (*Ako-Mano*). The ‘King of Light’ or Ahura-Mazda, emanates from Primordial Light and forms or creates by means of the ‘Word,’ Honover (*Ahuna-Vairyā*), a pure and holy world. But Angra-Mainyu, though born as pure as his elder brother, becomes jealous of him, and mars everything in the Universe, as on the earth, creating Sin and Evil wherever he goes.

“The two Powers are inseparable on our present plane and at this stage of evolution, and would be meaningless, one without the other. They are, therefore, the two opposite poles of the *One* Manifested Creative Power, whether the latter is viewed as a Universal Cosmic Force which builds worlds, or under its anthropomorphic aspect, when its vehicle is thinking man” (BCW 13:123-4).

Because Maz or Mez in the word Mazda can also be another way of pronouncing myth, Mazda can mean that which is created by Mez, by the hidden truth. Then Ahura-Mazda would mean the life-bearer who is created by the hidden truth.

Aidoneus. See HADES

Aij-Taion The chief god of one of the Yakut tribes of Siberia who dwell principally near the Lena River. This deity presides at the formation of all the worlds, although not producing them itself. Aij-Taion is stationed on the ninth heaven, whereas the minor deities are located in the seventh heaven.

Aima (Aramaic) *’Immā’* or *’Īmmā’*. The great mother; corresponding in the Qabbalah to *’Abba’* (father) and having the metaphorical significance of the beginning or foundation of anything.

Binah (understanding, intelligence), the third Sephirah, is termed the Heavenly Mother ('Imma' 'illa'ah): "the 'woman with child' of Revelation (xii.) was Aime, the great mother, or Binah, the third Sephiroth, 'whose name is Jehovah'; and the 'Dragon,' who seeks to devour her coming child (the Universe), is the Dragon of absolute Wisdom — that Wisdom which, recognising the non-separateness of the Universe and everything in it from the Absolute All, sees in it no better than the great Illusion, *Mahamaya*, hence the cause of misery and suffering" (SD 2:384n).

Ain. See 'EYN SOPH

Aindri (Sanskrit) *Aindrī* [feminine adjective of *indra* probably from the verbal root *ind* to drop] Pertaining to the god Indra; as a feminine proper noun, the consort of Indra; also called Aindri-sakti, Indrani, and Aindriya. Aindri (masculine) means a descendant of Indra, occasionally referring to Arjuna, son of Indra by Kunti.

Aindriya. See AINDRI

Aindriyaka (Sanskrit) *Aindriyaka* [from *indriya* sense, power; belonging to Indra] In the Puranas, the creations of Brahma are variously enumerated as six, seven, and nine. Aindriyaka represents the organic creation involving the evolution or unfolding of the senses (cf VP 1:5).

Ain Soph. See 'EYN SOPH

Ain Soph Aur. See 'EYN SOPH 'OR

Aion. See AEON

Aior. See 'OR

Air One of the four primary elements which also include fire, water, and earth. It does not denote the earth's atmosphere, since ordinary air is a particular gas, and the gaseous state is only one of the conditions of matter — it might be called the air division or air condition of earth, since earth denotes physical matter. The primary elements have secondary derivatives, and these have again other derivatives. In the first round only one element was developed, fire; in the second round the elements were fire and air; in the third, water was added; in the fourth, earth; and ether will appear in the fifth round. Fire is spoken of as the One, air as the Two, water as the Three, earth as the Four. Air is the Father, the creative element. The *Vishnu-Purana* describes the attributes of air: it corresponds to the sense of touch, and gives bulk.

The states of matter give clues by means of correspondence to the understanding of the primary elements. Gases are indefinitely expansible and their particles have great freedom and range of movement and are always in rapid motion. It would seem by analogy that the solid state corresponds to the physical planes, the liquid state to the astral or psychic plane, air to mind, and fire to spirit. Air may be called the vehicle of fire, as mind is the vehicle of spirit. Fire is analogous to points or foci of energy; air, being number two, suggests lines of force or radiation, motion. The

air which, according to the teaching of the medieval Fire-philosophers, is the domain of sylphs is certainly not our familiar mixture of oxygen and nitrogen, which is merely a correspondence of the element on our plane; it is when on our own astral air plane that these beings may be encountered.

Airavata (Sanskrit) *Airāvata* [from *irāvat* moisture-possessing from *irā* drink, food] Son of Iravati; a vast elephant produced at the churning of the ocean and appropriated by the god Indra. When seated upon Airavata, Indra blesses the earth with rain, i.e., with the water that is drawn up by Airavata from the underworld. According to the *Matangalila*, Airavata was born when Brahma sang over the halves of the shell from which Garuda hatched, followed by seven more male and eight female elephants.

In the *Mahabharata* (Adi-parvan, ch 66) Airavata guards the eastern zone. Four such “elephants” (sometimes eight, each with its sakti or feminine potency) uphold the structure of the earth. The mighty four-tusked Airavata, therefore, represents one of the lokapalas (world protectors) — called by Buddhists maharajas (great kings) — which are the guardians and supporters of the universe. They are also mystically connected with the lipikas, the eternal karmic scribes. In the *Bhagavad-Gita* (10:2, 7) Krishna, in naming his divine manifestations, says that among elephants he is Airavata.

Airiod-Lamh An old Irish name for Zoroaster. “In an ancient Irish MSS Zarusht is called *Airiod-Lamh*, or the ‘Golden Hand,’ the hand that received and scattered celestial fire (Wm. Ouseley, Oriental Collections 1:303).” (BCW 3:462)

Airyaman (Persian) The divine aspect of Ahriman (the personification of evil in the Zoroastrian system) before he “became a dark opposing power, a Satan. For Ahriman is of the same essence with Ahura-Mazda, just as Typhon-Seth is of the same essence with Osiris” (TG 12). He is invoked in the *Airyama-ishyo*. (SD 2:517)

Airyana-Vaego, Airyamen Vaego, Airyana-Varsedya. See AIRYANMEN VAEJA

Airyana-ishejo. See AIRYEMA-ISHYO

Airymanmen Vaeja, Airyena-Vaegah, Airyana-Vaeja (Avestan) **Airyam-Veg** (Pahlavi) “The Aryans (the noble ones) are said in the Avesta to have had their original home in the far land of Airyana Vaeja (the cradle land of the Aryans), the first among the lands created by Mazda. It was at the center of the earth and in its very center stood the mountain Harabareza. This corresponds with the Hindu descriptions of the Land of the Gods with Mount Meru at its center” (Taraporewala, *The Religion of Zarathushtra*). The Aryans divided the universe into seven regions or keshvars: 1) Arzah or Arzahe; 2) Shabah, Sava-Cavahe; 3) Fradadafsh, Fradadhfsha; 4) Vidadafsh, Vidadahfshu; 5) Vorubarst, Vourubaresti; 6) Vorugarst, Vourujaresti, Vouruzaresti; and 7) Khvanuras, Ganiratha, Hvaniratha. The seventh land is situated in the middle of the other six. According to the

introduction of Abu-Mansouri's Shah-Nameh (the older Shah-Nameh), the seventh land, which the kings named Iran-Shahr (Airya-Vaeja) is also in the middle of the other six.

Airyānem Vaejō is the primeval land of innocence and bliss of the Vendidad, similar to the Sveta-dvipa (white island) of Puranic literature or to Mount Meru. In this “beautiful land,” by the river Daitya, “the stars, the moon, and the sun are only once (a year) seen to rise and set” (Vendidad). Blavatsky equates it with the cradleland of physical humanity, and locates it in Central Asia. It is identical to Sambhala and to Arghya Varsha from which the Kalki avatara is expected (SD 2:416; BCW 4:526-7).

In Persian legend, the serpent appeared in Airyanem Vaejo and by his venom transformed the beautiful, eternal spring into winter, generating disease and death. Interpreting this geologically and astronomically, “every occultist knows that the Serpent alluded to is the north pole, as also the pole of the heavens. The latter produces the seasons according to the angle at which it penetrates the centre of this earth. The two axes were *no more parallel*; hence the eternal spring of Airyana-Vaego by the good river Daitya had disappeared, and ‘the Aryan magi had to emigrate to Sagdiani’ — say exoteric accounts. But the esoteric teaching states that the pole had passed through the equator, and that the ‘land of bliss’ of the Fourth Race, its inheritance from the Third, had now become the region of desolation and woe. This alone ought to be an incontrovertible proof of the great antiquity of the Zoroastrian Scriptures” (SD 2:356).

Airyema-ishyo (Avestan) *Airyemā-ishyō*. The much-desired brotherhood, or Yasna 54: “May brotherhood of man, for which we yearn, come down amongst us and rejoice the hearts of men and maidens of Zarathustra’s faith. Bringing fulfillment unto Vohu Man; when souls of men receive their precious mead, I pray too Asha in His Grace to grant these blessings for which human souls do long, which Mazda hath meant for all.” “This verse, though actually not included in the Gathas, follows immediately after the Fifth Gatha. Both the language and the metre are exactly the same, as those of the Fifth Gatha. . . . This verse is recited during the Zoroastrian marriage service as part of ‘the blessing’ ” (Taraporewala, *The Religion of Zarathushtra* 148).

Aisa (Greek) Goddess who “*gives to all their portion of good and evil, and is therefore karma.*” (SD 2:604-5n)

Aish (Hebrew) *’Ish* Man; the name Jesus was said by Blavatsky to have been derived aish (BCW 9:228n). Regarding the symbology of the crucifixion, Blavatsky remarks that “the early compilers of the Christian Mysteries were well versed in Esoteric philosophy and the Hebrew occult metrology, and used it dexterously. Thus they took the word *aish* . . . and used it in conjunction with that of *Shanah* ‘lunar year,’ so mystically connected with the name of Jehovah, the supposed ‘father’ of Jesus, and embosomed the mystic idea in an astronomical value and formula” (SD 2:561).

Aistheton (Greek) Sensible, perceived by the senses; used by Plato in contrast with *noeton* (intelligible) to indicate the visible aspect of the primeval cause of the manifested world. (FSO 194)

Aisvarika (Sanskrit) *Aiśvarika* [from *īśvara* lord, prince, master from the verbal root *īś* to be valid, powerful, master of] Relating to a lord or king; the hierarch or supreme spirit of a hierarchy. One of the four philosophical schools or systems in Nepal (the others being Karmika, Yatnika, and Svabhavika). In this system, adi-buddha is individualized as the cosmic spirit of our hierarchy, attention being centered on this individualization to an extent unusual in Buddhism. While it is true that the highest individualized manifestation of adi-buddhi is adi-buddha, which is the isvara or supreme hierarch of our own cosmic hierarchy, nevertheless both adi-buddhi and adi-buddha are abstract principles of the galactic spaces.

Aitareya (Sanskrit) *Aitareya* [from *itara* other; also from *itarā* mother of Aitareya] Name of a Brahmana or literary work attached to the *Rig-Veda*; also of Mahidasa, author of a Brahmana and an Aranyaka. The *Aitareya-Brahmana* (or *Aitareyaka*) contains forty adhyayas (sections) in which the duties of a hotri (priest) are enumerated. The *Aitareya-Aranyaka* consists of five books or aranyakas, the second and third of which are called the *Aitareya-Upanishad* (although sometimes the last four sections of the second book alone are so designated).

Aithihya (Sanskrit) *Aitihya* [from *iti* thus, in this manner + *ha* emphatic particle] Thus indeed it was; traditional instructions, tradition. Closely similar to itihasa, a name applied to semi-legendary and epic accounts; also to the *Mahabharata* and *Ramayana*. As the instructors of certain schools in handing on teaching (especially oral teaching delivered with “mouth to ear”) invariably commenced an installment with the phrase “iti maya srutam” or “iti ha maya srutam” (truly thus have I heard), such instruction came to be called aithihya or aitiha. The adjectival form aithasika also means what is communicated or derived from tradition, ancient legend, or heroic history.

Aja (Sanskrit) *Aja* [from *a* not + the verbal root *jan* to be born, produced] Unborn; title given to many of the primordial gods. In the *Rig-Veda*, the equivalent of the First Logos, which is a radiation or first manifestation on the plane of illusion of the cosmic One — the Absolute or cosmic paramatman. The *Purusha-Sukta* or Hymn of Man (RV 10:90) states that the thousand-headed Purusha is dismembered at the foundation of the world so that from his remains the universe might arise. This is the foundation of the later Christian symbol of the sacrificial lamb, for there is here a play on words: Aja the “unborn” — Purusha or manvantaric spirit — may also be derived from the verbal root *aj* (to drive, propel), whose meanings include a he-goat, a ram, and the sign Aries. Spirit disappears — dies, metaphorically — the more it becomes involved in cosmic matter, and hence the sacrifice of the unborn, the lamb, or the ram (cf TBL 56).

Aja when derived from the verbal root *aj*, is also a title given to various Vedic divinities such as Rudra, Indra, Agni, the sun, the maruts, and in post-Vedic works to Brahma, Vishnu, and Siva, as well as to cosmic Kama, counterpart of the Greek cosmic Eros — all these gods being considered leaders of their respective hierarchies in the sense of urging, driving, or propelling life and intelligence therein.

In its feminine form, aja signifies maya (illusion) and hence prakriti (evolving nature).

Ajapa (Sanskrit) *Ajapa* [from *a* not + the verbal root *jap* to speak in a low voice] One who does not use orthodox prayers; a reciter of heterodox mantras or works. Ajapa is the form of mantra called hamsa, consisting of a series of inhalations and exhalations.

Ajita (Sanskrit) *Ajita* [from *a* not + the verbal root *ji* to conquer, triumph] The invisible, unsurpassed; in the *Vayu-Purana*, the highest of twelve gods, named jayas, who were created by Brahma to aid him at the beginning of the manvantara. But because they neglected his directives, Brahma “cursed” them to be born in each succeeding manvantara until the seventh, the Vaivasvata-manvantara (cf VP 1:15; n2, p. 26). These twelve jayas are the Hindu equivalent of the twelve great gods of Greco-Roman mythology. Because of their all-permeant character, on a lower scale these divinities are identical with the manasa, the jnana-devas, the rudras, and other classes of manifested deities. In these lower manifestations of their functions, they are identical with those dhyanic-chohanic groups which “refuse to incarnate,” spoken of in *The Secret Doctrine*.

Also the name of the second of the 24 Tirthankaras or Jain teachers.

Ajnana (Sanskrit) *Ajñāna* [from *a* not + *jñāna* knowledge from the verbal root *jñā* to know, perceive, understand] More often absence of knowledge rather than ignorance. An ajnana is a profane, one who is outside the sanctum or inner temples of the Mysteries.

Akar. See AKERT

Akarsha (Sanskrit) *Ākarṣa* [from *ā* near to, towards + *kṛṣ* to draw, pull, lead] Drawing towards oneself, attraction, fascination as by magnetism. The law of attraction, and its alter ego repulsion, is a fundamental and universal operation of nature and is active on all planes and in all spaces and times. It is, in another sense, one of the functions of that unceasing motion which is an inherent attribute of cosmic consciousness. “Motion is the eternal order of things and affinity or attraction its handmaid of all works” (ML 67).

Akasa (Sanskrit) *Ākāśa* [from *ā* + the verbal root *kāś* to be visible, appear, shine, be brilliant] The shining; ether, cosmic space, the fifth cosmic element. The subtle, supersensuous spiritual essence which pervades all space. It is not the ether of science, but the aether of the ancients, such as the Stoics, which is to ether what spirit is to matter. In the Brahmanical scriptures, akasa is used for what the Northern Buddhists call svabhavat, more mystically adi-buddhi (primeval buddhi); it is also mulaprakriti, cosmic spirit-substance, the reservoir of being and of beings. Genesis refers to it as the waters of the deep. It is universal substantial space, and mystically in its highest elements is alaya.

As universal space, it is also known as Aditi, in which lies inherent the eternal and continuously active ideation of the universe producing its ever-changing aspects on the planes of matter and objectivity; and from this ideation radiates the First Logos. This is why the Puranas state that akasa

has but one attribute, namely sound, for sound is but the translated symbol of logos (speech) in its mystic sense. Akasa as primordial spatial substance is thus the upadhi (vehicle) of divine thought. Further, it is the playground of all the intelligent and semi-intelligent forces in nature, the fountainhead of all terrestrial life, and the abode of the gods.

Akasa is the noumenon and spiritual substratum of differentiated prakriti, otherwise the seven or ten prakritis, the root or roots of all in the universe. These prakritis are not merely in akasa, but are the manifestations of akasa in its various grades or degrees of evolutionary development. All the ancient nations mythologically deified akasa in one or another of its aspects and powers (cf IU 1:125 for a descriptive listing of the many names anciently used for akasa). It is the indispensable agent in all religious or profane magic: occult electricity, the universal solvent, in another aspect kundalini. “Akasa is the mysterious fluid termed by scholastic science, ‘the all-pervading ether’; it enters into all the magical operations of nature, and produces mesmeric, magnetic, and spiritual phenomena. As, in Syria, Palestine, and India, meant the sky, *life*, and the *sun* at the same time; the sun being considered by the ancient sages as the great magnetic well of our universe” (IU 1:140n).

Sometimes the astral light is used as a convenient but inaccurate phrase for akasa. In clarifying the difference between these Blavatsky says: “The Astral Light is that which mirrors the three higher planes of consciousness, and is above the lower, or terrestrial plane; therefore it does not extend beyond the fourth plane, where, one may say, the Akasa begins.

“There is one great difference between the Astral Light and the Akasa which must be remembered. The latter is eternal, the former is periodic. The Astral Light changes not only with the Mahamanvantaras but also with every sub-period and planetary cycle or Round. . .

“The Akasa is the eternal divine consciousness which cannot differentiate, have qualities, or act; action belongs to that which is reflected or mirrored from it. The unconditioned and infinite can have no relation with the finite and conditioned. . . . We may compare the Akasa and the Astral Light . . . to the germ in the acorn. The latter, besides containing in itself the astral form of the future oak, conceals the germ from which grows a tree containing millions of forms. These forms are contained in the acorn potentially, yet the development of each particular acorn depends upon extraneous circumstances, physical forces, etc.” (TBL 75-6; also IU 1:197).

The astral light is the tablet of memory of earth and of its child the animal-man; while akasa is the tablet of memory of the hierarchy of the planetary spirits controlling our chain of globes, and likewise of their child, each spiritual ego. The astral light is simply the dregs or lower vehicles of akasa. Gautama Buddha held only two things as eternal: akasa and nirvana. In the *Chandogya Upanishad* (7:12:1-2) akasa (ether, space) is equated with Brahman.

Akasa-bhuta (Sanskrit) *Ākāśa-bhūta* [from *ākāśa* ether, space + *bhūta* element, existing, being

from the verbal root *bhū* to be, become] The aether element, the Father-Mother element, third in the descending scale of seven cosmic bhutas which in the Upanishads are reckoned as five, and in Buddhist writings as four. Akasa-bhuta has its analog in the Third Logos, which because it is formative or creative is called Father-Mother. Not the ether, which is merely one of its lowest principles and only slightly more ethereal than physical matter.

Akasa-sakti (Sanskrit) *Ākāśa-śakti* [from *ākāśa* ether, space + *śakti* power, energy, from the verbal root *śak* to be strong, able] Used by Blavatsky for the soul or energy of prakriti: “The Tibetan esoteric Buddhist doctrine teaches that *Prakriti* is cosmic matter, out of which all visible forms are produced; and *Akasa* that same cosmic matter — but still more imponderable, its spirit, as it were, ‘*Prakriti*’ being the body or *substance*, and *Akasa-Sakti* its soul or energy” (BCW 3:405n). Each divinity is supposed to have his sakti (active energy), mythologically referred to as his consort or feminine counterpart. Thus akasa-sakti is used as the akasa-power in the all-various differentiations of prakriti.

Akasa-tattva (Sanskrit) *Ākāśa-tattva* [from *ākāśa* ether, space + *tattva* thatness, reality from *tat* that] The brilliant, shining, spiritually luminous, evolving substratum of nature; the third in the descending scale of the seven tattvas. According to one manner of enumerating the cosmic procession of consciousnesses, this tattva corresponds to the feminine aspect of the creative or Third Logos; but as nature repeats itself constantly in its processes of evolutionary unfolding, it is likewise proper to derive the subordinate First Logos from akasa when it is considered as virtually identical with mulaprakriti. In view of this repetitive functioning in nature, it is important not to allow the mind to crystallize around any one definition of a stage in any series of “descents” as being the only stage properly so described. This is seen with the First Logos: adi-tattva, first of the five or seven tattvas, may be called the First Logos; from another aspect the First Logos is born from akasa-tattva as the formative or creative mental impulse.

Akasic [from Sanskrit *ākāśa* ether, space] The anglicized adjectival form of akasa.

Akasic Magnetism In theosophy both electricity and magnetism are considered as the vital fluids or effluxes of living beings, which flow forth from them and, interblending and interworking, produce the multimyriad forms of electric and magnetic phenomenal activity common everywhere. This means that both magnetism and electricity are to be traced to their source in cosmic akasa, which is in the great what the magnetism of an individual is in the small. The changes occurring in the earth’s magnetism “are due to *akasic* magnetism incessantly generating electric currents which tend to restore disturbed equilibrium” (ML 160). Hence all magnetic or electrical activity on earth is produced by astral magnetism and electricity incessantly generating electric and magnetic currents which reproduce themselves in the physical sphere.

Akasic Samadhi [adjective of *ākāśa* ether, space + *samādhi* profound meditation from *sam-ā-dha* to hold or fix together (in abstract thought)] Used for the state of consciousness into which victims

of accidental death enter: “a state of quiet slumber, a sleep full of rosy dreams, during which, they have no recollection of the accident, but move and live among their familiar friends and scenes, until their natural life-term is finished, when they find themselves born in the Deva-Chan . . .” (ML 109).

This condition of human consciousness differs from the devachanic state. As used above, akasic samadhi was applied to those individuals dying by accident who on earth had been of unusually pure character and life. It is a temporary condition, equivalent to an automatic reproduction in the victim’s consciousness of the beautiful and holy thoughts that the person had had during incarnated life; in fact, a sort of preliminary to the devachanic state. Such dream state immediately succeeds the first condition of absolute unconsciousness which the shock of death brings to all human beings, good, bad, or indifferent. In the above cases there is no conscious kama-lokic experience whatsoever, because the shock of death has brought about the paralysis of all the lower parts of the human constitution. Only adumbrations of the consciousness of the buddhi and atman, with the most spiritual portion of manas are then active (ML 131). In certain cases the condition of samadhi in the akasic portions of the human constitution may last until what would have been the natural life term on earth is completed; and then these individuals glide into the devachanic state.

Aker (Egyptian) *Aker*. An Egyptian god represented as a lion god stationed at the door of dawn, through which the sun entered each day. In later Egyptian civilization two lions were pictured, called the Lion of Yesterday (Sef) and of Today (Tuau), represented with human heads. In the conflict between the sun god Ra and Apep (the serpent of evil), Aker aids the forces of light by binding and chaining the serpent.

Akert (Egyptian) *Ákert*. Name for the underworld, of which Osiris in his aspect of Un-nefer was the lord. Also the name of the god of the fifth hour of the day.

Akhu. See KHU

Akkadians, Accadians A non-Semitic race which preceded the Semites in Babylonia, evidence for whom is mainly found in some of the cuneiform inscriptions. The name comes from the city of Agade, the capital of Sargon I. Blavatsky says in *The Secret Doctrine* that the Akkadians were not Turanian, but were emigrants from India and were the Aryan instructors of the later Babylonians. There is an Akkadian Genesis, which stands in the line of descent leading to the Biblical Genesis.

The ethnology of the ancient peoples inhabiting Mesopotamia is extremely obscure. The records of occult history show that in a previous geological period, all that portion of western and central-western Asia, which includes Persia, Babylonia, Turkestan, Baluchistan, Afghanistan, etc., was once a highly fertile and well-populated portion of the earth’s surface, not only bearing once famous and brilliant civilizations, but likewise the seat of different peoples living side by side. When immense climatic and geological changes took place, this vast stretch of territory became

the seeding-place or focus whence spread to the east, south, and west various emigrant offshoots which populated what were then less fertile territories, which in time became on the one hand northern India, Afghanistan, Baluchistan, and Turkestan, and on the southwest Iran, Mesopotamia, Asia Minor, and the Caucasus district. It was far later that a reverse current of emigration left what is now northern India and proceeded westward settling to a certain extent in the lands of their ancient forefathers, and this accounts not only for the similarities between the west and east of this district, but the Indian influence perceptible in Mesopotamia and the close linguistic and other links that existed between the ancient Zoroastrians and the Brahmanical streams of thought.

Akrishu, Akarsha (Sanskrit) *Ākṛṣu, Ākarṣa* [from *ākṛṣ* to attract, pull towards one] Attraction, contrasted with *prishu* or *presha* (repulsion) (ML 35).

Aksha (Sanskrit) *Akṣa* [from the verbal root *akṣ* to reach, pass through, pervade] An axle, axis, wheel, car; a die for gambling, a cube; rarely, inner knowledge, as the axis or pivot of life. As a neuter noun, either an organ or an object of sense perception. In the *Ramayana*, Aksha (akshakumara) was one of the three sons of Ravana, king of the demons, and was slain by Hanuman in Lanka.

Akshara (Sanskrit) *Akṣara* [from *a* not + *kṣara* flowing from the verbal root *kṣar* to flow, melt away] Imperishable; name of Brahman, also on occasion of Siva and Vishnu, signifying their enduring, imperishable nature for the term of the mahamanvantara. Krishna tells Arjuna that there are two Purushas in the world — *kshara* and *akshara* — the perishable and the imperishable; that all beings are *kshara* in the sense used by the Greek philosopher Heraclitus: *panta rhei* (all things flow); and that which dies not is *akshara* (BG 15:16-17). But the highest Purusha is still another, the paramatman (supreme atman).

Akshanvat, Akshanvanta (Sanskrit) *Akṣanvat, Akṣanvanta* One furnished with eyes; used in the Vedas (10:71:7), where friends emulate each other in singing. Connected by Blavatsky with the development of sight, hearing, and human language, and with the fact that words for light and sound originate from the same roots. (BCW 7:67)

Akta (Sanskrit) *Akta* [from the verbal root *aj* to drive, propel; also from the verbal root *añj* to smear, bedaub, anoint] Propelling force; also anointed. Linked with both *christos* (anointed) and *Visvakarman* (Tvashtri), divine artist and architect in Vedic literature personifying the cosmic formative force or energy of the Logos (SD 2:101&n).

Akupara (Sanskrit) *Akūpāra* [from *a* not + *kūpāra* ocean] Unbounded; the mythical tortoise which upholds the earth (sometimes *kupara*). Also the sea, whether earthly or cosmic; likewise a name for the sun (cf MB Vana-parvan, ch 199).

Al. See EL

Al-ait (Phoenician) The god of fire, a “very mystic name in Koptic occultism” (TG 14).

Alaparus (Chaldean) The second divine king of Babylonia who reigned “three Saroi,” a saros being 3600 years. According to Berosus, the first king of the divine dynasty was Alorus, who reigned ten saroi. These figures refer not to human individuals but to subraces: since each definitely distinctive subrace has its own svabhava or individuality, the ancients spoke of each as an individual.

Alawn (Welsh) [from *alaw* song, harmony] One of the three primitive Bards, the disciples of Tydain Tad Awen by whom Druidism was founded, the other two being Plenydd and Gwron. A Druidic movement being started would be presided over in turn by a Plenydd or light-bringer, a Gwron or stabilizer, and an Alawn or harmonizer, and so on in succession.

Alaya (Sanskrit) *Alaya* [from *a* not + *laya* dissolution from the verbal root *lī* to dissolve] Nondissolution; the indissoluble; used in Buddhism for the universal soul or higher portions of anima mundi, the source of all beings and things. Mystically identical with akasa in the latter’s highest elements and with mahabuddhi; also with mulaprakriti as root-producer or root-nature (OG 5).

With Mahayana Buddhists alaya is both the universal soul and the spiritual self of an advanced sage. Aryasangha taught that “he who is strong in the Yoga can introduce at will his Alaya by means of meditation into the true Nature of Existence” (cf SD 1:49-51; also FSO 98n).

The Secret Doctrine (1:49) mentions Alaya in the Yogachara system, most probably referring to *alaya-vijnana*, but adds that with the “Esoteric ‘Buddhists’ . . . ‘Alaya’ has a double and even a triple meaning.”

Alaya-mahat (Sanskrit) *Alaya-mahat* [from *alaya* abode, dwelling + *mahat* cosmic mind] The universal mind, of which the personal or individual mind (buddhi-manas) is a temporary reflection. (BCW 12:313, 371)

Alaya-vijnana (Sanskrit) *Ālaya-vijñāna* [from *ālaya* abode, dwelling from *ā-lī* to settle upon, come close to + *vijñāna* discernment, knowledge from *vi-jñā* to distinguish, know, understand] Abode of discriminative knowledge; the cognizing or discerning faculty, the mental power of making distinctions, hence the higher reasoning. When used mystically as “a receptacle or treasury of knowledge or wisdom,” it corresponds very closely to the Vedantic vijnanamaya-kosa, the “thought-made sheath” of the human constitution, the higher manas or reincarnating ego.

In Mahayana Buddhism, alaya-vijnana has acquired a somewhat larger and higher significance: alaya (an abode, in the sense of focus of activity), the prepositional prefix *a* (meaning position or limitation) with the verb *li* (to dissolve) signifies solution or coalescence in unity. Used much as the term human monad is in theosophy, equivalent to the higher manas or even buddhi-manas, it therefore signifies the focus or interior organ of consciousness into which is collected at the end of each incarnation the aroma of the higher experiences during that lifetime, thus forming a kind of

treasury.

Alaya Vinyana. *See* ALAYA-VIJNANA

Alba Petra (Latin) White stone; “To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it” (Rev 2:17). The meaning of the white stone is initiation, the purified nature of the adept-initiate. The new name written in it is a way of expressing the new man who is thus reborn in the initiation chamber; and because he has thus become a new man, he is entitled to the new name which is that of adept-initiate. Clearly, no man knows this new name except him who receives it.

Albigenses A sect arising in Southern France in the 11th century and opposed by the Roman Catholic Church, which exterminated it in the 13th century. It had affinity with the Catharists and also more distantly with the Paulicians, derivatives of the Eastern Church. The doctrines and the pedigree of the Albigenses show it to be a distant offshoot of Manichaeism, so long the formidable rival of orthodox Christianity in Europe and Asia. There was the characteristic Manichaean dualism and belief in some form of transmigration and metempsychosis. There was, according to some, the Docetic view of Christ — that his body was a mere appearance, his spirit being the reality. The authority of the Old Testament was not admitted as inspired.

Alborz. *See* BORJ

Alcahest. *See* ALKAHEST

Alchemy [from Arab *al-kimiya* from *al* the + *kimiya* philosopher’s stone from Greek *chyma* fluid] The art of divine magic under a chemical symbolism. The ancient alchemists, more conscious of the unity of nature, perhaps did not need to distinguish between a natural and spiritual alchemy or to regard one as symbolic of the other. Alchemy was introduced into Europe by the Arabs, from whom it may be traced to Egypt and India. Modern Europe knows it best from medieval alchemists, who studied its physical aspects, though some could interpret the symbolism and work out the analogies between the physical elements and processes and their spiritual counterparts.

Alchemy seeks the primal unity beyond diversity: a homogeneous substance from which the many elements were derived; a pure gold which could be obtained from baser metals by purging them of the dross with which the pure element was alloyed; an elixir of life which would cure all diseases. The transmutation of metals was their magnum opus; the agent to be employed was the philosopher’s stone. Though these processes are possible physically, the spiritual processes to which they correspond are incomparably more important. The base metals are the passions and delusions of the lower mind; and the pure gold is the wisdom of the manas in alliance with buddhi.

The homogeneous substance and the elixir of life have virtually the same meaning. The perpetuum mobile (ever moving) and the inexhaustible lamp have their counterparts in the eternal motion

and the spiritual fire. The three elements sulfur, salt, and mercury denote spirit, body, and soul, or fire, earth, and water.

Alcoholism. See DELIRIUM TREMENS

Alcyone The brightest star in the Pleiades. Alcyone and the Pleiades are the central group of “the system of sidereal symbology. . . . the focus from which, and into which the *divine breath*, Motion, works incessantly during the Manvantara” (SD 2:551). The culmination of the Pleiades and Alcyone on the meridian at midnight in November has been celebrated worldwide by festivals, chiefly in honor of the dead.

Aldebaran A first magnitude ruddy star, the principal star in Taurus the Bull. It is one of the four Royal Stars of the ancient Persians, which approximately marked the solstices and equinoxes about 4000 BC. It represented the spring equinox; the others being Antares in Scorpius (summer solstice), Regulus in Leo (autumnal equinox), and Fomalhaut in the Southern Fish (winter solstice). They have been connected from an early time in India with the legends concerning the four Maharajas (regents of the cardinal points) and the four primitive elements, and have come down to us in connection with Hebrew and Semitic writings as the archangels Uriel, Gabriel, Michael, and Raphael, as well as in the Christian symbols of the four evangelists: the bull, the eagle (Scorpio), the lion, and the angel or man. Blavatsky says that the spring equinox was in Taurus at the beginning of the kali yuga (3102 BC), though it was approaching Aries. Aldebaran symbolizes the Hebrew aleph (A or 1).

Alectryomancy, Alectoromancy [from Greek *alektyon*, *alektor* cock] Divination using a cock or other bird; “a circle was drawn and divided into spaces, each one allotted to a letter; corn was spread over these places and note was taken of the successive lettered divisions from which the bird took grains of corn.” (TG 16)

Aleph (Hebrew) *’Ālef* The first letter in the Hebrew alphabet (Hebrew char), having the ox or bull for its symbol; also having the numerical value of 1. In its composition it is said by Qabbalists to symbolize waw (Hebrew char) between yod (Hebrew char) and dalet (Hebrew char), thus the letter itself represents the word yod (which again is the perfect number 10).

Alesia Ancient Gaulish city (now called St. Reine) known for its Celtic Mysteries; the revolt of the central Gauls against the Romans under Caesar resulted in “the slaughter of the garrison at Alesia (or Alisa), and of all its inhabitants, including the Druids, the college-priests and the neophytes; after this the whole city was plundered and razed to the ground” (BCW 14:294-5), with the loss of the Druidic libraries. With the destruction soon after of nearby Bibractis (present-day Autun), Druidism was destroyed in Gaul. (BCW 14:311)

Aletae (Phoenician) [from *Al-ait* the god of fire] Fire worshipers; the seven kabiri or rishis, the titans, sons of Agruerus or Kronos. In one of aspect, synonymous with the maruts.

Aletheia (Greek) [from *a* not + *lethein* to be hid] Truth, as opposed to a lie or to unreality. Also a sapphire ornament worn by the Egyptian high priest (Diodorus and Aelianus).

Alexandrian Library Begun by Ptolemy Soter (367?-283 BC), and zealously pursued by his successor Ptolemy Philadelphus. The two principal libraries were in the Bruchium and the Serapeum; the number of rolls or “books” is variously estimated between 400,000 and 700,000, but these rolls had not the contents of a modern printed volume. The Bruchium was accidentally set on fire when Caesar burnt the fleet in the harbor, but many rolls were rescued. The Bruchium quarter was destroyed by Aurelian in 273 and probably the library with it; and in about 390 Theodosius ordered the destruction of the Serapeum, and its books were pillaged by Christians. The Moslem Caliph ‘Omar is reputed finally to have destroyed the remainder of the library.

Alexandrian School Alexandria flourished from the 4th century BC to the 7th AD, being a remarkable center of learning due to the blending of Greek and Oriental influences, its favorable situation and commercial resources, and the enlightened energy of some of the Macedonian Dynasty of the Ptolemies ruling over Egypt. The Alexandrian school was formed of the Neoplatonist philosophers whose appearance marks the later outburst of Alexandrian culture; and with them may perhaps be classed those Gnostic schools which originated there. This philosophy is a characteristic presentation of parts of the archaic wisdom-religion, being derived from contact with India and with knowledge still then accessible in Egypt.

The Macedonian rulers had established here one of the most famous centers of learning known to history including a museum and a library with its famous collections of books; and the injury done to this center of learning and philosophy by various Roman potentates and Moslem invaders was a disaster for ensuing ages.

Alexeterioi (Greek) Tutelary gods whose figures were located in the sky, that Seldenus explains were used in building the Jewish teraphim (oracles). (SD 1:394)

Alfheim, Alfhem (Icelandic, Swedish) [*alf* elf (cf Icelandic *elf* from river, channel) + *heim, hem* home] The home of elves in Norse mythology; the meaning commonly ascribed to the word *elf* as a fairy or sprite needs reexamination, as the myths bear out the assumption that an elf denotes a channel between the divine source of an entity and its vehicle or body; in other words, that the elf is the intermediate nature or soul of any being.

In the Edda, Alfhem is the “teething gift” bestowed in the morning of time on the god Frey, the planetary deity, indwelling consciousness, or lord of our earth-system with all its components, so that Elf-home is the abode of souls on this sphere. The warriors of Odin on earth use the sword of Frey (the spiritual will) to do battle in the “giant world” of matter. Alfhem is to Frey as the human soul (elf) is to a human being.

Alhim (Hebrew) *’Ēlīm* [plural of *’ēl* god] One method of transliterating *’elim*, although the insertion

of the *h* is incorrect. The number-values of the letters of 'Elohim, transliterated as alhim are 13514: when used anagrammatically they may be read as 31415, the value of pi. *See also* ELOHIM

Alipta (Sanskrit) *Alipta* [from *a* not + *lipta* smeared from the verbal root *lip* to smear, anoint] Unstained, unsoiled, undefiled; philosophically, unlimited, unbound. The highest principle in the human constitution, atman, may be called alipta — unstained and therefore unbound by all the principles inferior to it — since only those human principles which are imperfectly evolved, imperfect emanations from the latent divinity within, can be said to enjoy or suffer because of being soiled or defiled by being enchained to lower things.

Alkahest First used by Paracelsus to denote the Menstruum or universal solvent which, according to Paracelsus and Van Helmont, can reduce all bodies, simple or compound, to the *primum ens*. In one sense it is akasa, which in its lower form is the anima mundi or astral light. Van Helmont believed that such a general solvent is obtainable by chemical means, so far as it applies to physical things. But psychologically it signifies that the multiform and changing elements which rule our actions can be brought under control of the enlightened will by reducing them to the essence from which they all spring. The alkahest from its metaphysical, psychological, and mystical aspect is therefore the higher self which by its intrinsic energies, working upon matter or “lead,” produces in time the “pure gold,” or in other words brings the entire human constitution into perfect harmony and spiritual sympathy with the alkahest, monadic essence, or higher self.

All, The The Boundless, the Ineffable. To our physical ideas, the All appears as a vast aggregation of separate parts, but here the contrasted notions of unity and multiplicity merge. Infinitely great and infinitely small, as said in Hindu writings, the All is at once the emptiness of utter plenitude, and the shoreless fullness of kosmic space.

Allfather, Alfadir (Icelandic) [from *al* all + *fadir* father] Odin, father of gods and men. As Allfather, Odin occurs on many levels: as the indwelling divinity in a universe and in every part of the universe. He is also, together with his two brother-gods, the creative power of life on each level of existence. Odin (divine intelligence, Sanskrit mahat), Vile (will), and Vi or Ve (awe, sanctity) comprise the cosmic creative trinity. They spring from Bur, the quasi-manifest or Second Logos, which in turn emanated from Buri, the legendary king of cold. Buri was immersed in the ice of non-being until the cow Audhumla, symbol of fertility, uncovered his head when licking the ice blocks for salt.

On the next level Odin is again instrumental in creation. Here his brother creators are named Honir and Lodur. The gods of this second trinity correspond to the Hindu tattvas: Odin stands for air (breath, spirit), Honir for water (fluidity, intelligence), and Lodur for fire (energy, will and vital heat). They found on the earth “Ask (ash) and Embla (alder), indeterminate,” and gave to these vegetative life forms out of their own nature the properties needed to complete the human constitution.

In his capacity as Allfather, Odin “hung nine nights in the windtorn tree pierced by a spear,” in order to “raise runes of wisdom” from the nether worlds: the cosmic spirit sacrificed “my self to my Self above me in the tree” to gain universal experience.

Allgeist. *See* ALKAHEST

All Saints’ Day, All-Hallows, Hallowmas. A festival originally on the first of May, said to have been instituted for the martyrs in European countries about the 4th or 5th centuries. In the 7th century, Pope Boniface instituted it on May 13 to replace a pagan festival of the dead. In 834 the day was moved to November 1st by Gregory III and was then celebrated for all the saints. The Greek Church celebrates it on the first Sunday after Pentecost. Closely connected with the celebration was the keeping of the preceding evening, known as the vigil of Hallowmas or Halloween. This was especially kept in Scotland and in Brittany, France. In Scotland an important item was the lighting of a bonfire at each house. The Celts kept two festivals, one called Beltane (Bealtine or Beiltine) in which fires were lighted on the eve of May 1st, and the other called Samtheine on the eve of November 1st, in which people jumped over two fires placed very close together. “The Druids understood the meaning of the Sun in Taurus, therefore, when, while all the fires were extinguished on the 1st of November, their sacred and inextinguishable fires alone remained to illumine the horizon, like those of the Magi and the modern Zoroastrians” (SD 2:759). The Germanic nations had their Osterfeuer and Johannisfeuer.

Alogon (Greek) Used by Pythagoras and Plato for the irrational soul in man, divided into the thymichon and epithymichon; the rational soul was called logos. (BCW 7:229)

Al-om-jah A name by which the highest Egyptian hierophants were known.

Al-Orit. *See* AL-AIT

Alorus, Adi-ur (Chaldean) According to Berosus, the first king of the mythical age of Babylon, the period before the flood of Xisuthrus. Alorus reigned for a period of ten saroi or 36,000 years. *See also* ALAPARUS

Alpha and Omega The first and last letters of the Greek alphabet. “I am Alpha and Omega, the beginning and the end,” says the Lord in Revelations. This means not only “I am all,” but also, for instance, the beginning and end of a divine-spiritual dragon or cosmic serpent, of which the alpha is the Logos or Second Person of the Trinity, and the omega is the wise men of earth. In another significance, the Logos of the solar system is the originator of a cosmic manvantara, and all the hierarchies of spiritually inferior beings flowing forth from this Logos undertake the work of building, preserving, and finally destroying the solar system when the manvantaric term is ended. Then the alpha or outflowing energy recombines with the omega or inflowing energy, recombining into their original oneness.

Alpha Draconis. Also Thuban. A third magnitude star, north of the constellation of the Great Bear,

which was the pole star about the third millennium BC. Around 2170 BC it shone down the descending passage of the Great Pyramid at its lower meridian transit, but Egyptologists generally believe that the Pyramid is much older than that. In the previous precessional period Alpha Draconis would be in about the same position rather less than 26,000 years earlier. After it ceased to be the pole star, it shared the fate of all the fallen gods and was treated as an evil demon.

Alsvidr, Alsvinnr (Icelandic) [from *al* all + *svinnr* quick, clever] Also Alswider. Quick (with words), having a ready tongue; also prudent, wise. In the Lay of Grimner (Elder Edda), the horses that “draw the supple sun over the sky” are Arvakr and Alsvinnr (Early-awake and Prudently-wise). Alsvinnr has the runes of Odin inscribed on his hoof, while Arvakr has them in his ear. “Under their flanks the merciful powers have hidden the isarnkol (ironcold)” to protect them from the sun.

Altar [from Latin *altare* from *altus* high] Usually an elevation of earth, stone, or wood for the worshiper to kneel on, or for the offering of sacrifices, or as the pedestal of an invisible divinity or its statue. In the Old Testament it appears as part of the furniture of the Jewish tabernacle, that sacred shrine of the Deity. This altar has horns at each end, which is said to symbolize the fecund cow — in common with the ideas of Hindus and ancient Egyptians — which again represents Mother Nature; so the connection with the Holy of Holies, which stands for the great Mother, resurrection, and birth, is apparent. In general the altar is the earthly throne or supposed seat of a deity; and its familiar metaphorical use suggests both this and also the idea of sacrifice. The altar has been taken over by Christendom, where it has become the communion table. It also has the idea of refuge and sanctuary, for it was commonly so used both with the Hebrews and the Classical ancients.

Althotas First teacher of Cagliostro, “a great Hermetic Eastern Sage” or adept said to have given Cagliostro his symbolic name (BCW 12:79-80). Althotas is “a curious word containing the Arabic definite article ‘the,’ suffixed with a common Greek ending ‘as,’ and containing the Egyptian word *Thoth*, who was the Greek *Hermes* — the *Initiator!*” (SOPh 30)

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Am-Ani

Am (Hebrew) 'Ēm Mother; occasionally any female ancestor; also a mother-city, and by the same metaphor occasionally the earth as the common mother of all. *See also* AIMA; 'IMMA' 'ILLA'AH

Amaltheia, Amalthea (Greek) In Greek mythology a nymph who cared for the infant Zeus when his mother Rhea concealed him in a cave in Crete to keep him from being devoured by his father Kronos. Another legend credits the nymphs Ida and Adrastea with his care, but names the goat which suckled him Amaltheia. Amaltheia is associated with the cornucopis, the broken-off horn of the goat. As the horn of Amaltheia it became a symbol of inexhaustible abundance and was adopted as a favored attribute by various divinities, among them Hermes, Demeter, Gaia, Pluto, and Cybele.

In Roman legend, Amalthea is the Sibyl, the Cumaean, who offered the Sibylline Books to Tarquin.

Amanasa (Sanskrit) *Amānasa* [from *a* not + *mānasa* from *manas* mind from the verbal root *man* to think, perceive, reflect upon] Without mind, want of perception or intellect; applied to the early races of humanity before the manasaputras (sons of mind) had incarnated in them and effected the enlightening of manas (mind).

Amarakosa (Sanskrit) *Amarakośa* [from *a* not + *mara* dying from the verbal root *mṛ* to die + *kośa* treasury, sheath, dictionary] Also Amarakosha. Immortal treasury; a dictionary written by Amara or Amara-Simha, sage, scholar, and Buddhist, about whom not very much is definitely known. Orientalists place him anywhere between the 2nd and 6th centuries. They are unanimous, however, in rating the *Amarakosa* as equal in quality and importance for the Sanskrit language as is Panini's grammar.

Amarakosa is also sometimes applied to the highest of the kosas (sheaths).

Amata-yana (Pali) *Amata-yāna* [from *a* not + *mata* dead, from the verbal root *mṛ* to die + *yāna*

leading, going, vehicle, from the verbal root *ya* to go, proceed, advance] Immortal vehicle or way; equivalent to the Sanskrit *amrita-yana*, the immortal vehicle or individuality in contradistinction to the personal vehicle or ego (*pachcheka-yana*). It is, therefore, the immortal part of the human being, “a combination of the fifth, sixth, and seventh” principles — *atman*, *buddhi*, and *manas* (cf ML 114).

Amazarak In the Book of Enoch, one of the seven first instructors of the fourth root-race (SD 2:376).

Amba (Sanskrit) *Ambā*, *Amba* Mother; a woman of respect or distinction. A name of Durga, consort of Siva; in the *Mahabharata* the eldest of the three daughters of the King of Kasi who were abducted by Bhishma to become the wives of his brother Vichitravirya. When Bhishma learned that Amba was already pledged to the Raja of Salva, he sent her to him. The Raja, however, rejected her because she had been in another man’s house. Deeply hurt, Amba retired to the forest to practice extreme austerities in order that she might gain the power to avenge the wrong done to her by Bhishma. She ended her life voluntarily on a funeral pyre and was reborn as Sikhandin, who eventually, in the great battle between the Kauravas and Pandavas, slew Bhishma. Her sisters, Ambika and Ambalika, became respectively the mothers of the blind king Dhritarashtra and of Pandu, father of Arjuna.

Amba likewise is the eldest of the seven Kritikas (Pleiades), represented as being the consorts of the Saptarshis (seven rishis) or Saptarkshas of the Great Bear. From immortal antiquity the mystical mythology of many ancient peoples, including the Hindus, has connected the constellation of the Great Bear with the Pleiades, implying an intimate bond of some kind. It is of interest, therefore, to note that astronomers have discovered a family connection between the stars of these two groups.

In *The Secret Doctrine* Amba is a term of mystical reverence applied to Aditi and akasa, “the celestial Virgin-Mother of the visible universe” (1:460).

Ambamata (Sanskrit) *Aṃbāmātā* Mother of the mountain; Rajastani aspect of Kali or Durga, the great mother, “patroness and guardian of boys, the future warriors” (Caves and Jungles 623). Equivalent to *mater montana*, a title of Cybele or Vesta as guardian of children. ()

Ambarvales, Ambarvalia (Latin) Italian festivals in honor of Ceres held at Rome on May 29, when the fields were blessed; in rural areas, the people walked three times round their fields following a hog, ram, and bull which were then sacrificed after a prayer for fruitfulness to Ceres (originally to Mars). Its rituals with cake, wine, water, and chalice were identical with and the origin of those of the Christian mass (BCW 11:100).

Amber Pale yellow, brown, or reddish fossilized resin, capable of a negative electric charge by friction. In Greek mythology amber was formed from the tears of Meleager’s sisters, or alternately

of Phaeton's sisters dropped into the Eridan after he was killed trying to drive the chariot of the sun. While the Eridan is usually identified with the Po River in Italy, Blavatsky holds that it was a northern sea (SD 2:770n). In Scandinavian myths it was attributed to the tears of Freya. In China amber was said to be the soul of the tiger transformed into a mineral after its death. It has been used widely for medicinal, religious, and decorative purpose.

Ambhamsi (Sanskrit) *Ambhāṃsi* [from *ambhas* water, from the verbal root *bhā* to shine] Water; in the Vedas the celestial waters and also a synonym for gods, but in the Brahmanas and Puranas the four orders of beings that variously “shine” or flourish: deva-manushyah (gods and men), pitris (fathers or manes), and asuras (demons, not-gods). This is “because they are all the product of waters (mystically), of the Akasic Ocean . . . If the student of Esoteric philosophy thinks deeply over the subject he is sure to find out all the suggestiveness of the term Ambhamsi, in its manifold relations to the Virgin in Heaven, to the Celestial Virgin of the Alchemists, and even to the ‘Waters of Grace’ of the modern Baptist” (SD 1:458n).

Ambrosia (Greek) [from *ambrotos* immortal from *a* not + *mortos* or *brotos* mortal; cf Sanskrit *amṛta* from *a* not + the verbal root *mṛ* to die; Latin *immortalus* from *in* not + *mors* death] In Classical myths variously the food, drink, or unguent of the gods or divine wisdom, connected with nectar; anything that confers or promotes immortality. Equivalent to the Sanskrit amrita and soma and the northern European mead. In a Chinese allegory, the flying Dragon drinks of ambrosia and falls to earth with his host. The laws of evolution entail a so-called curse or fall upon virtually all the hosts of monads frequently called angels, whereby they are cast down to the nether pole and undergo peregrinations in the realms of matter; in the case of many such “fallen angels,” this involves imbodiment or incarnation on earth. Man himself at a stage of his evolution experiences a similar “descent” and speeding-up, due to the impulses of the immortal urge within his breast to grow, progress, evolve, and become cognizant of larger reaches of truth. This is evident in the highly mystical Hebrew story of the forbidden Tree and in the various legends pertaining to soma in Hindu literature.

Yet on the upward arc of an evolutionary cycle, partaking of this sacred ambrosial food signifies initiation, the partaking by the initiate in the Mysteries of the “drink” of spiritual immortality. This drink is symbolized by the cup and its contained liquid, but actually is the receiving into the consciousness from the inner nature of the life-giving streams, the draught of everlasting life, or the elixir of life. After partaking of this ambrosial elixir, brought about by lives of selflessness and by final initiation, the adept learns to live in the minor and intermediate spheres of the solar system as a fully self-conscious co-laborer with the gods in their cosmic work. Such are the higher nirmanakayas, true buddhas, etc.

Amdo (Tibetan) *a mdo*. The northeastern-most region of the Tibetan cultural area, roughly equivalent to the northeastern quarter of the present Chinese province of Tsinghai (Qinghai),

including the area around the Koko Nor. Tsong-kha-pa was born here, in the locality of Tsong-kha, southeast of the Koko Nor. In the time of the third Dalai Lama the great monastery of Kumbum (Tibetan *shu 'bum*) was founded at Tsong-kha-pa's birthplace.

Amen (Hebrew) *'Āmēn* [from *'āman* to be firm, faithful, trustworthy, sure] Firmness, permanency, durability, truth, fidelity; as an adverb truly, certainly, verily, so be it. The significance of amen is in many cases almost identical with that of the Sanskrit Aum (Om). For this reason in Christian prayers or church services it has been adopted as the final word closing a prayer — another usage closely similar to the way in which Om is used in Sanskrit writings. In later Gnostic times Amen was one of the angelic host.

In ancient Egypt one of the great gods was called Amen or Ammon. *See also* AMMON

Ame No Mi Naka Nushi No Kami (Japanese) Divine monarch of the central heaven; the first of three arupa (formless) spiritual beings to appear from kon-ton (chaos) in Japanese cosmogony (SD 1:214).

Amen-Ra. *See* AMMON-RA

Amenti, Amentet (Egyptian) *Amenti, Amentet*. The underworld (Tuat), the hidden place or secret region. The 15th or last house (Aat) of the Tuat, called Amentet-nefert (beautiful Amenti) and described as the dwelling place of the gods, where they live upon cakes and ale — in this respect similar to the Scandinavian Valhalla, the heaven world or devachan. The afterworlds were also referred to as Sekhet-hetep or -hetepet (the fields of peace), called in Greece the Elysian Fields, under the dominion of Osiris, lord of Amenti. Some of the texts speak of Amenti as situated far to the north of Egypt, although it is more commonly referred to as the Silent Land of the West. Other texts place it either below or above the earth, and the deceased is pictured as needing a ladder to ascend to the region.

The deceased, entering the domain as a khu, performs the same activities that he did on earth: plowing, reaping, sailing his boat, and making love. On entering Amenti, Anubis conducts the soul to the hall of Osiris where it is judged by the 42 judges and its heart is weighed against the feather of truth. If the soul passes the test, it goes to the fields of Aalu. If the names of the 15 Aats, the 7 Arrets (circles), the 21 Pylons, as well as the gods and guardians of these domains are all known, the deceased is enabled to pass from one mansion to the other, and finally to enter the Night Boat of the Sun, which passes through the Tuat on its way to arise in the heavens. The shades who miss this boat, the unprogressed egos, must remain in the afterworld or kama-loka, while those who enter the boat are carried to the heaven world or devachan where they wander about until they return to earth for rebirth. This refers to the passing from world to world by the ego proficient in knowledge of the “names,” and thereafter entering the secret or invisible pathways to the sun. The knowledge of the names indicates spiritual, intellectual, and psychic development, by which the ego of the defunct is no longer attracted to the lower spheres, but having knowledge of them

correctly answers the challenges and thereafter follows the attraction upwards and onwards.

Writing on the symbol of the egg which is often depicted as floating above a mummy, Blavatsky says: “This is the symbol of hope and the promise of a *second birth* for the *Osirified* dead; his Soul, after due purification in the Amenti, will gestate in this egg of immortality, to be reborn from it into a new life on earth. For this Egg, in the esoteric Doctrine, is the *Devachan*, the abode of Bliss; the winged scarabeus being alike a symbol of it” (SD 1:365).

The mystical and mythologic teachings concerning Amenti were all more or less symbolic descriptions of the series of afterdeath states and adventures experienced by the excarnate entity. Thus kama-loka, devachan, and the postmortem peregrinations of the excarnate monad are all combined under the one term Amenti.

Amers One of the “transgressing” angels in the Book of Enoch, who taught Fourth Race mankind the “solution of magic” (SD 2:376).

Amesha-Spentas (Avestan) *Ameshā-Spentās* [from *a* not + *mesha*, *mara* mortal, mutable + *spenta* benefactor, holy, soul-healing] Immortal benefactors; six in number: Vohu-Manah, Asha-Vahishta, Khshathra-Vayria, Spenta-Armaiti (love), Haurvatat (perfection), and Ameretat (immortality). The first three are attributes of Ahura-Mazda, abstractions without form. These male positive creative forces leave their impressions in the mental world and give birth to the second trinity, who lead man to freedom. “The Amshaspendas, [are] our Dhyani-Chohans or the ‘Serpents of Wisdom.’ They are identical with, and yet separate from Ormazd (Ahura-Mazda). They are also the Angels of the Stars of the Christians — the Star-yazatas of the Zoroastrians — or again the seven planets (including the sun) of every religion. The epithet — ‘the shining having efficacious eyes’ — proves it. This on the physical and sidereal planes. On the spiritual, they are the divine powers of Ahura-Mazda; but on the astral or psychic plane again, they are the ‘Builders,’ the ‘watchers,’ the *Pitar* (fathers), and the first Preceptors of mankind” (SD 2:358).

“Zarathushtra is the Divine Universal Force that directs everything within the universe towards perfection. This force is known as Amesha-Spenta” (Shahrestani, *Al-Melal Va Al-Nehal*). This force is equivalent to the Gnostic primeval ruler or governor, the closest being to the creator; the active mind or intellect which is the source of divine bliss and providence, with the Manichaen pure or holy spirits; the Hebrew *elohim*, the Arabic *Malaeka* (angels); the Koranic soul within the angels; and the theosophic *dhyani-chohans* or *dhyani-buddhas*. They are the rulers of the seven globes of the earth-chain.

A verse in the *Ormazd Yasht* (prayer to Ahura-Mazda) hints at another aspect of the Amesha-Spentas connected with the afterdeath state. Each one is named, and the verse ends: these “are the reward of the holy ones, when freed from their bodies, my creatures” (v 25).

Some consider Ahura-Mazda as the chief of the six Amesha-Spentas, but this is valid only when

Ahura-Mazda is taken for the pure, unmanifested light and not as the father of all creation. *See also* AMSHASPANDS

Ameyatman (Sanskrit) *Ameyātman* [from *ameya* immeasurable from *a* not + the verbal root *mā* to measure, mark off + *ātman* self] Immeasurable soul or self; applied to Vishnu as one possessing extraordinary or immeasurable wisdom and magnanimity (VP 3:17; 5:9).

Amilakha (Mongolian) The state of those beings who entered or animated human forms; referring especially to the dhyani-buddhas and divine bodhisattvas.

Amitabha (Sanskrit) *Amitābha* [from *a* not + the verbal root *mā* to measure + *ābhā* (*ābha*) splendor, light from *ā-bhā* to shine, irradiate] Unmeasured splendor; mystically, as boundless light or boundless space, one of the five dhyani-buddhas of Tibetan Buddhism, more often referred to as the five tathagathas or jinas (victorious ones). Originally these dhyani-buddhas represented cosmic spiritual attributes and influences emanating from adi-buddhi, but they have become mythologized as gods, ruling over the central realm as well as the four cardinal directions.

Amitabha of the West, whose Tibetan name is Wod-pag-med (O-pa me) is the ruling deity of Sukhavati (the western paradise or pure land) and in China and Japan is universally worshiped as Amida-buddha. Esoterically, there are seven dhyani-buddhas (five only have manifested thus far) who represent “both cosmic entities and the rays or reflections of these cosmic originals which manifest in man as monads” (FSO 507; cf SD 1:108).

The Panchen Lama has been traditionally regarded as the tulku of Amitabha, and the Dalai Lama as the tulku of Avalokitesvara (Tibetan Chenrezi).

Amitabha corresponds to the First Logos, the Father in the Christian Trinity, the Pythagorean monad of monads, and in the human being to atman. From a philosophical-mystic standpoint, Amitabha also means “no color” or the “white glory,” the primal spiritual element-principle of the solar system, from which are born the seven differentiated “colors” of the manifested prismatic cosmic hierarchies.

Amita-buddha (Sanskrit) *Amita-buddha* Chinese and Tibetan Buddhist name for universal, primeval wisdom or soul, equivalent to adi-buddha. Also the celestial name of Gautama Buddha. Tsong-kha-pa is considered a direct incarnation of Amita-buddha (BCW 14:425-8; SD 1:108&n).

Amitayus (Sanskrit) *Amitāyus* Universal life or boundless vitality, “with distinct reference to that part of the cosmic hierarchy of our solar system which manifests itself throughout as intelligent, unifying, and all-encompassing vitality issuing from the heart of the sun” (FSO 508).

Ammon (Greek) *Ámmōn* **Amen** (Egyptian) *Ámen*. Also Amun, Amon. In the Egyptian 5th dynasty, Amen and his consort Ament were among the primeval gods, mentioned immediately after the deities connected with primeval matter, Nau and Nen (gods of the cosmic watery abyss). He was

envisaged as “All-nature,” the universe itself, especially in its occult and secret aspects. After the 12th dynasty, however, this god additionally became looked upon as having solar attributes, and therefore was called Amen-Ra — the chief deity of the powerful priesthood of Thebes, whose sway encompassed the whole of Egypt. Ammon was identified particularly with the hidden aspect of the sun, for the hymns are addressed: “he who is hidden to gods and men,” “he who is unknown,” “thy name is hidden from thy children in thy name Amen.”

Ammon-Ra (Greek) *Ámmōn-Rā* **Amen-Ra** (Egyptian) *Ámen-Rā*. When the princes of Thebes had conquered all rival claimants to the sovereignty of Egypt and established themselves as rulers of the dual Empires, they followed in religious, mystical, and occult matters the thought of the powerful priesthood of Thebes. Thus after the 12th dynasty a new manner of visioning the ancient god Ammon came into prominence, under the name Ammon-Ra, although the latter’s preeminence as chief god of Egypt did not occur until the 17th dynasty. The attributes of the hidden deity Ammon were combined with the solar god Ra, and this deity was acclaimed by the priests as the chief of the gods of Egypt. Ammon-Ra seems to be devoid of most, at least, of the mystical symbols that are present in representations of the older deities, although the hymns to the god that were carefully prepared by the priests incorporated all the attributes and phraseology prevalent in the other scriptures.

Amon. See AMMON

Amorites (Hebrew) *’Emorī* An Amorite; originally a mountaineer, but finally a Canaanite people living in the land east and west of the Jordan. Used in the Bible interchangeably with Canaanites (though the latter generally referred to people still living, while Amorites especially referred to the people of the past), the term is evidently connected with the Assyrian name Amurru, Egyptian Amar, and Babylonian Mar-tu, referring to the lands north of Palestine as far as Kadesh on the Orontes — although there was a district of the name Mar-tu in the neighborhood of Babylonia.

Amphain-Essumen (Gnostic) Also Amphian-Essumene. The sixth pair of aeons or emanations as given in the Valentinian scheme by the Christian Father Epiphanius.

Ampsiu-Ouraan or -Auraan (Gnostic) The sempiternal depth and silence; a pair of Aeons in the Valentinian system as given by Epiphanius, the first emanation of the eternal bythos (depth), from which the other 14 pairs of Aeons emanate, equivalent to the Second Logos (SD 2:569n).

Amrita (Sanskrit) *Amṛta* [from *a* not + *mṛta* dead from the verbal root *mṛ* to die] Immortality; the water of life or immortality, the ambrosial drink or spiritual food of the gods. According to the Puranas, *Ramayana*, and *Mahabharata*, amrita is the elixir of life produced during the contest between the devas and asuras when churning the “milky sea” (the waters of life). It has been stolen many times, but as often recovered, and it is still preserved carefully in *devaloka*.

In the Vedas, amrita is applied to the mystical soma juice, which makes a new man of the initiate

and enables his spiritual nature to overcome and govern the lower elements of his nature. It is beyond any guna (quality), for it is unconditioned per se (cf SD 1:348). Mystically speaking, therefore, amrita is the “drinking” of the water of supernal wisdom and the spiritual bathing in its life-giving power. It means the rising above all the unawakened or prakritic elements of the constitution, and becoming at one with and thus living in the kosmic life-intelligence-substance.

Amrita-yana (Sanskrit) *Amṛta-yāna* [from *a* not + *mṛta* dead from the verbal root *mṛ* to die + *yāna* path, vehicle] The path of immortality; in *The Voice of the Silence* the path followed by the Buddhas of Compassion or of Perfection. It is the “secret path,” the arya (noble) path of the heart doctrine of esoteric wisdom. The Buddhas of Compassion instead of donning the dharmakaya vesture and then entering nirvana, as the Pratyeka Buddhas do, give up nirvana and assume the nirmanakaya robe, thus enabling them to work directly for all beings less evolved than they; and because of this great individual sacrifice, the nirmanakaya condition is in one sense the holiest of the trikaya (three vestures). The amrita-yana is thus a lofty spiritual pathway, and leads to the ineffable glories of self-conscious immortality in the cosmic manvantaric “eternity.”

The term may also refer to the “immortal vehicle” within each person, the individuality in contradistinction to the evanescent personality; that is, “the Spiritual Soul, or the Immortal *monad* — a combination of the fifth, sixth and seventh” principles (ML 114).

Amsa, Amsu (Sanskrit) *Aṃśa, Aṃśu* Fragment, particle, part; name of one of the adityas in the *Mahabharata*; also of Surya (the sun) whose solar energy was so tremendous that the divine architect Visvakarman cut off an eighth part of his glory. From the luminous fragments (amsa) which fell to earth, Visvakarman made a number of implements for the gods, including Vishnu’s discus and Siva’s trident. In the *Bhagavad-Gita* (15:7), Krishna emanates an amsa of himself which, becoming a jiva (monad) in the world of living beings, draws to itself manas (mind) and the five senses which originate in prakriti (nature).

Also, the tonic or predominant note in a raga, a Hindu mode of musical notes or melodic sounds so formulated as to arouse intensity of emotion, often of a high order, appropriate to the different portions of the day and night.

In theosophy amsa may be applied to particles of any kind: to a life-atom as well as to a monad as points or “fragments” of the cosmic consciousness-life-substance.

Amsamsavatara (Sanskrit) *Aṃśāṃśāvatāra* [from *aṃśāṃśā* (*aṃśa* + *aṃśa*) portion of a portion, fragment + *avatāra* descent from *ava-tṛ* to cross over down, descend] The descent of a part of a part; applied to the numerous manifestations of Vishnu and Brahma; in the *Vishnu-Purana* more particularly to Krishna and to the “actions he performed as a part of a part [amsamsavatara] of the Supreme, upon the earth” (5:1). An avatara or so-called divine descent is never a “descent” or incarnation of the wholeness or entirety of a divinity, but only of a part of it; so that every avatara involves a descent only of a part of a part, and hence, strictly speaking, may be called an

amsamsavatara. Obviously, the greater the avatara, the greater in influence though not necessarily of form is the amsa or portion which descends (cf MB Adiparvan 7).

Amshaspands (Pahlavi) Also Amshaspends. The seven bright and glorious ones, Pahlavi version of the Avestic Amesha-Spenta. They refer to the six attributes of Ahura-Mazda, both in the spiritual and mental worlds. The first three — Vohu-Man (Bahman), Asha-Vahishta (Ordibehesht), and Khshathra-Vayria (Shahrivar) — are the three aspects of truth. Spenta-Armaiti (Spandar-Maz or Esphand), Haurvata (Khordad), and Ameretat (Amordad) are reflections of the first male trinity in the mental world. The total sum of the six is kherad (intellect), man's liberating force, which is not to be mistaken as Ahura-Mazda, the supreme creator.

The Amshaspands in ancient Persian theology bore the same general relation to the universe that the seven or ten prajapatis have in the Hindu scriptures, or that the seven or ten Sephiroth have in the Hebrew Qabbalah. *See also* Amesha-Spenta.

Amsumat, Amsuman (Sanskrit) *Aṃśumat, Aṃśumān* [from *aṃśu* filament, ray of light] As an adjective, threadlike or filamentoid, luminous as the sun and moon; also rich in soma plants and soma juice. As a noun, Amsuman is a prince of the solar race, son of Asamanjas, and grandson of King Sagara whose 60,000 sons were consumed by the glance of Kapila's "eye." Their remains were discovered by Amsuman who brought back to earth the horse which had been abducted from Sagara during the Asvamedha sacrifice (cf SD 2:570).

Amula-mula (Sanskrit) *Amūla-mūla* [from *a* not + *mūla* root, basis] The Rootless Root; used by Blavatsky for mulaprakriti (TG 20), the spiritual root or essence of nature, the spiritually substantial originant of all, because the veil or garment of parabrahman, the boundless.

Amun (Coptic) The god of hidden or secret wisdom, equivalent to the Egyptian Ammon or Amen. *See also* POT AMUN

Ana (Chaldean) The invisible heaven; the astral light, the heavenly mother of the terrestrial sea. One of the triad comprising the goddesses Ana, Belita, and Damkina. As mother of the sea, a likely origin of the Christian symbology of the Virgin Mary standing on the crescent moon and of her connection with the sea. "Anna (the name of the Mother of the Virgin Mary) . . . is derived from the Chaldean Ana" (SD 1:91).

In the Hindu pantheon a cognate is Annapurna (a name of Devi-Durga, wife of Siva), meaning "full of food" — the fecund mother, the "Astral Light in one of its multitudinous aspects" (SD 1:92). *See also* ANAITIS; MARY

Anaces, Anactes. *See* ANAKTES

Anaerobes. *See* AEROBES

Anagamin (Sanskrit) *Anāgāmin* [from *a* not + *āgāmin* from *ā-gam* to come, proceed toward] One

who does not come; in Southern or Theravada Buddhism, a “never returner,” one who will not be reborn on earth again — “unless he so desires in order to help mankind” (VS 88). The third stage of the fourfold path that leads to nirvana, the path of arhatship. *See also* ARHAT

Anagnidagdha. *See* AGNIDAGDHA

Anagraniyam (Sanskrit) *Anagrāṇīyam* [possibly *anagrāṇīya* from *an* not + *agra* beginning, point + *aṇīyas* exceedingly minute from *aṇu* atom] Used in *The Secret Doctrine* (1:357) with reference to parabrahman as being “smaller than the smallest atom, and greater than the greatest sphere or universe: *Anagraniyam* and *Mahatorvavat*.” It is possible that the Sanskrit phrase for “smaller than the small, and greater than the great” (*anor anīyan mahato mahīyan*) was meant. The salient point is that the heart of parabrahman (or Brahman) is identic in essence with the heart of an anu (atom). *See also* Aniyamsam aniyasam

Anahata-sabda (Sanskrit) *Anāhata-śabda* [from *an* not + *ā-han* to beat, strike + *śabda* sound from the verbal root *śabd* to make noise, cry out, invoke] Unstruck circle of sound; the immaterial sound produced by no form of material substance; a mystical bell-like sound at times heard by the dying which slowly lessens in intensity until the moment of death. Also heard by the yogi or contemplative at certain stages of his meditation. The Theravada Buddhists speak of this inner signal as the voice of devas which resemble the “sound of a golden bell” (Digha-nikaya 1:152). The anahata-sabda is, in reality, a reflection of the inherent sound-characteristic of akasa (cf VS 18, 78).

Anahita (Avestan) *Anāhita*, **Nahid** (Persian) *Nāhīd* [earlier form in full *Arədvī Sūrā Anāhitā*, from *ared* to grow straight or high, expand + *sūra* strong, powerful + *anāhita* undefilable from *a* not + *ahit* unclean] The Avestan goddess of the waters dwelling in the region of the stars; similar to the Hindu Ganga, she is described as “the large river, known afar, that is as large as the whole of the waters that run along the earth; that runs powerfully from the height Hukairya down to the sea Vouru-Kasha [the waters of space]. All the shores of the sea Vouru-Kasha are boiling over, all the middle of it is boiling over, when she runs down there, when she streams down there, she, Ardivi Sura Anahita, who has a thousand cells and a thousand channels: the extent of each of those cells, of each of those channels is as much as a man can ride in forty days, riding on a good horse. From this river of mine [Ahura-Mazda’s] alone flow all the waters that spread all over the seven Karshvares [the seven globes of the earth-chain]; this river of mine alone goes on bringing waters, both in summer and in winter” (Aban Yasht 3-5).

According to Berosus, it was Artaxerxes Mnemon (404-361 BC) who first instituted formal worship of a divinity hitherto held too holy and sacred for public adoration, erecting statues under the name of Venus-Anahita — thus she became the Anaitis of the Greeks. Blavatsky equates her with the Hindu Sarasvati.

In the old Persian Language Ardivi-Sur-Nahid has been used in the sense of powerful and unblemished water; Nahid is also the name of Venus. Anahita represents the water of life or the

primordial substance in which the life-giving Mithra penetrates and creates light. Mehr-Ab [Mithra + water] is the name given to the most sacred place of worship or altar in all mosques, usually represented with a triangle over a square, geometrically pertaining to the number seven. This symbol can also be seen in some carpet designs and many Persian artifacts of different periods, both Islamic and pre-Islamic.

Anaitis, Anait (Chaldean) Also Anaitia, Aneitis, Tanais, Nanaea. A goddess whose worship was widespread over large portions of the Near East; “identical with the Hindu *Annapurna*, one of the names of Kali — the female aspect of Siva — at her best” (TG 21). Identified with the Greek Artemis and Aphrodite. “Anna (the name of the Mother of the Virgin Mary) . . . is derived from the Chaldean Ana, heaven, or Astral Light, Anima Mundi; whence Anaitia, Devi-durga, the wife of Siva, is also called Annapurna, and Kanya, the Virgin; ‘Uma-Kanya’ being her esoteric name, and meaning the ‘Virgin of light,’ Astral Light in one of its multitudinous aspects” (SD 1:91-2).

Anak, Sons of; Anakim (Hebrew) ‘*Ānāq*, ‘*Ānāqīm* An ancient race of giants in the Bible. When Moses sent Joshua to spy out the land of Canaan, the people seen were “men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight” (Numbers 13:32-3). Blavatsky comments that the giants of antiquity “lived and flourished one million rather than between three and four thousand years ago. The *Anakim* of Joshua . . . are thus a piece of Israelite fancy, unless indeed the people of Israel claim for Joshua an antiquity and origin in the Eocene, or at any rate in the Miocene age, and change the millenniums of their chronology into millions of years” (SD 2:340).

Anaktes, Anakes (Greek) Also Anactes, Anaces. Kings, chiefs; applied by Homer and other Greeks to the gods, as for instance the Dioscuri. When used of creative powers, they are identified with the kabeiroi, corybantes, curetes, etc.

Analogeticists Name for the disciples of Ammonius Saccas, from their use of analogy and correspondence in the interpretation of myths and symbolic legends.

Anamnesis (Greek) [from *ana* back again + *mimnesco* remember] Recollection; used by Plato in his theory of knowledge. He taught that the human elements of consciousness sprang from seeds of inherent knowledge in the soul, present in the mind as the result of past experiences of the egoic center or reincarnating ego. Thus the acquisition of knowledge is a process of reminiscence or recollection of former experiences.

Ananda (Sanskrit) *Ānanda* [from *ā-nand* to rejoice, be delighted] Bliss, joy, happiness; the favorite disciple of Gautama Buddha, who served his teacher with utmost devotion for twenty years and is credited with having recited, shortly after the Buddha’s parinibbana (great passing away), the entire buddhavachana (word of Buddha).

In Vedantic philosophy, the third word of the phrase sat-chit-ananda (sachchidananda): the three

attributes given to atman or Brahman, or the cosmic Logos. *See also* CHIT; SAT.

Ananda-lahari (Sanskrit) *Ānanda-lahari* [from *ānanda* joy, bliss + *lahari* a large wave] A poem attributed to Sankaracharya, written in the guise of a hymn of praise to Parvati, consort of Siva, and containing highly mystical teaching (TG 21).

Anandamayakosa (Sanskrit) *Ānandamayakośa* [from *ānanda* bliss, joy + *maya* built of, formed of from the verbal root *mā* to measure, form + *kośa* sheath] Bliss-built sheath; in the Vedantic classification, the first of the panchakosa (five sheaths) of the human constitution which enclose the divine monad (atman); it corresponds to the spiritual soul (buddhi). Anandamayakosa is sometimes mystically referred to as the sheath of the sun. *See also* KOSA

Ananga (Sanskrit) *Anaṅga* [from *an* not + *aṅga* limb, member, division] Without limbs or parts; hence bodiless, incorporeal. Name of the god Kama (Kamadeva) because as Puranic legend has it he was made bodiless by a flash from Siva's third eye when attempting to disturb Siva's life of austerity (cf also *Ramayana*, Balakanda 23). Siva is the patron of esotericists, and what is represented by the Eye of Siva "mystically, must be acquired by the ascetic before he becomes an adept" (SD 2:282, 615). By extension, precisely because ananga means without limbs or parts, it is a graphic and suggestive title of all spiritual potencies, qualities, or attributes; also a title of akasa, the sky or cosmic ether, and of manas (mind). Thus not only is the god Kama bodiless, but every distinct portion of the human spiritual nature is equally so.

Anagna is also the name of the main sacred writings of the Jains.

Ananta-sesha (Sanskrit) *Ananta-śeṣa* [from *an* not + *anta* end + the verbal root *śiṣ* to leave remainders] Endless sishtas or remainders; name of the serpent of eternity described in the Puranas as the seat or carrier of the divine Vishnu during the periodical pralayas of the universe. It is thus infinite time itself, figured as the great seven-headed serpent on which rests Vishnu, the manvantaric Logos when the Logos sinks into pralayaic inactivity. This compound signifies the ever-continuing sishtas (spiritual cosmic seeds or residues) carried over from manvantara to manvantara through the intervening pralaya, and thus through eternity. It is on this endless aggregate of cosmic sishtas that Vishnu the cosmic Logos reclines, the thread of logic consciousness being thus passed from manvantara to manvantara through the pralaya. Just as Vishnu in theosophy is a generalizing term for all the innumerable interblending hierarchies of beings and things which are unfolded during manvantara, so during pralaya Vishnu stands for the same aggregate of hierarchies conceived of as resting on the karmic remainders or "sleeping" webs of substance left over from the previous manvantara. *See also* SSHA

Anastasis (Greek) Rising up; used in referring to the dead and to resurrection. However, this ancient mystical term was originally used for the rising of the initiate when, having completed the dread trials of initiation, he rose a new man, one who was reborn, or what in India was called a dvija (twice-born). Another significance belonging from earliest times to the cycle of initiation is

that when a person through severe training, initiation, and a complete turning away from things of matter to things of spirit, had succeeded in becoming at one with his inner god at least on occasions, he was then considered to have arisen or to have become resurrected out of all the lower ranges of kosmic life, and to have attained self-conscious existence in the spirit. Having attained anastasis, he took his place in the hierarchy of light or compassion as one of the co-laborers with the gods.

Anatman (Sanskrit) *Anātman* [from *an* not, non + *ātman* soul, self, variously derived from the verbal root *at* to move, the verbal root *an* to breathe, the verbal root *va* to blow] Non-self, non-spirit; as an adjective, destitute of mind or spirit, corporeal. Used of the cosmos it signifies, in contrast to atman which is absolute spirit, its shadow or non-spirit, the corporeal or vehicular side of the universe, often mystically spoken of as the cosmic shadow. *See also* ANATTA

Anatta (Pali) *Anattā* [from *an* not + *attā* self, soul] Non-self, nonegoity; a Buddhist doctrine postulating that there is no unchanging, permanent self (*atta*, Sanskrit atman) in the human being, in contrast to the Upanishad view that the atman or inner essence of a human being is identic with Brahman, the Supreme, which pervades and is the universe. While Gautama Buddha stresses the nonreality of self, regarding as continuous only its attributes (the five *khandas*; Sanskrit *skandhas*) which return at rebirth, there is scriptural testimony in both Southern and Northern Schools that the Buddha recognized a fundamental selfhood in the human constitution (ET 593-4 3rd & rev ed).

In the *Dhammapada*, one of the most respected texts of the Southern Buddhists, we read: “The self is the master of the self [*atta hi attano natho*], for who else could be its master?” (12:160); in the *Mahaparinibbana-sutta* (2:33, 35): *attadipa attasarana*, “be ye as those who have the self [*atta*] as their light [*diva*, also translated as island]; be ye as those who have the self [*atta*] as their refuge [*sarana*]” (cf RK Dh. 12, 45). Also we find Nagarjuna stating in his commentary on the *Prajna-paramita*: “Sometimes the Tathagata taught that the *Atman* verily exists, and yet at other times he taught that the Atman does not exist” (Chinese recension of Yuan Chung).

Anatum or **Antum** (Chaldean) Consort of the god of heaven, Anu, supreme god of the Assyro-Babylonian pantheon. Whereas Anu represented heaven and height, Anatum represented the earth and depth. She was regarded as the mother of the gods, as well as being the mother of the god Ea or Hea. “Astronomically she is Ishtar, Venus, the Ashtoreth of the Jews” (TG 21). Anu and Anatum correspond to Ouranos and Gaia in Hesiod, and therefore in one of her mystical significances Anatum corresponds with the Hindu prakriti.

Anaxagoras of Clazomenae (500?-428 BC) A Greek scientific philosopher who lived in Athens and associated with the distinguished men of the Periclean era. Like Parmenides he denied the existence of birth or death, seeing the two processes as a mingling and unmingling. The ultimate elements of this process are the infinite number of indivisible, imperishable particles (atoms or homoeomere), acted on and ordered by spirit or pure cosmic reason (*nous*, equivalent to the

Hindu mahat). He openly taught the Pythagorean astronomical ideas concerning the movement and nature of the planets, moon, sun, stars, etc., and attempted to explain all phenomena by natural causes. He “firmly believed that the spiritual prototypes of all things, as well as their elements, were to be found in the boundless ether, where they were generated, whence they evolved, and whither they returned from earth” (IU 1:158).

Anaximenes of Miletus (611-547 BC) Ionian Greek philosopher, pupil of Anaximander, who held air to be the fundamental principle from which fire arose through rarefaction and water and solids arose through condensation. He also held that the universe was alive, and that the individual soul was a small portion of the most rarefied “air” or ultimate world-substance, trapped within the individual being (cf Guthrie, *Greek Philosophers* 80). He taught that mankind had evolved from the animals, though not in the Darwinian sense. (BCW 6:204) (BCW 11:270; IU 1:238, SD 1:77, 590)

Ancestors. See PITRIS

Ancestor Worship A cult variously observed around the world and usually defined as the cult of the spirits of parents and forefathers. It implies belief in the continued existence of the deceased and in certain cases in their power of being interested in and affected by the fortunes of their living descendants; the sense of a perpetual spiritual unity and moral reciprocity in obligations and services; and a dependence of the fortunes of the living on the fulfillment of these obligations. This can be seen from the ancient Roman ideas portrayed in the *Aeneid*, where the household gods (lares and penates) are so carefully preserved through all vicissitudes. This belief and practice point to times when death was regarded as merely an event in a continuous life. With the ancient cults, the sense of personal separateness seems merged in the more vivid sense of family unity, from whose privileges and obligations death is no discharge.

The basic idea behind ancestor worship seems to be that its holders envisaged unity in a continuous and never-ending stream of lives, perpetuating itself in succession through the ages, and out of which and back into which individuals arise and sink, an idea in direct contrast to the modern view that the individual is the most important factor in life.

Ancient of Days [translation of Chaldean 'Attīq Yōmīn] Used by Qabbalists to designate the first or primeval Ancient, equivalent to Adi-sanat. In one aspect it is the third of the Qabbalistic trinity of 'eyn soph, Shechinah, and the Ancient of Days. One passage in the Chaldean *Book of Numbers* says: “The first triad of the body of Adam Kadmon (the three upper planes of the seven) cannot be seen before the soul stands in the presence of the Ancient of Days” (SD 1:239).

Ancient of the Ancient [translation of Chaldean 'Attīqā' dē'attīqīn] Qabbalistic term referring to the primordial aspect of the first Sephirah: “He is formed and yet is not formed. He is formed to sustain All and not formed because He is not found. When He is formed nine flaming Lights go out from Him; and from these Lights are emitted flames and they expand themselves out to all

directions, like a lamp which spreads light to all sides” (Zohar iii 288a). The nine flaming lights refer to the nine consequential emanations of the Sephirothal Tree.

The Qabalah here uses “He” to describe one of the most profound and mystical — because purely impersonal — conceptions in cosmogony; because the first Sephirah is Kether the Crown and hence the first of the cosmic rays emanating from the abysmal cosmic deep. From this Crown, called Ancient of the Ancient, flowed forth in emanational procession all the other developments of the cosmic Tree of Life or cosmic hierarchy.

Anda (Sanskrit) *Aṇḍa* An egg; a name of Siva, because of his connection and identification with brahmanda, the egg or world of Brahma. Just as a bird’s egg contains the seed of the chick to be, just so a globe, planet, universe, or any other brahmanda is the world egg containing the seeds of what later in cosmic time will develop forth its essential life powers, whether as a planetary chain, solar system, galaxy, or cluster of galaxies. Each is an anda of Brahma.

Also used for “the central hemispherical dome of solid earth, brick, or stone which forms the core of the Buddhist *stupa*”.

Andaja (Sanskrit) *Aṇḍaja* [from *aṇḍa* egg + *ja*, from the verbal root *jan* to be born] Egg-born, oviparous; the mode of reproduction of birds, reptiles, and fish. In theosophical writings the androgynous human creatures of the early and middle third root-race reproduced themselves by means of huge eggs dropped from the parent-body during the proper season of the year; and that these eggs after a period of incubation in the open air broke, thus freeing the human young, much after the fashion that prevails today among birds and certain reptiles.

Anda-kataha (Sanskrit) *Aṇḍa-kaṭāha* [from *aṇḍa* egg + *kaṭāha* cauldron, semi-spheroidal container, from the verbal root *kaṭ* to rain, encompass] Shell of an egg; in the *Vishnu-Purana* (2:4, 7) used for the encompassing shell of the world egg.

Andarah [possibly Sanskrit *andhakāra* darkness, blindness from *andha* blind, dark, turbid from the verbal root *andh* to make blind + *kāra* making from the verbal root *kr* to do, make; or possibly Sanskrit *antarāla* midway, intermediate space from *antar* internal, intermediate + *āla* probably for *ālaya* dwelling, asylum] Possibly darkness or intermediate space; used in *The Mahatma Letters*: “(remember the Hindu allegory of the *Fallen Devas* hurled by Siva into Andarah who are allowed by Parabrahm to consider it as an intermediate state where they may prepare themselves by a series of rebirths in that sphere for a higher state — a new regeneration) . . .” (p. 87).

Andhakara. See ANDARAH

Androgyne [from Greek *androgynos* man-woman] Hermaphrodite; applied to a dual principle containing both the active and passive powers of nature, as the androgyne ray, the Second Logos, Purusha-prakriti, spirit-matter; to a race, such as the second root-race, whose members are physiologically of both sexes; and in biology to certain animals which have dual sex. Bipolarity, the

contrast and interaction between the energetic and formative sides of nature, is universally prevalent. Sex is merely a particular and, evolutionally speaking, passing phase of this universal law, and its terms are often used in a purely symbolic sense to define these two sides of nature. We should be careful not to take the symbols literally and ascribe physiological attributes to higher powers.

When androgynous or hermaphrodite is used in philosophy, it does not mean physically or ethereally double-sexed — except when physical dual-sexed beings are distinctly referred to — but means the dual characteristic of nature in manifestation. Very often this duality is separated into “masculine” and “feminine,” using the words familiar to human life, although this duality is perhaps more accurately described by the words positive and negative, or by spirit and matter, or again by consciousness and vehicle. Here we have the reason for the separation of the deities in ancient pantheons into gods and goddesses, although occasionally in the mythological tales deities are represented as dual sexed. This androgynous or dual character of all the manifested worlds commenced with cosmic buddhi, or mahabuddhi, although the first more defined manifestations of individualized duality began on the plane of cosmic kama where fohat especially works. Above that the two rays from the One ascend again to reunite.

Androgyne Ray An expression for the second stage of manifestation — the Second Logos in the system of emanations of the logoi; the Father-Mother in the cosmic conception adopted by Blavatsky; and the Sanskrit Brahma-prakriti or Purusha-prakriti. Each is the producing cause of manifestation through its son, the manifested Third Logos, which in a planetary chain is designated as the primordial or originate in Manu Svayambhuva. “These two, Brahma and Prakriti, are really one, yet they are also the two aspects of the one Life-ray acting and reacting upon itself” (OG 97).

Andvari (Icelandic) [from *and* spirit + *vari* watcher, guardian] In Norse mythology, a dwarf, owner of the treasure around which center the complex events related in the Nibelungen cycle. This gold has a twofold meaning and a markedly twofold effect on the various protagonists who covet it. See *also* FAFNIR

Anedots. See ANNEDOTUS

Anemos (Greek) [cf Latin *animus*, *anima*] Wind, spirit.

Anesthesia [from Greek *anaesthesia* no feeling] Want of feeling; a condition of total or partial insensibility, particularly to touch. The many classical references to anesthetics indicate that the ancients knew much about the subject that has not been rediscovered. Blavatsky refers to the sacred beverage used by the hierophants in ceremonies to free the astral soul from the bonds of matter, so that the inner man might rise to the level of spirit (IU 2:117, 1:540).

Surgical patients suffering from fright and fear before or during the induction of an anesthetic

take it with more difficulty, and feel more aftereffects, than those who meet it without anxiety. The first stage of general anesthesia, usually not unpleasant, ends with the loss of physical consciousness. Then begins the second, or stage of struggling more or less vigorously, evidently due to the automatic reaction of the physical body, from which its conscious astral soul is being dissociated. In the third stage, the muscles relax and the disturbed heart and lungs settle down to regular rhythm, controlled by the sympathetic nervous system, as in a deep, dreamless sleep. The self-conscious ego, thus withdrawing from its ordinary state of being, enters more or less deeply into the subjective realm of its inner life. It is in a state of what has been called, paradoxically, conscious unconsciousness. The danger here is that the soul may become so far separated from its body that it does not come back again, and then death results.

However insensible the person is of externals, he is conscious in some part of his composite nature, just as each principle of his being has its own range of awareness after death. Some people have brought back a more or less clear memory of a state of being transcending anything they had ever imagined on earth. Their first feeling is one of a delicious peace and liberation; then comes a mental clearness with majestic visions of perfect truth, and a realization of a self-existent "I" as a part of a universal whole. The spiritually-minded person may attain to an instant and complete buddhi-manasic vision of "things as they are." Such a one, at the moment of recovery, is often vividly sensible of being aroused from a state of superior existence, but is unable to recall what it was. Again, any gleams of knowledge that do survive the transit may be misinterpreted by the brain-mind from its preconceived philosophical or religious ideas. The average person, however, brings back little if any remembrance of his experience.

The anesthetized person may also be conscious of standing aside or looking down upon his own body under operation, and retains a vague memory of the out-of-body experience. *See also* SOMA

Angara, Angaraka (Sanskrit) *Āṅgāra, Āṅgāraka* [from the verbal root *ag* to move tortuously, wind (cf *agni*); or from the verbal root *aṅg* to go] The planet Mars; also charcoal, as being a latent seat of fire. *Ara* is another name of the planet Mars (cf Greek *Ares*) as well as of the planet Saturn. In the *Mahabharata* *Angaraka* is variously listed as one of the world guardians; a planet; and one of the 108 names of the sun (vB 2:51, 228).

Angel(s) [from Greek *angelos* messenger, envoy, announcer] In the Old Testament, used to translate the Hebrew *mal'ach* (messenger); in Christian, Jewish, Moslem, and some other theologies, either a messenger of God or one of various hierarchies of celestial beings, the idea of a guardian angel also being familiar. However, the idea of hosts of formative powers, *rectores mundi*, or other beings between divinity and man, serving as intermediaries or means of communication between man and high spiritual entities has largely vanished from popular Christianity, though Angels, Principalities, and Powers are mentioned by Paul, and the archangel Michael by Jude; while the influence of the Gnostics, Neoplatonists, and Jews on early Christianity

gives a wider meaning to the term.

Angels, then, are members of numerous hierarchies of celestial powers, from the septenary formative host that emanates from the formative Third Logos down to the presiding genius or spirit of an atom, acting as intermediaries or envoys between the divine and the human or terrestrial.

Angel of Death. *See* SAMAEL

Angelology A hierarchical system of angels, messengers, celestial powers or emanations, especially those of the Jews and Christians. The Jewish system is Qabbalistic; the Christian system, chiefly due to the *Celestial Hierarchy* and to the *Ecclesiastical Hierarchy* of Dionysius the pseudo-Aeropagite, was adopted from the 5th or 6th centuries and had an immense influence on later Christian theology. It was divided into a tenfold plan after the manner of Pythagoras and the Neoplatonists, the summit of this Christian hierarchy being the divine, termed God. The hierarchy includes: 1) Expanse of the Divine Presence; 2) Seraphim; 3) Cherubim; 4) Thrones; 5) Dominations or Dominions; 6) Virtues; 7) Powers; 8) Principalities; 9) Archangels; and 10) Angels.

The word may also mean a treatise on the subject, or a body of doctrine on it.

Angels of Darkness The fallen angels, corresponding to the Hindu asuras, whose darkness is that of absolute light. They are identified with the kumaras and other celestial entities who refused to create because they were too spiritual (SD 1:457; 2:489, 506).

Angels of the Presence In Christianity, the seven Virtues or personified attributes of God, which were created by him and became the archangels. Equivalent to the seven manus produced by the ten prajapatis created by Brahma. "As it is the Lipika who project into objectivity from the passive Universal Mind the ideal plan of the universe, upon which the 'Builders' reconstruct the Kosmos after every Pralaya, it is they who stand parallel to the Seven Angels of the Presence, whom the Christians recognise in the Seven 'Planetary Spirits' or the 'Spirits of the Stars;' for thus it is they who are the direct amanuenses of the Eternal Ideation" or of Plato's divine thought (SD 1:104) (SD 2:237, 573).

Angels of the Stars. *See* 'OPHANIM

Angelus Rector (Latin) Ruling angel; according to Kepler, the angel or divine being who caused a planet to pursue its course around the sun; equivalent to the planetary rectors or spirits of theosophy (SD 1:479).

Angerboda (Icelandic) [from *anger* sorrow, regret + *boda* bode] In Norse mythology, the boder of regret is a giantess, wife of Loki; it is suggestive that the giantess wife (matter aspect) of Loki (human mind) should have produced the three offspring Hel (death), Iormungandr (the Midgard serpent or equator), and Fenris (the wolf who is to devour the sun when its life cycle is over).

Angha. See SIMORGH

Angiras (Sanskrit) *Aṅgiras* [from the verbal root *aṅg* to go, move tortuously (cf *agni*)] One of the Saptarshis (seven rishis) or manasaputras (mind-born sons of Brahma) of the first manvantara; a secondary projection of Brahma's mind and will because his first "mind-engendered progeny . . . did not multiply themselves (VP 1:7; SD 2:78). Hence Angiras is one of the prajapatis or progenitors whose sons and daughters people the earth in succeeding manvantaras, mankind included in their progeny.

These progenitors are divided into two main classes: those which are incorporeal, such as the agnishvattas, and those which are corporeal, such as the angirasas, the descendants of Angiras (VP 3:14). Theosophically, angirasas are a class of manasaputras, the emanated offspring of the incorporeal agnishvattas or kumaras. In the Vaivasvata or seventh manvantara (our present one) Angiras is given as the son of Agni, though originally Agni was born from Angiras. In astronomy Angiras is both the father or regent of Brihaspati (the planet Jupiter) and the planet itself; also a star in Ursa Major, inasmuch as Angiras is one of the seven great rishis. As such the name of Angiras is linked with the bringing of light and associated with luminous bodies.

A number of hymns in the *Rig-Veda* are attributed to Angiras, and in one of his births he is famed for his supreme virtue and as an expounder of brahma-vidya (divine or transcendental wisdom). In the *Vayu-Purana* and elsewhere in Puranic literature some of the descendants of Angiras were said to be Kshatriya by birth and Brahmins by calling (VP 4:8n p.39).

Angirasas (Sanskrit) *Aṅgirasa-s* [from *aṅg* to go, move tortuously] The descendants of Angiras through his son, Agni; a name occurring in Vedic hymns addressed to luminous deities, and later extended to all phenomena connected with light. Specifically, the hymns of the *Atharva-Veda* are called Angirasa, as are those priests who recite them and perform the sacrifices according to the Atharva-vedic rules. " 'Angirases' was one of the names of the Dhyanis, or Devas *instructors* ('guru-deva'), of the late Third, the Fourth, and even of the Fifth Race Initiates" (SD 2:605n).

The name is also written in its adjectival form, angirasas, who are a class of pitris of the corporeal type.

Angra-Mainyu (Avestan) The personification of evil of the later Avesta. In the Gathas, Zarathustra speaks of two spirits that Mazda created who revealed themselves as twin co-workers, constantly at war with each other — one created life, the other nonlife; one truth, the other falsehood (druj). These opposing forces that maintain the visible universe are Spenta-Mainyu and Angra-Mainyu, the root cause respectively of all good and of all evil. Angra-Mainyu being taken for Ahriman has made some scholars arrive at the conclusion that Spenta-Mainyu must also represent Ahura-Mazda. In Mazdean philosophy Ahura-Mazda is the supreme creator whereas Ahriman is a created being. In the Avesta, Angra-Mainyu is described as the fiendish Druj, the Daeva of the Daevas, the leader of the evil powers; he is all darkness and ignorance, dwelling in the infinite night.

Whatever the good spirit makes, the evil spirit mars, even though “the two Spirits created the world, the Good Spirit and the Evil One” (Yasht 13, 76). When the world was created, Angra-Mainyu broke into it, and for every creation of Ahura-Mazda’s, he counter-created by his witchcraft a plague; he killed the firstborn bull that had been the first offspring and source of life on earth, created 99,999 diseases, etc. “Ahriman destroys the bull created by Ormazd — which is the emblem of terrestrial illusive life, the ‘germ of sorrow’ — and, forgetting that the perishing finite seed must die, in order that the plant of immortality, the plant of spiritual, eternal life, should sprout and live, Ahriman is proclaimed the enemy, the opposing power, the devil”; “Terrestrially, all these allegories were connected with the trials of adeptship and initiation. Astronomically, they referred to the Solar and Lunar eclipses” (SD 2:93, 380).

Although Angra-Mainyu and his host of evil forces, personalized in the Avesta as daevas, seem to have their way in the world, the day will come when they shall be overcome by Ahura-Mazda — when the shining one shall send his Holy Word to incarnate in Sosiosh (Saoshyant), then shall he conquer Angra-Mainyu, bringing about the regeneration of the world. *See also* Ahriman; Ahura; Ahura-Mazda.

Angula (Sanskrit) *Āṅgula* [from the verbal root *ag* or *aṅg* to move] A thumb or finger, a digit’s breadth, a measure equal to eight barley corns; 12 angulas make a vitasti (span), and 24 a hasta (cubit). In astronomy, a digit or 12th part. Anguli-panchaka is the five fingers.

Anhika The sections or chapters in the *Mahabhashya*, the great work of Patanjali.

Anima (Latin) Air, wind, breath; secondarily life, soul, spirit, mind. A distinction, not generally observed, has been made between anima and animus, where animus is very close to the mentality or manas of theosophical terminology and anima is equivalent to the theosophic usage of prana. Because equivalent to prana, it exists on seven planes, from the atman to the physical; and consequently there is an anima for every class of celestial being, anima not being limited only to human beings, beasts, and other beings having bodies of material substance. From anima came “animal,” a being with a living personal soul. The vegetable and mineral kingdoms do not have it; but the earth has, and the earth was called an animal in consequence.

There was in classical times a distinction between three souls of the defunct: anima (pure spirit) went to the heaven world, while manes went to the nether regions, and umbra hovered on earth (IU 1:37). Anima is spoken of as pure spirit because the essence of prana is indeed spirit, as it is derivative directly from the atma-buddhic monad, although colored on the lower planes by its intimate connection with the personal ego or manes.

Animalculists Thinkers of the 17th and 18th centuries who taught that the all future human offspring were carried in the male reproductive plasm of the earliest human ancestor or ancestors. The animalcule was the tiny human offspring thought to reside already completely formed in each

human sperm. (MIE 213)

Anima Divina (Latin) Divine spirit or soul; in Rome and Greece, the human soul was presented as dual: the anima divina or immortal soul (Greek nous or logos) and the anima brutus or animal soul (Greek phren, thymos, or alogos). *See also* PRINCIPLES (BCW 7:205-6n, 228)

Animal Kingdom One of the main divisions or life-waves of entities on earth, separated from the human kingdom by its lack of the emanated or evolved self-conscious mind, a faculty which can be acquired only by the aid of beings already having it — the manasaputras. The entities now pursuing their evolution in the animal kingdom will in a future embodiment of the planetary chain become human in the same way, although a certain number of the highest animal stocks now living, such as the apes and possibly some of the monkeys, may attain incipient humanity before the end of the seventh round in the present planetary manvantara.

The mammals in this fourth round came later in time than man, having arisen from germinal cells thrown off from the bodies of the individuals of the human racial stem millions and millions of years ago, when nature still allowed such a procedure. These early mammals have since become highly specialized. The animals below the mammals originated from the human stock in the preceding third round, and hence their ancestors or sishas were on earth and provided the origins of the later widely disseminated sub-mammalian stocks in this round, even before the human sishas felt the incoming human life-wave and multiplied over the earth.

Animal Magnetism. *See* MESMERISM

Animal Soul. *See* KAMA-MANAS; KAMA-RUPA; PRINCIPLES

Animals, Sacred Many ancient peoples have attached great importance to animals in their rituals; and they may have had facts to support their theories. If the hierarchical system of the universe is a reality, it follows that every animal is a feeble representative on its plane of cosmic potencies that descend from lofty sources. Ceremonial magic, however, may be better suited to one age than to another; so that it may be better to explain than to attempt to reintroduce the ancient practices as to the use of sacred animals in ritual.

It is equally true that such words as lion, bull, and scorpion are often used in occult writings to denote, not the physical animals, but the potencies to which they correspond. Zodiac means the circle of (sacred) animals. As man himself is on this earth the model and storehouse of all forms, those as yet unexpressed as well as those which have already appeared, he had in his own composition the ideal forms and attributes of all the various animals who in eons of past history as stocks were derivatives from him as their superior. *See also* ZOOLATRY

Anima Mundi (Latin) World-soul, world-mother; the divine-spiritual-astral-physical source of emanations, the cosmic generative and animating principle of all beings, the creative Third Logos in its female aspect. In its highest and intermediate portions, it corresponds to the alaya of

Northern Buddhism and hence to akasa. Identified variously with Isis, Sephira, Sophia, the Holy Ghost, mahat, mulaprakriti, etc., but used in a hazy and often materializing sense, so that it cannot be accurately regarded as a synonym for any one of these. "It is in a sense the 'seven-skinned mother' of the stanzas in the *Secret Doctrine*, the essence of seven planes of sentience, consciousness and differentiation, moral and physical. In its highest aspect it is *Nirvana*, in its lowest Astral Light. It was feminine with the Gnostics, the early Christians and the Nazarenes; bisexual with other sects, who considered it only in its four lower planes. Of igneous, ethereal nature in the objective world of form (and then ether), and divine and spiritual in its three higher planes. When it is said that every human soul was born by detaching itself from the *Anima Mundi*, it means, esoterically, that our higher Egos are of an essence identical with *It*, which is a radiation of the ever unknown Universal Absolute" (TG 22-3).

Theosophically, anima mundi may be regarded as a synonym of different other words, rather than as indicative of any definite entity or principle apart from others. The higher human egos or manasaputras are essentially identical with the higher portions of anima mundi; and similarly the various life-atoms in the lower spheres may be considered as in essence identical with the lower portions of the anima mundi. It is in short the life-consciousness-essence of the universe from the divine to the physical.

Animan (Sanskrit) *Añiman* [from *añu* atom] Minuteness, fineness, thinness; the condition of the infinitesimal or atomic, often used in the nominative form anima. The first of the eight mahasiddhis (great powers): that of making oneself infinitesimal, or as minute as an atom in size.

Anima Supra Mundi (Latin) The intelligent life above or within the world; the higher part of the anima mundi or cosmic intelligent akasa, hence in a sense the universal ego (SD 1:131).

Animism The name given by anthropologists to the attribution of life or mind to inanimate objects, such as trees, mountains, rivers, or images. This belief of the ancients and of many existing peoples was a recognition of the universal sentience of nature.

Also the doctrine of Georg Ernst Stahl (1660-1734) that the soul is the vital principle and responsible for organic functions in the body, and synonymous with Vitalism. This doctrine avoids the logical absurdity of making life at once the cause and the effect of the properties of matter; but it errs in making life something entirely distinct from matter, for such a separation reduces both to mere abstractions.

Animus (Latin) The rational soul, as opposed to anima (the vital or animal soul); though both words were often loosely used by the Romans, much as we use soul and mind. It corresponds with the theosophical kama-manas, and anima with prana-manas.

Aniyamsam Aniyasam (Sanskrit) *Añiyāṃsam añiyasām* [from *añu* atom, minuteness; *añiyāṃsam*, accusative of *añiyas*, comparative of adjective *añu* + *añiyasām* genitive plural of *añu*]

Philosophically, atomic of the atomic; otherwise the smallest of the small. A phrase lifted from one of the Hindu scriptures (cf VP 1:15n), without changing the first word to its nominative case. It is applied to the universal divinity whose vital intelligent essence is everywhere, to the absolutely spiritual atom which is the divine monad of every entity, great and small, in the cosmos. In Vedantic philosophy, often used as a name of Brahman, conceived as being smaller than the smallest atom and equivalently as greater than the greatest sphere or universe. The conception applies equally well to paramatman. This universality whether in infinitesimals or in cosmic reaches is expressed in the almost equivalent phrase anor aniyamsam (smaller than an atom) (BG 8:9); likewise, anor aniyam (smaller than the small) in combination with mahato mahyam (greater than the great) in the Upanishads (Katha 1:2, 20; Svetasvatara 3:21).

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Anj-Arc

Anjala. *See* ANJALI

Anjali (Sanskrit) *Añjali* [from the verbal root *añj* to smear with, anoint, honor] Salutation; a gesture of respect when the hands placed side by side and slightly hollowed are raised to the forehead. This salutation of reverence and benediction has been universally used by Hindus since ancient times, not only as a sign of reverence to gurus or those to whom it is desired to show special respect, but also frequently as a gesture of prayer directed to divinities.

The form anjala is used at the end of a compound. Blavatsky speaks of anjala as one of “the personified powers which spring from Brahma’s body — the Prajapatis” (TG 23).

Anjana (Sanskrit) *Añjana* [from the verbal root *añj* to smear with, anoint, honor] Ungent, cosmetic; magic ointment. As a proper noun, one of the thousand mythical serpents having many heads, descended from Kadra, consort of the rishi Kasyapa (DP 1:21 p 74n); one of the four guardian elephants of Space — of the west or southwest quarter. Also the name of a mountain.

Anjana (Sanskrit) *Añjanā* [feminine of *añjana*] The mother of Hanumat or Hanuman, the celebrated monkey god of the *Ramayana*, who is therefore called Anjaneya (son of Anjana). In her previous birth she was a goddess, but due to a curse was born as a monkey in the Himalayas. The birth of her son, Hanuman, lifted the curse and after a period Anjana ascended to svarga (heaven).

Ank, Ankh (Egyptian) The symbol of life in ancient Egypt, represented as the tau-cross surmounted by a circle, and often called crux ansata (cross with a handle). Usually placed in the hand of every representation of god or goddess; likewise in the hand of the initiate, and again on the mummy. Also the present astronomical planetary sign for Venus; and the ansated cross reversed is the sign of the earth.



One meaning of the ankh is “esoterically, that mankind and all animal life had stepped out of the divine spiritual circle and fallen into physical male and female generation. This sign, from the end of the Third Race, has the same phallic significance as the ‘tree of life’ in Eden” (SD 2:30-1).

Anna (Chaldean). *See ANA*

Anna (Sanskrit) *Anna* [from the verbal root *ad* to eat, consume] Edible; food or victuals, boiled rice. Also food in a mystical sense: the lowest manifestation or body of Brahman, the supreme spirit, which manifestation is looked upon as “food” by the entities living therein, who thus feed mystically upon the body of their progenitor. Hence the word also occasionally means earth and water. “Beings are generated by food (anna); food is produced by rain; rain comes from sacrifice (yajna), and sacrifice is born of works (karma)” (BG 3:14; cf Taittiriya Upanishad 2:2).

Annamayakosa (Sanskrit) *Annamayakośa* [from *anna* food + *maya* from the verbal root *mā* to measure, delimit + *kośa* sheath, treasury] Food-built sheath; according to the Vedantic classification of the human constitution, the fifth and grossest of the panchakosa (five sheaths) which enclose the atman (divine monad), corresponding to the sthula-sarira (physical body) in the sevenfold theosophical division.

Annapurna (Sanskrit) *Annapūrṇā* [from *anna* food + *pūrṇa* filled, abundant from the verbal root *pṛ* to fill, nourish] Giver of food; a name applied to the goddess Durga, consort of Siva, popularly considered in one of her aspects as the goddess ever granting food. Originally she was Ammapurna, mother of plenty [from *amma* mother]. In ancient Rome the goddess of plenty was called Anna Perenna, whose festival was celebrated during the Ides of March. The mystical significance of the name is Eternal Mother, ever filled with the seeds of beings, constantly nourishing and producing. Likewise, Durga is looked upon as the dark side of nature, for the reference is not to the spirit side of Siva, but to his consort, the veil or sheath of universal nature, which is both the container of all seeds of beings and consequently the feeder, and likewise the bringer about of death. It is a curious paradox that by food all beings are generated, but likewise by food death comes to all beings. *See also ANNA.*

Annedotus (Greek) Berosus’ rendering of the significance of the Chaldean Oannes, the mystical man-fish. There were ten and seven Chaldean Annedoti, which are comparable to the Sephiroth, amshaspendis, rishi-manus, etc., representing the divine races ancestral to human races and constituting a degree in the hierarchy of emanations proceeding from the primordial dhyani-chohans (SD 2:365-6). Berosus begins his history with creation and the stages intervening before the human races, which are full of mystical information for those with the keys to his myths.

Annihilation Complete destruction of consciousness is an impossibility in nature, for there can be no annihilation of the consciousness which makes the essential person. The universe is built of illimitable hosts of evolving entities existing in all-various grades of evolutionary unfoldment. All are passing through a continual series of changes — comprising the shedding of sheath after sheath — involving their essential consciousness. These entities continuously modify the vehicles through which they express themselves on the various cosmic planes. When the elements forming a compound become dissociated, the compound *as such* ceases to exist, at least temporarily; but there still exists that which brought the elements into the compound union. The human personality is constantly changing, even during a single life, and even more greatly through rebirth; indeed, the higher states of individualized consciousnesses, though they may endure for periods so vast as to seem to be everlasting, must disappear for a time during the kosmic pralaya. Even then, when the physical, psychic, and spiritual vehicles are reduced to unity, it is not annihilation any more than a person in dreamless sleep is annihilated while his higher self is in its original state of absolute consciousness, though it leaves no impression on the sleeping and therefore unconscious brain. “Nor is the individuality — *nor even the essence of the personality*, if any be left behind — lost, because re-absorbed. For, however limitless — from a human standpoint — the paranirvanic state, it has yet a limit in Eternity. Once reached, the same monad will *re-emerge* therefrom, as a still higher being, on a far higher plane, to recommence its cycle of perfected activity” (SD 1:266).

Nirvana, then, does not mean utter annihilation, nor did the Buddha teach utter annihilation or wiping out. Thus fundamental consciousness is uninterrupted from eternity to eternity, although undergoing continual change. But such change is not a difference of essence, but a continuously enlarging and ever greater unfolding of the inner essence.

Annunciation Announcing; in Christianity, the foretelling to Mary of Jesus’ birth by the angel Gabriel, celebrated on Lady Day, March 25. The fire and lamps used in this ceremony apparently point back to the marriage of Vulcan with Venus, to the Magi watching over the sacred fire in the East, to the Vestal Virgins in the West, and to the marriage of Father Sun with Mother Nature.

Some parallels from other religions are the luminous San-tusita (Bodhisat) appearing to Maya and announcing the coming birth of Gautama Buddha; the Hindu legend that there would be born the son of the Virgin (Krishna), the date of whose death marked the beginning of kali yuga; and in Egypt where scenes of an annunciation appear in the temple of Luxor.

Annus Magnus (Latin) Great year; the precessional cycle of 25,920 years. Also, the interval between two successive ecliptic conjunctions of all the planets, including sun and moon. The Hindus date the beginning of the kali yuga from such a conjunction said to have taken place in 3102 BC. It was a general belief in antiquity that cycles of varying lengths marked the terminal or initial points of eras, the occurrence or recurrence of cataclysms, and the consequent recurrence

of similar events.

Annwn (Welsh) In Druidism, the great deep below the human world, the lowest plane of Abred. The soul had its origin in Annwn and evolved up thence through every possible form of life till it reached the human world. By long continued persistent evildoing, it might then sink into Annwn again, through Cydfil and Obryn, such sinking into Annwn being final and leading to annihilation: Nid a i Annwn ond unwaith (there is but one descent into Annwn) — avichi.

Anoia. See AGNOIA

Anointed [from Latin translation of Greek *christos* anointed] Smearred with sacred unguent, having oil or unguent poured on the head; a ceremony originally symbolically denoting a high degree of initiation, but later borrowed for minor purposes by the Christian churches in consecrations and coronations. A true anointed or christos is one who has achieved the great victory over self in initiation and therefore in life, and thus has become a full or complete adept or mahatma.

Anouki. See ANUKIS

Ansamsavatara. See AMSAMSAVATARA

Ansated Cross. See ANK

Antahkarana (Sanskrit) *Antaḥkaraṇa* [from *antar* interior, within + *karaṇa* sense organ] Interior organ or instrument; defined variously as the seat of thought and feeling, the thinking faculty, the heart, mind, soul, and conscience. In Vedanta philosophy, it is looked upon as a fourfold inner instrument or intermediary between spirit and body, with mind being the go-between or bridge. One could say that there are several antahkaranas in the human septenary constitution: one for every path or bridge between any two monadic centers. Man is a unity in diversity, and the antahkaranas are the links of vibrating consciousness-substance uniting these various centers (cf OG 5). Blavatsky describes it as “the path that lies between thy Spirit and thy self, the highway of sensations, the rude arousers of *Ahankara*” (the sense of egoity); and that when the two have merged into the One and the personal sacrificed to self impersonal, then the antahkarana vanishes because no longer useful as a functioning bridge between the two. Further, the antahkarana is “the lower *Manas*, the Path of communication or communion between the personality and the higher *Manas* or human Soul. At death it is destroyed as a Path or medium of communication, and its remains survive in a form as the *Kamarupa* — the ‘shell’ ” (VS 56, 88-9).

Antahkarana also has the general sense of an intermediary between something or someone that is low to one that is high. Every messenger of truth and light is an antahkarana between the Masters of Wisdom and mankind. Likewise every great and good man or woman is an antahkarana between humanity and the spiritual essence of his or her own inner god. A person living in the noblest and loftiest part of his being, becomes such a bridge between the spiritual realm he is in

touch with and all other entities and things contacted by him which belong to human life.

Antarakasa (Sanskrit) *Antarākāśa* [from *antar* within, in the middle + *ākāśa* space, ether from *ā-kāś* to shine, be brilliant] The akasa of akasa, the essence of akasa; interior or inner aether. The spiritual-divine aether or pradhana which is the seat of the primordial atman, on the cosmic scale or as applicable to an individual entity. “Now what is within the *brahmapura* (city of brahman) is an abode, a small lotus-flower; within it is a small space (*antarakasa*). What is within that, should be searched out; that, assuredly, is what one should desire to understand” (ChU 8:1:1).

Antaratman (Sanskrit) *Antarātman* [from *antar* interior, within + *ātman* self] Interior self; the inner self or primeval heart of an individual. The goal of the yogi is ultimate union with the antaratman.

Antarctic. See SOUTH POLE

Antariksha, Antariksha (Sanskrit) *Antarīkṣa, Antarikṣa* [from *antar* within, interior + *īkṣa* from the verbal root *īkṣ* to behold, see] The mid-region; the firmament or space between earth and heaven, the abode of apsaras (nymphs), gandharvas (celestial musicians), and yakshas (nature sprites of many types) along with the mythical wish-granting cow of plenty, Kamadhenu. In the Vedas, antariksha is the middle or second of three lokas (spheres) usually enumerated as bhur, bhuvar, and svar. Above these rise in serial order the four higher lokas of the ordinary Brahmanical hierarchy. Hierarchically, taking the bhurloka as the physical sphere, bhuvarloka or antariksha corresponds with the astral plane. In the *Vishnu-Purana* (3:3), Antariksha is named as the Vyasa (arranger of the Veda) in the 13th dvapara yuga in the Vaivasvata manvantara, our present world cycle.

Antaryoga (Sanskrit) *Antaryoga* [from *antar* interior, within + *yoga* union from the verbal root *yuj* to join, unite] Interior union; a state of deep thought or abstraction signifying that high stage of inner spiritual and intellectual recollection in which all the superior part of a person’s constitution is gathered together and focused as it were into a single point of consciousness. It is involved in the attaining of the higher states of consciousness such as turiya-samadhi.

Antaskarana. See ANTAHKARANA

Anthesteria (Greek) [from *anthos* flower] Flower festival; part of the Dionysion Mysteries celebrated from the 11th to the 13th of the month of Anthesterion (February-March). At Athens on the first day the casks of new wine were opened; on the second day a beaker of new wine was served to each guest at a public banquet and the wife of the Archon Basileus, representing the whole country, was married to Dionysos. These two days were considered of ill-omen, and the souls of the dead were thought to walk abroad. On the third day, offerings of cooked pulse were offered to Hermes as psychopomp and to the souls of the dead.

“At the mysteries of the Anthesteria . . . after the usual baptism by purification of water, the *Mystae*

were made to pass through to another door (gate), and one particularly for that purpose, which was called, 'the gate of Dionysus,' and that of 'the *purified*' " (IU 2:245-6). These were the Lesser Mysteries, preliminary and complementary to those held in the month of Boedromion (September) in Eleusis. Some scholars, seeing the analogy between climatic seasons and the stages of initiation, have supposed that the festival celebrated primarily the advent of spring and that the rites were symbolic of this; whereas others believe that the initiations were the main events and were held at times when nature harmonized with the purpose in view.

Anthropogenesis That stage of theogony when the spiritual monads of the central spiritual fire are passing through the human kingdom. If we include under "human being" everything from the primal spark to the culminating point of evolution, then anthropogenesis would become coextensive with cosmogenesis. The two cannot be sharply separated, for not only is man involved in those cosmic kingdoms which are at other stages than the human, but the human being, in common with every other organism, is an epitome of the universe. Three lines of evolution converge in humankind: the monadic or divine-spiritual, the intellectual from the manasa-dhyanis, and the vital-astral-physical. But we are not a mere product generated by external forces or creative powers outside of ourselves; it is the *growth* outwards from our own inner essence that is fundamental.

Anthropoids The larger or manlike apes. During the period when the fourth root-race of mankind in this fourth round on globe D (our earth) was passing its climax, certain humans as yet only partially conscious miscegenated with the then existing types of simians or monkeys, which were themselves the offspring of an earlier similar miscegenation of the third root-race. That the anthropoids are a product descended partly from the human stem, and not forms ascending towards man in the sense of earlier Darwinism, is shown by a study of the structural and functional differences and resemblances between anthropoids and man (cf MIE 94-116, 305-12).

Since the middle of the fourth root-race, no monads from the animal kingdom could any longer enter the human kingdom because from that time the earth started on its ascending arc of evolution. Nevertheless, the monads imbodyed in the anthropoids will enter the very lowest and least evolved branchlets of the human kingdom during the fifth round. The monads now in anthropoid bodies will disappear from incarnation during the present fifth root-race to enter their inter-round paranirvana, remaining as astral monads until the next (fifth) round. A relatively few individuals among the anthropoids, because of having attained the most advanced degree of evolution in the anthropoid stock, will reach quasi-human status, although still in anthropoid bodies, before the fifth root-race has reached its end. Even these exceptional anthropoids will probably have died out before the fifth root-race is ended or by the early sixth root-race — a period several million years from now.

Anthropomorphism The ascription of human qualities, attributes, and possibly human form to

divine beings; also, more generally, the degradation of symbolism by giving it a humanized, materialistic, or animalistic interpretation. This error has a more or less mystical origin: because human beings are children of the universe, embodying in themselves all qualities, attributes, powers, and functions that the universe has on the macrocosmic scale, it is easy through careless thinking to slip into the idea that therefore the divinities must be copies of humans. As form in religious and philosophic conception took precedence over the spirit, the original religious, philosophic, and mystical ideas became clothed or embodied, and the spirit then was more or less lost sight of.

Anthropos (Greek) Man, mankind; philosophically equivalent to Adam or primal humanity. In Gnosticism, the first principle, also called Ieov (the four-voweled name), corresponding to Brahma (SD 1:449; BCW 13:35; 14:205).

Antichrist [from Greek *anti* against + *christos* anointed] An adversary of Christ. The Epistles of John refers to the belief in the coming of an antichrist, and also uses the word to signify any of the deniers of Christ who existed in those times. This refers to the belief among Jews and Jewish Christians that the second coming of the Messiah would be preceded by a reign of wickedness under Antichrist, as found in Paul's Epistles and in Revelation. Moslem literature tells of the false messiah (mesihu 'd-dajjal) who will overrun the earth, ruling for 40 days and leaving only Mecca and Medina unharmed. Such beliefs are ancient and universal: the nether pole of manifestation which, though a necessary factor in cosmogenesis and anthropogenesis, has been converted by doctrinal theology into an evil demon, such as Satan, Devil, Lucifer, Angra-Mainyu, and Prometheus.

A more mystical significance is founded in the fact that when a buddha or avatara appears or whenever an effort is made to aid mankind along spiritual lines, the powers of darkness automatically react along their own lines. This corresponding tendency to evil is the fundamental significance of Antichrist — Christos being the name of the high initiate in whom was embodied a ray of the Logos.

Antimimon Pneumatos (Greek) Counterfeit or counterpart of the spirit; one of the inner human principles, according to the *Pistis Sophia*. It is not "our conscience, but our *Buddhi*; nor is it again the 'counterfeit of Spirit' but 'modelled after,' or a *counterpart* of the Spirit — which *Buddhi* is, as the vehicle of *Atma* . . ." (SD 2:605n).

Antipodes. See PATALA

Antum. See ANATUM

Anu (Chaldean) Supreme god of the Babylonian pantheon, king of angels and spirits, ruler of destiny, lord of the city of Erech or Uruk — later Ur. One of the loftiest of Babylonian divinities, part of a trinity with Enlil and Ea, he was especially the god of heaven, creator of star spirits and of

the demons of cold, rain, and darkness. His consort Antum or Anatum was mother of the gods. Anu was the concealed deity; in the Chaldean account of Genesis, he is the passive deity, however, “the primordial chaos, the god time and world at once, *chronos*, and *kosmos*, the uncreated matter issued from the one and fundamental principle of all things” (IU 2:423).

In later Babylonian history, one of the trinity Anu, Bel, and Ea, associated with the three divisions of the universe: heaven, earth, and the spatial or watery deep. In another aspect, Anu is identical with Sin (the moon). “And the Moon in the Hebrew Kabala is the Argha of the seed of all material life, and is still more closely connected, kabalistically, with Jehovah, who is double-sexed as Anu is. They are both represented in Esotericism and viewed from a dual aspect: male or spiritual, female or material, or Spirit and Matter, the two antagonistic principles” (SD 2:62). In the astrological theology of Babylonia and Assyria, Anu, Bel, and Ea became the northern, middle, and southern zones of the ecliptic respectively.

There seems little doubt that the Chaldean Anu and the Sanskrit anu (atom) are identical in origin. Anu is a title of the formative Brahma who philosophically is often envisaged as the cosmic atom or infinite universe. The mystical significance is the ever-invisible, unreachable divine center — whether of a being or universe — which is the divine-spiritual focus of essential consciousness, from which flow forth all the streams of consciousness in its multiform varieties.

Anu (Sanskrit) *Aṇu* As a noun, an atom of matter; as an adjective, atomic, fine, minute. A title of Brahma, conceived as both infinitesimal and universal, thus pointing to the pantheistic character of divinity. Hence, every anu is “a centre of potential vitality, with latent intelligence in it” (SD 1:567; cf FSO 273-5, 431). In the *Bhagavad-Gita* (8:9) Arjuna is enjoined to meditate on the “seer,” i.e., the enlightened, omniscient One, who is “more atomic than the atom” (anor aniyamsam) and yet “the supporter of all” (cf VP 1:2, 5:1; ChU 3:14, 3-4, Katha 2:20, MU 3:1, 7).

In Jainism the soul is represented as being like an anu, atomic in size, and seated within the heart, while the jiva (life-monad) is the quickening element that pervades the whole.

Besides meaning a particle of substance, anu also means an atom of time, being equivalent to the 54,675,000th part of a muhurta (48 minutes).

Anubis (Greek) **Anpu** (Egyptian) *Ānpu*. The Egyptian jackal-headed deity, lord of the Silent Land of the West (the underworld). To him with Thoth was entrusted the psychopompic leading of the dead. In the judgment after death, Anubis tests the balance in the scene of the weighing of the heart. His offices were likewise those of the embalmer, mystically speaking. Originally the god of the underworld, he was later replaced by Osiris. In Heliopolis during the later dynasties he was identified with Horus, for he was often regarded as the son of Osiris and Isis — more often of Osiris and Nephthys (Neith). Plutarch writes: “By *Anubis* they understand the *horizontal circle*, which divides the invisible part of the world, which they call *Nephthys*, from the visible, to which they give the name of *Isis*; and as this circle equally touches upon the confines of both light and

darkness, it may be looked upon as common to them both . . . Others again are of opinion that by *Anubis* is meant *Time* . . .” (On Isis and Osiris, sec 44).

The mysteries of Osiris and Isis were revived in Rome, and Apuleius (2nd century) in *The Golden Ass* tells of the Procession of Isis, in which the dual aspect of Anubis was portrayed: “that messenger between heaven and hell displaying alternately a face black as night, and golden as the day; in his left the caduceus, in his right waving aloft the green palm branch” (*Gods of the Egyptians*, Budge 2:264-5). In most of his attributes, Anubis is a lunar power, Plutarch connecting him with the Grecian Hecate, one of the names for the moon; and this is further emphasized by his being a guide of the dead. Also identified with Hermes as psychopomp. *See also* Hermanubis

Anugita (Sanskrit) *Anugītā* [from *anu* after, alongside + *gītā* sung, chanted, song from the verbal root *gai* to sing, intone] After-song; chapters 16-92 of the *Asvamedhika-parvan*, 14th book of the *Mahabharata* that deals with the asvamedha (horse sacrifice) conducted by Yudhishtira, a rite that stems from the Vedic period.

Like the *Bhagavad-Gita*, the *Anugita* is a discourse between Krishna and Arjuna, an “after-song” in which Krishna gives a fuller unfolding of teaching with many mystical allusions.

Anugraha, Anugrahana (Sanskrit) *Anugraha, Anugrahana* [from *anu-grah* to support, uphold, foster, treat kindly] Favor, kindness, promoting or favoring a good object. In the *Vishnu-Purana* (1:5) applied to the eighth creation (in the *Matsya* and other Puranas to the fifth creation), the period of formative development “which possesses both the qualities of goodness and darkness.” In Sankhya philosophy *anugraha-sarga* is the creation or formation of “the feelings or mental conditions.”

Blavatsky calls the *anugraha* creation a blind, “for it refers to a purely mental process: the cognition of the ‘ninth’ creation, which, in its turn, is an effect, manifesting in the *secondary* of that which was a ‘Creation’ in the *Primary (Prakrita)* Creation. The *Eighth*, then, called *Anugraha* (the *Pratyayasarga* or the *intellectual* creation of the Sankhyas . . .), is ‘that creation of which *we have a perception*’ — in its esoteric aspect — and ‘to which we give intellectual assent (*Anugraha*) in contradistinction to *organic creation*.’ It is the correct perception of our relations to the whole range of ‘gods’ and especially of those we bear to the *Kumaras* — the so-called ‘Ninth Creation’ — which is in reality an aspect of or reflection of the sixth in our manvantara (the *Vaivasvata*)” (SD 1:456).

All these various “creations” mentioned in the Puranas represent stages of evolutionary production, following each other in regular serial order, and thus unfolding into manifestation what lay originally latent in the seed out of which these various stages arise. Thus the reference in the *Vishnu-Purana*, for example, by analogical reasoning can apply either to a universe, solar system, planetary chain, or to the developmental history of earth and its inhabitants.

Anukis [Greek from Egyptian *Ānqet* from *ānq* to surround, embrace] Third of the triad of deities of Elephantine, consisting of Khnemu, Sati, and Anqet or Anukis. Her worship was common in northern Nubia, but later centered at Sahal, where her principal temple was situated. At Philae she was identified with Nephthys or Neith, it being common to regard Khnemu as a form of Osiris: hence Sati and Anqet became associated with Isis and Nephthys. However, Anqet is also represented with the disk and horned headdress of Isis and is called the lady of heaven, mistress of all the gods; giver of life and of all power, and of all health and joy of heart. The goddess is also associated with the embracing waters of the Nile, though the root itself shows that she is the embracing and all-surrounding cosmic life as well as its minor functions in manifestation. The ascriptions given to Anukis as the giver of life and of all power associate the goddess with the moon, whether in the cosmogonical or lower generative sense.

Anuma. See ANUMANA

Anumana (Sanskrit) *Anumāna* [from *anu-mā* to infer, conclude, conjecture] An inference, conclusion, or deduction from given premises. In the Sankya yoga the second of the three pramanas (proofs or modes of cognition) by which perception or knowledge is sought. The Nyaya system recognizes four sources of accurate knowledge, of which anumana (inference) is also the second. Anuma and Anumiti are virtually synonymous.

Anumati (Sanskrit) *Anumati* [from *anu-man* to approve, grant] Assent, permission, approbation; personified frequently as a goddess. The fifteenth day of the moon's age "when one digit is deficient" (VP 2:8), a time said to be propitious for the offering of oblations to devas and pitris.

It is therefore the moon at full: "when from a god — Soma — she becomes a goddess" (TG 25). Mythologically the first fortnight of the moon or waxing period is often regarded as being masculine, and its second fortnight or waning period as feminine. The moon in some cultures is looked upon as masculine, in others as feminine. In Latin the moon was both *lunus* (masculine) and *luna* (feminine), but in most other languages the moon is almost consistently either masculine or feminine.

Anumiti. See ANUMANA

Anunit (Chaldean) One of the popular nature goddesses of the early Babylonian peoples, who in one aspect is called Ishtar. Her worship was prominent at Sippar in the later Babylonian period. A sanctuary was erected in her honor by Sargon of Akkad at Babylon (3800 BC). Blavatsky held that Anunit was the planet Venus as the morning star, whereas the same planet as the evening star was Ishtar of Erech.

Anunnaki (Chaldean) In Babylonian mythology, a hierarchy of lower angels: the angels of earth or the underworld, star gods who had sunk below the horizon and become judges of the dead. Below the annunaki were several classes of genii — *sadu*, *vadukku*, *ekimu*, *gallu* — some of which were

represented as being good, some evil. The anunnaki are “terrestrial Elementals also” (TG 25).

In Sumerian mythology, the children and followers of An, judges of the dead.

Anupadaka, Anupapadaka. *See* Aupapaduka

Anupapadaka-bhuta. *See* Aupapaduka-bhuta

Anupapadaka-tattva. *See* Aupapaduka-tattva

Anuttara, Anuttaras (Sanskrit) *Anuttara, Anuttarās* [from *an* not + *uttara* comparative of *ud* up] Nonsuperior; unrivaled, unexcelled, chief, principal; secondarily inferior, base, low. Often used adjectivally in compounds: anuttara-bodhi (unexcelled intelligence or wisdom), anuttara-dharma (unexcelled law, truth, religion). In Buddhism anuttara-tantra, one of the four classes of tantric treatises, expounds the yogic procedures for the acquisition of the highest truth.

Anuttaras (masculine plural) is a class of deities among the Jains.

Anuttara-samyak-sambodhi (Sanskrit) *Anuttara-samyak-sambodhi* The unsurpassingly merciful and enlightened heart; applied to jivanmuktas or liberated, perfected beings collectively, who then may “pass through all the six worlds of Being (Rupaloka) and get into the first three worlds of Arupa” (BCW 14:409).

Anyamsam Aniyasam. *See* ANIYAMSAM ANIYASAM

Anzu or Zu (Babylonian) The lion-headed eagle, often portrayed as “master of the animals.” Plotting to assume sovereignty and command the gods, he stole the Tablet of Destinies (DUB-šima-a-ti) from the empty throne of his master, the high god Enlil, then flew off to hide in the inaccessible mountain. Warrior-god Ninurta was sent to battle Anzu, slay him, and return the Tablet. George Smith’s 1875 translation (cited in SD 2:283n) was tentative at best and is now superseded by modern translations such as in Dalley, *Myths from Mesopotamia*, 1989.

Ao. *See* IAO

Aoi (Gnostic) Among the Peratae Gnostics, one of the ministers of Chozzar, equivalent to the Greek Poseidon; the other three ministers being Aou, Ouo, and Ouoab. The name of the fifth was kept secret and was in reality triple, thus making seven. These ministers in one sense correspond to the Hindu kumaras, whose number was variously four, five, or seven according to the meaning to be conveyed. Also comparable to the prachetasas (ministers of Varuna, the Hindu water deity), the five words of Brahma, and other groups of five (cf SD 2:578).

Aour. *See* 'OR

Ap, Apas, Apah (Sanskrit) *Ap, Apas, Āpah* [from *ap* water] Watery, water; in the plural [*apah, apas* the waters], considered as feminine deities and mothers from whom all issue forth. Cosmically

apah or apas are the waters of space, out of which the universe is produced. “*Apah* (the waters) assume different forms of this earth, this atmosphere, this sky, the mountains, gods and humans (*deva-manushyah*), beasts and birds, grass and trees, animals together with worms, flies, and ants. *Apah* (water) indeed is all these forms” (ChU 7:10, 1).

Apas or Ap is the name of the rakshasa associated with the month Karttika (October) (VP 2:10, p.5n); Apas is listed also as a prajapati of the second manvantara, son of Vasishtha (VP 3:1, n1).

Apamnapat (Sanskrit) *Apāṃnapāt* [from *apām* of waters from *ap* water + *napāt* child, son, offspring] Son of the waters; in the Vedas one name of Agni (cosmic and terrestrial fire), as having issued as lightning from the firmament or cosmic spaces, so frequently called waters in ancient scriptures. This connects Apamnapat with fohat: just as fohat is cosmic vitality manifest in one of its forms as fire (agni) or as electricity and magnetism in their manifold appearances, so is fohat or apamnapat the child or offspring of cosmic space or the cosmic waters. But these waters “are not the liquid we know, but Ether — the fiery waters of space” (SD 2:400n). Fohat likewise is called the son of ether in the latter’s highest aspect, akasa.

Apamnapat is also an Avestan name which means “Son of the Waters” and, like his Vedic counterpart, is closely linked with the fire of lightning as well as the spring or source of the waters (Sirozah 1:8, T in Yasht 2:4; ZA II, 6, 94, SBE 23).

Apana (Sanskrit) *Apāna* [from *apa* away, off, down + *an* to blow, breathe] Down-breath; one of the vital airs, life-currents, or pranas which vitalize, build, and sustain the human or animal body. As *apa* indicates, it is the prana which ejects from the system material which it no longer requires, such as wastes, etc. Opposite in function to the upward-tending breath, udana.

Apap or **Apep** (Egyptian) *Āpep* **Apophis** (Greek) The serpent of evil, generally denoting matter in its lower reaches of differentiation from spirit; the slayer of every soul too loosely linked to its immortal spirit. Typhon, having slain Osiris, incarnates in Apap and seeks to kill Horus (the personal ego), but is slain by Horus through the power of Horus’ father Osiris, the buddhic principle. It is also the serpent which is slain by the sun god Ra. The combat is another aspect of the myth of the battle between Horus and Set, these deities representing cosmic and physical light and cosmic and physical darkness respectively. “Apap is called ‘the devourer of the Souls,’ and truly, since Apap symbolizes the animal body, as matter left soulless and to itself. Osiris, being, like all the other Solar gods, a type of the Higher Ego (Christos), Horus (his son) is the lower Manas or the *personal* Ego. On many a monument one can see Horus, helped by a number of dog-headed gods armed with crosses and spears, killing Apap” (TG 26).

The same general story is found in St. George and the Dragon, Michael and Satan, etc. Apap, the serpent of evil, is slain by Aker, Set’s serpent, showing the twofold meaning of the serpent symbol. Cosmologically this means the bringing into order of the confused and turbulent principles in chaos; in the human being it refers to the trials of initiation; in astronomy, to eclipses.

Aparavidya (Sanskrit) *Aparāvidyā* [from *a* not + *parā* supreme + *vidyā* knowledge from the verbal root *vid* to see, know, percieve] Nonsupreme knowledge; in Vedanta philosophy the lower wisdom of Brahman, relative knowledge acquired by the intellect and through the performance of ritual worship and duties, in contradistinction to paravidya (supreme wisdom), the transcendental knowledge of Brahman attainable by him who has achieved moksha (liberation) during life. This distinction between the exoteric and esoteric tradition and doctrine is found in practically all cultures.

Aparinamin (Sanskrit) *Apariṇāmin* [from *a* not + *pari* around, about + the verbal root *nam* to bend, turn, change] Unchanging; used in connection with Purusha and prakriti or pradhana, when regarded in their fundamental essence of continuous spiritual substance. In the Puranas, for example, Purusha (spirit per se) is called both avyaya (imperishable, undecaying) and aparinamin (immutable, unchanging); while prahana or prakriti (matter in its elemental state) is vyaya (perishable) and parinamin (subject to change) (cf VP 1:2; SD 1:582). However, when Purusha and prakriti are regarded from the standpoint of the periods of manifestation, their aspects become mayavi (illusory), and hence in their interblending actions subject to the modifications of manvantaric evolution.

Aparoksha (Sanskrit) *Aparokṣa* Direct perception.

Apas-bhuta (Sanskrit) *Apas-bhūta* [from *ap* water + *bhūta* element from the verbal root *bhū* to be, become] The water element; sixth in the descending scale of the seven cosmic bhutas (of which five are popularly reckoned), and second in the ascending scale of the cosmic ladder of elements. Apas-bhuta has its analog in the human constitution in the linga-sarira, the model or astral body. *See also* APAS-TATTVA.

Apas-tattva (Sanskrit) *Apas-tattva* [from *ap* water + *tattva* thatness, reality] Also *Āpas-tattva*. The water principle; sixth in the descending scale of the seven tattvas, the principles or categories of nature. In the Upanishads and Vedanta only five tattvas are enumerated.

Apava (Sanskrit) *Āpava* [from *ap* water] Water-mover; associated with Narayana, “he who moves in or on the waters of space,” and hence with Vishnu and Brahma. In the *Harivamsa*, Apava performed the office of Brahma: dividing himself into male and female he produced Vishnu, who produced Viraj, who in turn brought the first man, Manu Svayambhuva, into being. This man then brought forth the ten prajapatis, the progenitors of the manifested world (cf VP 1:7). In the *Mahabharata*, a name of the prajapati Vasishtha.

Apavarga (Sanskrit) *Apavarga* [from *apa-vrj* to leave off, fulfill] Emancipation of the soul from the necessity of repeated rebirths; moksha or liberation.

Ape. *See* ANTHROPOIDS

Apeiros (Greek) The boundless, infinite; frontierless expansion. Used by Anaximander and Anaximenes, and by Plato in *Philebus*; the equivalent term *apeiria* was used by Anaxagoras and Aristotle. Corresponds to 'eyn soph, and according to Porphyry to the Pythagorean monad (one), the “*cause of all unity and measure of all things*” (SD 1:353, 426; FSO 71).

Apep. *See* APAP

Apherides (Greek) Idas and Lynceus, sons of Aphareus, paternal uncle of Castor and Pollux, by whom Castor is killed in a quarrel over stolen cattle or over the rape of the Apherides' betrothed, Phoebe and Hilaria. *See also* DIOSCURI

Aphophis. *See* APAP

Aphrodite (Greek) Greek Goddess of love and beauty, in older times regarded as signifying the harmony of cosmos. Originally the daughter of Zeus and Dione, a lunar deity like Aphrodite, both being represented with the horns of the moon or of the zodiacal sign Taurus; but the same deity in ancient mystical philosophy may be at once mother, wife, and daughter — so difficult is it to find among our common notions a symbolism that will convey the full meaning anciently intended. Later, under Eastern influence, she was said to have been born from the sea foam and to have landed in a seashell on the isle of Cythera. A sea goddess as well as an earth goddess of gardens, groves, and springtime, she was the wife of Hephaestus and connected also with Ares and Adonis; mother of Eros. As Aphrodite Urania, she was identified with the goddess of heaven Astarte, and later under Platonic influence came to represent spiritual love as opposed to earthly love, represented by Aphrodite Pandemos. Among her analogs are Isis, Ishtar, Mylitta, Eve, Vach, etc., all the mother of all living beings and of the gods, cosmically. The Romans identified Aphrodite with Venus, and the Egyptians with Hathor.

Apis (Greek) **Hap** (Egyptian) *Hap*. The sacred bull of Memphis into which Osiris was thought to incarnate. Classical Greek authors all mention the veneration with which the Egyptians regarded the bull, Manetho stating that it was under Ka-kau (2nd dynasty) that Apis was appointed a god. The Egyptians believed that after the death of a sacred animal, on reaching 28 years (the age Osiris was killed by Typhon), the soul of Apis joined Osiris, forming the dual god Asar-Hapi (Osiris-Apis), which the Greeks in the Ptolemaic period renamed Serapis. “As in the exoteric interpretation of the Egyptian rites the soul of every defunct person — from the Hierophant down to the sacred bull Apis — became an Osiris, was Osirified . . .” (SD 1:135).

Generally speaking the bull was the symbol for terrestrial and physical generation, linking it with the moon — as indeed was Apis; although the bull is also connected with the sun, as in the case with Mnevis, the sacred bull of Heliopolis. In any event, “it was not the Bull that was worshipped but the Osiridian symbol; just as Christians kneel now before the Lamb, the symbol of Jesus Christ, in their churches” (TG 26). *See also* BULL; SERAPIS

Apocalypse. See REVELATION OF JOHN

Apocatastasis (Greek) Restoration, return; used by Plato and Plutarch for a return of the stars to the same places.

Apocrypha [from Greek *apokryphos* secret] Esoteric, hid, secret; later spurious. First applied to writings regarded as esoteric, for private instruction, and of profounder import than the exoteric writings; but the rise of bogus esoteric schools gradually brought the word into contempt and clothed it with its later meaning of spurious or doubtful.

Apollo (Greek) Also called Phoebus (the pure, shining); son of Zeus and Leto (Latona), the polar region or night, and twin brother of Artemis (Diana). His birth shows the emanation of light from darkness. One of the most popular gods of Greek mythology, he is primarily the god of light, and is also associated with the sun, hence a giver of life, light, and wisdom to the earth and humanity. Apollo and Artemis are the mystic sun and the higher occult moon (SD 2:771). Apollo stands for order, justice, law, and purification by penance. His attribute as a punisher of evil is shown by his bow, with which as an infant he slew Python. He is the deity who wards off evil; the healer, father of Aesculapius and often identified with him; and the god of divination, associated especially with the Oracle at Delphi. The other principal seat of his worship was at Delos, his birthplace. He was also the patron of song and music, of new civic foundations, and protector of crops and flocks. His lyre is the sacred heptachord or septenary, seen in the sevenfold manifestations of the Logos in the universe and man; he is also the sun with its seven planets. He answers in some respects to the Hindu Indra and Karttikeya and in others to the Christian archangel Michael; Janus was the Roman god of light.

Apollonius of Tyana First-century neo-Pythagorean, known for his ascetic life, moral teachings, and occult powers. His biography is a Hermetic allegory, though based on facts. A theurgist and adept of high powers, he studied Phoenician sciences as well as Pythagorean philosophy. He traveled widely, journeying to Babylon and India where he associated with the Chaldeans, Magi, Brahmans, and Buddhists. His life was spent preaching noble ethics, prophesying, healing, and performing many well-attested phenomena or “miracles.” Before his death he opened an esoteric school at Ephesus. Blavatsky states that he was a nirmanakaya rather than an avatara.

Apollyon (Greek) The destroyer; derived from the same verb as Apollo, the term recognizes that involved in every growth there is an equivalent energy of destruction or dissipation, which aids the new growth. Originally a significant mystical term, it became in Christian times one of the aliases of Satan. Ecclesiastical monotheism required that some of the beneficent creative powers should be eliminated from heaven and relegated to the bottomless pit.

Apophis. See APAP

Aporrheta (Greek) Forbidden, secret, mystical, not to be spoken (things); secret instructions

delivered to a candidate for initiation in the Mysteries. More importantly, facts of nature of rigidly esoteric character learned by adepts through initiation and improper to divulge to the uninitiated; hence spoken of as forbidden.

Apostolic Succession The doctrine held in various branches of the Christian Church that the episcopal power necessary for the valid administration of the sacraments, for the transmission of orders, etc., has been handed down in unbroken succession from Saint Peter, to whom it was said to have been entrusted by Jesus.

One of the ideas which early Christianity took over from the esoteric teaching of the Mediterranean peoples, the apostolic succession was originally derived from the passing on of light from one adept to another at initiation, thus constituting what is called the guruparampara or the succession of teacher following teacher in regular serial order. A similar institution existed in the Eleusinian Mysteries, whose hierophants were drawn from one family, the Eumolpidae, as well as in many other parts of the world.

Apparition. See GHOST; MAYAVI-RUPA

Apperception Perception involving self-consciousness; cognition through the relating of new ideas to familiar ideas. Used by Leibniz to denote a stage higher or more subtle than perception. The impressions received through perception are apprehended by the mind and are related to other impressions which the memory holds, so that complex ideas are formed. Apperception may be called perception accompanied by awareness and an interpretative power. In contrast to the theory that the higher faculties of mind are built up synthetically from the lower, Leibniz's views support the theory that the intuitive or original inner powers are primary. "Nascent *apperception*, which is the *Mahat* of the lower kingdoms, especially developed in the third order of Elementals . . . [is] succeeded by the objective kingdom of minerals, in which latter that apperception is entirely latent, to re-develop only in the plants"; and "that which is meant by 'animals,' in *primary* Creation, is the germ of awakening consciousness or of *apperception*, that which is faintly traceable in some sensitive plants on Earth and more distinctly in the *protistic* monera. . . . Neither plant nor animal, but an existence between the two" (SD 1:454-5&n; cf ET 505 3rd & rev ed).

Apportation The carrying or projecting of an object through space, whether a human form or any other thing; commonly met with in Indian stories, and those of Christian saints and such figures as Apollonius of Tyana (WQJ Echoes 1:378-82, 2:292).

Apsaras (Sanskrit) *Apsaras* [from *ap* water + *saras* flowing from the verbal root *sr* to flow, glide, blow (as of wind)] Moving in the waters; a class of feminine divinities known as celestial water nymphs, whose location is commonly placed in the sky between the clouds rather than in the waters of earth, although they are often described as visiting earth. These fairy-like wives of the gandharvas (celestial musicians) can change their shape at will, often appearing as aquatic birds. In *Manu* they are held to be the creations of the seven manus, but in the Puranas and the

Ramayana their origin is attributed to the churning of the cosmic waters, and it is said that neither gods nor asuras would have them for wives. Since mythologically they were common to all, they are called Sumadatmajas (self-willed pleasers) — 35 million of them, of whom Kama, god of love, is lord and king. One of their roles is to act as temptresses to those too ardent for divine status. Only the individual who can withstand the perfumed entreaties of the apsarases is worthy of full enlightenment. In the *Yajur-Veda* the apsarases are called sunbeams because of their connection with the gandharva who personifies the sun.

Blavatsky looks upon the apsarases as “both *qualities* and *quantities*” (SD 2:585) and also as “‘sleep-producing’ aquatic plants, and interior forces of nature” (TG 28).

In the Puranas the apsarases are sometimes divided into two classes, the daivika (divine or belonging to the devas), hence highly ethereal beings, and the laukika [from *loka* worldly], belonging to the worlds of manifestation, such as a physical plane. Considered apart from mythologic references, the apsarases bear a strong resemblance to the undines of medieval Europe, nature forces and elementals appurtenant to all ten ranges of their hierarchical distribution, from the spiritual to the grossly material and physical. Every one of the seven or ten cosmic elements (bhutas) or principles (tattvas) has its own class of inhabitants.

Apsu (Babylonian) **Abzu** (Sumerian) Also Ab Soo. The primordial deep; the waters of space in the Babylonian epic of creation *Enuma Elish* (when on high). From Apsu and Tiamat were born all the gods, man being fashioned from the clay of Apsu in a Sumerian version, and from the blood of Kingu, son and second consort of Tiamat, in *Enuma Elish*. The deep is the abode of Ea (wisdom) who saves humanity from destruction by Apsu, Apsu being transformed into still or stagnant subterranean waters.

The Babylonian hero-creator is Marduk, whose prowess against the monstrous forces of Tiamat (matter) caused the gods to endow him with the power to overcome them and to complete the creation of heaven and earth.

Apuleius, Lucius Second-century Latin writer, born and educated in North Africa. Student of Platonism at Athens and initiate into many of the Mysteries of his time; best known for his *Golden Ass* (*Metamorphoseon libri XI de Asino Aureo*), a satire on mores and religious conditions.

Aquarius (Latin) Pertaining to water; the water-bearer, the 11th sign of the zodiac. In astrology an airy, fixed, masculine sign, the principal house of Saturn, though sometimes said to be ruled by Uranus. In about 1898, the equinoctial point passed from Pisces to Aquarius of the stellar (movable) zodiac, thus initiating a new Messianic cycle succeeding that of Pisces — the fish-man, associated with Jesus Christ. The Gnostic sun god is depicted as a man covered with breasts, having a fish on his head and a sea monster at his feet, which plainly indicates the group of three signs — Pisces, Aquarius, and Capricorn — and points to a fourfold division of the zodiac, each division embracing three signs; Taurus perhaps represented by the Egyptian bull Apis, standing for the

triad of signs which preceded Aquarius.

The Brahmanical equivalent to Aquarius, presided over by the sky god Indra, is Kumbha, which Subba Row states is equivalent in its numerical value to 14, a number intended to represent the 14 lokas or chaturdasa-bhuvana (Theos, Nov 1881). Assigning the twelve sons of Jacob in the Hebrew system to the signs of the zodiac, Reuben is ascribed to Aquarius, who is “unstable as water”; also associated with Rimmon, the god of storms and rain (SD 2:353), and equated with Ganymede.

Arachne (Greek) In Greek mythology the daughter of the dyer Idmon of Colophon, who was so skillful a weaver that she dared to challenge Athena to a competitive trial. Indignant because Arachne had presumed to depict the amours of the gods in her weaving, Athena tore her work, Arache hung herself, and Athena turned the presumptuous maiden into a spider, doomed to spin her web forever. The amours of the gods woven by Arachne signify the weaving of the marvelous web of manifested existence in all its intricate hierarchical structure.

Araea. *See* AAREA

Arahant (Pali) *Arahant* [from the verbal root *arh* to be worthy; or from *ari* foe + the verbal root *han* to slay] The worthy one; enemy, slayer. One who has attained the highest state next to being a buddha, especially one who has freed himself from the asavas (Sanskrit asrava) — intoxication or bewilderment of mind or sense. The term arahant, like the Sanskrit arhat, is often popularly used for individuals of less exalted grade. *See also* ARHAT; ARAHATTA

Arahatta (Pali) *Arahatta* [from the verbal root *arh* to be worthy; or from *ari* enemy, foe + the verbal root *han* to slay] State of arhatship; in Buddhism the state or condition of an arahant, free from the asavas (intoxication of mind or sense); by extension of thought, final and complete emancipation, the state of nibbana (Sanskrit nirvana). *See also* ARHAT

Arambha (Sanskrit) *Ārambha* Beginning; the Hindu philosophic stance that a supreme divinity formed the universe out of pre-existing material. It includes the Nyaya and Vaiseshika schools of philosophy, the two atomistic schools, and corresponds to the scientific outlook in the Western division of science, religion, and philosophy. It “envisions the universe as proceeding forth as a ‘new’ production of already pre-existent cosmic intelligence and pre-existent ‘points’ of individuality, what we would call monads rather than atoms. Although such newly produced universe is recognized as being the karmic resultant of a preceding universe, the former ‘self’ of the present, nevertheless emphasis is laid upon *beginnings*, upon the universe as a ‘new’ production, very much as scientists construe the universe to be” (FSO 101; SOPh 33).

Arani (Sanskrit) *Araṇi, Araṇī* [from the verbal root *r* to tend upward, move, insert, fix] Moving around; being fitted in or inserted. Arani (sing) is one of the two ceremonial rubbing-sticks used to ignite the sacrificial fire: the upper stick, uttararani or pramantha, is held upright and set into a groove in the lower stick, adhararani, and when twirled or rotated rapidly it generates heat and

flame. According to the *Rig-Veda*, the upright stick was made from the sami tree (*Mimosa suma*), and the horizontal from the asvattha or pipal tree (*Ficus religiosa*), the sacred fig tree. In the *Satapatha-brahmana*, however, both sticks were carved from the wood of the asvattha.

The arani (dual) represent the father and mother elements in nature, the creative, generative energy producing the offspring from the receiver, the mother. While the male/female metaphor has application physiologically, it may be interpreted cosmically: “this idea of the creative power of fire is explained at once by the ancient assimilation of the human soul to a celestial spark” (M. G. Dech 261); again “The ‘female Arani,’ the mistress of the race, is Aditi, the mother of the gods, or Shekinah, eternal light — in the world of Spirit, the ‘Great Deep’ and Chaos; or primordial Substance in its first remove from the Unknown, in the manifested Kosmos” (SD 2:527).

Aranya (Sanskrit) *Āraṇya* [from *araṇya* distant land, wilderness] As an adjective, relating to a forest, wild; as a noun, a wild animal.

Aranyaka (Sanskrit) *Āraṇyaka* [from *āraṇya* forest-like from *araṇya* wilderness, forest] Forest-born; a hermit or holy man who dwells in the forest during the process of becoming a genuine spiritual yogi. Aranyakas (plural) are a class of Vedic treatises of a mystical nature attached to the Brahmanas and closely associated with the Upanishads. They were called such either because they were written in the solitude of the wilderness or because they were intended for study and contemplation by those who had retired from the world to lead the life of spiritual recluses. The Aranyakas are ritualistic, treating of special ceremonies either omitted or dealt with only in part in the Brahmanas, and hence are considered to be supplemental to the latter.

Only four Aranyakas are presently known to exist: the *Aitareya* (Rig-vedic) forming part of the *Aitareya-Brahmana*; the *Kausitaki* (Rig-vedic) whose third and final chapter is the *Kanusitaki Upanishad*; the *Taittiriya*, of ten books, belonging to the *Yajur-Veda*; and the *Brihad* (Yajur-Veda) which forms a part of the *Brihadaranyaka Upanishad* attached to the *Satapatha-Brahmana*.

Ararat (Hebrew) *’Arārāt* The mount on which the ark is supposed to have rested at the first subsiding of the flood. Mystically, the earth, in reference to the preservation of the human seed by incarnation on earth. The Chaldean equivalent is Nizir; the Arabian, Jebel Judi; the Hindu, Himalaya (SD 2:145). The Biblical flood is symbolic, as there never was a universal deluge covering all the earth.

Arasa-mara (Sanskrit) *Arasa-mara* [from *arasa* sapless, tasteless + *mara* dying, death] The banyan tree, considered in one of its aspects as the Tree of Knowledge or the Tree of Life. According to popular Hindu belief, under one of these trees Vishnu taught during one of his incarnations on earth, hence it is held sacred. “Under the protecting foliage of this king of the forests, the Gurus teach their pupils their first lessons on immortality and initiate them into the mysteries of life and death” (SD 2:215).

Arba-Il (Hebrew) 'Arba'-'ēl [from 'arba' four + 'ēl divinity] Four great divinities synthesized into a unity; mystically the four are one, precisely as the divine triad in nearly all ancient religious philosophies are both a divine unity and a trinity — one in three, three in one, according to the Christian system. “This is the Kabalistic abstract Trinity, so unceremoniously anthropomorphized by the Fathers. From this triple one emanated the whole Kosmos. First from one emanated number two, or Air, the creative element; and then number three, *Water*, proceeded from the air; *Ether* or *Fire* complete the mystic four, the Arba-il” (SD 1:447). “These are the ten Sephiroth out of Space (or the Void); One, from the Soul of the 'Elohim (or divinities) of living beings emanated Soul (Air); from the Air Water; from the Water Fire or Ether”; and from this last the manifested universe (Sepher Yetzirah 1:9). *See also* 'AHATH-RUAH-'ELOHIM-HAYYIM.

Arca. *See* ARK

Arcana (Latin) Secrets, mysteries; in ancient times almost invariably what was secret, sacred, and taught in silence and privacy in the Mysteries, whether such teachings comprised the revelation of truth, the explanation of difficult points regarding ceremonies, or the hidden wisdom.

Arcanum (singular) sometimes meant in medieval and modern Europe, an elixir, philosopher's stone, or magical agent, whether physical or spiritual.

Arc(s), Ascending and Descending Also Luminous and Shadowy Arcs. A cycle of development, such as that of a planetary chain, can be divided into two halves, the first from the first globe to the middle of the most material globe, and the other extending from this midpoint upwards to the last globe. The first half is the downward or shadowy arc; the second is the ascending or luminous arc. The descending arc represents an involution of spirit and a concurrent evolution of matter resulting in a progressive materialization of spirit and a continuous grossening or concretion of the texture of matter; the ascending arc represents an evolution of spirit and involution of matter, resulting in a progressive dematerialization, spiritualization, or refinement of matter as it increasingly manifests the qualities of spirit. Yet spirit and matter are fundamentally one essence at different stages of development.

Archaeus, Archeus [from Greek *archaios* original, ancient] Used by Paracelsus and others after him to denote the unitary cosmic or human spiritual-vital force or essence. It is one aspect of the anima mundi and therefore the source of all astral-physical phenomena, whether as energy or substance; also called Father-Ether.

From another standpoint, Archaeus is one phase of fohat manifesting as energy on lower planes of the universe. Indeed, even in a spiritual sense archaeus in its highest portions may be called fohat itself, as it is a combination of intelligent energy and original substance working as soul and vehicle.

Archangel [from Greek *arch* higher, original + *angelos* messenger] A higher or original order of

angels; cosmic powers synonymous with the highest class of dhyani-chohans. In Christian legend, they number seven; in the Koran, four. In Catholic theology, the eighth of the nine divisions in the divine hierarchy. Jewish astrology associates the archangels with the planets: Raphael with the Sun, Gabriel with the Moon, Michael with Mercury, Aniel (Anael) with Venus, Samael with Mars, Zadkiel (Sachiel) with Jupiter, and Kafziel (Cassiel) with Saturn. In medieval Europe, influenced by the Islamic system of Averroes, the planets of Michael and Raphael were reversed. The archangels parallel the Babylonian planetary spirits, the Zoroastrian amesha spentas, and the Hindu adityas.

Archebiosis [from Greek *arch* original + *bios* life] Life from the beginning; in some scientific uses, life not derived from life, spontaneous generation. Such generation occurs even today but pertains specially to certain stages of evolution. Archebiosis is used to designate a life origination occurring in a fifth stage of evolution (SD 1:455); but this origination means a manifestation of life on the seven planes concerned.

Archetypal World or Universe [from Greek *archetypos* original pattern] Either an abstract type in the divine mind, or a subtle form which is the model for a grosser form. In the processes of cosmic manifestation, forms are built by the builders working on a particular plane from abstract models already existing on a higher plane. In order for ideation to pass from the abstract into the concrete or visible form, the creative logoi see in the ideal world the archetypal forms of all and proceed to build upon these models forms both evanescent and transcendent (SD 1:380).

The Archetypal Man of the Qabbalah is the host of the higher dhyani-chohans collectively called 'Adam Qadmon or the upper triad of the ten Sephiroth, also svabhavat or the fourfold anima mundi, whence proceed the creative, formative, and material worlds. The archetypal world has three planes, corresponding to the First, Second, and Third Logoi, and to parabrahman with mulaprakriti or to Brahman with pradhana. In the human hierarchy, this is paramatman (the supreme self) from which fall the armies of rays which permeate every atom on every plane, constituting the unity in the divine selfhood which is the essence of all. In contrast with the septenary hierarchy below, this upper triad is called arupa (formless).

Archetypal world is also used to designate the fourth cosmic plane.

Archeus. See ARCHAEUS

Architects [from Greek *architektones* master-builders] Among groups of the creators such as the cosmocratores, demiourgoi, and dhyani-chohans, architect applies to the designers, those possessing and using the ideational faculties, and the term builder applies to the workmen or those who execute the general design. "The architects form the higher or more spiritual side, and actually form the line of the luminous arc; and the builders or constructors form, on the other hand, the shadowy arc" (Fund 507-8). The architects are the dhyani-buddhas, the principle creators, the elohim, synthesized by demiourgos; they follow the plan of the inherent divine thought.

Architecture [from Latin *architectura* from Greek *architekton* master-builder] Signifies not building in itself, but the science or art of building in accordance with certain principles or rules which endure through the ages, because rooted in cosmic order and beauty. Architecture is reckoned as one of the five great arts, and the monuments of antiquity in whatever land show clearly that those who designed them had, besides a knowledge of materials and the technique of using them, some knowledge at least of the great cosmic laws of harmony and beauty, and their derivative, proportion.

Primeval self-conscious humanity — not savage by any means, however much it may have needed spiritual guidance — was watched over and protected by divine instructors, and among the arts taught by these great beings, architecture had a prominent place: “No man descended from a Palaeolithic cave-dweller could ever evolve such a science unaided, even in millenniums of thought and intellectual evolution. It is the pupils of those incarnated Rishis and Devas of the third root race, who handed their knowledge from one generation to another, to Egypt and Greece with its now lost *canon of proportion*. . . . It is Vitruvius who gave to posterity the rules of construction of the Grecian temples erected to the immortal gods; and the ten books of Marcus Vitruvius Pollio on Architecture, of one, in short, *who was an initiate*, can only be studied esoterically. The Druidical circles, the Dolmens, the Temples of India, Egypt and Greece, the Towers and the 127 towns in Europe which were found ‘Cyclopean in origin’ by the French Institute, are all the work of initiated Priest-Architects, the descendants of those primarily taught by the ‘Sons of God,’ justly called ‘The Builders’ ” (SD 1:208-9n).

Archobiosis. See ARCHEBIOSIS

Archon, Archontes (Greek) *’archon*. Ruler; originally celestial beings, these primordial planetary spirits or dhyanichohans transfer their mystic fluids or essences into their “shadows” or vehicles, thus enabling them to manifest on the various planes of the universe. In one sense, they are the fallen angels, counterparts alike of the highest celestial beings of the hierarchies and of the human personalities at the lowest rung of the ladder of emanations. Hence they are humanity’s teachers or guardian angels, made by theology into evil spirits, and contrasted with archangels, their own supreme and primordial essences. These beings are concerned with a kind of hypostatic action or a transference of consciousness, vitality, and force from a higher to lower planes through various vehicles or sheaths in which the descending ray clothes itself on the different planes of the universe that it traverses.

Archon also was the Athenian name for the supreme authority established after the abolition of royalty in 1068 BC. After 683 BC nine were chosen by election or lot, each holding office for one year, one of whom, the Archon Basileus (ruler king), was the initiated and initiating hierophant in the Mysteries of Eleusis. In accordance with all ancient initiations the initiator, whether supreme or secondary, was held to be an imbodiment, at least temporarily, of spiritual-intellectual powers

which worked for the time being through him.

Archytas of Tarentum (flourished 400-365 BC) Greek Pythagorean philosopher, general, statesman, scientist, and mathematician, contemporary of Plato. He was the first to distinguish harmonic progression from arithmetical and geometric progression, is credited with inventing the pulley, and contributed to the study of acoustics, music, and mathematics.

Arctic. *See* POLES, NORTH AND SOUTH

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Ard-Asr

Ardan. *See* ERIDANUS

Ardeshan Zoroastrian teacher who, according to the Christian Eutychius, was appointed by Nimrod to watch the sacred fire. A voice from the fire told him that priests of the Magians must commit incest, which Blavatsky explains as a misconstruction of the idea of uniting oneself to the earth, our mother; humanity, our sister; and science, our daughter. (BCW 3:459)

Ardhamatra (Sanskrit) *Ardhamātra*, *Ardhamātrā* [from *ardha* half + *mātra* or *mātrā* a metrical unit] Half a short syllable; the *Nadabindu-Upanishad* in speaking of Aum says that the syllable or character A is considered to be Kalahamsa's right wing; U, the left wing; M, the tail of the Swan, and the ardhmatra its head (cf VS 5, 74-5). In the *Mahabharata* kalahamsa is the name of several species of the hamsa bird, a goose or swan. Ardhmatra is a mystical term for one of the portions of the swan of time — Brahma or the manifest or Third Logos of the universe, whose emanation or creative activity is hamsa-vahana (the vehicle or carrier of the swan). Ardhmatra, therefore, has reference to the egoic individuality of the cosmic Third Logos or Brahma (also called Purusha), considered to be “one-half the measure” of the eternal past and the eternal future — such egoic individuality being the product in space and time of the continuously re embodying spirit of the universe, evolving and changing its nature by evolution as the cycles of time pass from the present into the past, and forwards into the future.

Ardhanari or **Ardhanari-natesvara** (Sanskrit) *Ardhanārī*, *Ardhanārī-nāṭeśvara* [from *ardha* half, middle + *nārī* woman; *nāṭeśvara* from *nāṭa* dancer + *īśvara* lord] Half-female; lord of dancers. The androgynous aspect of Siva cosmically, when bearing the duality of the polarized forces of nature — what is generally termed on lower planes masculine and feminine. Blavatsky depicts Ardhnanari surrounded by the six-pointed star or seal of Vishnu and compares it to the wheel of Adonai of the Hebrew seer Ezekiel (IU 2:453). *See also* ARDHANARISA

Ardhanarisa or **Ardhanarisvara** (Sanskrit) *Ardhanārīśa, Ardhanārīśvara* [from *ardha* half + *nārī* woman + *īśvara, īśa* lord] Half-feminine lord; a form of Siva, also applied to the first cosmic androgyne, equivalent to the mystically androgynous Sephirah-'Adam Qadmon of the Qabbalah. Cosmic entities are not sexual or sexed in the human sense, for sex as known in the human and animal kingdoms is a transitory phase of evolution. The application of terms such as androgyne, masculine, or feminine to cosmic divinities has reference to states of cosmic force or energy and substance which may be polarized or unpolarized. Human energies and substances in our present evolutionary stage — and this applies likewise to the animal kingdom, and to a degree to the vegetable kingdom — are divided into opposites which bring about sex conditions. When the forces are partially polarized, the androgynous or hermaphroditic condition results. When the forces or substances are unpolarized during pralayas and at the beginnings and endings of manvantaras, then each entity contains within itself and manifests a state of undivided unity — a complete and perfect individual.

Ares, Areus (Greek) God of war, equivalent of the Latin Mars; commonly the god of battles, bloodshed, and strife. In a higher sense he is Migmar of the crimson veil, the light of daring burning in the heart, the dauntless energy that fights its way to supernal truth.

Paracelsus adopted Ares as signifying the power back of the differentiating forces in the kosmos, or those differentiated forces themselves, which Blavatsky equates with fohat.

Aretia Considered by some a female form of Artes (Egyptian Mars). Berosus states that Titaea Magna was called Aretia and worshiped with the earth, while Diodorus identifies Titaea with the mother of the Titans. In consequence Aretia represents earth considered as a source of being or the generative principle (SD 2:143-4&n).

Arets, Aretz (Hebrew) 'Erets With the definite article, *ha-'arets*. The earth, globe, ground, land, country; particularly dry land in contradistinction to water. In cosmogony the original veil or garment surroundings, as wrap or vehicle of expression, a cosmic monad within it; just as in India pradhana surrounds and manifests Brahman, or mulaprakriti with parabrahman.

Arg. See ARK

Argeak, Argenk A mythologic giant who, according to Persian traditions, built a gallery in the mountains of Kaf, in which there are statues called Sulimans (Solomon) or the “wise kings” of the East. These statues are said to depict ancient men in all their forms.

Argen. See ARGEAK

Argha (Sanskrit) *Argha* [from the verbal root *arh* to be worthy of, merit] Worth, value; respectful reception of a guest of distinction by various offerings, such as flowers, durva grass, or water in a small boat-shaped vessel or container; often confused with the Chaldean Argha. See also ARGHYA

Argha (Chaldean). *See* ARK

Arghya (Sanskrit) *Arghya* [from the verbal root *arh* to be worthy, deserve] Variant of argha. As an adjective, venerable, deserving; as a noun, an oblation reverently offered to gods or exceptionally worthy human beings and consisting of flowers, water, rice, and durva grass; also the container or vessel in which the libation is made.

Arghyanatha (Sanskrit) *Arghyanātha* [from *arghya* worthy + *nātha* lord, protector] Lord of libations, a title of the Mahachohan (SD 2:416n).

Arghyavarsha (Sanskrit) *Arghyavarṣa* [from *arghya* worthy, valuable + *varṣa* raining, cloud, division of the earth separated by a mountain range from *vṛṣ* to rain, bestow abundantly] Land of libations; “the mystery name of that region which extends from Kailas mountain nearly to the Schamo Desert — from within which the *Kalki Avatar* is expected” (SD 2:416n). *See also* AIRYANMEN VAEJA

Argonauts In Greek mythology, those who sailed in the ship Argos with Jason, a generation before the Trojan War, on his quest to retrieve the golden fleece from Aea or Colchis on the Black Sea. Besides Jason, among the fifty heroes were Hercules, Castor and Pollux, and Orpheus.

Argus, Argos (Greek) Shining, bright-eyed; a giant in Greek mythology also called Panoptes (the all-seeing) because he had a hundred eyes, so that they were never all closed at once. Hera appointed Argus to keep watch over Io in the form of a heifer, but Zeus sent Hermes, who managed to lull Argus to sleep and then slaid him. Hera collected the eyes and put them into the tail of the peacock.

Also a son of Phrixus and Chalciope, said to have built the Argo; or to have been shipwrecked and carried to Colchis by the Argonauts.

Argua. *See* ARK

Arhan. *See* ARHAT

Arhat (Sanskrit) *Arhat* [from the verbal root *arh* to be worthy, merit, be able] Worthy, deserving; also enemy slayer [from *ari* enemy + the verbal root *han* to slay, smite], an arhat being a slayer of the foe of craving, the entire range of passions and desires, mental, emotional, and physical. Buddhists in the Orient generally define arhat in this manner, while modern scholars derive the word from the verbal root *arh*. Both definitions are equally appropriate (Buddhist Catechism 93).

As a noun, originally one who had fully attained his spiritual ideals. In Buddhism arhat (Pali arahant) is the title generally given to those of Gautama Buddha’s disciples who had progressed the farthest during his lifetime and immediately thereafter; more specifically to those who had attained nirvana, emancipation from earthly fetters and the attainment of full enlightenment. Arhat is broadly equivalent to the Egyptian hierophant, the Chaldean magus, and Hindu rishi, as

well as being generally applicable to ascetics. On occasion it is used for the loftiest beings in a hierarchy: “The *Arhats* of the ‘fire-mist’ of the 7th run are but one remove from the Root-base of their Hierarchy — the highest on Earth, and our Terrestrial chain” (SD 1:207).

Arhat is the highest of the four degrees of arhatship or the fourfold path to nirvana, of which the first three are srotapatti (he who has entered the stream), sakridagamin (he who returns to birth once more), and anagamin (the never returner who will have no further births on earth).

Arhat is both the way and the waygoer; and while the term is close philosophically to anagamin, the distinction between the two lies in their mystical connotations rather than in their etymological definitions. Arhat has a wider significance inasmuch as it applies to those noblest of the Buddha’s disciples who were “worthy” of receiving, because comprehending, the Tathagata’s heart doctrine, the more esoteric and mystical portions of his message.

As early as one hundred years after the Buddha died and had entered his parinirvana, differences in the doctrines and discipline of the Order become manifest. In the course of the centuries two basic trends developed into what has become popular to call the Hinayana (the lesser vehicle or path) or Theravada (doctrine of the elders), and Mahayana (the greater vehicle or path). The Theravada emphasized the fourfold path leading to nirvana, total liberation of the arhat from material concerns. The Mahayana held the bodhisattvayana as the ideal, the way of compassion for all sentient beings, culminating in renunciation of nirvana in order to return and inspire others “to awake and follow the dhamma.” It is this fundamental difference in goal that characterizes the Old Wisdom School (arhatship) from the New Wisdom School (bodhsattvahood). *See also* BUDDHA OF COMPASSION; PRATYEKA BUDDHA

Ariadne (Greek) In Greek mythology, the daughter of King Minos of Crete, who fell in love with Theseus when he came to kill the Minotaur confined in the labyrinth. She gave Theseus a clue of yarn or thread by means of which he found his way out of the labyrinth again. Ariadne fled with him, but he abandoned her on the Isle of Naxos at the request of Dionysos, who then married her and raised her to immortality. Ariadne was identified in Italy with Libera, goddess of wine. “*Analogy* is the guiding law in Nature, the only true Ariadne’s thread that can lead us, through the inextricable paths of her domain, toward her primal and final mysteries.” (SD 2:153)

Arian Heresy Originated by Arius (d. 336), a presbyter in Alexandria who did not confuse the cosmic Logos with its ray on earth, the Christ entity, whose human expression was called Jesus. Arius could not accept a consubstantial trinity with the human Son as the first or second remove from its Father aspect — he made a sharp distinction between the three Logoi and any human expression of such logoiic triad manifesting on earth as an inspired man. Arius in consequence taught that God was alone, unknowable, and separate from every created being; that the Son, or creative Logos was created by God, who through this Logos brought forth the world and all that is in it. He held, therefore, that Christ was not God in the fullest sense and should be worshiped as a

secondary deity, and that at the incarnation the Logos assumed a body but not a human soul. Arianism was condemned as heretical at the Councils of Nicaea (325) and Constantinople (381).

'Arikh 'Anpin (Aramaic) *'Arīkh 'Anpīn* [*'arīkh* long, great + *'anpīn* face, countenance] Long Face or the Great Visage; Qabbalistic term applied to Kether, the first emanation of the Sephirothal Tree, equivalent to the Greco-Latin Macroprosopus. Also called *'Arich 'Appayim*, the latter word in the dual, so that the phrase means “long of faces” or “long of countenances”: duality or the upper and the lower being referred to. This first Sephirah is called by at least seven names, among them being Crown, Primordial, White Head, and Long Face. From Kether emanate the remaining nine Sephiroth. “The first emanation is the Ancient, beheld Face to Face, it is the Supreme Head, the Source of all Light, the Principle of all Wisdom, whose definition is, Unity” (Zohar iii, 292b).

Aries The ram; the first sign of zodiac, in astrology a masculine, cardinal, fiery sign which governs the eastern quarter and, in the human frame, the head. It is the positive house of Mars and the exaltation of the sun.

In Sanskrit it is called Mesha, presided over or dedicated to the Vedic divinity Varuna, one of the interpretations of the latter being the primeval ocean of galactic space. The twelve great gods of the ancients were equivalent to the celestial regents presiding over the twelve signs of the zodiac. Equating the sons of Jacob with the signs of the zodiac, Aries falls to Gad.

If we take 1897-8 as date of the approximate entry of the sun into Aquarius, the Aries cycle would then have begun about 2400 BC [[originally given as 2443 BC, Blavatsky gives 2410 BC in BCW 8:174n]] and closed around 263 BC when the Pisces cycle began. This agrees very well with other calculations based on the 25,920 years of the precessional cycle, and with very early Babylonian zodiacal records, making due allowance for the uncertainties inherent in the problem.

Arimaspi, Arimaspes (Greek) *arimastioi*. In Greek mythology, a one-eyed people of the extreme northeast of Scythia, perhaps near the region of eastern Altai, mentioned by Aristeas of Proconnesus, from whom Herodotus derives his account. They stole gold from the griffins who guarded it, and Apollo destroyed them with his shafts. The allegory, which is mixed up with history in Herodotus' account, refers to the supersession of a degraded remnant of third-eye people by the coming fifth root-race, as in the case of the Cyclopes.

Arion (Greek) In Greek mythology, the first and fleetest horse, offspring of Poseidon or Neptune (god of the sea) and Ceres (goddess of the harvest). Also a Greek poet and musician of Lesbos (fl. 625 BC), best known for having been rescued on a dolphin's back after an attempt was made to drown him at sea for his treasure. “Arion, their progeny, is one of the aspects of that ‘horse,’ which is a cycle.” (SD 2:399n)

Aristarchus of Samos (ca. 270 BC) Greek mathematician and astronomer. “The immobility of the Sun and the orbital rotation of the earth were shown by Aristarchus of Samos as early as 281 B.C.”

(SD 1:117&n)

Arithmomancy Interpretation by means of numbers, or divination by means of numbers. The Pythagoreans and Plato used the numerical key in theogony and cosmogony, based on the science of correspondences as prevailing among gods, men, and numbers or numerical quantities. Hence, the numerical key to nature can be used as the basis of various methods of divination for the discovery of truth or error.

Arius. See ARIAN HERESY

Ariya Atthangika Magga (Pali) *Ariya Aṭṭhaṅgika Magga* [from *ariya* noble + *aṭṭhaṅgika* eight-limbed, eightfold from *aṭṭha* eight + *aṅga* limb, division + *magga* way, road from the verbal root *mṛg* to track, trace, investigate] Noble eightfold path; the fourth of the Four Noble Truths (chattari ariyasachchani) traditionally held to constitute the initial discourse of Gautama Buddha, comprising: 1) right insight (sammaditthi); 2) right resolve (sammasamkappa); 3) right speech (sammavacha); 4) right action (sammakammanta); 5) right living (sammajiva); 6) right effort (sammavayama); 7) right mindfulness, right recollection (sammasati); 8) right concentration (sammasamadhi). See also ARYASHTANGAMARGA (for Sanskrit equivalents).

Ariyasachcha (Pali) *Ariyasacca* [from *ariya* noble, distinguished, of high birth + *sacca* real, true] Noble truth; in the plural, the Four Noble Truths (chattari ariyasachchani) set forth by Gautama Buddha in his first sermon: 1) pain (dukkha); 2) cause, origin of pain (samudaya) is desire (panha); 3) destruction of desire eliminates pain (nirodha); and 4) the road or footpath (magga), the noble eightfold way (ariya atthangika magga). See also ARYASATYA (for Sanskrit equivalents)

Arjuna (Sanskrit) *Arjuna* White, clear; third of the Pandu princes, son of the god Indra by Kunti, also known as Pritha. During the fratricidal war between the Kauravas and the Pandavas which forms the bulk of the *Mahabharata*, Arjuna and his opponent, Duryodhana, seek Krishna's aid. Krishna offers them a choice: his well-equipped army or himself, weaponless. According to protocol, Arjuna, being the younger of the two, was given first choice. To the immense delight of Duryodhana, Arjuna chose his brother-in-law, Krishna, who agreed to serve as his charioteer, i.e., his counselor and friend.

Mystically, Arjuna represents Everyman, the human ego, in contradistinction to Krishna, who stands for the spiritual monad as well as the avatara who comes forth from age to age in order to overthrow adharma (lawlessness) and restore dharma (respect for law, justice, and truth) in the land (BG 4:7-8).

The complete *Bhagavad-Gita* is a good deal longer than the 18 chapters that form the philosophical instruction imparted by Krishna to Arjuna on the eve of the 18-day contest that is to follow. While the preliminary portion lacks philosophic content, it gives the setting and background for the *Gita*.

Arjuna-misra (Sanskrit) *Arjunamisra* A commentator on the *Mahabharata*.

Ark [from Latin *arca* chest] A chest, covered basket, or other closed receptacle; the womb of nature, wherein are preserved the seeds of preceding ages which at a later date inaugurate and unfold into a new system of evolutionary development. Thus reappears after its periodic rest a new universe, solar system, planet, or being such as man; each such entity being the reimpodiment of a previously living entity. The connection with *sishtas* is apparent.

The ark or *argha* was used by the high priests in ceremonials connected with nature goddesses such as Ishtar or Astarte: at such times the representative emblem or ark was shaped as an oblong vessel, and occasionally fish-shaped, the most familiar instance being the Ark of the Covenant. Oftentimes a mystical flame representing reproducing life was associated with the ark, which thus became a distinctly phallic emblem of maternal reproduction, and also referred to the spiritually and intellectually generative power of the upper triad working in and through the lower quaternary of the septenary principles of either nature or man.

The crescent moon, because of its curved form, either represented the mystic ark itself or was conjoined with it in various manners, for the moon in archaic teaching was the fecund yet presently dead mother of our earth, the latter being its reimpodiment. Thus the moon stood as an emblem of the cosmic matrix or ark floating in and on the watery abyss of space — just as the ark in the Jewish form of this cosmogonic legend was associated with the flood waters as the bearer of all the seeds of lives. In the view of the later rather materialistic Hebrew rabbis the human womb became the *maqom* or ark, the place representative on earth of what the moon was in the cosmic sphere.

It was natural in time to connect the ark with a ship, as in the symbolism of the ancient Egyptian boat, on which the chest or typical ark was so prominently placed as the repository or womb of the seeds of lives.

Thus the ark has both a cosmic and a human significance. In one sense it is man himself who is the ark; for, having appeared at the beginning of sentient life, man (as he then was) became the living and animal unit, whose cast-off clothes determined the shape of every life and animal in this round. In its widest sense the symbolism refers to the first cosmic flood, the primary creation, and so the ark also is Mother Nature; but it likewise refers to terrestrial deluges where its application is twofold, for it means the saving of mankind through physical generation, and also cyclic deluges, especially the Atlantean one. The ark is *argha* in Chaldean, *vara* in Persian, and is referred to in the stories about Noah, Deucalion, Xisuthrus, Yima, etc. The ark in which the infant Moses is saved is an instance of many similar legends conveying the same root idea. The ark, therefore, is the receptive aspect of the principle of reproduction and regeneration, ranging from the most fundamental Mother Nature to her every correspondence on the various planes.

Arka (Latin). *See* ARK

Arka (Sanskrit) *Arka* [from *arc* to shine, be brilliant, honor, praise] A ray, flash of lightning, hence a name for the sun; used in compounds, such as arkakara (sunbeam), arkagraha (solar eclipse), arkadina (solar day), arkaja (sunborn, coming from the sun), etc.; a name for Indra and for fire; also a hymn, song.

Arkites The priests who were associated with the ark, whether Egyptian or Hindu, seven in number, like the priests of the Egyptian Tet “or any other cruciform symbol of the *three* and the *four*, the combination of which gives a male-female number. The *Argha* (or ark) was the four-fold female principle, and the flame burning over it the triple *lingham*” (TG 31).

Ark of Isis In ancient Egypt deities were frequently associated with a boat in the temple ceremonies. “At the great Egyptian annual ceremony, which took place in the month of Athyr, the boat of Isis was borne in procession by the priests . . . This was in commemoration of the weeping of Isis for the loss of Osiris . . .” (TG 30). *See also* ARK

Ark of the Covenant The coffer or chest in the Holy of Holies of the Jewish synagogue. All ancient religions used the mystical ark, or something similar, in their respective ceremonial worships: “Every ark-shrine, whether with the Egyptians, Hindus, Chaldeans or Mexicans, was a phallic shrine, the symbol of the *yonis* or womb of nature. The *seket* [sektet-boat] of the Egyptians, the ark, or sacred chest, stood on the *ara* — its pedestal. The ark of Osiris, with the sacred relics of the god, was ‘of the same size as the Jewish ark,’ says S. Sharpe, the Egyptologist, carried by priests with staves passed through its rings in sacred procession, as the ark round which danced David, the King of Israel. . . . The ark was a boat — a vehicle in every case. ‘Thebes had a sacred ark 300 cubits long,’ and ‘the word *Thebes* is said to mean *ark* in Hebrew,’ which is but a natural recognition of the place to which the chosen people are indebted for their ark. Moreover, as Bauer writes, ‘the Cherub was not first used by Moses.’ The winged Isis was the cherub or *Arieh* in Egypt, centuries before the arrival there of even Abram or Sarai. ‘The external likeness of some of the Egyptian arks, surmounted by their two winged human figures, to the ark of the covenant, has often been noticed.’ (*Bible Educator*.) And not only the ‘external’ but the *internal* ‘likeness’ and sameness are now known to all ” (TG 30).

Aroeris, Haroiri (Greek) **Heru-ur** (Egyptian) *Heru-ur* [from *heru* he who is above + *ur* the aged] Horus the elder, as distinguished from Heru-pa-khart (Horus the younger) — these two gods are often confused because there are the cosmic Osiris and Isis known as Ra (the sun god) and Hathor, whose son was the Older Horus, and there are likewise the more commonly known Osiris and Isis of our own globe, whose son was the Younger Horus. Aroeris is a deity associated with the sun, and the head of a triad of deities, the other two members being his consort Ta-sent-nefert and their son P-neb-taui (the child). His principal seats of worship were at Sekhemet (Latopolis) and at Ombos where Heru-ur absorbed all the characteristics and qualities of Shu, while his consort took on the characteristics of Tefnut. Heru-ur is depicted in the form of a man (or lion) with the head of

a hawk, wearing the crowns of the South and North Egypt united — meaning cosmogonically, the material and the spiritual universes — surmounted by a crown of plumes, uraei, and the disk of the sun.

Plutarch designates Aroeris as the son of Kronos and Rhea (i.e., Seb and Nut), which would make him the brother of Osiris, also the son of Nut. Originally Heru-ur was the twin god of Set, being the Face of the Sun by day, while Set was the Face by night. One representation of him is with the horns and the solar disk, similar to Khnemu or Khnum, with whom he is equivalent.

“If we bear in mind the definition of the chief Egyptian gods by Plutarch, these myths will become more comprehensible; as he well says: ‘Osiris represents the beginning and principle; Isis, that which receives; and Horus, the compound of both. Horus engendered between them, is not eternal nor incorruptible, but, being always in generation, he endeavours by vicissitudes of imitations, and by periodical passion (yearly re-awakening to life) to continue always young, as if he should never die.’ Thus, since Horus is the personified physical world, Aroueris, or the ‘elder Horus,’ is the ideal Universe; and this accounts for the saying that ‘he was begotten by Osiris and Isis when these were still in the bosom of their mother’ — Space” (TG 31). *See also* HORUS

Arrhetos (Gnostic) Ineffable, unspeakable or, as used in Greek mystical philosophy, not to be divulged. Connected with the Greek Mysteries and of constant occurrence in Greek mystical literature dating from earliest times. Whatever was considered too holy, too sacred, or improper from every aspect to divulge to the public whether in speech or writing, was called arrheton (neuter). The word was taken over by the Gnostic sects and signified among other matters the sevenfold nature of the one formative Logos, the first cosmic hebdomad or septenary (this name of the ineffable is composed of seven letters in the Greek).

Artemis (Greek) Greek divinity, commonly identified with the Roman Diana, daughter of Leto and Zeus, twin of Apollo. Goddess of chastity and protectress of youths and maidens against the wiles of Aphrodite, she is celebrated in Arcadian rites and legends which are older than those of Homer. These show her to be a nature goddess, patroness of fields and forests, goddess of life-giving waters, marshes, rivers, and springs. As goddess of agriculture, she brings increase to the fields, drives away mice and pests, and is the friend of the sower and reaper. The legend of the Calydonian boar shows her to have been worshiped as a harvest goddess. She was also called the tamer, the goddess of the chase, and the healer. She is the protector of the beasts, rather than their persecutor in the chase.

Artemis was also the protectress of mankind and was specially active in regard to the education of the child and youth. Boys and girls were consecrated to her in the temples. She was goddess of marriage and presided over births. Her chief festival, that of Ephesia or Artemisia, was held in the spring.

The connections of various kinds between Aphrodite (or Venus) and the moon, represented under

various names, were numerous and highly suggestive. In fact, the Aphrodite Pandemos (the common and popular) was more intimately connected with the lunar powers and attributes than even with Venus. The moon, for instance, under the name Lucina, presided over births; under the name Diana was referred to as being the giver of life and lives, of abounding vitality; and under the name Hecate was the goddess of the underworld because the bringer of disease, decrepitude, and death.

Artes. See ARETIA

Arthur, King (Welsh) A dual figure: historical ruler who held up for forty years or so the Saxon incursions; said to have passed (not died) at or after the Battle of Camlan (540 AD). The mythological Arthur was the son of Uther Pendragon, or Uthr Ben, the Wonderful Head. In Prydwen, his Ship of Glass, he made an expedition into Annwn (the underworld) to obtain the Pair Dadeni, or cauldron of reincarnation, the symbol of initiation. As the king that was and shall be, he appears in the Welsh version of the coming of the Kalki-avatara, which will come to pass at the end of the present yuga. After Camlan he was taken to Ynys Afallen (Apple-tree Island), to be healed of his wounds and to await his return. But the apple tree of the island, as we see in the 6th-century poem "Afallenan" by Myrddin Gwyllt, is the Tree of Wisdom. The poem tells how the tree had to be hidden and guarded, but the time would come when it should be known again: then Arthur would return, and Cadwalaor, and then "shall Wales rejoice; bright shall be her dragon (leader). The horns of joy shall sound the Song of Peace and serenity. Before the Child of the Sun, bold in his courses, evil shall be rooted out. Bards shall triumph."

Artufas, Estufas Initiation caves or the underground secret temples of the Central American Indians, called kivas by the Indians of the southwestern United States.

Arudha (Sanskrit) *Ārūḍha* [from *ā-ruh* to mount, rise up] Mounted, ascended, raised up, attained; attainment. Used in compounds, such as indriyarudha (perceived, brought under the cognizance of the senses); yogarudha (absorbed in profound meditation, attainment of yoga or union).

Aruna (Sanskrit) *Aruṇa* [from the verbal root *ṛ* to move, rise, tend towards] Reddish-brown, ruddy (the color of morning as opposed to the darkness of night); dawn personified, sometimes represented as the charioteer of the sun. In the *Ramayana*, Aruna is the father of the fabulous bird Jatayu, king of the vultures, slain by Ravana. In the *Vishnu-Purana*, Aruna is one of the two sons of Kasyapa by Vinata; called Suparna, he is "king of the feathered tribes, and the remorseless enemy of the serpent race" (1:21).

In Buddhist writings Aruna is the name of 1) a Kshatriya king who sired Sikhi Buddha; 2) a class of gods; 3) a naga or serpent-king; 4) a king of Potali in Assaka who, being victorious in battle against the Kalinga king, won the latter's four daughters; and 5) a pleasure ground near Anupama where the Buddha Vessabhu, a week after attaining enlightenment, delivered his first discourse.

Arundhati (Sanskrit) *Arundhatī* [probably from *a* not + the verbal root *rudh* to check, restrain, bind] One who releases, frees, unbinds; a medicinal climber, with power to heal severe wounds; consort of the sage Vasishtha; consort of Dharma, meaning established law, procedure, truth, referring in this case to the cosmos; from Arundhati were born “the divisions of earth” (VP 1:15); personification of the morning star, Phosphoros or Lucifer-Venus of the ancient Greeks and Latins, one of the seven stars of Ursa Major; power invoked by the bridegroom for conjugal excellence; name of kundalini, the occult energy in humanity symbolized by a coiled serpent said to lie latent at the base of the spinal column until energized into activity by strenuous yoga exercises.

Arundhati is one of the most mystical terms in ancient Hindu mythology. The congruence of attributes suggests that Arundhati is the cosmic sakti or power stimulating, generating, and bringing to birth what would otherwise lie latent or relatively inactive in the abysses of cosmic force or energy. In her role of Lucifer-Venus, Arundhati may be mystically connected with the hierarchies of the manasaputras, the sons of mind, who quickened dormant mind in the early humanities.

Arupa (Sanskrit) *Arūpa* [from *a* not + *rūpa* form, body probably from the verbal root *rūp* to form, figure, represent] Formless, bodiless; in Buddhism, used in a number of compounds, such as arupa-dhatu (the formless element), arupa-loka (world of the formless), and arupa-tanha (desire for rebirth in the formless sphere). Arupa, however, does not mean there is no form of any kind, but that the forms in the spiritual worlds are nonmaterial, highly ethereal and spiritual in type.

In the theosophic scheme of the septenary cosmos, the three higher planes are termed arupa planes, formless worlds, where form as we humans perceive it ceases to exist on our objective planes, while the four lower cosmic planes are called rupa-lokas or manifested planes (OG 6, 149). If the cosmos is viewed as a denary, then the three highest planes may be called arupa, while the seven manifested planes are the rupa worlds (Fund 240).

“The *Formless* (‘Arupa’) Radiations, existing in the harmony of Universal Will, and being what we term the collective or the aggregate of Cosmic Will on the plane of the subjective Universe, unite together an infinitude of monads — each the mirror of its own Universe — and thus individualize for the time being an independent mind, omniscient and universal; and by the same process of magnetic aggregation they create for themselves objective, visible bodies, out of the interstellar atoms” (SD 1:632-3). *See also* DHATU; LOKA; RUPA

Arupa-devas (Sanskrit) *Arūpa-deva-s* [from *a* not + *rūpa* form, body + *deva* divine being] Formless celestial beings; suggested in *The Mahatma Letters* (p. 107) to refer to beings who were once men as we now are, but who have graduated out of the human sage into one of the two main classes of dhyani-chohans. According to this scheme, there are men; those superior to men who nevertheless were formerly men, divided into the rupa and arupa; and beneath men two classes who will be men in the future, such as asuras (elementals having a more or less human form) and beasts or

elementals of a less advanced class which can be called animal elementals.

When used alone, deva is vague and indefinite, as there are celestial beings named devas who are neither ex-men, asuras, nor beasts, but may be looked upon as celestial spirit-elementals.

Arvagr (Icelandic) Early awake; in Norse mythology, one of two horses that draw the sun across the sky in the Elder Edda (Grimnismal). He is said to have the runes of Odin in his ear, while his companion Alsvinnr (or Alsvidr) has them inscribed on his hoof.

Arvaksrotas (Sanskrit) *Arvāksrotas* [from *arvāk* downwards + *srotas* stream] Those beings in which the current or stream of nutriment tends downwards. The creation of man, the seventh creation of Brahma in the *Vishnu-Purana*. These seven creations, which “did not occur on this globe, wherever else they may have taken place” (SD 2:162), refer to different stages of evolution in the earlier periods of a globe-manvantara, as well as of a chain-manvantara. *See also*

TIRYAKSROTAS

Arya (Sanskrit) *Ārya* [from the verbal root *r* to rise, tend upward] Holy, hallowed, highly evolved or especially trained; a title of the Hindu rishis. Originally a term of ethical as well as intellectual and spiritual excellence, belonging to those who had completely mastered the aryasatyani (holy truths) and who had entered upon the aryamarga (path leading to moksha or nirvana). It was originally applicable only to the initiates or adepts of the ancient Aryan peoples, but today Aryan has become the name of a race of the human family in its various branches. All ancient peoples had their own term for initiates or adepts, as for instance among the ancient Hebrews the generic name Israel, or Sons of Israel.

Also applied as a title by the ancient Hindus to themselves in distinction from the peoples whom they had conquered.

Aryabhata (Sanskrit) *Āryabhaṭa* An ancient Hindu writer on algebra and astronomy, born in Kusuma-Pura (modern Patna). His most famous astrological work is the *Arya-Siddhanta*. “The earliest Hindu algebraic and astronomer with the exception of Asura-Maya” (TG 32).

A later astronomer of the same name is known as Arya-bhatta the Less.

Aryachatta. *See* ARYABHATTA

Arya-Dasa (Sanskrit) *Ārya-Dāsa* [from *ārya* noble + *dāsa* man of knowledge, barbarian, slave, servitor] A great sage and arhat of the Mahasamghika school (cf TG 32).

Aryaman (Sanskrit) *Aryaman* The chief of the pitris or manes, one of the principle adityas (solar divinities) commonly invoked in conjunction with Varuna and Mitra. The Milky Way is called Aryamanah panthah (Aryaman’s path); and Aryaman is said to preside over one of the lunar mansions (nakshatra uttaraphalguni). As a masculine noun, bosom friend, companion.

Aryans. See ARYA

Aryan Doctrine Used by Subba Row to designate the foundation doctrine from which were derived the Sankhya and Yoga philosophies, and other ancient Hindu systems of thought (Theosophist 3:93).

Arya Samaj (Sanskrit) *Ārya Samāja* A movement started in India during the 19th century by Swami Dayanand Sarasvati in order to lead his countrymen back to the pristine purity of their Vedic religion, although under the form of a theistic philosophy, and to free them from the degenerations and demoralizations of the orthodox Brahmanism of the time. It was affiliated for a short time with the Theosophical Society, but the union was soon dissolved because it became evident that the Samaj was not in harmony with the universality of the aims and purposes of the Theosophical Society as had previously been understood. The Samaj gradually spread throughout Northern India to the extent of two or three hundred branches.

Aryasangha (Sanskrit) *Āryasaṃgha* Founder of the first Yogacharya school, a direct disciple of Gautama Buddha; also a sage who lived in about the 5th or 6th century, who mixed Tantric worship with the Yogacharya system. The followers of the latter “claimed that he was the same Aryasangha, that had been a follower of Sakyamuni, and that he was 1,000 years old. Internal evidence alone is sufficient to show that the works written by him and translated about the year 600 of our era, works full of Tantra worship, ritualism, and tenets followed now considerably by the ‘red-cap’ sects in Sikhim, Bhutan, and Little Tibet, cannot be the same as the lofty system of the early Yogacharya school of pure Buddhism, which is neither northern or southern, but absolutely esoteric. Though none of the genuine Yogacharya books (the *Narjol chodpa*) have ever been made public or marketable, yet one finds in the *Yogacharya Bhumi Shastra* of the *pseudo*-Aryasangha a great deal from the older system, into the tenets of which he may have been initiated. It is, however, so mixed up with Sivaism and Tantrika magic and superstitions, that the work defeats its own end, notwithstanding its remarkable dialectical subtilty” (TG 323).

Aryasatya (Sanskrit) *Āryasatya* [from *ārya* holy, noble from the verbal root *r* to move, arise, attain + *satya* true, real from the verbal root *as* to be] Noble truth; in the plural, the four great truths of Buddhism — chatvari aryasatyani (Pali, chattari ariyasachchani): 1) dukkha — life is suffering; 2) samudaya — origin, cause, craving, egoistic desire (tanha) is the cause of suffering; 3) nirodha — destruction, extinction of desire brings cessation of suffering; and 4) aryashtangamarga — the eightfold path leads to extinction of suffering. See also ARIYASACHCHA (for Pali equivalents)

Aryashtangamarga (Sanskrit) *Āryāṣṭāṅgamārga* [from *ārya* holy, noble + *aṣṭa* eight + *aṅga* limb, division + *mārga* path, way from the verbal root *mṛg* to seek, strive to attain, investigate] Holy eight-limbed way; in Buddhism the Noble Eightfold Path enunciated by Gautama Buddha as the fourth of the Four Noble Truths (chattari aryasatyani). Consistent practice of aryashtangamarga leads the disciple ultimately to perfect wisdom, love, and liberation from samsara (the round of

repetitive births and deaths). The Eightfold Path is enumerated as: 1) samyagdrishti (right insight); 2) samyaksamkalpa (right resolve); 3) samyagvach (right speech); 4) samyakkarmantra (right action); 5) samyagajiva (right living); 6) samyagvyayama (right exertion); 7) samyaksmruti (right recollection); and 8) samyaksamadhi (right concentration). *See also* ARIYA ATTHANGIKA MAGGA (for Pali equivalents)

Aryavarta (Sanskrit) *Āryāvarta* Abode of the noble or excellent ones or the sacred land of the Aryans; the ancient name for northern and central India. It extended from the eastern to the western sea and was bounded on the north and south by the Himalaya and Vindhya mountains respectively.

As Above, So Below. *See* SMARAGDINE TABLET

Asakrit Samadhi (Sanskrit) *Asakṛtsamādhi* [from *a-sakṛt* not once, repeatedly + *samādhi* meditation] In Buddhism, repeated spiritual and intellectual meditation of the highest kind.

Asaloki. *See* LOKI

Asana (Sanskrit) *Āsana* [from the verbal root *as* to sit quietly] One of the postures adopted by Hindu ascetics; five are usually enumerated, although nearly ninety have been noted. However, they are not of deep spiritual value or meaning: “Providing that the position of the body be comfortable so that the mind is least distracted, genuine meditation and spiritual and actual introspection can be readily and successfully attained by any earnest student without the slightest attention being paid to these various postures. A man may be sitting quietly in his arm-chair, or lying in his bed at night, or sitting or lying on the grass in a forest, and can more readily enter the inner worlds than by adopting and following any one or more of these various *Asanas*, which at the best are physiological aids of relatively small value” (OG 7).

Asanga. *See* ARYASANGHA

Asaradel One of the seven transgressing angels given in the Book of Enoch, a Promethean figure who taught fourth root-race mankind “the motion of the moon” (SD 2:376).

Asat (Sanskrit) *Asat* [from *a* not + *sat* being from the verbal root *as* to be] Not being, non-being; used in the Indian philosophies with two meanings almost diametrically opposed: firstly, as the false, the unreal, or the manifested universe, in contrast with *sat*, the real; secondly, in a profoundly mystical sense, as all that is beyond or higher than *sat*. “*Sat* is born from *Asat*, and *Asat* is begotten by *Sat*: the perpetual motion in a circle, truly; yet a circle that can be squared only at the supreme Initiation, at the threshold of Paranirvana” (SD 2:449-50). In its lower sense, *asat* signifies the realms of objective nature built out of and from the various *prakritis*, and therefore regarded as illusory in contrast to the enduring Be-ness or *sat*. In its higher sense *asat* is that boundless and eternal metaphysical essence of space out of which, in which, and from which even *sat* or Be-ness itself is and endures. *Asat* here is parabrahman-mulaprakriti in its most abstract

meaning.

Asathor. *See* THOR

Asava (Sanskrit, Pali) *Āsava* [from the verbal root *su* to distill, make a decoction] A distilling or a decoction; a Buddhist term, difficult to render in European languages, signifying the distillation or decoction which the mind makes or produces from the impact upon it of outside energies or substances, whether these latter be thoughts or suggestions automatically arising and acting from outside upon us, or such as impinge upon the human consciousness from another consciousness striving to affect the former. Thus it corresponds in some respects to the Christian idea of temptation. Asava signifies attachments rising in the mind from the impact upon it of outside influences, and the ideas born of outside influences which intoxicate the mind, born in the mind or flowing into it and preventing its being held upon higher lines. Freedom from the asavas constitutes the essential of arhatship, which involves self-mastery in all its phases. The four asavas are enumerated in Southern Buddhism as 1) sensuousness and sensuality (*kama*); 2) hunger for life (*bhava*); 3) dreamy speculation (*dittha*); and 4) nescience (*avijja*).

Asava-samkhaya (Pali) *Āsava-saṃkhaya* [from the verbal root *su* to distill + *sam-khi* to destroy completely] Destruction of the mental defilements of asavas.

Asburj. *See* BORJ

Ascending Arc. *See* ARC, ASCENDING AND DESCENDING

Ascension Christian doctrine of the physical ascension of the resurrected body of Jesus Christ to heaven to be with his Father, celebrated 40 days after Easter; the prophet Elijah and the Virgin Mary are also asserted by dogma of the Roman Catholic Church to have ascended bodily to heaven. The ascension is an allegory of the rebirth, resurrection, and union of the personality or ego with the inner god or Father in Heaven (BCW 5:389).

Ascetic, Asceticism Originally exercise, practice, applied to monastic discipline and self-mortification, very much as was the Sanskrit *tapas*. But the true ascetic is not one who mortifies his passions, abuses his body, or suppresses his instincts, but one whose earthly desires have been consumed or transformed in the fire of devotion and knowledge. It is used in *The Secret Doctrine* with special reference to Siva, the “Great Ascetic,” and to kumaras who have maintained their purity by refusing to create.

Asch. *See* USHAS

Aschieros. *See* AXIEROS

Aschmogh. *See* ASHMOGH

Asclepias Acida. *See* SOMA

Asclepius, Asculapius, Asculapios. *See* AESCULAPIUS

Asdt (Hebrew) *'Eshdāth* [from *'ash*, *'esh* fire, lightning + *dāth* law, mandate, legal decree] Translated fiery law (Deut 33:2); in the Septuagint, translated as angels. It signifies the fiery spiritual beings or self-conscious spirits of cosmic character, emanating from the cosmic Logos.

Ases. *See* AESIR

Asgard, Asgard (Icelandic) [from *ass* god + *gardr* yard, home, stronghold] The home of the Aesir, creative deities in the Norse Eddas. The Aesir were ousted from their celestial abode by the Vanir (Swedish *Vaner*) who remain in divine spheres while the Aesir inspire living worlds. Asgard is separated from Midgard (middle court, the home of humanity) by the rivers Ifing (doubt) and Tund (time) and by a wall of purging fire.

Within its sacred precincts, the Aesir and Asynjor (gods and goddesses) meet to assess the previous life of the world tree and to determine their course for the future. The *Lay of Odin's Corpse* give insight into the gods' council following the death of a planet, and their difficulty in extracting the essence of that experience.

The shelf (plane) called Gladsheim (gladhome), where Asgard is situated, is also the locale of Valhalla, where Odin's "One-harriers" feast on the three boars and the mead of earth experience before returning to the fray against the powers of darkness and ignorance.

Ash (Hebrew) *'Āsh* [probably from *nā'ash* to support, bear] In Job (9:9) wrongly translated as the star Arcturus; from the Arabic it is evident that Ursa Major is referred to. Different peoples consider the Great Bear as the vital support or carrier not only of destiny but of the heavens. Thus the Hindus speak of the Saptarshayah (seven rishis), who preside over this constellation and have our universe in karmic supervision.

Ash (Tree). *See* ASK

Asha. *See* 'ESH

Ashburj. *See* BORJ

Ashemogha, Ashemaogha (Pahlavi) Used with the adjective unholy, referring to religious teachers who mislead. In the Gathas, Zoroaster often refers to such teachers as false and deluding using terms such as a-debaoma, daevas, the blind and the deaf, aiming at Kavis and Karapans. *See also* ASHMOGH

Ashen and Langhan (Kolarian) Ceremonies for casting out evil spirits, similar to the Christian exorcism, used by the Kolarian tribes in India (TG 34).

'Asher (Hebrew) *'Asher* Who, which, that; in *The Secret Doctrine* (2:468, 539), used in connection with the phrase *'ehyeh 'asher 'ehyeh* (I am that I am — Exodus 3:14).

'Asher (happiness) was the second son of Jacob (Genesis 30:13).

Asherah (Hebrew) *'Ashērāh* A Syrian goddess of fortune having close similarities with the Roman divinity Venus, and connected by analogy of attributes with Ashtoreth or Astarte, another Syrian divinity.

Also a sacred wooden pole or image standing close to the massebah and altar in early Shemitic sanctuaries, part of the equipment of the temple of Jehovah in Jerusalem till the Deuteronomic reformation of Josiah (2 Kings 23:6). The plural, 'asherim, denotes statues, images, columns, or pillars; translated in the Bible by "groves." Maachah, the grandmother of Asa, King of Jerusalem, is accused of having made for herself such an idol, which was a lingham — for centuries a religious rite in Judaea. Sometimes called the Assyrian Tree of Life, "the original Asherah was a pillar with seven branches on each side surmounted by a globular flower with three projecting rays, and no *phallic* stone, as the Jews made of it, but a metaphysical symbol. 'Merciful One, who dead to life raises!' was the prayer uttered before the Asherah, on the banks of the Euphrates. The 'Merciful One,' was . . . the higher triad in man symbolized by the globular flower with its three rays" (TG 37). *See also* ASTARTE.

'**Ashmedai**. *See* ASMODEUS

Ashmogh (Pahlavi) Demon with disheveled hair of the race of wrath; Ahriman's disciple who encourages Azhi-Dahak (Bevar-Aspa) to rise up in order to destroy mankind and shouts: "Now it is nine thousand years that Fereydun is not living; why do you not rise up, although thy fetters are not removed, when this world is full of people and they have brought them the enclosure which Yima formed?" (SBE 5:234).

Also a dragon or serpent in the Avesta, described as a huge monster with a camel's neck, which after the Fall "lost its nature and its name"; similar to the flying camel of the *Zohar* — the serpent used by Shamael to seduce Eve (SD 2:205). *See also* **Ashemogha**

Ashta (Sanskrit) *Aṣṭa* The adjective eight.

Ashtadisas (Sanskrit) *Aṣṭadīśas* [sing *aṣṭadīś* from *aṣṭa* eight + *dīś* to point out, designate] The eight cardinal points of the compass collectively; sometimes used for ashtapalas or dikpatis, the eight regents of the cardinal points of the compass. In connection with this and similar words dealing with space or spatial directions and their rulers, the great ancient religious and philosophical systems held that space is not mere emptiness or a mere container, but a vast and incomprehensibly immense plenum, pleroma, or fullness, divided into various departments, planes, spheres, or worlds, each with its controlling Maharaja. *See also* DASADIS

Ashtar, Ashtar-vidya [possibly from Sanskrit *astra* weapon, missile + *vidyā* knowledge] Used by Blavatsky for "the highest magical knowledge" (SD 2:427). *Astra-vidya*, the science of warfare,

when transferred in usage to the everlasting struggle of the adepts of the right-hand with those of the left, would take the significance not so much of the science of missiles or weapons, but that of high and powerful magic forces. “The most ancient of the Hindu works on Magic. Though there is a claim that the entire work is in the hands of some Occultists, yet the Orientalists deem it lost. A very few fragments of it are now extant, and even these are very much disfigured” (TG 35).

Ashta-siddhis (Sanskrit) *Aṣṭa-siddhi-s* [from *aṣṭa* eight + *siddhi* supernormal powers] The eight supernormal powers or faculties innate in man but at present generally latent or undeveloped, although attainable when a person reaches the status of a buddha. *See also* IDDHI; SIDDHI

Ashta-vijnana (Sanskrit) *Aṣṭa-vijñāna* [from *aṣṭa* eight + *vijñāna* function of consciousness, discernment] Eight or eightfold faculties; used in mystical Mahayana Buddhist works to signify what in Hindu philosophy is called the jnanendriyas (organs of consciousness or of conscious existence in imbodyed life). This group of inner faculties, functions, or powers of consciousness has direct reference to the skandhas of Brahmanical philosophy. While the skandhas range from the highest down to and including those of the astral-vital-physical vehicle, nevertheless when closely grouped together the ashta-vijnana may be considered as a unitary vehicle, the field of action of the spiritual ego; hence “One must see with his spiritual eye, hear with his Dharmakayic ear, feel with the sensations of his *Ashta-vijnyana* (spiritual ‘I’) before he can comprehend this doctrine fully . . .” (ML 200).

Ashtoreth. *See* ASTARTE

Asia(h), Asiatic World. *See* ‘ASIYYAH

Asideans. *See* KASDIM

Asiras (Sanskrit) *Aśiras* [from *a* not + *śiras* head] Headless; in the plural, headless beings. With particular reference to elementals not possessing what humans would call a head. Used also of the first two human races (TG 35), which means 1) that their mental powers had not yet come into function or been evolved forth, and 2) that in the first root-race, and largely in the second root-race, the then nascent human protoplasts had still a rather vague and globular form which caused Blavatsky to refer to them as pudding-bags.

Asita (Sanskrit) *Asita* Dark in color, hence often used of dark blue and even black; *krishna* has more or less the same reference to darkness of tint such as is seen in indigo. As a proper noun, a name of the planet Saturn; the dark or waning fortnight of a lunar month; the name of a descendant of Kasyapa, composer of several of the hymns of the *Rig-Veda* (9:5-24), also named Devala or Asita-Devala (and likewise the name of several other individuals); a generalizing name for a being presiding over magic and darkness. As an adjective, dark-colored, or black.

Asita may also signify unbound [from *a* not + *sita* from the verbal root *si* to bind].

‘Asiyyah (Hebrew) *‘Asiyyāh* [from *‘āsāh* to form, fashion] Lowest of the four ‘olamim (worlds or spheres) which, according to the Qabbalah, are emanated during a period of world manifestation. This ‘olam is termed the ‘asiyyatic world (the world of matter, sphere of action), also called ‘olam qelipboth, being emanated from the third world or ‘olam yetsirah. This fourth world is represented as containing the actual physical matter of the planets or spheres (gilgulim), and is the abode of Sama’el (the Prince of Darkness) and his legions. In this sphere is situated the earth, which is subject to birth, change, dissolution, and rebirth of its matter-forms. In the ‘asiyyatic world all the potencies and functions of the preceding or superior worlds are operative, including the powers and functions of the ten Sephiroth, but all greatly diminished or weakened, as being the farthest tip or extremity of the descent of the Sephirothal ray. *See also* QELIPPOTH

Ask (Scandinavian) **Askr** (Icelandic) Ash tree; in Norse myths the first humanity was fashioned by the three creative gods using Askr and Embla (the ash and, probably, the alder) as a physical basis. Allfather Odin and his two brothers endow these vegetative beings with spirit, mind, and desire coupled with will.

The universe is depicted as an ash tree, Yggdrasil, within which every lesser being is an ash tree in its own right. A Tree of Life is part of the traditions in every part of the world. “The Norse Ask, the Hesiodic Ash-tree, whence issued the men of the generation of bronze, the Third Root-Race, and the *Tzite* tree of the *Popol-Vuh*, out of which the Mexican *third* race of men was created, are all one” (SD 2:97).

The Norse tree of life is said to be rooted in the divine “ground” and to spread through the shelves of space, bearing living worlds upon its branches. Where the ash tree refers to humanity on earth it is the subject of the tale called “Askungen” (ash child or Cinderella), using an intricate play on words. *See also* YGGDRASIL

Asklepios. *See* AESCULAPIUS

Asmegir (Icelandic) [from *ass* god + *mega* might, to be able] In Norse mythology, a god-maker — a human soul on its way to becoming divine in the course of evolution.

Asmodeus (Hebrew) *‘Ashmēdai* Covetous; an evil demon in later Jewish tradition, son of Naamah (sister of Tubal-cain) and Shamdon. The spirit of lust and anger, he is king of demons, with Lilith as queen, and is sometimes associated with Beelzebub, Azrael (Angel of Death), and Abbadon. In the Talmud he is connected with the legends of Solomon, where he is the destroyer of matrimonial happiness and is forced to help in building the temple. But his description in the apocryphal book of Tobit (3:8), where he is rendered harmless by Tobias and captured by the angel Raphael, is most likely the basis for modern writers (cf IU 2:482). Possibly taken from Zend *aeshma-daeva* with *daeua* meaning ethereal being, cosmic spirit.

Asmonean, Hasmonean (Hebrew) “The Asmonean priest-kings promulgated the canon of the *Old*

Testament in contradistinction to the *Apocrypha* or Secret Books of the Alexandrian Jews — kabalists. Till John Hyrcanus they were Asideans (Chasidim) and Pharisees (Parsees), but then they became Sadducees or Zadokites — asserters of sacerdotal rule as contradistinguished from rabbinical” (IU 2:135).

Asoka (Sanskrit) *Aśoka* The name of two celebrated kings of the Maurya dynasty of Magadha. According to the chronicles of Northern Buddhism there were two Asokas: King Chandragupta, named by Max Muller the Constantine of India, and his grandson King Asoka. King Chandragupta was called Piyadasi (beloved of us, benignant), Devanam-piya (beloved of the gods), and Kalasoka (the Asoka who has come in time). His grandson received the name of Dharmasoka (the asoka of the Good Law) because of his devotion to Buddhism, his zealous support of it and its spreading. The second Asoka had never followed the Brahmanical faith, but was a Buddhist born. It was his grandfather who had been converted to the new teaching, after which he had a number of edicts inscribed on pillars and rocks, a custom followed also by his grandson; but it was the second Asoka who was the more zealous supporter of Buddhism. He is said to have maintained in his palace from 60,000 to 70,000 monks and priests, and erected 84,000 topes or stupas throughout the world. The inscriptions of various edicts published by him display most noble ethical sentiments, especially the edict found at Allahabad on the so-called Asoka’s column in the Fort.

Asomatous [from Greek *a* not + *soma* body] Incorporeal; applied to beings having no physical or material body, corresponding to the Sanskrit arupa.

Asrama (Sanskrit) *Āśrama* [from the verbal root *śram* to exert oneself spiritually] A sacred building, a monastery or hermitage for ascetic purposes; likewise one of the four periods of effort or inner development in the religious life of a Brahmin in ancient times. These asramas were 1) the student or Brahmacharin; 2) the householder or grihastha, the period of married existence when the Brahmin played his due role in the affairs of the world; 3) the period of religious seclusion or vanaprastha, usually passed in a vana (forest), a period of inner spiritual recollection and meditation on philosophical and religious matters; and 4) the one who has renounced all the distractions of worldly life or bhikshu who has turned his attention wholly to spiritual affairs, although he may have returned to the world of men for purposes of aiding and teaching.

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Ass-Atm

Ass In the cults of Asia Minor a symbol of Set, Typhon, Satan, Jehovah, or Saturn. Jesus rides into Jerusalem “upon an ass, and a colt the foal of an ass,” in accordance with the prophecy in Zechariah (9:9). If the ass is Saturn, and its foal the earth (whose physical globe is governed by the genius of Saturn in connection with the moon), this is an apt symbol of the descent of the Christos into the lower worlds. Plutarch relates that Typhon or Set fled on an ass into Palestine and there founded Hierosolymus and Judaeus (De Iside et Osiride, ch 30).

Assassins [from Arab *hashshashin* hashish eaters; or from proper name Hassan] Originally an order founded in Persia and Syria during the 11th century by Hassan ben Sabbah, an offshoot of the Ismaelites of the Shiite division of Islam. They taught the esoteric doctrines of Islam, encouraged mathematics and philosophy, and are said to have used hashish as a means of obtaining celestial visions. They held that creation began with the intellectual world, moved to the soul and then the rest of creation. The human soul, imprisoned in the body to carry out the teacher's orders, rejoins the universal soul at death. The usual accounts state that they sanctioned the employment of secret assassination against all enemies.

Assessors One name given by Europeans to the 42 judges in the scene of the weighing of the heart in the *Egyptian Book of the Dead*. They stand as accusers of the defunct before Osiris in the former's progress through Amenti after death. The idea of the judges reading the record from the weighing of the defunct's heart is a variant of the teaching concerning the lipikas or karmic scribes recording all things in the astral light (cf SD 1:104-5).

Assorus [from Chaldean] “The third group of progeny (Kissan [Kissare] and Assorus) from the Babylonian Duad, Tauthe and Apon, according to the Theogonies of Damascius. From this last emanated three others, of which series the last, Aus, begat Belus — “the fabricator of the World, the Demiurgus’ ” (TG 36).

Assur (Chaldean or Assyrian) [from *a-shir* leader] Also Asur, Ashur. Originally the titular deity of an ancient Assyrian city of learning on the Tigris, but with the rise of the Assyrian Empire his prominence was extended so that he became one of the foremost gods of the Assyrian pantheon. The title Asir was also given to other important deities such as Marduk and Nebo. Like Marduk, Assur was first recognized as a solar deity and represented in symbol with the adjunct of the winged disk; but later he became a god of war, so that the winged disk took a minor place under the figure of a man with a bow. Assur remained the chief deity even when the Assyrian capital was moved to Nineveh about the 8th century BC, although he was obliged to share this honor with Ishtar, then regarded as his consort, until the fall of the Assyrian Empire (606 BC).

Assyrian Tree of Life. See ASHERAH

Asta-dasa (Sanskrit) *Asta-dasā* [from the verbal root *as* to remove, finish + *dasā* state, condition] Perfect, supreme wisdom; the finished, ended, or completed state, thus pointing directly to a cosmic monad which has become supreme for and in its own hierarchy, and hence for such hierarchy is perfect, supreme wisdom — a title of the controlling divinity of the hierarchy over which it presides.

Astaphai, Astaphoi (Gnostic) [from Greek *astaphaios*] With the Egyptian Gnostics, the genius of the planet Mercury, corresponding to the Egyptian Thoth and the Greek Hermes.

Astarte (Greek) Greek form of the Syro-Phoenician goddess Ashtoreth, female counterpart of Baal. The goddess of love and fruitfulness, she was essentially a lunar goddess of productiveness or fertility. The Assyrian and Babylonian form was Ishtar, in Syria Atargates, in Phrygia Cybele, in the Bible Ashtoreth, and in North Africa Tanith or Dido. She was intimately connected in the Chaldean form of her worship with the planet Venus. She corresponds to the Egyptian Isis or Hathor, Greek Aphrodite, and Norse Freya. The Virgin Mary represented on the crescent moon weeping, is taken from similar images of Astarte (BCW 11:96-7).

Asteria (Greek) Daughter of Coeus and Phoebe, sister of Leto or Latona, and mother of Hecate; said to have turned into a quail (*ortyx*) and plunged into the sea to escape from Zeus. The island of Delos was originally named for her: first Asteria, then Ortygia.

Asterism Constellations in general, but more specifically applied to the divisions in the zodiac, which in ancient thought were believed to hold special significance. Also applied to the lunar mansions or divisions of the ecliptic, each being 13 1/2 degrees or 1/27 of 360 degrees, representing approximately the average daily progress of the moon in ecliptic longitude. The original number of lunar asterisms is said to have been 27, but another was added, represented on the lunar zodiac by a smaller division. This arrangement of 28 is divided into lucky and unlucky halves. As the first mansion in the Hindu system is dedicated to Krittika, the Pleiades, it is believed that this arrangement of lunar mansions was made at least before 2000 BC. According to the allegorical stories, King Soma, the moon, married 27 daughters of Daksha and divided his time among them.

Asterope. See PLEIADES

Aster't (Syrian) Goddess of the moon, consort of Adon, one of the most important divinities of Syria, corresponding closely to the Jewish Adonai. See also ASTARTE

Astoreth. See ASTARTE

Astra (Sanskrit) *Astra* Missile, weapon; in the war between the Pandavas and Kurus in the *Mahabharata*, in addition to the regular weapons (astras), others are mentioned: mantra-astras (weapons made powerful by mantras); divya-astra (weapons received from higher beings); and agneyastras (weapons of fire). Likewise racial remnants of the earlier Atlanteans (commonly called Rakshasas) employed the power of hallucination (maya); this is also described in the *Ramayana*. See also ASHTAR

Astraea (Greek) [from *astr* star] Star maiden; daughter of Astraeus and Eos, or of Zeus and Themis. Themis, born of Uranus and Gaia (heaven and earth), signifies law, order, equity, as does her daughter Astraea, who lived among men in the Golden Age as the goddess of justice. But when wickedness prevailed in the bronze age, she was the last of the gods to withdraw, with her sister Aidos (modesty), and is found among the stars of Virgo. Another myth says that Zeus, when he carried off Ganymedes, the personified object of lust, threw Astraea back on earth again, where she fell on her head. Ganymedes is Aquarius, and the astronomical meaning refers to an inversion of the poles, which brings Aquarius into the northern celestial hemisphere and places Virgo upside down in the southern half (SD 2:785).

The return of Astraea also means the return of the Golden Age (the beginning of a new root-race). Astraea, in another sense, is Venus-Lucifer, and Zeus the personification of the cyclic law which arrests the downward course of root-races.

Astral Bell. See BELLS, ASTRAL

Astral Body Generally equivalent to the Sanskrit *linga-sarira*, the ethereal model-body, usually invisible to our physical eyes, upon which the physical body (*sthula-sarira*) is modeled. There are three ethereal forms or bodies which might properly be called astral bodies: 1) *mayavi-rupa* — the illusory form-body of thought and substance projected by high initiates; 2) *linga-sarira* — the model- or pattern-body, the second principle of the human constitution; and 3) *kama-rupa* — the phantom or spook which is seen occasionally in the vicinity of graves or which occasionally materializes at seances.

Astral Double. See ASTRAL BODY; BHUTA; CHHAYA

Astral Light This is the next cosmic plane above the physical, which is to the physical globes of our earth or of the other bodies of our solar system what the *linga-sarira* is to the human physical body. As such, it is the carrier of life-forces — *jiva* cosmically, and *prana* individually — and the

storehouse of cosmic energies on their way to or from physical manifestation. It preserves an indelible record of all events on the astral and physical planes, there being continual interaction between the two planes. No natural phenomenon, whether mental, psychic, or physical, can be explained without it; without it, the physical world would crumble to impalpable dust.

The astral light is itself divided into subordinate planes; the lower regions teem with gross emanations from the earth, including psychic remnants from deceased beings, which exert a negative influence on the living, especially when intercourse with these remnants is encouraged by moral and physical weakness or by ignorant experiments.

The alchemical action of the astral light and its intimate connection with the physical sphere explains epidemics, whether physical or psychological. Because it transmits thoughts and emotions, its connection with karma is evident. The astral light is the mother of the physical world, just as akasa is the mother of the astral light.

The astral light is virtually the same as the sidereal light of Paracelsus and other medieval mystic philosophers who followed him. The reason for calling this kosmic plane astral or sidereal is that all nature being a vast and intricately interwoven organism, the stars and planets emanate into each other their respective celestial energies and substances. Thus, because there is this constant interchange of starry fluids emanating from the different celestial bodies, the term astral light has a foundation of esoteric scientific fact. It is applied specifically to the second kosmic plane only because it is nearest to the physical and beings living on the physical plane at times become sensible of the existence of the second kosmic plane by means of flashes of starry light or sensations of luminosity. Hence the ancient initiates, knowing the source of this starry substance, properly called it the astral or sidereal light, or by some similar expression. The astral light, finally, is the very dregs of akasa, and is virtually the same as the hypothetical ether of science.

Astral Plane. *See* ASTRAL LIGHT

Astral Monad or Soul The animal soul or vital-astral soul, the lowest and feeblest reflection or vehicle of the divine monad; when enlightened by the human monad, it produces the human being known today.

Astral World. *See* ASTRAL LIGHT

Astrology Universal analogy provides a key to occult mysteries by studying the nature and motions of the celestial orbs. The heavenly bodies are in essence gods, and the influence they shed is the aura which likewise emanates from all living beings. Ancient astrology taught the absolute solidarity of the universe and of everything within it as an organic entity so that the operations and motions of the celestial bodies and influences flowing forth from them governed or regulated all subordinate beings over which their sway fell. The seven sacred planets are correlated with the cosmic and human septenates; learning the natures of these planets provides one key to an

understanding of the natures of their correspondences. By their motions they measure cycles and determine epochs. Every being, if we reckon its life cycle, is an event; its nature, its destiny, is shown if we know and can define the epoch of its birth. Thus the adept, in proportion to his skill, can interpret the past and estimate what is to come; he can define the interrelations of things and arrive at an understanding of the structure of macrocosms and microcosms, which are spread out alike in time and space. “Astrology is a science *as infallible* as astronomy itself, with the condition, however, that its interpreters must be equally infallible; and it is this condition, *sine qua non*, so very difficult of realization, that has always proved a stumbling-block to both. Astrology is to exact astronomy what psychology is to exact physiology. In astrology and psychology one has to step beyond the visible world of matter, and enter into the domain of transcendent spirit” (IU 1:259).

Astrology therefore embraces a science of vast scope, permitting of studies which range from the sublime to the trivial, from the most spacious to the most confined. If astronomy concerns itself with the physical constitution of the celestial bodies, astrology concerns itself especially with what might be called the reasons rather than the mere laws of the universe. Considered in its largest aspect, it includes the entire universe and every being or thing, not only on the physical plane but even more so on the invisible or causal planes — the physical plane being merely the consequence of the actions and operations of the lives and forces residing in the invisible worlds.

Astrology today is an impaired legacy from Greece and Rome through the medieval art, elaborated by the speculative industry of modern students; and that same medieval astrology was itself no more than a decayed scion of the ancient stock. Modern astrology is too often cultivated in a spirit which binds us to our personality or caters to frivolous curiosity. To the merest tyro, however, it soon becomes evident that the planets cause or indicate character and events; what use the individual makes of this knowledge depends on the motives with which it is sought. Anxiety about personal fate, the desire for influence and notoriety, the need for earning a living, or even knowledge for its own sake — such motives will qualify his attainments in proportion to the scope of the sphere to which he limits himself. As the old saying attests, the stars impel, they do not compel.

Four branches of astrology are now chiefly studied: 1) mundane, applying to meteorology, seismology, husbandry, etc.; 2) state or civic, regarding the future of nations and rulers; 3) horary, solving doubts arising on any subject; and 4) genethliacal, concerned with the future of individuals from birth to death.

Blavatsky wrote that astrology is the “science which defines the action of celestial bodies upon mundane affairs, and claims to foretell future events from the positions of the stars. Its antiquity is such as to place it among the very earliest records of human learning. It remained for long ages a secret science in the East, and its final expression remains so to this day, its exoteric application only having been brought to any degree of perfection in the West during the lapse of time since

Varaha Mihira wrote his book on Astrology, some 1400 years ago. Claudius Ptolemy, the famous geographer and mathematician, founded the system of astronomy known under his name, wrote his Tetrabiblos which is still the basis of modern Astrology in 135 AD . . . As to the origin of the science, it is known on the one hand that Thebes claimed the honour of the invention of Astrology; whereas, on the other hand, all are agreed that it was the Chaldees who taught that science to the other nations. . . . If later on the name of Astrologer fell into disrepute in Rome and elsewhere, it was owing to the frauds of those who wanted to make money of that which was part and parcel of the Sacred Science of the Mysteries, and who, ignorant of the latter, evolved a system based entirely on mathematics, instead of transcendental metaphysics with the physical celestial bodies as its *upadhi* or material basis. Yet, all persecutions notwithstanding, the number of adherents to Astrology among the most intellectual and scientific minds was always very great. If Cardan and Kepler were among its ardent supporters, then later votaries have nothing to blush for, even in its now imperfect and distorted form” (Key 318-19).

Astronomos (Greek) An astronomer; in ancient Greek usage equivalent to astrologos; in the sixth degree of the Egyptian Mysteries at Thebes the candidate was taught the priestly dance in the circle and was instructed in astronomy, and in the seventh degree he received the title of astronomos (IU 2:365; TG 39-40). The initiate now understood the astronomical key to cosmic mysteries, such as the real meaning of the zodiac and of the positions, movements, and influences of the stars in general and in natal astrology.

Asu (Sanskrit) *Asu* [from the verbal root *as* to be] As a masculine noun, breath, spiritual life; in the plural, the exoteric five vital breaths of the body or pranas. Nearly all archaic languages have the same word for both breath and wind or air and spirit, such as the Greek *pneuma* and the Latin *spiritus*.

As an astronomical term, equivalent to four seconds of sidereal time or one minute of arc. As a neuter noun often used for reflection or thought, connected with the heart as its seat.

Asura (Sanskrit) *Asura* [from the verbal root *as* to breathe] A title frequently given to the hierarch or supreme spirit of our universe, as being the primal “Breather”; also a class of spiritual-intellectual beings. In Hinduism it commonly signifies elemental and evil gods or demons. “Primarily in the *Rig-Veda*, the ‘Asuras’ are shown as *spiritual divine beings*; their etymology is derived from *asu* (breath), the ‘Breath of God,’ and they mean the same as the Supreme Spirit or the Zoroastrian *Ahura*. It is later on, for purposes of theology and dogma, that they are shown issuing from Brahma’s thigh, and that their name began to be derived from *a* privative, and *sura*, god (solar deities), or *not-a-god*, and that they became the enemies of the gods” (SD 2:59).

Further, the asuras “are the sons of the primeval Creative Breath at the beginning of every new Maha Kalpa, or Manvantara; in the same rank as the Angels who had remained ‘faithful.’ These *were the allies of Soma* (the parent of the *Esoteric Wisdom*) as against *Brihaspati* (representing

ritualistic or *ceremonial* worship). Evidently they have been degraded in Space and Time into opposing powers or demons by the ceremonialists, on account of their rebellion against hypocrisy, sham-worship, and the dead-letter form” (SD 2:500).

Asura is employed with frequency in theosophical writings to signify the class of spiritual-intellectual beings called manasaputras, kumaras, or angishvattas. As a matter of fact, asuras, maruts, rudras, and daityas are but various ways of describing the intellectual gods or manasas, as contrasted with the as yet incompleting devas or suras.

Asura is used in the earliest Vedic literature as a title of the cosmic hierarch or supreme spirit. The Vedic Asura is nothing other than the Great Breath of archaic occult literature — the Great Breath coming and going as manvantara and pralaya. The other Vedic gods mentioned so much more frequently in the slokas, such as Agni, Indra, and Varuna, are all subordinate hierarchically and cosmogonically to the Vedic Asura, which is really Brahman-pradhana or the Second Logos, Father-Mother; Varuna is the acme or summit of akasa-tattva; Agni is the summit or hierarch of cosmic taijasa-tattva; and Indra is often identified with Vayu as the summit of cosmic Vayu-tattva. *See also* MAHASURA

Asura-devata (Sanskrit) Asura-devatā [from *a* not + *sura* god + *devata* from *deva* god] Equivalent to the Flames of the Stanzas of Dzyan, or the manasaputras, “for, as said, they were first Gods — and the highest — before they became ‘no-gods’ ” (SD 2:248).

Asuramaya (Sanskrit) *Asuramaya* Also Mayāsura, Mayeśvara. Legendary astronomer spoken of in Sanskrit literature as versed in magic, astronomy, and military science. “In the old Stanzas Pesh-Hun is credited with having calculated and recorded all the astronomical and cosmic cycles to come, and with having taught the Science to the first gazers at the starry vault. And it is Asuramaya, who is said to have based all his astronomical works upon those records, to have determined the duration of all the past geological and cosmical periods, and the length of all the cycles to come, till the end of this life-cycle, or the end of the seventh Race. . . .

“The chronology and computations of the Brahmin Initiates are based upon the Zodiacal records of India, and the works of the above-mentioned astronomer and magician — Asuramaya. The Atlantean zodiacal records cannot err, as they were compiled under the guidance of those who first taught astronomy, among other things, to mankind” (SD 2:49).

“Asuramaya is said to have lived (see the tradition of Jhana-bhaskara) in *Romaka-pura* in the West: because the name is an allusion to the land and cradle of the ‘Sweat-born’ of the Third Race. That land or continent had disappeared ages before Asuramaya lived, since he was an Atlantean; but he was a direct descendant of the *Wise Race, the Race that never dies*. Many are the legends concerning this hero, the pupil of Surya (the Sun-God) himself, as the Indian accounts allege” (SD 2:67).

Asura-medha (Sanskrit) *Asura-medhā* [from *asura* lord + *medhā* intelligence] The lord who bestows intelligence; a name of the manasaputras. *See also* Ahura-Mazda

Asurendra (Sanskrit) *Asurendra* [from *asura* a class of deities + *indra*] The lord of the asuras; as Indra was popularly called the chief of the gods, so Asurendra is similarly the chief of the asuras.

Asvamedha (Sanskrit) *Aśvamedha* [from *aśva* horse + *medha* the sacrifice of an animal, oblation] The horse sacrifice; an ancient Brahmanical ceremony, going back to the Vedic period. Its greatest prominence occurred during the era described in the Asvamedhika-parva of the *Mahabharata*. Kings alone were permitted to perform the sacrifice, and the proponent was considered for the time being a king of kings. A horse of particular color, selected and consecrated by ceremonies, was permitted to wander wherever it wished for a year. The king performing the sacrifice, or his representative, followed the horse with an armed escort, and every ruler of the region so entered was obligated to submit to the entering king or do battle with him. If the liberator of the horse proved successful in subjugating all the rulers encountered, he returned followed by the vanquished kings (if unsuccessful he was derided and the ceremony relinquished) and the concluding sacrifice, either actual or figurative, was performed with great celebration. The Asvamedha also is mentioned in the *Ramayana*.

Asvattha (Sanskrit) *Aśvattha* The Hindu tree of life or bodhi tree, which grows with its roots upwards into the invisible worlds and its branches downward to form the visible world. (SD 1:549, 523, 536, etc; IU 1:153)

Asvini (Sanskrit) *Aśvinī* The first nakshatra (lunar mansion).

Asvins, Asvinau (Sanskrit) *Asvin-s, Asvinau* The two horsemen; two Vedic divinities which in some respects parallel the Greek Dioscuri, Pollux and Castor. Harbingers of Ushas (the dawn), they are represented as twin horsemen, appearing in the sky in a golden chariot drawn by horses or birds. One myth gives their origin as children of the sun by a nymph, Asvini, who concealed herself in the form of a mare; another myth makes Asvini their wife. Since they precede the sun's rising they are called the parents of the sun's form, Pushan. They are also the parents of Nakula and Sahadeva, Arjuna's brothers by Madri. Many Vedic hymns are addressed to them; their attributes pertain to youth and beauty, to speed, and to duality. They bring treasures to mankind, averting misfortune and sickness, for they are the two physicians of heaven (*svar-vaidyau*). Yaska, the earliest known commentator on the Vedas, in his *Nirukta* writes that the Asvinau represent the transition from darkness to light and are identified with heaven and earth.

Blavatsky says that "these *twins* are, in the esoteric philosophy, the *Kumara-Egos*, the reincarnating 'Principles' in this Manvantara" (TG 41). That the Greek Dioscuri were respectively the son of Zeus and the son of a mortal, is a direct reference to the dual character of the kumaric mind or the higher manas, an immortal quality in human beings in its higher aspect, the lower aspect being connected with the mortal part of the human constitution.

Aswina. See ASVINI

Aswins. See ASVINS

Aswattha. See ASVATTHA

Atabulus (Latin) **Atabutos** in SD. A hot southeast wind in Europe, now called the scirocco or sirocco.

Atala (Sanskrit) *Atala* [from *a* not + *tala* place] No place, no material locality; the first and most spiritual of the seven talas, so nearly one with satyaloka, its corresponding loka or pole, that the two nearly conjoin into one — hence it is called “no place.” Atala bears somewhat the same relation to satyaloka that prakriti bears to Brahma; hence it is the first quasi-spiritual, quasi-material plane in the solar universe. “In satyaloka-atala, the highest loka combines into or rejoins the monadic essence of the planetary chain. The differentiation so marked on the lower planes ceases here and, because of this, the two blend into or become one” (FSO 264). Cosmically atala emanates directly from the solar logos and contains with satyaloka the substantial seeds of all that was, is, and will be, from the beginning to the end of the solar mahamanvantara. Atala, with satyaloka, may be considered from one standpoint the sphere of the hierarchies of the dhyanis, who are, when completely in this condition, in a state of parasamadhi, and hence clothed in the dharmakaya.

Blavatsky relates that Atala was also the name applied by the earliest of the fifth root-race to Atlantis as a whole (SD 2:322). See also LOKA

Atarpi or **Atarpi-nisi** (Chaldean) The man; in the Babylonian account of Genesis, a pious person who prayed to the god Hea to remove the evil of drought and other things before the deluge is sent. In answer to this prayer, “Hea announces his resolve to destroy the people he created, which he does by a deluge” (TG 41-2).

Atash, Atash-Azar (Persian) *Ātash, Ātash-Āzar, Atur* (Pahlavi) *Ātur, Atar* (Avestan) *Ātar*. Fire; the name of the ninth day of the month of the ancient Iranian calendar as well as the ninth month of the year (Sagittarius). Zoroaster uses the term in the Gathas in the sense of the life-giving force or the spiritual nature of the eternal truth. It is this fire which guides the universe as well as the individual towards its destiny — perfection.

In the ancient Aryan faith, atash has three qualities and sometimes is called trishazashta (fire of the three stations). These stations are named: Azar-borzin-Mehr, Azar-Faranbagh or Azar-Khordad, and Azar-Goshnasp. In later Avestic literature five different fires have been named: 1) Brezisevangha (beneficent fire of the high) spiritual fire; 2) Vohu-Fryana (fire of instinct) animal fire; 3) Urvazishta (fire of life, most beneficial fire) vegetation fire; 4) Vazishta (celestial fire of heavenly bodies) the most supporting fire; and 5) Spenishta (holy fire or paradisaical fire) the most

bountiful fire (Yasna 17, 11).

There have been seven commonly accepted fire temples named after the seven heavenly bodies: 1) Azar-Mehr (Mithra's fire); 2) Azar-Noush (fire of sweetness, healing) symbolizing Ab-e-Hayat or Water of Life; 3) Azar-Bahram (fire of victory) symbolizing creation of light; 4) Azar-Aeen or Azar Abteen (Apam-Napata, the universal self or the fire of glory that the son of the waters wishes to seize); 5) Azar-Khorin (the rule of the sun) symbolizing perfection; 6) Azar-Borzin (fire of the high); and 7) Azar-Zartusht (fire of Zoroaster, the eternal light).

Atash-Bahram, Atash Behram (Persian) *Ātash-Bahrām, Ātash Behrām*, **Verethraghna** (Avestan), **Varhran, Varhram** (Pahlavi) *Varhrān, Varhrām*. The sacred fire of the Parsis, kept perpetually burning on the altars; the third fire in the septenary system represents the first created fire, the fire of consciousness. Philosophically it alludes to the idea of becoming. It corresponds to the Hindu akasa (SD 1:338). Bahram (victorious) is one of the seven planets which rules over the first month of the Iranian year, Farvardin (Aries). In Vedic literature he is known as the slayer of the demon Vritra. In Islamic mystical writings Bahram is referred to as the fifth sphere or intellect. "As the earthly representative of the heavenly fire, it is the sacred center to which every earthly fire longs to return, in order to be united again, as much as possible, with its native abode. The more it has been defiled by worldly uses, the greater is the merit acquired by freeing it from defilement" (Vendidad 113). The Vestals in ancient Rome also kept a fire burning perpetually on their altars, as did the Greeks in the temple on the Acropolis, thus keeping the remembrance of the "living fire" by means of a visible manifestation.

The fundamental idea in these various manners of adoring fire was that, because of the warming and life-giving functions of this universal element, it symbolized the vital and all-penetrating activity of cosmic life. Furthermore, because the sun was the focus or heart through which pours the life of any solar system, therefore the ideas connected with ancient fire worship are likewise intimately connected with the teachings concerning the solar orb and its indwelling divinity.

Atavism [from Latin *atavus* ancestor] In biology, the reappearance of the characteristics of a remoter ancestor in its descendant; reversion to type; delayed heredity. A manifestation of the activities of life or the life-atoms collectively, which in building new forms "copies family resemblances as well as those it finds impressed in the aura of the generators of every future human being" (SD 1:261). Weismann approached the truth in his theory of the germ-plasm, or aggregate of life-atoms which are transmitted unchanged through generations; but the atom is the vehicle of a jiva or monad — on whatever plane — and is therefore endowed with spirit and soul and, in consequence, memory.

The tendency of specialized animal or plant species to revert to their primitive racial type conflicts with the Darwinian idea that changes result from the gradual accretion of small differentiations. Scientists see heredity as a string of beads, connected one to the other without any thread running

through the whole; whereas the theosophical philosophy regards each bead as springing from the connecting vital thread or line, so that the characteristics of all ancestors may be transmitted in latency, ready to appear at any time, should circumstances favor it.

Atef (Egyptian) *Atef*. Father; the Atef-crown was one of the crowns of Osiris (also of Khnum, less frequently of other deities) and of some kings of Egypt, especially the Ramessed line. It consisted of the tall white conical cap of Upper Egypt, flanked with a pair of ostrich plumes and having the solar disk and uraeus in front; oftentimes the cap was omitted. The atef was emblematic of the sovereignty of Egypt under the attributes of light, truth, and divinity — the feather being the hieroglyph for truth; also the “two feathers represent the two truths — *life and death*” mystically, while the uraeus is the symbol of initiation (TG 42, 355).

Aten (Egyptian) *Áten*. The disk of the sun and its vivifying, light-giving beams. Extended during the 18th dynasty to become the basis of a new religion under Amenhetep III and his son Amenhetep IV. They endeavored to arouse a more devotional feeling in the life of the Egyptians in opposition to the rigorous formalistic worship prescribed by the priests of the time, with its animal sacrifices and rigid ceremonialism, stressing the most material aspect of the gods as represented in the popular mythology. Incense and flowers decked altars, instead of blood sacrifices; joyousness pervaded the new capital city, while architects and painters created new ideas in their works. However, his successor Tut-ankh-Amen, reinstated the worship of Amen-Ra under the direction of the priests. The worship of Amen or Ammon was an idea in conception far older than and philosophically and mystically superior to the conceptions which clustered about the newer worship of Aten. This newer worship, with the ideas woven into its meaning by the monarch and his wife, was not only a reform when contrasted with the rigid ritualism into which the worship of Amen had degenerated, but actually was an attempt to infill the minds of the Egyptian people with the joyousness of the solar orb itself as the vehicle of the recondite, secret, and highly mystical Amen, abstract and highly philosophical. This illustrates how a noble worship can become ritualistic and empty, and how a more sensuous but more joyous worship can be used in a revivalistic sense to awaken a new religious devotion in the hearts of the multitude.

Athamaz [rare Hebrew identical with *Thammūz*, or *Tammūz*] A Syrian deity worshiped by both Syrians and Hebrews, equivalent to Adonis (the Greek form of the Shemitic 'Adon, “Lord”).

Athantor [probably from Arabic] A self-feeding furnace of the alchemists, and also a transmitting agent formed of astral substance or fluid. “Electricity, the one Life at the upper rung of Being, and Astral Fluid, the Athantor of the Alchemists, at its lowest; God and devil, good and evil” (SD 1:81).

Atharva Veda (Sanskrit) *Atharva Veda* One of the principal Vedas, commonly known as the fourth; attributed to Atharvan or Atharva. The *Rig-Veda* states that he was the first to “draw forth fire” and institute its worship, as well as the offering of soma and prayers. Mythologically, Atharvan is represented as a prajapati, Brahma’s eldest son, instructed by his father in brahma-vidya: thus was

he inspired to compose the Veda bearing his name. At a later period he is associated with Angiras and called the father of Agni. The *Atharva-Veda*, considered of later origin than the other three Vedas, comprises about 6000 verses, 760 being hymns, consisting of formulas and spells or incantations for counteracting diseases and calamities. The hymns are of slightly different character from those in the other Vedas: in addition to reverencing the gods, the worshiper himself is exalted and is supposed to receive benefits by reciting the mantras.

Atheism, Atheists In modern times, those who do not accept the monotheistic Christian God or any god. It formerly signified those who did not believe in the accepted divinity or divinities of the State or populace.

The Roman Empire was entirely tolerant of religious beliefs, but took strong measures with the early Christians because they were, from the legal viewpoint of the conservative Roman magistrate, religious and quasi-political radicals of a dangerous type. They were atheists in that they did not accept the State gods. Later, to the Christians, the pagans in their turn became atheists because though they believed in gods, they did not believe in the orthodox Christian God. Theosophists, Buddhists, Confucianists, etc., have been at various times called atheists because they do not accept monotheism. To strip a deity of personal human attributes is, in the eyes of monotheists, to deny the existence of that deity altogether.

Athena (Greek) Daughter of Metis (wisdom, wise counsel) and Zeus, said to have sprung fully-formed from her father's head; with Zeus and Apollo one of a divine triad. Famed for wise counsel both in peace and war, Athena was the strategist, as Homer portrays her in the Iliad. As patron deity of Athens, she was the genius of statesmanship and civic policy. Certain archaic monuments show Athena assisting Prometheus (the intellectual fire-bringer) in shaping the first human body from the plastic stuff of earth. It is equally significant that she was connected with Apollo, the god of the seers and the sun personified, in producing climatic changes due to the shifting of the poles. Athena is to be found, variously named, in every theogony, as one of the kabeiria, those mighty beings "of both sexes, as also terrestrial, celestial and kosmic," who when incarnated as initiate-teachers or kings, "were also, in the beginning of times, the rulers of mankind," giving "the first impulse to civilizations" and directing "the mind with which they had endued men to the invention and perfection of all the arts and sciences" (SD 2:363-4).

As a virgin deity of intellectual character, Parthenos, Athena is the mother of manasaputric kumaras. Thus through these intellectual progeny she is the source of ideative or intellectual power. *See also* MINERVA

Athenagoras Second century Christian apologist and philosopher, said to have been influenced by Ammonius Saccus and to have been "thoroughly instructed in the Platonic philosophy, and comprehended its essential unity with the oriental systems" (Wilder, *New Platonism and Alchemy*, p. 3-4) (BCW 14:305-8).

Athivahikas. See ATIVAHIKA

Athor. See HATHOR

Athravan, Atravan (Avestan), **Atourban** (Pahlavi), **Azarban, Azarvan** (Persian) Fire-guardian; the attendant of the sacred fire in Persian temples; the proper word for a priest in the Avesta, likewise Zoroaster's name with the Persians in far later times. Blavatsky interprets the word as "teacher of fire."

As the Persian scriptures says, it was not only the wearing of the priestly robes and bearing of the implements and the baresma which made one an athravan: "He who sleeps on throughout the night, who does not perform the Yasna nor chant the hymns, who does not worship by word or by deed, who does neither learn nor teach, with a longing for (everlasting) life, he lies when he says, 'I am an Athravan.' Him thou shalt call an Athravan who throughout the night sits up and demands of the holy wisdom, which makes man free from anxiety, with dilated heart, and which makes him reach that holy, excellent world, the world of paradise" (Vendidad 18:6, 7).

In Shah-Nameh (the Book of Kings) it was Jamshid (Yima) who categorized society into four classes. The first of these four were the Atourbans. The kings of the early Aryans were also chosen from among the first category, who were royal sages.

Athtor. See HATHOR

Ativahika (Sanskrit) *Ativāhika* [from *ati* beyond + *vāhika* from the verbal root *vah* to transport or carry] To convey or carry across; a class of beings inhabiting the lower lokas: "With the Visishtadwaites, these are the Pitris, or *Devas*, who help the disembodied soul or *Jiva* in its transit from its dead body to *Paramapadha*" (TG 42), to the highest bliss. Applied to the Sukshma-sarira or subtle body in Vedanta philosophy (cf. SD 1:132).

Atizoe. See OITZOE

Atlanteans The various peoples which flourished during long ages, on the fourth great continent, called Atlantis by theosophists; the fourth root-race. "The Fourth Race Atlanteans were developed from a nucleus of Northern Lemurian Third Race Men, centred, roughly speaking, toward a point of land in what is now the mid-Atlantic Ocean. This continent was formed by the coalescence of many islands and peninsulas which were upheaved in the ordinary course of time *and became ultimately the true home of the great Race known as the Atlanteans*" (SD 2:333-4).

"The term 'Atlantean' must not mislead the reader to regard these as one race only, or even a nation. It is as though one said 'Asiatics.' Many, multityped, and various were the Atlanteans, who represented several *humanities*, and almost a countless number of races and nations, more varied indeed than would be the 'Europeans' were this name to be given indiscriminately to the five existing parts of the world; . . . There were brown, red, yellow, white and black Atlanteans; giants

and dwarfs . . .” (SD 2:433n).

It is customary to regard the later Atlanteans as a race of sorcerers because, according to the narratives told concerning the doom of Atlantis and its inhabitants (cf SD 2:427), many deliberately followed the left-hand path — yet not all were black magicians, for there were millions in all ages of Atlantis who earnestly essayed to preserve the wisdom of their semi-spiritual forebears of the third root-race. There were wonderful civilizations during the millions of years of Atlantean development surpassing in material things anything that is known today.

In regard to the remarkable achievements that the Atlanteans made in all the arts and sciences, we read that the early fifth root-race received their knowledge from the fourth root-race. “It is from them that they learnt aeronautics, *Viwan Vidya* [vimana-vidya] (the ‘knowledge of flying in air-vehicles’), and, therefore, their great arts of meteorography and meteorology. It is from them, again, that the Aryans inherited their most valuable science of the hidden virtues of precious and other stones, of chemistry, or rather alchemy, of mineralogy, geology, physics and astronomy” (SD 2:426).

When the cyclic hour for the climax of the geologic changes in the earth’s surface finally arrived, the catastrophe occurred during which the greater part of Atlantis and its population, largely of sorcerers, perished beneath the sea; yet many islands survived, some of them of large extent, such as Ruta and Daitya. But the wiser and more holy portions of the Atlanteans had left Atlantis before this, migrating to the high tablelands of Asia: they were the forefathers of the Turanians, Mongols, Chinese, and other ancient nations.

Atlantidae (Greek) Descendants of Atlantis; “The ancestors of the Pharaohs and the forefathers of the Egyptians, according to some, and as the Esoteric Science teaches. . . . Plato heard of this highly civilized people, the last remnant of which was submerged 9,000 years before his day, from Solon, who had it from the High Priests of Egypt. Voltaire, the eternal scoffer, was right in stating that ‘the Atlantidae (our *fourth* Root Race) made their appearance in Egypt. . . . It was in Syria and in Phrygia, as well as Egypt, that they established the worship of the Sun.’ Occult philosophy teaches that the Egyptians were a remnant of the last *Aryan* Atlantidae” (TG 42).

Atlantis In Theosophical literature the fourth great land-massif or continental system which composed the land area of this globe several million years ago, and which was the home of the fourth root-race. Atlantis was not the name of this land area when inhabited by its own populations, but is borrowed by theosophists from Plato.

A surprising number of very ancient traditions besides those of Greece support the Atlantean hypothesis. Some of the widespread deluge stories, certainly those surviving during the Classic period in the nations surrounding the Mediterranean Sea, relate only to Plato’s relatively small island, Poseidonis, more or less the size of modern Ireland, if we follow Plato’s statements of size; but in addition to these there have been many deluges noticed in the traditions of other peoples

scattered over the face of the globe. The chief great flood referred to the principal collapse of Atlantis, the main sinking occurring during the Miocene period several million years ago. Other island-continent sank later, e.g., Daitya and Ruta (Sanskrit name for one of the last great islands of the Atlantean system in the Pacific Ocean) which went down during the Pliocene times — in Geikie's Nomenclature, about 850,000 years ago. (SD 2:314).

“The *Atlantic portion of Lemuria* was the geological basis of what is generally known as Atlantis. The latter, indeed, must be regarded rather as a development of the Atlantic prolongation of Lemuria, than as an entirely new mass of land upheaved to meet the special requirements of the fourth root-race. Just as in the case of Race-evolution, so in that of the shifting and re-shifting of continental masses, no hard and fast line can be drawn where a new order ends and another begins. Continuity in natural processes is never broken” (SD 2:333).

Referring to the vast expanse of lands, including both continents and islands, occupied by the populations of the fourth root-race, Blavatsky wrote: “at a remote epoch a traveller could traverse what is now the Atlantic Ocean, almost the entire distance by land, crossing in boats from one island to another, where narrow straits then existed” (IU 1:558). While the term Atlantis derived from Greek sources undoubtedly gave its name to what we now call the Atlantic Ocean, yet the Atlantic continental system reached even into what is now called the Pacific; and the islanders of this body of water almost universally amongst themselves have legends all pointing to the fact that their ancestors lived on and came from “great islands” which preceded the present distribution of land and sea. *See also* ATLANTEANS; ROOT-RACE, FOURTH

Atlas (Greek) [from *tlenai* to bear] In Greek mythology a titan, a sea god who supports on his shoulders the vault of heaven. Son of Iapetus and Clymene or Asia; brother of Prometheus, Epimetheus, and Menoetius; father of the Pleiades, Hyades, Calypso, and sometimes the Hesperides.

Also a mountain or range in West Africa. Mount Atlas, considered both geographically and mythologically, parallels Mount Meru of the Hindus. Both are intimately connected with the fourth root-race. Atlas is a symbol of the fourth root-race, and his seven daughters, the Atlantides, are the seven subraces (SD 2:493). But Atlas is also the old continents of Lemuria and Atlantis, combined and personified in one symbol, and Mount Atlas is spoken of as a relic of Lemuria. “The poets attributed to Atlas, as to Proteus, a superior wisdom and an universal knowledge, and especially *a thorough acquaintance with the depths of the ocean*: because both continents bore races instructed by *divine* masters, and because both were transferred to the bottom of the seas . . .” (SD 2:762). Atlas was compelled to leave the surface of the earth and join his brother Iapetus in the depths of Tartarus, where he supports the new continents on his “shoulders.”

Atma. *See* ATMAN

Atmabhu (Sanskrit) *Ātmabhū* [from *ātman* self + *bhū* to become] Self-existent, self-becoming,

hence self-born. Applied to each member of the Hindu Trimurti — Brahma, Vishnu, and Siva — likewise to the god of cosmic desire or unity, Kama-deva.

Atmabodha (Sanskrit) *Ātmabodha* [from *ātman* self + *bodha* wisdom] Wisdom of self; knowledge or wisdom of the hierarch or highest portion of any being. Also a work by Sankaracharya; likewise one of the Upanishads of the *Atharva-Veda*.

Atma-buddhi (Sanskrit) *Ātma-buddhi* [from *ātman* self + *buddhi* spiritual soul] The divine-spiritual part of a human being, the Pythagorean Monas or higher duad. Full mahatmas, who may be called vajra-sattvas, have merged their whole being in their compound sixth and seventh principles (atma-buddhi), through and with the buddhi-manas. Atma-buddhi is impersonal and a god per se, but when divorced from manas it can have no consciousness or perception of things beneath its own plane.

Atma-buddhi-manas (Sanskrit) *Ātma-buddhi-manas* [from *ātman* self + *buddhi* spiritual soul + *manas* mind] The reincarnating ego in conjunction with the monad. This trinity includes only the highest essence of manas — the higher manas. The combination of atma-buddhi-manas is sometimes mystically called the divine swallow or the uraeus of flame, when the speaker intends to convey the idea that spirit, the spiritual soul, and the intellect or higher manas are all united and therefore immortal and enduring for the cosmic manvantara. “The ‘Three-tongued flame’ that never dies is the immortal spiritual triad — the Atma-Buddhi and Manas — the fruition of the latter assimilated by the first two after every terrestrial life. The ‘four wicks’ that go out and are extinguished, are the four lower principles, including the body.

“ ‘I am the three-wicked Flame and my wicks are immortal,’ says the defunct. ‘I enter into the domain of Sekhem (the God whose arm sows the seed of action produced by the disembodied soul) and I enter the region of the Flames who have destroyed their adversaries,’ *i.e.*, got rid of the sin-creating ‘four wicks’ ” (SD 1:237).

The reincarnating ego is at times loosely used to signify either atma-buddhi-manas as a monadic unity or, on the other hand, the higher manas. Strictly speaking, the reincarnating ego is the combined spiritual, intellectual, and psychological fruit gathered in by the monad or atma-buddhi at the end of each individual life of the imbodyed entity; hence, the reincarnating ego is the higher manas. However, as these various manasic fruitages are ingathered by the monad in which they have their abode and from which it is impossible to separate them, the reincarnating ego is often spoken of as being the atma-buddhi plus the higher manas.

Atma-jnanin (Sanskrit) *Ātma-jñānin* [from *ātman* self + *jñānin* knower from the verbal root *jñā* to know] The knower of atman or the universal self; likewise one who knows the world-soul. In a more mystical sense directly applicable to the individual, atma-jnanin signifies one who knows his own inner divinity and recognizes his spiritual solidarity with the cosmic self, the paramatman of our solar system. Those who thus recognize their oneness with the cosmic divinity are mahatmas

of the highest class.

Atmamatra (Sanskrit) *Ātmamātra, Ātmamātrā* [from *ātman* self + *mātra* or *mātrā* element, particle] A primordial spiritual particle or monad, a particle or elementary portion of original prakriti or elemental material; “*atmamatra* is therefore the spiritual atom as opposed to the elementary, not reflective ‘elements of himself’ ” (SD 1:334). *See also* ATMAMATRASU

Atmamatrasu (Sanskrit) *Ātmamātrāsu* [from *ātman* self + *mātrā* element] In the elements of self, in the original elements or particles of selfhood. The feminine form, *atmamatra*, is the spiritual atom or the elements of self, as contrasted with the differentiated atom or molecule of manifested existence.

Atman (Sanskrit) *Ātman* Self; the highest part a human being: pure consciousness, that cosmic self which is the same in every dweller on this globe and on every one of the planetary or stellar bodies in space. It is the feeling and knowledge of “I am,” pure cognition, the abstract idea of self. It does not differ at all throughout the cosmos except in degree of self-recognition. Though universal it belongs, in our present stage of evolution, to the fourth cosmic plane, though it is our seventh principle counting upwards. It may also be considered as the First Logos in the human microcosm. During incarnation the lowest aspects of atman take on attributes, because it is linked with buddhi, as the buddhi is linked with manas, as the manas is linked with kama, etc.

Atman is for each individualized consciousness its laya-center or entrance way into cosmic manifestation. It is our self precisely because it is a link which connects us with the cosmic hierarch. Through this atmic laya-center stream the divine forces from above, which by their unfolding on the lower planes originate and become seven principles. “We say that the Spirit (the ‘Father in secret’ of Jesus), or *Atman*, is no individual property of any man, but is the Divine essence which has no body, no form, which is imponderable, invisible and indivisible, that which does not *exist* and yet *is*, as the Buddhists say of Nirvana. It only overshadows the mortal; that which enters into him and pervades the whole body being only its omnipresent rays, or light, radiated through *Buddhi*, its vehicle and direct emanation” (Key 101).

Atman is also sometimes used of the universal self or spirit, called in Sanskrit Brahman or paramatman. The individual is rooted in the surrounding kosmos by three superior principles, which are that atman’s highest and most glorious parts. Atman is included among the human principles because it is the universal absolute essence of which buddhi, the soul-spirit, is the carrier, transmitting its rays to the remainder of the human constitution.

Atmanam Atmana Pasya (Sanskrit) *Ātmānam ātmanā pasya* [from *ātman* self + the verbal root *paś* to see] See the self by the self; a favorite phrase used in Vedanta philosophy, especially by Sankaracharya. In its highest interpretation it refers to Avalokitesvara which is “in one sense ‘the *divine Self* perceived or seen by *Self*,’ the *Atman* or seventh principle ridded of its *mayavic* distinction from its Universal Source — which becomes the object of perception for, and by the

individuality centred in *Buddhi*, the sixth principle, — something that happens only in the highest state of *Samadhi*. This is applying it to the microcosm” (ML 343).

In the Upanishads the same idea is often expressed in the allegory of the two birds seated in a tree — one bird looking at the other.

Atmasamyama Yoga (Sanskrit) *Ātmasaṃyama-yoga* [from *ātma* self + *saṃyama* restraint + *yoga* union] The attaining of at-one-ment with the highest by means of self-restraint. The *Bhagavad-Gita* (ch 6) treats of atmasamyama yoga, or the quieting of the mind and the passions and desires of the personal self, in order to attain the complete realization of the true self or atman.

Atma-vada. See ATTAVADA

Atma-vidya (Sanskrit) *Ātmavidyā* [from *ātma* self + *vidyā* knowledge] Knowledge of the self; the highest form of spiritual-divine wisdom, because the fundamental or essential self is a flame or spark of the kosmic self. “Of the four Vidyas — out of the seven branches of Knowledge mentioned in the Puranas — namely, ‘Yajna-Vidya’ (the performance of religious rites in order to produce certain results); ‘Maha-Vidya,’ the great (Magic) knowledge, now degenerated into Tantrika worship; ‘Guhya-Vidya,’ the science of Mantras and their true rhythm or chanting, of mystical incantations, etc. — it is only the last one, ‘Atma-Vidya,’ or the true *Spiritual* and *Divine wisdom*, which can throw absolute and final light upon the teachings of the three first named. Without the help of Atma-Vidya, the other three remain no better than *surface* sciences, geometrical magnitudes having length and breadth, but no thickness. They are like the soul, limbs, and mind of a sleeping man: capable of mechanical motions, of chaotic dreams and even sleep-walking, of producing visible effects, but stimulated by instinctual not intellectual causes, least of all by fully conscious spiritual impulses. A good deal can be given out and explained from the three first-named sciences. But unless the key to their teachings is furnished by Atma-Vidya, they will remain for ever like the fragments of a mangled text-book, like the adumbrations of great truths, dimly perceived by the most spiritual, but distorted out of all proportion by those who would nail every shadow to the wall” (SD 1:168-9).

Called by Purucker the last of the seven jewels, the keynote running all through this jewel of wisdom being how the One becomes the many.

Atmosphere Any of various aery spheres enveloping a globe. On earth the lowest is familiar air, but there are others in the ethereal realms beyond, and the word is applied to mahat and manas, as mythologically represented by Indra, god of the firmament, the personified atmosphere (SD 2:614). However, mahat and its ray in the human being, manas, are far beyond in quality and ethereality anything that the human imagination understands by atmosphere — unless it is endowed with the mystical sense that *spiritus* had among the philosophic ancients.

The elements of our present atmosphere are compounded from simpler elements which existed on

earth at earlier stages of its evolution, and which exist now on some other globes. The atmosphere of our earth has become not only a chemical, but an alchemical crucible, in which “there is a perpetual exchange taking place in space of molecules, or atoms rather, correlating, and thus changing their combining equivalents on every planet” (SD 1:142). Neither sun nor stars are said to have our terrestrial elements, except in the sun’s outer robes, for it is only in its outer robes that the integration of atomic substances become sufficiently physical to permit the appearance of our terrestrial elements; also our globe is said to have its own special laboratory on the far outskirts of the atmosphere, and when the atoms and molecules cross this, they change and differentiate from their primordial nature. The spectroscope may show certain similarities between the elements on sun and stars and those on earth but we have no logical right to infer identity in other respects; and actually the physical and chemical properties of atoms differ on different globes, as do also most of the effects of temperature (SD 1:142).

Our atmosphere teems with invisible lives, of which germs are merely the physically imbodyed or integrated samples, minute and very weak in power. Our atmosphere contains likewise hosts of invisible beings of tremendous energy. Medieval philosophers combined these denizens of the atmosphere under the curious name of sylphs. As compared with the populations of the other elements of mystical philosophers, the sylphs are perhaps the most dangerous, psychologically and otherwise, at least so far as mankind is concerned. Further, theosophy teaches that both the atmosphere and the solid earth are interpenetrated by other spatial realms, invisible and intangible to us, but as objective to their own denizens as our world is to us.

The early races of mankind on earth did not require an atmosphere as we now know it. There are organisms on earth at present which do not need oxygen for their vital activities, and the beings at every stage of time or on every globe are invariably adapted to the external conditions which surround them.

Atmu, Atum (Egyptian) *Átmu, Átum* [from *tem* to make an end of, complete] Also Tem, Tum, Temu. A form of the sun god, represented as bringing the day to its close, thus associated with the evening sun — whether of our ordinary day, or of the ending of a manvantara. “I am the god Tem, the maker of the sky, the creator of things which are, who cometh forth from the earth, who made the seed of man to come into being, the Lord of things, who fashioned the gods, the Great Gods, who created himself, the Lord of Life, who made to flourish the Two Companies of the Gods. . . . My coming is like unto that god who eateth men, and who feedeth upon the gods” (Egyptian Book of the Dead, Budge 258-60).

The Egyptian god Tem is connected by Blavatsky with fohat, for Tem is “spoken of as the Protean god who *generates other gods* and gives himself the form he likes; the ‘master of life’ ‘giving their vigour to the gods’ (chapter lxxiv.) He is the *overseer* of the gods, and he ‘who creates spirits and gives them shape and life’; he is ‘the *north wind* and *the spirit of the west*’; and finally the ‘Setting

Sun of Life,' or the vital electric force that leaves the body at death, wherefore the defunct begs that Toum [Tem] should give him the breath from his *right* nostril (positive electricity) that he might live in his *second* form” (SD 1:673-4).

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Ato-Az

Atom (Greek) *atomos*. Indivisible, individual, a unit; among the Greek Atomists what in theosophy is called a monad. Atomic theories of the constitution of the universe or of matter are many and ancient. In modern physics the atom is a small particle once thought indivisible, but now resolved into component units. In some philosophies, as that of Leibniz, the atoms (which he calls monads) are psychological rather than physical units — unitary beings of diverse kinds and grades, composing the universe.

In theosophy, atoms have to be considered in relation to monads; in *The Secret Doctrine* gods, monads, and atoms are a triad like spirit, soul, and body. A monad is a divine-spiritual life-atom, a living being, evolving on its own plane, and a life-atom is the vehicle of the monad which ensouls it, and in turn ensouls a physical atom. The ultimates of nature are atoms on the material side, monads on the energetic side; monads are indivisible, atoms divisible (a departure from the etymological meaning). Thus there is a quaternary of gods, monads, life-atoms, and physical atoms. “An atom may be compared to (and is for the Occultist) the seventh principle of a body or rather of a molecule. The physical or chemical molecule is composed of an infinity of finer molecules and these in their turn of innumerable and still finer molecules. Take for instance a molecule of iron and so resolve it that it becomes non-molecular; it is then, at once transformed into one of its seven principles, viz., its astral body; the seventh of these is the atom. The analogy between a molecule of iron, before it is broken up, and this same molecule after resolution, is the same as that between a physical body before and after death. The principle remains *minus* the body. Of course this is occult alchemy, not modern chemistry” (TBL 84).

Atomists Certain ancient Greek philosophers, especially of the school of Leucippus and Democritus, who taught that all things arose from atoms (*atomoi*) and a vacuum (*kenon*). By atoms Democritus meant “indivisible particles of substance containing in themselves the potentialities of all possible future development, self-moved, self-driven . . . spiritual indivisible entities, the

ultimates of being, self-conscious, spiritual monads.

“Nor by his word *kenon*, or void, did he mean an utter emptiness, as we misconstrue that word. He meant the vast expanses of the spatial deeps, Space, in fact, which this infinite host of monads filled” (MIE 34-5). The atomists became more materialistic as time passed. The equivalent Hindu atomist schools are the Nyaya and Vaiseshika.

Atonement Reconciliation brought about by a re-formation of the lower, so that it may become at one with the higher. Hence a number of Occidental mystics refer to the processes of atonement involving the foregoing idea as at-one-ment. In its best sense atonement means the becoming at one between the human ego and its spiritual counterpart, where the life or vitality of the lower personal man is offered up as a sacrifice, willing and utterly joyful, to the higher self. Thus the life which the hierophant is enjoined to offer is not his physical life, but the undesirable and imperfect life of his lower self, the selfish personality. The custom of sacrificing helpless animals — a custom protested against by Gautama Buddha in particular — is but an instance of the way in which lofty spiritual teachings or initiatory ceremonies can degenerate into repellent or cruel rites.

Nevertheless, “the atonements by blood — blood-covenants and blood transferences from gods to men, and by men, as sacrifices to the gods — are the first keynote struck in every cosmogony and theogony; soul, life and blood were synonymous words in every language . . . The mystic meaning of the injunction, ‘Verily, verily, I say unto you, except *ye eat the flesh* of the Son of man and *drink his blood*, ye have not life in yourselves’ [John 6:53] . . . [has] to be interpreted with the help of *three* keys — one opening the *psychic* door, the second that of physiology, and the third that which unlocks the mystery of terrestrial being, by unveiling the inseparable blending of theogony with anthropology” (BCW 8:181-2).

The relation between the atonement and the intellectual and moral evolution of mankind may be explained as follows: “The Higher Manas or ego is essentially divine, and therefore pure; . . . Yet by the very fact that, though dual and during life the Higher is distinct from the Lower, ‘the Father and Son’ *are one*, and because that in reuniting with the parent Ego, the Lower Soul fastens and impresses upon it of all its bad as well as good actions, the Higher Ego — though innocent and without blemish — has to bear the punishment of the misdeeds committed by the *lower* Self together with it in their future incarnation. The whole doctrine of atonement is built upon this old esoteric tenet; . . . The *Secret Doctrine* shows that the Manasa-Putras or incarnating Egos have taken upon themselves, voluntarily and knowingly, the burden of all the future sins of their future personalities. . . . It is, then, true to say that when we remain deaf to the Voice of our Conscience, we crucify the Christos within us” (TBL 55-6). *See also* VICARIOUS ATONEMENT

Atri (Sanskrit) *Atri* [from the verbal root *ad* to eat] Devourer; one of the seven great rishis or maharshis, to whom many of the Vedic hymns are attributed. He is considered one of the ten prajapatis or lords of creation, the seven great rishis and ten prajapatis being intimately connected

in mythologic history. He is married to Anusuya, a daughter of Daksha, their son being Durvasas. He is also represented as one of the seven mind-born sons of Brahma, who are also referred to as the seven rishis of the third manvantara (which may refer both to the third round and to the third root-race in the fourth round). The key to these shifting connections is analogy.

The Sons of Atri (atrayas or atreyas) are one of the classes of the pitris representing the barhishad pitris (those who were more particularly lunar pitris), the formers and developers of the human physical body and lower principles. After “having given birth to their astral doubles, [they] are reborn as the *Sons of Atri*” (SD 2:89).

In astronomy, Atri is one of the stars of the Ursa Major, this constellation being especially connected with the seven maharshis.

Atropos (Greek) [from *a* not + *trepo* to turn] The third of the three Fates or Moira: Clotho, Lachesis, and Atropos, meaning respectively, the spinner, the lot-thrower, and one who cannot be turned aside. They are aspects of karma, Atropos being residual karma not yet worked out combined with the action of the will in the person, thus making the destined or relatively inevitable future — that which by our own making “cannot be turned aside,” because it is we ourselves as we shall be.

Atsiloth, Atziluth. See 'ATSTSILOTH

'**Attsiloth** (Hebrew) '*Attsilōth* [from '*ātsal* to join, separate, flow out] In the Qabbalah, the first of the four worlds or spheres ('olams) emanated during the manifestation of a cosmos, called the “sphere of emanations or condensation.” Being the most exalted of the spheres or conditions, it contains the upper ten Sephiroth, which represent the operative qualities of the divine will, as the most abstract and spiritual of the emanations from 'eyn soph. This uppermost sphere is represented as the abode of Diyyuqna' (the prototype, the image, the upper 'Adam or 'Adam 'Illa'ah) and is also called 'olam has-sephiroth (the world of the Sephiroth). As the most perfect emanation from 'eyn soph, 'Attsiloth is the Great Sacred Seal, the prototype from which all inferior worlds are copied, having impressed on themselves the image of the Great Seal. From this 'olam (also called the 'Attsilatic World), through the conjunction of the King and Queen, proceeds the second world — 'olam hab-beri'ah. “The globes A, Z, of our terrestrial chain are in Aziluth” (TG 46).

Attavada (Pali) *Attavāda* [from *attā* self (Sanskrit *ātman*) + *vāda* theory, disputation from the verbal root *vad* to speak] Atmavada (Sanskrit) The theory of a persistent soul. A study of Buddhist sutras or suttas shows that Gautama Buddha intended the term to convey the meaning of the heresy of separateness, the belief that one's self or soul is different and apart from the one universal self, Brahman. Its importance in philosophy and mystical thought, and its genuine Buddhist significance, lies in the fact that Buddhism does not deny the existence of a soul, but strongly emphasizes the fact that no such soul is either a special creation or in its essence different from and other than the cosmic self. Hence the meaning of the heresy of separateness, because

those who hold this view are under the constant false impression that in themselves they are different from, and other than, the universe in which they live, move, and have all their being.

In *The Mahatma Letters* attavada is termed “the doctrine of Self,” and with sakkayaditthi leads “to the *maya* of heresy and belief in the efficacy of vain rites and ceremonies; in prayers and intercession” (ML 111).

At-teekah D’At-teekeen. See ‘ATTIQA’ DE‘ATTIQIN

‘Attiqa’ De‘Attiqin (Aramaic) ‘Attīqā’ dē‘attīqīn. Qabbalistic phrase generally rendered Ancient of the Ancient; an alternative for Kether, the first Sephirah of the Sephirothal Tree, referring especially to the originating aspect of this first emanation. Also referred to as ‘Attiqa’ Qaddisha’ (the Holy Ancient). See also ANCIENT OF THE ANCIENT; ‘ARIKH’ ANPIN; RE’SH HIWWAR

Attis. See ATYS

Attraction and Repulsion Two forces ever in operation during periods of manifested activity, called by Empedocles love and hate. In physics attraction is an effect, whose cause cannot be mechanically explained without circular reasoning, and which must therefore be assumed. Newton in speaking of gravitational attraction treats it mathematically as an effect and does not dogmatize on its real nature. These two aspects of the manifestation of universal unity arise out of the polarity inherent in cosmic manifestation as between spirit and matter generally, between the higher hierarchies and the lower. Physical attraction is a manifestation of a cosmic principle which has manifestations on all planes, spiritual, mental, and psychic, so that its influence is seen in our thoughts and feelings.

In *The Secret Doctrine* (1:103), three great universal causes of manifestation are named in connection with intelligent cosmic motion, namely the breath, love or attraction, and hate or repulsion, the latter being merely polar antitheses of the same underlying cosmic energy. Through the interaction of these three, universes and worlds come into being, have their periods of manvantaric growth, and finally decay and disappear, only to reappear after a period of rest or pralaya. Herbert Spencer intuitively refers to manvantara and pralaya, and what takes place within each: “the universally co-existent forces of attraction and repulsion which, as we have seen, necessitate rhythm in all minor changes throughout the Universe, also necessitate rhythm in the totality of its changes — produce now an immeasurable period during which the attracting forces predominating, cause universal concentration, and then an immeasurable period, during which the repulsive forces predominating, causes universal diffusion — alternate eras of Evolution and dissolution” (SD 1:12).

A capital mistake made by modern science and philosophy, producing momentous consequences in theory, has been the arbitrary division of natural forces into disjunct and unrelated energies. All forces of nature originally spring from a common source, a cosmic spiritual unit, which is the

heart of nature itself, and hence it is no more possible to divorce attraction from its alter ego repulsion than it would be to have a stick which has only one end. This principle applies directly to such forces as gravitation, which is bipolar exactly as electricity is recognized to be, its two forms being attraction and repulsion, though the last has been ignored in scientific experimentation and deduction. Just as human beings, because of the bipolarity in their vital auras feel attracted to, repelled by, or both from other human beings, producing the strong sympathies and antipathies which are so well known, so does gravity operate. Celestial bodies are not only strongly or weakly attracted to each other, but are likewise strongly or weakly repelled by each other.

The universal life principle which manifests everywhere in nature, and which under one of its forms is called kundalini-sakti, of necessity includes the two great forces of attraction and repulsion. Attraction and repulsion being of cosmic origin are therefore of necessity likewise manifest in the manifold conditions of human life; but this does not imply that the individual should passively or negatively accept disturbances caused by inharmony when it is within his power as an offspring of the higher divinities to restore it — insofar as his energies and knowledge permit — to the harmony or cosmic unity from which these cosmic energies themselves spring. Hence the teaching of the greatest sages and seers of history has been to rise above the elements of personal attraction or repulsion, and to blend the two into the compassionate mastery which the indomitable human will, when trained and practiced, can acquire over not merely moods but all conditions in life. Thus he becomes a friend to all, and an enemy to none, repelling evil and attracting good, until these by association may themselves blend or marry into that mystic unity which is the achievement or culmination of evolution, whether human or cosmic.

Atyantika Pralaya (Sanskrit) *Ātyantika Pralaya* [from *ati* beyond, over + *anta* end, limit; *pra-laya* from the verbal root *li* to dissolve, dissolution] That which seems eternal or beyond limitation, which is beyond or more than the limit; individual pralaya or nirvana. The atyantika pralaya concerns only the individualities of certain rare entities, as it is the identification of the freed individual monad (jivanmukta) with the supreme spirit — a mahatmic state, whether temporary or lasting until the following mahakalpa. After having reached that state there is no future evolution possible, and consequently no re-embodiments till after the mahapralaya, which lasts 311,040,000,000,000 years. Since there is the probability of the jivanmukta's reaching nirvana at an early cycle of the manvantara, this mahapralayic period may be almost doubled, and therefore is long enough to be regarded as eternal, if not endless. Atyantika pralaya is also occasionally used for absolute obscuration, as of a whole planetary chain (SD 2:309-10n).

Atys or Attis (Greek) [probably from Phrygian] A deity worshiped in connection with the Great Mother, Cybele, in Phrygia and later throughout the Roman Empire. The legends concerning Cybele and Atys are similar to those of Aphrodite and Adonis in Syria, to Baal and Astarte in Sidon, to Isis and Osiris in Egypt. In certain aspects he represents the type-figure of initiation and adeptship in the mysteries of Cybele. These rites were held by the Corybantes in Phrygia during

the spring equinox, in imperial Rome annually from April 4-10, and then in later times from March 15-27. The fourth stage of this festival, the Hilaria, was the favorite festival in Rome.

Atziluth, Atzilatic World. See 'ATSTSILOTH

Aub. See 'OB

Audhumla (Icelandic) [from *audr* void + *hum* dusk] Dusky void; in Norse mythology, the cow (symbol of fertility) formed of the frozen vapors of elivagar (glaciers, ice waves). From her udder flowed the four streams that nourished the frost giant Ymir. She is the female principle and Ymir the male principle; the four streams of milk “which diffused themselves throughout space (the astral light in its purest emanation)” (IU 1:147). Audhumla licked the salt ice blocks and uncovered the head of Buri, the parentless progenitor of all living beings. “The meaning of the allegory is evident. It is the precosmic union of the elements, of Spirit, or the creative Force, with Matter, cooled and still seething, which it forms in accordance with universal Will. Then the Ases, ‘the pillars and supports of the World’ (*Cosmocratores*), step in and *create* as All-father wills them” (TG 43).

Audlang (Icelandic) [from *audr* void + *langr* long] One of several heavens of the Norse Eddas; one of “the three gradually ascending planets of our ‘Chain’ ” (SD 2:100), these unseen globes usually designated E, F, and G in theosophical literature. Audlang is evidently one of the “shelves” (planes) of substances different from our matter, of which these unseen globes are built. Beyond Audlang lie other heavens: Grimnismal in the Edda enumerates twelve mansions of the gods on their appropriate shelves.

Augoeides [from Greek *auge* bright light, radiance + *eidōs* form, shape] Bulwer-Lytton in *Zanoni* adopted the term from Marcus Aurelius (who says that the sphere of the soul is augoeides), using it to denote the radiant spiritual-divine human soul-ego. In *Isis Unveiled* it denotes the spiritual monad, atma-buddhi, and is collated with the Persian ferouer or feruer, the Platonic nous, etc. In a high degree of initiation the initiand comes face to face with this radiant presence, the luminous radiation streaming from the divine ego at the heart of the monad. When the Augoeides touches with its rays the inferior monads in the human constitution and awakens them to activity, these then becomes the various lower egos or manifested children of the divine ego.

Augurs [from Latin *avis* bird] One of the priestly colleges in ancient Rome. The original function was to take the auspices: to examine the heavens and other things for signs indicating the disposition of the celestial powers, especially at the inauguration of events. One of these modes of divination was the examination of the behavior of certain birds kept for the purpose. See also MANTICISM

Aum (Sanskrit) *Aum* The ancient Indians held that Om, when considered as a single letter was the symbol of the Supreme; when written with three letters — Aum — it stood among other things for

the three Vedas, the three gunas or qualities of nature, the three divisions of the universe, and the deities of the Hindu Trimurti — Brahma, Vishnu, and Siva — concerned in the creation, preservation, and destruction of the universe or the beings composing it. “The mystic formula, *résumé* of every science, contained in the three mysterious letters, AUM which signify *creation, conservation, and transformation*” (IU 2:31). These three letters are supposed by some Hindus to have correspondences as follows: “The letter A is the Sattva Guna, U is the Rajas, and M is the Tamas; these three qualities are termed Nature (Prakriti). . . . A is Bhurloka, U is Bhuvarka, and M is Svarloka; by these three letters the spirit exhibits itself” (Laheri in *Lucifer* 10:147). This word is said to have a morally spiritualizing effect if pronounced during meditation and when the mind is at peace and cleansed of all impurities. *See also* OM

Aupapaduka (Sanskrit) *Aupapāduka* Pali opapatika. Self-produced, spontaneously generated (research shows that *anupapadaka*, as found in Monier-Williams’ *Sanskrit-English Dictionary*, is a misreading of *aupapaduka*. Cf. Franklin Edgerton, *Buddhist Hybrid Sanskrit Grammar and Dictionary*, Yale University Press, New Haven, 1953, 2:162). One who does not go or come (as others do): parentless, having no material parent. One who is self-born by reason of his own intrinsic energy, without parents or predecessors from which his existence or activities are derived, as is the usual case in line descent; applied therefore to certain self-evolving gods. In Buddhism, used with particular reference to the dhyani-buddhas, who issue forth from adi-buddha without intermediary agency.

“The term Anupadaka, ‘parentless,’ or without progenitors, is a mystical designation having several meanings in the philosophy. By this name celestial beings, the Dhyani-Chohans or Dhyani-Buddhas, are generally meant. But as these correspond mystically to the human Buddhas and Bodhisattvas, known as the ‘Manushi (or human) Buddhas,’ the latter are also designated ‘Anupadaka,’ once that their whole personality is merged in their compound sixth and seventh principles — or Atma-Buddhi, and that they have become the ‘diamond-souled’ (Vajra-sattvas), the full Mahatmas. . . . The mystery in the hierarchy of the Anupadaka is great, its apex being the universal Spirit-Soul, and the lower rung the Manushi-Buddha; and even every Soul-endowed man is an Anupadaka in a latent state. Hence, when speaking of the Universe in its formless, eternal, or absolute condition, before it was fashioned by the ‘Builders’ — the expression, ‘the Universe was Anupadaka’ ” (SD 1:52).

Indeed, not only are there *aupapaduka* divinities of the solar system, but also of every organic entity, because the core of any such entity is *aupapaduka* — a mystical way of stating the doctrine of the inner god (cf OG 5-6; also FSO 487-91, 532).

Aupapaduka-bhuta (Sanskrit) *Aupapāduka-bhūta* [from *aupapāduka* self-producing + *bhūta* element from the verbal root *bhū* to be, become] The self-generated element; the second in the descending scale of the seven cosmic bhutas or elements. An analog of the Second or Unmanifest

Logos.

Aupapaduka-tattva (Sanskrit) *Aupapāduka-tattva* [from *aupapāduka* self-producing + *tattva* thatness, reality from *tad* that] Self-born or parentless principle; second in the descending scale of seven cosmic tattvas, of which five only are enumerated in the philosophical schools of India. Aupapaduka has the mystical meaning of that which comes into being, whether in the cosmos or human being, out of its inherent energy and not as the offspring or child of a predecessor. Aupapaduka-tattva corresponds to the Second or Unmanifest Logos.

Aur. See 'OR

Aura [from Greek, Latin *aura* air] A subtle invisible essence or fluid emanating from and surrounding beings, both those classed as animate and inanimate. To the eyes of clairvoyants the human aura appears as a halo of light, variously colored according to the momentary psychic and mental condition of the individual. Since everything in the universe is a center of living energies of one kind or another, it must necessarily be surrounded by a field of force, representing its radiations into the surrounding space and upon all objects within its sphere of influence. The human being is of a composite nature, and his aura will, therefore, be composite, including astral-vital, psychomental, and spiritual emanations, and any of these may be perceptible according to the plane on which the perceiver is able to function. But the aura, even though not commonly visible to our eyes, is nevertheless perceptible by the effects which it produces upon those subtle senses which all possess in addition to the conventional five. By the auras of persons we are affected, both consciously and unconsciously, and thus is explained the influence which people exercise on each other. Animals are in some ways far more sensitive to auras than we are.

Auras also emanate from so-called inorganic substances, such as magnetic substances. This subject has been investigated in connection with different bodies by Reichenbach and others, whose researches show that these emanations are bipolar as is ordinary magnetism. The phenomena of animal magnetism, investigated by Mesmer, illustrate this, for his magnetic fluid was a reality. The aura is a psychomental effluvium, and in its higher parts is a direct manifestation of the akasic portion of the auric egg surrounding every individual.

Aureole [diminutive of Latin *aureus* golden] Either a special spiritual radiance adorning the heads of saints and martyrs, or a golden halo surrounding the head or whole body of a holy man. The matter is clearly explained in *The Mahatma Letters* as: “a counterpart of what the astronomers call the red flames in the ‘corona’ may be seen in Reichenbach’s crystals or in any other strongly magnetic body. The head of a man — in a strong ecstatic condition, when all the electricity of his system is centered around the brain, will represent — especially in darkness — a perfect simile of the Sun during such periods [eclipses]. The first artist who drew the aureoles about the heads of his Gods and Saints, was not inspired, but represented it on the authority of temple pictures and traditions of the sanctuary and the chambers of initiation where such phenomena took place” (p.

Aurgelmir. See ORGELMER

Auric Egg or **Envelope** The source of the human aura, taking its name from its shape. It ranges from the divine to the astral-physical, and is the seat of all the monadic, spiritual, intellectual, mental, passionate, and vital energies and faculties. In its essence it is eternal and endures throughout the pralayas as well as during the manvantaras.

“Every being or thing throughout the universe, and indeed the universe itself, has, or rather is, its own auric egg. Its primal substance is the akasa . . .

“The auric egg originates in the monad which is its heart or core, and from which, when manifestation begins, it emanates forth in streams of vital effluvia. On the different planes which the auric egg traverses as a pillar of light, from the atmic to the physical, each such auric or pranic effluvium is a principle or element, commonly reckoned in man as seven in number. When the auric egg is viewed on any one plane of the human constitution, we discover that this plane or ‘layer’ not only corresponds to, but actually is, one of the unfolded six principles of man; it would appear to be ovoid or somewhat egg-shaped in outline, and to be a more or less dense, extremely brilliant, central portion surrounded by an enormously active interworking cloud of pranic currents. . . .

“These immensely active and interworking clouds or vital effluvia are actually the pranas of the auric egg on any one plane expressing themselves as auras” (FSO 427).

Aurnavabha (Sanskrit) *Aurṇavābha* A grammarian mentioned in Yaska’s *Nirukta*; also a demon in the *Rig-Veda*.

Aurva (Sanskrit) *Aurva* A rishi, son of Urva and grandson of Bhrigu, mentioned in the *Rig-Veda* (8:102:4). The *Mahabharata* relates that Aurva was the preceptor of Sagara (whose mother he saved from the funeral pyre), on whom he bestowed the agneyastra (fiery weapon).

Automatic Writing The practice in which a person takes pen and paper, makes his mind blank, and waits for his pen to write by some involuntary impulse. Sometimes the pen is replaced by a mechanical device such as an ouija board. The results vary from purely negative ones, through the stage of illegible scrawls, up to elaborate consecutive messages or even quotations from rare books. The ability of different persons to succeed in this practice varies, a minority being specially apt; and the aptitude can be developed by practice. The usual spiritualistic explanation is that these writings are communications from those “on the other side.” But in every case it is necessary for the automatic writer to resign the control of his own will over his physical and vital-astral body and to surrender these to the use of influences unknown to him.

From a theosophical viewpoint this is extremely hazardous, as we are protected by our physical

organism and by our own will from the dangerous, often malignant influences of the lower astral light; and to strive to break down that barrier is a proceeding which can lead to a breakdown of our linkage with our higher self.

Autumn. See SEASONS

Avabodha (Sanskrit) *Avabodha* [from *ava* down away + *bodha* awakening] Consciously cognizant or aware of; hence discrimination or awakened perception.

Avadhuta (Sanskrit) *Avadhūta* [from *ava-dhū* to shake off] Shaken off, dispelled, rejected, as applied to evil spirits or enemies; also applied to plants shaken by the wind. As a noun, one who has shaken off himself worldly feeling and shackling ties. Also one of the six degrees or stages of asceticism.

Avaiivartika (Sanskrit) *Avaiivartika* [from *a* not + *vi-vṛt* to turn around, revolve] Non-revolving, nontransmigrating; in the case of a re embodying entity, one who is advanced so far on the evolutionary path that he is no longer enslaved by, or enchained in, the whirling waves of samsara. Hence also translated “one who does not revolve any more,” applied to seventh round human beings, and therefore strictly referable to one who has reached nirvana. Also applied to every buddha “who turns no more back; who goes straight to Nirvana” (TG 44), for whether nirvana is entered as in the case of the Pratyeka Buddhas, or whether the avaiivartika renounces that lofty state and remains in the nirmanakaya as a Buddha of Compassion, both classes of buddhas have passed beyond the necessity of “revolving” any more in this round.

Avaiivartyas (Sanskrit) *Avaiivartya-s* [from *a* not + *vi-vṛt* to turn around, revolve] Those who will never return; in Mahayana Buddhism those who have passed beyond a certain grade of evolution, freeing them from the need of returning to re embodyments in lower spheres. The kumaras, strictly speaking, are avaiivartya entities because although they inflamed and awoke our latent intellectual faculties on earth during this round, they themselves did not embody, for they have no need of this, having passed beyond any lessons that they could themselves learn from earth-life. Hence they are those “who will never return” as embodying egos.

Avalokiteshwara. See AVALOKITESVARA

Avalokitesvara (Sanskrit) *Avalokiteśvara* [from *ava* down, away from + the verbal root *lok* to look at, contemplate + *īśvara* lord] The lord who is perceived; the divinity or lord seen or contemplated in its inferior or “downward-seen” aspect. The essential meaning in theosophy is the Logos, whether considered in its kosmic aspect or in its function in an entity dwelling in such kosmos. “Simultaneously with the evolution of the Universal Mind, the concealed Wisdom of Adi-Buddha — the One Supreme and eternal — manifests itself as Avalokiteshwara (or manifested Iswara), which is the Osiris of the Egyptians, the Ahura-Mazda of the Zoroastrians, the Heavenly Man of the Hermetic philosopher, the Logos of the Platonists, and the Atman of the Vedantins” (SD 1:110).

Avakokitesvara is the seventh principle in the microcosm, and therefore the atman or atma-buddhi; and analogically the seventh or highest principle in the universe, and hence the cosmic Logos in its macrocosmic position. There are in consequence two Avalokitesvaras: the First and Second Logos whether of the macrocosm or of the microcosm, because the First Logos reflects itself in the Second Logos, in the macrocosm, just as atman reflects itself in and works through its mirroring veil buddhi. There is an analogy with parabrahman and mulaprakriti, but Avalokitesvara is essentially the cosmic monad or First Logos on the one hand, and the human-divine monad or human logos, atma-buddhi, on the other hand. Avalokitesvara thus opens manifestation or differentiation in either case. *See also* Chenrezi; Kwan-shai-yin; Logos

Avapta (Sanskrit) *Avāpta* [from *ava* down, away + the verbal root *āp* to obtain] Attained, to obtain one's aim or end; initiated.

Avara (Sanskrit) *Avara* [from *ava* down, below] Inferior, low, younger.

Avarana (Sanskrit) *Āvaraṇa* [from *a-vṛ* to conceal, surround] Covering, hiding, concealing, enclosing; as a noun, the act of enclosing or concealing, also anything that conceals, encloses, or protects, as a wall, shield, or garment. In philosophy, intellectual blindness.

In Vedanta philosophy, avarana-sakti is the power of illusion, that which veils, conceals, or surrounds the real nature of beings or things.

Avara-saila-sangharama (Sanskrit) *Avara-śaila-saṅghārāma* [from *avara* western + *śaila* mountain + *saṅghārāma* monastery] A Buddhist school or monastery situated on the “western mountain,” in a place variously spelled Dhanakataka, Dhanyakataka, Dhanakstchaka, and Dhanakacheka, which according to Eitel was “built 600 BC, and deserted AD 600” (TG 44).

Avastan (Sanskrit) *Avasthāna* A habitat or dwelling place, also applied to a country as the habitat of a people. Blavatsky defines it as “an ancient name for Arabia” (TG 44).

Avastha (Sanskrit) *Avasthā* [from *ava* down into + the verbal root *sthā* to stand] State, condition, position, situation; applied to the four states of consciousness (jagradavastha, svapnavastha, sushuptyavastha, and turiyavastha). The Greek equivalent is hypostasis, that which stands under, supports, carries, or bears a superior. Thus the superior is born or manifested by its hypostasis or avastha.

Avatamsaka Sutra (Sanskrit) *Avatamsaka Sutra* *The Flower Ornament Scripture* or *The Flower Adornment Scripture*; a long and very profound Buddhist scripture, which Nagarjuna “brought back from the Realm of the Nagas” (adepts) (BCW 14:510). The basis for modern translations is the Chinese translation of Shikshananda (652-710). (BCW 14:285, 423; 6:100-1)

Avatar, Avatara (Sanskrit) *Avatāra* [from *ava* down + the verbal root *tṛ* to cross over, pass] That which passes down or descends; the passing down of a celestial energy or an individualized

complex of celestial energies — a celestial being — in order to overshadow and illuminate a human being who, at the time of such connection of divinity with matter, possesses no human soul *karmically* destined to be the inner master of the body thus born. “Hence an Avatara is one who has a combination of three elements in his being: an inspiring divinity; a highly evolved intermediate nature or soul, which is loaned to him and is the channel of that inspiring divinity; and a pure, clean, physical body” (OG 16).

Sankaracharya, Krishna, Lao-tzu, and Jesus were avataras in differing degrees, of somewhat differing structure. There was a divine ray which came down at the cyclic time of each of these incarnations, and the connecting link or the flame of mind was provided in each case by a member of the Hierarchy of Compassion. Krishna says, “I incarnate in period after period in order to destroy wickedness and reestablish righteousness” (BG ch 4, sl 8). Krishna here represents the Logos or logoc ray which “on our plane would be utterly helpless, inactive, and have no possible means of communication with us and our sphere, because that logoc ray lacks an intermediate and *fully conscious* vehicle or carrier, *i.e.*, it lacks the intermediate or highly ethereal mechanism, the spiritual-human in us, which in ordinary man is *but slightly active*. An avatara takes place when a direct ray from the Logos enters into, fully inspires, and illuminates, a human being, through the intermediary of a bodhisattva who has incarnated in that human being, thereby supplying the fit, ready, and fully conscious intermediate vehicle or carrier” (Fund 276).

Blavatsky says that “rebirths may be divided into three classes: the divine incarnations called Avataras; those of Adepts who give up Nirvana for the sake of helping on humanity — the Nirmanakayas; and the natural succession of rebirths for all — the common law. The Avatara . . . is a descent of the manifested Deity — whether under the specific name of Siva, Vishnu, or Adi-Buddha — into an illusive form of individuality, an appearance which to men on this illusive plane is objective, but it is not so in sober fact. That illusive form having neither past nor future, because it had neither previous incarnation nor will have subsequent rebirths, has naught to do with Karma, which has therefore no hold on it” (BCW 14:373-4).

Vishnu as the supporter of life is the source of one line of avataras so often spoken of in Hindu legends. These ten avataras of Vishnu are: 1) Matsya the fish; 2) Kurma the tortoise; 3) Varaha the boar; 4) Narasimha the man-lion (last of animal stage); 5) Vamana the dwarf (first step toward the human form); 6) Parasu-Rama, Rama with the axe (a hero); 7) Rama-chandra, the hero of the *Ramayana*; 8) Krishna, son of Devaki; 9) Gautama Buddha; and 10) Kalki, the avatara who is to appear at the end of the kali yuga mounted on a white horse, inaugurating a new reign of righteousness on earth. A horse has from immemorial time been a symbol of the spiritual as well as vital energies of the inner solar orb. Hence, when the next avatara is said to come riding a white horse, the meaning is that he comes infilled with the solar light or splendor — an avatara or manifestation of a spiritual and intellectual solar energy which will carry all before it on earth.

Brahmanical esotericism never taught that divinity descended into the animals as given in the legends. These names of different animals and men, like all zoological mythology, were chosen because of certain characteristic attributes. They actually represent ten degrees of advancing knowledge and growth in understanding — ten degrees in the esoteric cycle — as well as different evolutionary stages through which monads break through the lower spheres in order to express themselves on higher rungs of the evolutionary ladder of life. These names also represent the technical names given to neophytes in esoteric schools. The lowest chela was called a fish, the chela who had taken the second degree successfully was called a tortoise, and so forth, till the highest of all was called an incarnation of the sun — a white horse in Hindu legend.

These avataric descents do not appertain solely to a race, root-race, globe, chain, or solar system, because nature repeats itself by analogy, and the same line of enlarging understanding of evolutionary development takes place in all the spheres *mutatis mutandis*. Thus these avataric descents can be ascribed to the solar system, the planetary chain as a whole, a globe, a root-race, and even to a subrace.

Avayakta. See AVYAKTA

Avebury An English village in Wiltshire about 20 miles north of Stonehenge, where one of the most remarkable stone circles in England, and the largest in Europe, is located. Unfortunately many of the stones have been removed or buried, so that the monument at present is not as impressive as Stonehenge. Originally 300 stones are believed to have been in the three circles, the largest circle measuring on the average 1260 feet in diameter and 4442 feet in circumference.

Archaeologists have calculated that these circles date from about 1900 BC in the so-called Early Bronze Age. Blavatsky states that the erection of such great monolithic monuments was supervised by initiated priests, some at least coming from Egypt, belonging to the second subrace of the fifth root-race, at a time when a land connection existed between France and Great Britain, but gives no date for the British stone circles. Recent excavations, however, have disclosed that the great circle cuts right across the site of an older and rather smaller one.

Avernus (Latin) **Aornos** (Greek) [from *a* not + *ornis* bird] In popular speech an equivalent to the Greek Hades, to which the lake Avernus was supposed to be the entrance. This lake was located in the volcanic region near Vesuvius, not far from Cumae and Puteoli, and legend had it that over its waters no bird could cross.

Avesa (Sanskrit) *Āveśa* [from *ā-viś* to enter into] An entering, entrance, or taking possession of, as in the instance of an obsession; in later times used to denote a fit of anger or demoniacal frenzy. In occult literature used for the temporary occupancy of a human body for specific purposes by an adept, or to refer to an avatara during the presence of the divine influence on earth. Thus it is similar in meaning to the Tibetan tulku. Avesa, therefore, means the taking possession of, or temporary imbodiment in, a body, human or other, by an outside entity or power, whether divine

or evil.

A classical instance of the *avesa* is the story told of Sankaracharya who, to gain in that imbodiment the human experiences of a life of another character, entered the body of a raja who had just died, requickened it, and for a time pursued his activities in the body of the former king.

Avesta (Avest, Pers) **Apstak, Avestak** (Pahlavi) Law or the basic foundation, the sacred scriptures of the Mazdeans. The language of the ancient Aryans was the language of the Vedic hymns and also of the Gathic chants of Zoroaster, these being so close that a mere phonetic change often suffices to translate a passage from one into the other. Because of this connection “the Mazdean Scriptures of the *Zend-Avesta*, the *Vendidad* and others correct and expose the later cunning shuffling of the gods in the Hindu Pantheon, and restore through Ahura the *Asuras* to their legitimate place in theogony” (SD 2:60-1). *Zend*, on the other hand, traditionally designates the Pahlavi commentary on the Avesta. The *Yasnas* are the principal writings of the Zoroastrians; and in their oldest portion, the *Gathas*, the original philosophy of Mazdeism is expressed in a spirited poetic language. The *Vispered* (Pahlavi) or *Visperataro* (Avestan) [from *vispe* all + *ratavo* warriors, spiritual teachers] is an appendix to the later *Yasnas* which deals with the ritualistic aspects of the Mazdean faith.

The *Vendidad* (Pahlavi) or *Vidaeva-data* (Avestan) [from *vi* against + *daeva* evil + *data* law] has 22 fargards (chapters) of which the first two deal with the story of creation and the origin of civilization. The rest is the code of priesthood. The 21 *Yashts* are the epic of *Yazatas* or *Izads* (gods), composed in prose form. Their legends are often comparable with those of *Shah-Nameh*. Some hymns and prayers from other parts of the Avesta are found in shorter *Yashts*. There seems to be more profundity and originality of style in the longer *Yashts*. The *Khorde Avesta* (Avestan) or *Khordak-Appestak* (Pahlavi), meaning bits and pieces of Avesta, consists of different prayers taken from the other four parts of the Avesta, put together by Azarabad, the son of Mehrispand, during the reign of Shahpour II (310-379).

Zand or *Zend* is the Pahlavi interpretation of the Avesta written during the Sassanid dynasty (226-650) by the priests. Pahlavi script, due to the limitation of the number of letters, was very difficult to read correctly (one letter represented several consonantal sounds). Thus the interpretation was left to the knowledge and understanding of the reader. *Hozvareh* — words which were written in Aramaic and read in Pahlavi — made the task of reading and understanding even more difficult. *Pazand* is the interpretation of *Zand* written in *Dindabireh* script which was a far better instrument for accurate reading.

The original Avesta consisted of 21 *Nasks* of which very few remain intact. Tabari (9th century Iranian historian) writes: “Thirty years after the reign of Kay Goshtasp, Zartusht Spitaman produced a book which was written in gold on 12,000 cowhides. Kay Goshtasp ordered that this book be kept in *Dejh-Nebeshtak* and be guarded by the *Hierbads* (the learned) away from the

reach of the profane.” The Pahlavi Dinkard (of the 9th century) states that two complete copies of the Avesta existed: the one kept in the Dezh-Nebeshtak of Persopolis and the other in Ganj-e-Shizegan, which most likely was in the town of Shiz of Azarpatagan. When Alexander burned down Persopolis, the copy there was destroyed; but the one in Shizegan was translated into Greek and sent to Aristotle, Alexander’s tutor. This translation has been lost. Bal’ami, historian and the minister of the Samanid kings (early 10th century), writes that Alexander “gathered Iranian philosophers and had their writings translated into Greek and sent them to Aristotle and other Greek philosophers. He destroyed the cities of Babel, Eragh and Pars, killed all men of eminence, and burned down all King Dara’s (Darius) libraries.”

Avichi (Sanskrit) *Avīci* [from *a* not + *vīci* waves, pleasure] Waveless, having no waves or movement; without happiness; without repose. “A generalized term for places of evil realizations, but not of ‘punishment’ in the Christian sense; where the will for evil, and the unsatisfied evil longings for pure selfishness, find their chance for expansion — and final extinction of the entity itself. Avichi has many degrees or grades. Nature has all things in her; if she has heavens where good and true men find rest and peace and bliss, so has she other spheres and states where gravitate those who must find an outlet for the evil passions burning within. They, at the end of their avichi, go to pieces and are ground over and over, and vanish away finally like a shadow before the sunlight in the air — ground over in Nature’s laboratory” (OG 16-17).

Avichi is a state, not a locality per se; nevertheless, an entity, whatever state it may be in, must have location, and consequently so far as the human race is concerned, avichi is Myalba, our earth in certain of its lowest aspects. Furthermore, in avichi, although it can be looked upon as being the representation of stagnation of life and being in immobility, nevertheless this refers to the temporary or quasi-inability to rise along the evolutionary ladder — yet not completely so. Beings entirely in avichi are born and reborn uninterruptedly, with scarcely intermissions of time periods. But “suppose a case of a monster of wickedness, sensuality, ambition, avarice, pride, deceit, etc.: but who nevertheless has a germ or germs of something better, flashes of a more divine nature — where is he to go? The said spark smouldering under a heap of dirt will counteract, nevertheless, the attraction of the eighth sphere, whither fall but absolute *nonentities*; ‘failures of nature’ to be remodelled entirely, whose divine monad separated itself from the five principles during their life-time, . . . and who have lived as *soulless* human beings. . . . Well, the first named entity then, cannot, with all its wickedness go to the eighth sphere — since his wickedness *is of a too spiritual, refined nature*. He is a *monster* — not a mere *Soulless* brute. He must not be simply *annihilated* but punished; for, annihilation, *i.e.* total oblivion, and the fact of being *snuffed* out of conscious existence, constitutes *per se* no punishment, and as Voltaire expressed it: ‘*le neant ne laisse pas d’avoir du bon.*’ Here is no taper-glimmer to be puffed out by a zephyr, but a strong, positive, maleficent energy, fed and developed by circumstances, some of which may have really been beyond his control. There must be for such a nature a state

corresponding to Devachan, and this is found in *Avitchi* — the perfect antithesis of *devachan* — vulgarized by the Western nations into Hell and Heaven . . . ” (ML 196-7).

As long as the entity does not sink by attraction into the Eighth Sphere, or Sphere of Death, it still has within it the possibility of regaining its foothold on the ascending evolutionary ladder and rising again. Rare indeed are those who succeed in so rising, but the case is not absolutely hopeless. And finally, an entity may be in *avichi* not only after death, but also during life on earth, as *avichi* is a state and not a place per se.

Avichi-nirvana (Sanskrit) *Avīci-nirvāṇa* A fearful state, the opposite of the wondrous nirvana experienced by the dhyani-chohans, consisting of aeons and aeons of unspeakable, self-imposed misery. It lasts until either the vanishing monad by a desperate effort saves itself or, more usually, the final dissolution ensues in the Eighth Sphere, and the entity disappears as an organic being, finally and utterly annihilated.

Avidya (Sanskrit) *Avidyā* [from *a* not + *vidyā* knowledge, wisdom] Nescience rather than ignorance; it implies absence of wisdom rather than inherent incapacity, and is the result of illusion producing ignorance. Hence ignorance of spiritual things. *See also* VIDYA

Avikara (Sanskrit) *Avikāra* [from *a* not + *vikāra* from *vi-kṛ* to transform, change] Non-change of form or nature, unchangeable or immutable for all below it or inferior to it in the same hierarchy, hence used of the deity, god, or hierarch of such hierarchy.

Avitchi. *See* AVICHI

Avyakta (Sanskrit) *Avyakta* [from *a* not + *vyakta* manifested from *vy-añj* to anoint, adorn, cause to appear, manifest] Unmanifested; applied to Vishnu and Siva, and in the *Bhagavad-Gita* to Krishna. Hence *Avyakta* is the unmanifest or the undifferentiated, as opposed to *vyakta*, the manifest or differentiated. In the Sankhya philosophy, it is *mulaprikriti* (root- or primordial nature), the veil of *parabrahman*, or *parabrahman* manifested in *mulaprakriti*. *Mulaprakriti* is the unmanifested side of differentiated nature, and hence *avyakta*; but the term is equally applicable to the consciousness side of the universe, during those immensely long time periods when cosmic consciousness is sunken in its own essence and not manifesting. Similarly, the higher or divine-spiritual parts of cosmic consciousness may be said to be *avyakta* even during periods of cosmic manifestation. To the Sankhyas, *avyakta* is the one cosmic principle which is the root of all essential selfhood and which during cosmic *manvantara* is in its lower parts differentiated in and through the innumerable hierarchical organisms. It therefore subsists in every kind of *upadhi* and is the real spiritual entity which a person has to reach in his progress towards spirit.

In the Vedantic system of Krishna, however, *avyakta* is also *parabrahman*, that which will not perish even at the time of cosmic *pralaya*, because *parabrahman* is the one essence, not only of the whole cosmos, but even of *mulaprakriti* itself, the foundation of the manifested cosmos. “In case

you follow the Sankhyan doctrine, you have to rise from *Upadhi* to *Upadhi* in gradual succession, and when you try to rise from the last *Upadhi* to their *Avyaktam*, there is unfortunately no connection that is likely to enable your consciousness to bridge the interval. If the Sankhyan system of philosophy is the true one, your aim will be to trace *Upadhi* to its source, but not consciousness to its source. The consciousness manifested in every *Upadhi* is traceable to the *Logos* and not to the *Avyaktam* of the Sankhyas. It is very much easier for a man to follow his own consciousness farther and farther into the depths of his inmost nature, and ultimately reach its source — the *Logos* — than to try to follow *Upadhi* to its source in this *Mulaprakriti*, this *Avyaktam*. Moreover, supposing you do succeed in reaching this *Avyaktam*, you can never fix your thoughts in it or preserve your individuality in it; for, it is incapable of retaining any of these permanently” (Notes on BG 98). Nevertheless the Sankhya philosophy is as true as is the Vedanta, and reaches the same ultimates of philosophic thought and understanding, although along differing systemic lines.

In the *Law of Manu* *avyakta* is used as an equivalent to *paramatman* (universal spirit).

Avyaktabrahma (Sanskrit) *Avyaktabrahma* [from *avyakta* unmanifested + *brahman* first deity] Unmanifested deity; standing for the seventh principle (BCW 6:166; 3:315).

Avyaktamurti (Sanskrit) *Avyaktamūrti* [from *avyakta* unmanifested + *mūrti* form, shape from the verbal root *murc* to condense, solidify] To assume form; the undifferentiated or indiscrete cosmic substance. Krishna says, “the whole of this universe is pervaded by me in my *avyaktamurti*” (BG) — a way of stating that the undifferentiated spiritual substance of the universe pervades the universe, Krishna standing for the *Logos*.

Avyaktanugrahaṇa (Sanskrit) *Avyaktānugrahaṇa* [from *avyakta* unmanifested + *anugrahaṇa* the fifth or eighth creation of the Puranas] The unmanifested period of formative development, applied to *parabrahman* and *mulaprakriti* conjointly (SD 1:521-2).

Avyaya (Sanskrit) *Avyaya* [from *a* not + *vyaya* subject to change, decay from the verbal root *vyay* to expend] As an adjective, not subject to change, imperishable, incorruptible; as a masculine noun, a name of Vishnu and of Siva; as a neuter noun, a member or corporeal part of an organized body (used in Vedanta philosophy). *See also* APARINAMIN

Awen (Welsh) The muse, the inspiration of the poets. Tydain Tad Awen (Tydain father of the muse), according to the Iolo Manuscript, was the founder of Druidism.

Axieros, Axiokersa, Axiokersos, (Greek) Also *Aschieros, Achiosera, Achiochersus*. In ancient Greek mythology, three divinities whose Mysteries and worship were mainly centered in Samothrace. With *Kadmilos*, often said to be their parent, they were the *kabiri* [cf Chaldean *gibbor*, Hebrew *geber* beings of power or might, the great ones]. Frequently *Axieros, Axiokersa, and Axiokersos* are stated to be the offspring of *Hephaestus* or *Vulcan*, the fiery flame of creative cosmic intellect or *mahat*. The *kabiri* are equivalent to the four *kumaras* of Hindu literature —

Sanat-kumara, Sananda, Sanaka, and Sanatana. The functions of both groups was as guardians, guides, inspirers, bringers of illumination and prosperity; and, in the kosmic sense, as divinities intimately involved in the intelligent productive energies of nature. Their number is the same as that of the kosmic elements — four, occasionally five, and in reality seven or ten. The four named above are the lower quaternary of the kosmic septenary — those divinities most closely involved in the intelligent building and architectural construction and therefore government of the four lower cosmic planes.

In connection with man, the kabiri are the four lower classes of spiritual entities otherwise known as pitris, kumaras, and agnishvattas — all children of kosmic mahat. These divinities, although minor gods compared with the twelve great gods, were nevertheless held in the highest veneration particularly by those who were initiated into their Mysteries. Herodotus speaks of them and their functions with great reserve, but refers to them as being fire gods — which they were because cosmically representing the divine powers of the creative intellectual fire which in humanity works in similar fashion as the intellectual fire- or solar pitris. Their human influence is connected directly with manas and buddhi-manas.

Ayana (Sanskrit) *Ayana* [from the verbal root *i, ay* to go] Going, walking; road, path, way. Used in astronomy for advancing, precession; the sun's progress northward or southward, from one solstice to the other, is an ayana or half-year, two ayanas making one year. Also the equinoctial and solstitial points, the term for the solstice being ayananta. Finally, ayana signifies circulatory courses or circulations, as of the universe.

Ayatana (Sanskrit) *Āyatana* [from *ā* towards + the verbal root *yat* to rest in or on, make effort in or on] A resting place, seat, or abode; an altar, place of the sacred fire; a sanctuary, inner or outer. In Buddhism, the six ayatanas (shadayatanas), enumerated as the five senses plus manas, are regarded as the inner seats or foci of the lower consciousness, functioning through the ordinary five sense organs plus the manasic organ in the body, the brain. They are therefore classed as one of the twelve nidanas (bonds, halters, links) composing the chain of causation or lower causes of existence.

Ayin. See 'EYN

Ayodhya (Sanskrit) *Ayodhyā* The ancient city founded by Ikshvaku, the founder of the solar race (suryavansa); also the capital of Rama, hero of the *Ramayana*. It is now believed to be the modern city of Oude on the Sarayu River.

Ayur Veda (Sanskrit) *Āyurveda* [from *āyus* life, health, vital power + *veda* knowledge] One of the minor Vedas, generally considered a supplement to the *Atharva-Veda*, one of the four principal Vedas. It treats of the science of health and medicine, and is divided into eight departments: 1) salya, surgery; 2) salakya, the science and cure of diseases of the head and its organs; 3) kaya-chikitsa, the cure of diseases affecting the whole body, or general medical treatment; 4) bhuta-

vidya, the treatment of mental — and consequent physical — diseases supposed to be produced by bhutas (demons); 5) kaumara-bhritya, the medical treatment of children; 6) agada-tantra, the doctrine of antidotes; 7) rasayana-tantra, the doctrine of elixirs; and 8) vajikarana-tantra, the doctrine of aphrodisiacs. Medicine was regarded as one of the sacred sciences by all ancient peoples and in archaic ages was one of the knowledges or sciences belonging to the priesthood; and this list of subjects shows that the field covered by its practitioners was extensive. Its authorship is attributed by some to Dhanvantari, sometimes called the physician of the gods, who was produced by the mystical churning of the ocean and appeared holding a cup of amrita (immortality) in his hands.

Ayuta (Sanskrit) *Ayuta* [from *a* not + the verbal root *yu* to be interrupted, separated] Unimpeded; unseparated; ayuta-siddha is a philosophical term meaning proved to be not separated (by the intervention of space), hence inherent or innate. As an adjective, unbound, unfastened [from the verbal root *yu* to bind, fasten]. Also, ten thousand, a myriad.

Azael (Hebrew) ‘*Azā’ēl* or ‘*Azzā’ēl* One of the higher angels mentioned in the Qabbalah; the *Zohar* (iii, 208a) relates that he and the angel ‘Uzza’ scoffed at God (the *elohim*) for creating a humanity that sinned, and consequently were thrown to earth and changed into men. *See also* ‘UZZA’. (SD 2:491)

Azazel (Hebrew) ‘*Azā’zēl* [from ‘*azāz* to be firm, strong, powerful (or from ‘*ēz* goat) + ‘*ēl* divinity, god] Also Azaziel, Azazyel. God of victory; equivalent of Greek Prometheus, he was chief of the ‘*ishin* (Chaldean) or ‘*ishim* (Hebrew), men-spirits who, according to the *Zohar*, mixed themselves with mortal men, having come to earth to do so (Genesis 6:2-4). The ‘*ishin* are chained on a mountain in the desert, which means that they undergo descent into material life and confinement in incarnation. Azazel and the six other ‘*ishin* teach humankind to make weapons and utensils, and impart the knowledge of various other arts. These seven were the first instructors of the fourth root-race. The story is a form of the universal myth which represents the descent of the manasaputras and, as usual, the god of might or victory has been turned into a god of evil, his benefits into seductions, and his chivalrous sacrifice into a rebellion. He was, like Baphomet, turned into a goat — the scapegoat of the Old Testament, whose name in the Hebrew is Azazel. The goat in ancient animal symbology signified regeneration and reproductive power, hence strength, might.

Suggested additional material: Many experts in ancient Hebrew hold that the name of the old Syriac desert spirit/deity Azazel (Azazyel from the Ethiopian text) was confused with the Hebrew term “oz-oz-el” which literally meant “A goat that goes away.” This confusion was fueled by the use of a sacrificial goat “for Azazel” (actually released, not killed) in the Jewish Old Testament rite of atonement. Later, in comparatively modern times, the term “azazel” became synonymous with the idea of the scapegoat. While a firm connection has never been established, it seems likely that the 3,000-year-old Syriac Azazel is the same one mentioned about 200 BC in the apocryphal “Book of

Enoch” (Henoch) as the eventual leader of the “Sons of God” or “Watchers” sent to earth to watch over mankind, but later punished for taking human wives and teaching hidden knowledge to mankind. Confined to a thousand years’ bondage in the “abyss,” he was guarded by Archangels Michael, Raphael, Gabriel, and Phanuel. Although modern Christians often equate Azazel with Satan (Lucifer/Heylel), there is little scholarly evidence to support this view. A more likely view holds that the ancient worshippers of Yahweh sought to incorporate a link to existing, older belief systems while demonizing competing deities.

Azburj. See BORJ

Azerekhsh (Pahlavi) The most celebrated of the ancient fire-temples of the Magi, situated in Shiz, the capital of Atropatene (the Persian Gazn). Tradition ascribes the temple of Azerekhsh to Zartusht (Zoroaster).

Azhi-Dahaka (Avestan) **Zahak** (Persian) [from *azhi*, *azi* serpent; cf Sanskrit *ahi*] The destroying serpent or dragon; in the Avesta a three-headed dragon who strives to seize and put out the hvareno — the sovereign light, the glory from above. He takes hold of it, but Atar, the fire god, son of Ahura-Mazda, frightens him away and recovers the light. The scene of the fight is the sea, Vourukasha (the sea from which all the waters on the earth fall down with the winds and the clouds) or the waters of space (Yast 19).

Another myth, closely parallel with that in the Vedas, tells how Thraetaona Athwya slays the three-mouthed, three-headed, six-eyed serpent, the most dreadful drugh created by Angra-Mainyu. The scene of the battle is the four-cornered Varena, the four sided heavens (Yasna 9). Connecting the serpent with Satan or evil, Blavatsky writes: “War in heaven between Thraetaona and Azhidahaka, the destroying Serpent, ends on earth, according to Burnouf, in the battle of pious men against the power of Evil, ‘of the Iranians with the Aryan Brahmins of India’ ” (SD 2:390).

In far later times both the Pahlavi commentaries on the Avesta and the great epic writer of Persia, Ferdowsi, personalized Azhi-Dahaka as a fiend called Zahak and Thraetaona as King Jamshid. Azhi-Dahak in a pact with the Devil sells his soul in return for worldly possessions and the estate of his father, Mardas, a man of many virtues. He consents to the death of his father, totally gives into self-indulgence in physical pleasures out of vanity, and falls prey to the enchantment of flattery. No sooner does Zahak permit the Devil to kiss his shoulders than two black snakes grow in place of his lip marks. Since no cure can be found that will get rid of the vicious snakes, the Devil in the form of a physician prescribes that relief would only come from feeding the snakes with the fresh brains of young men. Azhak later finds and cuts Jamshid into two in the sea of China, and reigns with cruelty for a thousand years until Fereydoun (Thraetaona, the thrice potent) defeats him and chains him to Mount Damavand.

Aziluth. See 'ATSTSILOTH

Azoth [from Arabic *azzaug* the metal mercury] Used by Paracelsus for his universal remedy; mercury was regarded as a sort of common or root-metal contained in all other metals. Such words as mercury, in alchemical language, were generic rather than specific, and gross elements were considered as derivative from subtle ones. Thus a unitary and radical element, the parent of the other elements, is intended; the synthesis of the four elements, one aspect of the astral light.

Also used by Qabbalists, meaning pure air.

Azure Seats [from Persian *lazhward* lapis lazuli] Azure means a blue color, also the sky, hence celestial, referring to the causal realms of being, where the gods of kosmic intelligences function. Thus the azure seats of the gods conveys the abode of the spiritual forces that govern the universe in its manifold operations.

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Ba-Be

Ba (Egyptian) *Ba*. The human soul; closely connected with the heart, and usually depicted as a hawk with a human head. It was regarded in the nature of a human “double,” and mortal, equivalent to prana in some of its functions, or to kama-manas.

Ba'al, Baal. *See* BEL

Babel (Hebrew) *Bābāh* The inner meaning of the Tower of Babel, by which it was hoped that divinity might be reached or attained, is a house of initiation, a gate, portal, opening, or entrance to the divine. The physical tower was both the building set aside to house and protect the initiation chambers, together with the ceremonies that take place in them, and an architectural emblem to signify a raising up towards heaven. The tower may have either a divine or evil significance, either haughty pride and self-sufficiency or spiritual aspiration. Similar is the lightning-struck tower of the Tarot cards, and the Arabian Nights story of the man who built a palace completely except only for a roc's egg to hang in the dome, and when the egg is thus hung, the whole palace collapses. The work of the black magician, building from below upwards, is impermanent and, when it strikes the sky, is blasted. If such a tower and system be followed by adepts of the left-hand path for ultimate and foredestined confusion, it is one thing; but if the tower and its inner mysteries be in the charge of adepts of the right-hand path, it is another. The concentration of the narrator in the Bible concerning the Tower of Babel seems to have been entirely upon its aspect of left-hand magic.

The later Atlanteans were noted for their magic powers, wickedness, and defiance of the gods, and this tradition is preserved in many legends, such as the Biblical Tower of Babel, which derived from still older Chaldean scriptures. The legendary stories of wicked antediluvian giants warring against heaven are common in every mythology. The defeat of the giants, in some at least of these legends, results in the confusion of tongues — the break-up and dispersal of a great racial division

of mankind.

Babylon [from Assyrian “gate of the gods”] An ancient, celebrated city on the Euphrates said to have been founded by the Assyrian monarch Ninus or his legendary wife Semiramis. In ancient times one foci through which Brahmanical esoteric wisdom from India was diffused in Asia Minor, and its cosmogony forms a link between those teachings and the cosmogony of the Hebraic Bible.

Bacchus (Greek) Used by both Greeks and Romans, also called Dionysos by the Greeks, Liber by the Romans, Zagreus in the Orphic mysteries, Sabazius in Phrygia and Thrace; the same as Iacchus (connected with Iao and Jehovah). Generally represented as the son of Zeus and Semele, he is spoken of sometimes as a solar and sometimes as a lunar deity; for, like many other personifications of cosmic powers, he has both a solar and lunar (masculine or feminine) aspect. As a solar deity he has a serpent for his symbol and is a man-savior, parallel with Adonis, Osiris, Krishna, Buddha, and Christos. He is often called the god of wine, natural fertility, etc.

The original, pure Bacchic rites pertained to high initiation, in which the candidate becomes conscious of his oneness with divinity. Thus Bacchus, with his symbolic serpent and wine, stands for divine inspiration. But when the keys of the sacred science were lost and symbols were interpreted literally, the rites degenerated and often became profligate. Bacchus-Dionysos also figures as the inspirer of dramatic and representative art, inspiring the individual with the divine afflatus or mystic frenzy. Originally this meant the inner communion of the candidate with his own inner god and the consequent inspiration; on a lower plane it signifies the fleeting inspiration of poet and artist, and finally it degenerated into hysteria and morbid psychic states.

Baconian Methods The Baconian method corresponds roughly to what is known in logic as the inductive method of reasoning, of which Francis Bacon (1561-1626) was a great advocate, as contrasted with the deductive method. Considered to be the method of modern science, it consists in inferring general laws from the observation of particular instances; whereas in the deductive method, general laws are assumed because of the natural harmony of the universe, and particular instances or consequences are deduced as flowing forth from them. In the Baconian method particular phenomena are examined with the view of finding out what is essential and excluding what is nonessential, and thus establishing a general law; but the weakness of this method is that the number of particular phenomena or details to be examined in order to arrive at truth must be virtually coextensive with infinity; for in any instance a body of particular phenomena may be encountered which demands immediate readjustment or radical shiftings in opinions in process of crystallization. Actually the scientific method is a combination of both methods: we cannot interpret phenomena without having at the outset some principle in mind; moreover, no sooner have we established a general law than we begin to apply it for the discovery of other phenomena, thus using the deductive method.

A more important objection to the inductive method as used by modern science is that it limits the

basis of reasoning to the relative paucity of data furnished by our physical senses, which data we must first learn to understand beyond doubt; otherwise our reasoning is vicious. Blavatsky states that the secrets of invisible nature cannot be thus inferred, but that we must call in the aid of higher senses in order to obtain the necessary foundation for reasoning and to insure the adequate understanding of discoverable data. *See also* INDUCTIVE METHOD

Bacteria A numerous and varied class of microorganisms which exist in the air, earth, water, and in and on the bodies of plants, animals, and men. Bacteria, like all manifested things, are dual in action, being both beneficial and injurious to others: some of them provide the necessary enzymes for functional use, and others produce dangerous toxins. They are vital factors throughout the plant and animal kingdoms between which they are an organic link; and they are also a medium of contact between the astral and physical planes. As such they serve as material agents for certain phases of the operations of the laws of nature on the terrestrial plane.

Bacteria, then, are a host of visible and invisible agents which, on our plane, subconsciously carry out many processes of evolutionary life and death. They are links in the karmic chain by which the divine recorders, who follow the immutable laws in the universal mind, return to each being the results of whatever it was the antecedent cause. Thus the bacteria of a disease will multiply and produce their injurious toxins only when the karmic conditions within or surrounding the individual provide a suitable culture-medium for them. Even then, the toxemia may or may not be modified or overcome by the natural antitoxins of the blood aided by competent medical treatment. The typical disease germs found inactive in healthy throats, etc., are instances of a karma which, paradoxically, provides a dangerous contact with individual protection. The healthy person may be an unconscious carrier of the disease germ to someone who is due to reap the full effects of causes he had set in motion at some time.

The selective functions of these creative and destructive microorganisms are impersonally, and as it were automatically, directed by the invisible hierarchy of intelligences which guide the nature forces and so affect us physically and metaphysically as we have merited. The whole process is as natural as the analogous way in which a person's trillions of body cells are dominated by, and react to, the stimulation or depression of his harmonious or discordant state of mind and emotions. Both cells and bacteria are living entities, sentient but not intelligent in the human sense. The typical appearance of bacteria in certain diseases gives them a place as diagnostic signatures of physical conditions. But to regard them as the primal cause of the disease is mistaking the phenomena for the noumena which is working out karmic effects.

Badarayana Vyasa. *See* VYASA

Baddha (Sanskrit) *Baddha* [from the verbal root *bandh* to bind, tie] Bound, tied, fixed; in Hinduism "bound by the fetters of existence, or evil" (Kapila). " 'Baddha' differs from 'Mukta' in being encased as it were within these 36 Tatwams, while the other is free" (Subba Row, Theosophist

3:43). As a noun, used by Jains and Buddhists for that which binds or fetters the ray of the embodied spirit.

Badha (Sanskrit) *Bādha* [from the verbal root *bādh* to harass, pain, trouble] Affliction, trouble, pain, hurt.

Baetyl. See BETYLOS

Bagavadam (Tamil) According to Blavatsky, a scripture on astronomy and kindred subjects (TG 48). The time periods in it differ from present-day reckonings: 15 solar days make a paccham; two paccham (30 days) make a month — equivalent to only one day of the pitris. Two of such months make a roodoo; three roodoo, an ayanam; two ayanam, a year. However, this year of mortals is but a day of the gods.

Bagh-bog (Slavonian) One of the principal ancient Slavonian divinities of pre-Christian times, associated with thunder or cosmic electricity; somewhat resembling the Roman Jupiter Tonans or Greek Zeus.

Bahak-Zivo *bahak-ziwa* (Gnostic) According to the *Codex Nazaraeus*, the genius who called the world into existence out of the dark water. He is also called the father of the genii or aeons. Bahak-Zivo was ordered to construct creatures, but failed to do so because he was ignorant of Orcus (the bottomless pit); so he called to his aid a still purer spirit, Fetahil, who likewise failed in the attempt (cf SD 2:17).

Bahishprajna (Sanskrit) *Bahiṣprajñā* [from *bahiṣ* out, outside + *prajñā* intuitive consciousness] Also *Bahir-prajñā*. One whose knowledge is directed towards external objects; the present state of human consciousness.

Bai. See BA

Baital Pachisi (Hindi) *Baitāl Paccīsī*. In popular lore, a vampire believed to hover around graves and to subsist on the putrefying remains of corpses.

Bal. See BEL

Bala (Sanskrit) *Bala* Power, strength, might, vigor (cf Latin *valor*); one of the six functions of action, similar to the ten karmendriya (karmic energies) of Buddhism. In yoga practice the five powers (panchabalani) to be acquired are: complete trust or faith, energy, memory, meditation, and wisdom.

Balaam (Hebrew) *Bil'ām* One of the prophets of the Old Testament, last and greatest of the gentile prophets, appearing at the time when the Israelites were completing their forty years of wandering (Numbers 22-4). “The *Zohar* explains the ‘birds’ which inspired Balaam to mean ‘Serpents,’ to wit, the wise men and adepts at whose school he had learned the mysteries of

prophecy” (SD 2:409).

Baladeva. See BALARAMA

Balahala The fifth degree in the inferior Egyptian Mysteries; instruction in alchemy under the tuition of Horus was the principal feature of this degree, the word being *chemia* (Khemi was the old name of Egypt).

Balarama (Sanskrit) *Balarāma* Elder brother of Krishna, regarded by some as an avatara of Vishnu, by others as the incarnation of the great serpent Sesha. He spent his childhood with Krishna and during his life performed many daring exploits. Krishna, the indigo-complexioned, was considered to be a relatively full avataric manifestation of Vishnu, while Balarama, said to have been of fairer complexion, is known as a partial avataric incarnation of Vishnu.

Balder, Baldr (Icelandic) The best, foremost; the sun god in Norse mythology, the son of Odin and Frigga and a favorite with gods and men. His mansion is Breidablick (broadview) whence he can keep watch over all the worlds. One of the lays of the Elder or Poetic Edda deals entirely with the death of the sun god, also mentioned in the principal poem Voluspa. Briefly stated: the gods were concerned when Balder was troubled with dreams of impending doom. Frigga therefore set out to exact a promise from all living things that none would harm Balder, and all readily complied. One thing only had been overlooked: the harmless-seeming mistletoe. Loki, the mischievous god (human mind), became aware of this, plucked the little plant, and from it fashioned a dart. He approached Hoder, the blind god (of darkness and ignorance) who was standing disconsolately by while the other gods were playfully hurling their weapons against the invulnerable sun god. Offering to guide his aim, Loki placed on Hoder’s bow the small but deadly “sorrow-dart.” Thus mind darkened by ignorance accomplished what nothing else could: the death of the bright deity of light. Balder must then travel to the house of Hel, queen of the realm of the dead. Odin, as Hermod, goes to plead with Hel for Balder’s return, and Hel agrees to release him on condition that all living things weep for him. Frigga resumes her weary round and implores all beings to mourn the sun god’s passing. All agree save one: Loki in the guise of an aged crone refuses to shed a tear. This single taint of perverseness in the human mind condemns Balder to remain in the realm of Hel until the following cycle is due to begin. Thus death is linked with the active human mind, Loki. As the bright sun god is placed on his pyre-ship, his loving wife Nanna (the moon goddess) dies of a broken heart and is placed beside him, but before the ship is set ablaze and cast adrift, Odin leaned over to whisper something in the dead sun god’s ear. This secret message must endure unknown to all until Balder’s return, when he and his dark twin Hoder will “build together on Ropt’s (Odin’s) sacred soil.”

The allegory is subject to many interpretations. The sun god dies with every nightfall, to rise again the following morning; with every winter solstice, to return and bring a new year of light and life; and with every planetary cycle, as well as each solar lifetime. The tale also symbolizes the passing

of the golden age of innocence which had to be superseded by more conscious and purposive evolution of the human race: Loki, who represents the fire of mind — human, imperfect, clever, but unevolved, which in time must become perfected spiritual intelligence.

Bali (Sanskrit) *Bali* Daitya king who through devotion and penance became ruler of the three worlds (heaven, the upper air, and patala). Vishnu as the dwarf avatara regains these for the gods by means of his three superhuman steps or strides. (BCW 13:158, 4:367). *See also* VAMANA-AVATARA

Bal-ilu (Chaldean) An ancient name for the sun, allegorically the largest of eight houses, built by the Mother for her eight divine sons, representing the sun and the seven planets. “Bal-ilu (Marrtanda) was not satisfied, though his house was the largest. He began (to work) as the huge elephants do. He breathed (drew in) into his stomach the vital airs of his brothers. He sought to devour them. . . . [Mother] exiled Bal-ilu to the centre of her kingdom, from whence he could not move. (Since then) he (only) watches and threatens” (SD 1:100).

Balsamo, Giuseppe. *See* CAGLIOSTRO, COUNT ALESSANDRO DI

Balthazar, Belshazzar Lord of riches, lord of prisoners; one of the three Magi, described as journeying to Judea to pay homage to the infant Jesus. The ancient Babylonian deity Bel or Ba'al was associated with the moon — the lord of the high places; thus one interpretation of the legend indicates the three particular planets which were predominant at the birth of the Christ: Balthazar standing for the Moon, Kaspar for Mercury, and Melchior for Venus.

Bamian, Statues of Five colossal statues representing the height of the early human races, cut in rock by initiates of the late fourth and the fifth root-races to preserve for posterity a physical record of the height of the early races, located near Bamian (Bamiyan or Bamian), a small town in Afghanistan. The largest statue, 173 feet high, represents the first ethereal root-race of mankind. The next statue, 120 feet tall, represents the sweat-born or second root-race. The third statue, 60 feet high, immortalizes the third root-race. The fourth, representing the fourth root-race or Atlanteans, is 27 feet high. The fifth statue is only a little larger than the average tall man of today, and represents our present fifth root-race (cf SD 2:337-40).

Bandha (Sanskrit) *Bandha* [from the verbal root *bandh* to enchain, bind, fetter] A bond, fetter, confinings; in philosophy applied to life on earth, mundane bondage or attachment to this world, as opposed to mukti or moksha (final emancipation).

Bandhakarana (Sanskrit) *Bandhakarana* [from *bandha* bondage + *karaṇa* from the verbal root *kr* to make, do] Making or causing bondage; binding, fettering, or a holding back. Subba Row (Notes on BG 71) assumes that mulaprakriti is the real or principal bandhakarana as the originating cause of karmic activity, but this has reference only to the most abstract and spiritual side of things, as in the last analysis even karma itself may be traced backwards and inwards to mulaprakriti as the

field of all possible activity.

Banyan (Banian) The Indian fig tree (*Ficus bengalensis* of the Urticaceae), a shade tree remarkable for the enormous area that a single tree often covers, since roots are developed from the branches, which descend to the ground and take root. Inasmuch as each descending root in time becomes a tree trunk with branches of its own, which in their turn send roots to the ground, the gradual spread of the tree is theoretically indefinite and can reach more than a hundred yards in diameter. It was named tree of the merchants, as it was customary in olden times to hold markets under the shelter of these trees, called *bar* in Hindi, *vata* (covering) in Sanskrit.

In theosophy, used to express the peak of human evolutionary attainment on the earth-chain, the ever-living-human-Banyan or Wondrous Being (SD 1:207). Members of the hierarchy of Compassion under the Wondrous Being are referred to as tendrils descending from the heights to the lower planes of earth, these themselves aspiring to become like their spiritual superior.

Baphomet [from Greek *baphe* immersion + *metis* wisdom] A medieval mystic term usually identified with the goat of Mendes. The Templars of Malta were accused of worshiping Baphomet as an idol. Baphomet signifies a baptism in wisdom or initiation, but became degraded and misunderstood when the keys to its real meaning were lost. Pan, the Greek nature god, was often represented with the horns and hoofs of a goat; however, "Pan is related to the Mendesian goat, only so far as the latter represents, as a talisman of great occult potency, nature's creative force" (TG 246).

Ba-po. See BON

Baptism [from Greek *baptizein* to sprinkle] Ceremonial of purification with water; one of the sacraments in the Christian churches, by which persons are initiated into the visible Church of Christ. It consists in either immersion in water or sprinkling with water, according to the practice of different churches. In the Protestant Churches it is "the outward and visible sign of an inward and spiritual grace," accepted as a necessary preliminary to the other sacraments, and even as essential to salvation. In the Roman Catholic Church it carries remission of sin both original and actual. It existed in pre-Christian times among Jews and pagans, practiced in Chaldea, Egypt, India, Greece, Africa, Polynesia, North America, and ancient Europe, among others.

Mystically speaking, there are two baptisms: that of water and that of fire; the former pertaining to the plane of matter, the latter to that of spirit. In the New Testament, John the Baptist says: "I baptize you with water, but a greater than I shall come, who will baptize you with fire." Jesus instructs Nicodemus as to the two births: the birth of water and the birth of the spirit. Baptism was therefore a ceremonial pertaining to an inferior degree of initiation.

Barbelo (Gnostic) Prominent in the *Pistis Sophia*, where it is referred to as "an invisible God"; but it is one of three invisible divinities. Another passage, in which Mary is speaking to Jesus, refers to

Mary as having come from the region of Barbelo; leading C. W. King to remark that the deity includes “the Divine Mother of the Savior” (SD 2:570). But comparing other passages in the manuscript, it is clear that the term is not used in this latter sense alone.

Bard [from Latin *bardus* from Gaulish and old Brythonic probably *bardos* cf Welsh *bardd*] Exalted one, initiate, teacher; one of the three holy orders of Druidism — Druids, Bards, and Ovates. The Bards had the duty of keeping alive among the people the knowledge or intuition that there is a path that leads to wisdom and initiation. They carried this out largely by telling stories: a Mabinogi, according to Sir John Rhys, was a story belonging to the equipment of the Bards. These stories were told in such a way that their symbolic meaning might be apparent to those with intuition, but hidden from the mass. In telling the stories they used verse form a good deal, so that now in every country but Wales bard has come to mean poet. In Wales, however, it retains some relic of its original meaning: a Bard is a member of the Gorsedd, and may or may not be a poet; no poet is a Bard unless the Gorsedd has admitted him to its ranks. The Bard’s robe was of blue; that of the Druid was white; the Ovate’s green.

Barddas (Welsh) A collection of manuscripts illustrating the teachings of the Druids, awarded the prize at the Llangollen National Eisteddfod in 1858. The original preface says: “there may be found in this collection some fragments which contain, as is very clear to every initiated Bard, the remains of that sublime learning. . . . In order to prove the genuineness and great antiquity of these particulars, it may suffice that they are also discoverable . . . in the ancient Bardism of Hindustan.”

Bardesanes Greek form of Bar Deisan or Bardaisan (154-222?), a Gnostic from Edessa in Mesopotamia in the time of Marcus Aurelius. Little is known of his life, and his teachings must be gathered from fragments preserved by commentators. He has something in common with Valentinus but, if he was ever a disciple of that Gnostic, he soon diverged on his own line. Though his doctrines frequently conflict with those of the Christian Church, he is considered by some to have been a Christian. He derived much of his doctrine from India. At the head of his cosmogony stands the unknown Deity, whose shadow is the root of matter — primordial chaos; from the One and Matter spring the Son, whose union with Sophia produces the elements; and duality pervades the manifested worlds in a system of seven syzygies or pairs of active and passive principles. He upholds human free will, and makes great use of the astrological keys connecting mankind with the seven planetary spheres. As to birth, regeneration, and the inner meaning of baptism, he taught the continuing existence of the essential self through many changes of vehicle.

Bardesian System Applied often to the Codex of the Nazarenes, but with doubtful propriety, since the connection of the Nazarene system with Bardesanes seems one of similarity rather than personal relation.

Bardo (Tibetan) [from *bar* between + *do* two] Between two; generally a gap, interval, or

intermediate state, especially the state between two births. The term has become known in the West through the *Bar do thos sgröl* (*bar-do tho-dol*), “Liberation through Hearing in the Bardo,” translated by W. Y. Evans-Wentz as *The Tibetan Book of the Dead*. According to the *Bardo Thodol*, there are six such “intervals”: the bardo of birth, the bardo of dreams, the bardo of samadhi (meditation), the bardo of the moment before death, the bardo of dharmata, and the bardo of becoming. The *Bardo Thodol* describes the last three of these, and is recited in the presence of the deceased believed to be experiencing these states, usually for a total period of 49 days. It is believed that the teaching contained in the text can enable the deceased to attain liberation while in the bardo states, or at least to attain the best possible rebirth.

Bardo is used in Tibet to refer to the many events and experiences undergone by the excarnate human being after death, generally considered to last from physical death until the next rebirth or reincarnation, though it is somewhat shorter than this. Since this period “may last from a few years to a kalpa” (ML 105), the bardo has more than the meaning commonly understood by the Tibetan populace which includes the time passed by the excarnate entity in kama-loka, in the intermediate or gestation period in which the entity is preparing for its birth into devachan, and the period of ineffable bliss and peace (illusory as it may be from the standpoint of reality) passed by the entity in the devachanic state itself. It also includes the later intermediate period — usually carefully veiled from common knowledge — existent between the ending of devachan and the rebirth of the reincarnating ego.

Baresma(n) (Avestan), **Barsum** (Pahlavi), **Barsam** (Persian) [from the verbal root *bares* to grow upright] A wand of the Magi, who were instructed in the *Vendidad* to go to the tree “that is beautiful, high-growing, and mighty amongst the high-growing trees,” and after an invocation, to cut off a twig, “long as a plowshare, thick as a barley-corn. The faithful one, holding it in his left hand, shall not leave off keeping his eyes upon it, whilst he is offering up the sacrifice to Ahura-Mazda and to the Amesha-Spentas.” To this day the Parsis use the baresman, but have replaced the twigs of the scared tree with brass wires.

Blavatsky hints that baresman is taken from the tree created by Ahura-Mazda, the tree of occult and spiritual knowledge and wisdom, and so is a symbolic rod of power and wisdom, such as is often ascribed in ancient mythologies to great leaders or teachers of peoples and to high adepts. Baresman symbolically represents a branch of the tree of knowledge, known as Gaokarena in Pahlavi literature, soul healing Haoma (the extract of this tree), and Zavr (its libation). “We praise mighty Vayu, with the Haoma mixed with milk and with Baresman with the tongue of Kherad (Intellect) and the holy word, with words and deeds, with Zavr and the true spoken words” (Ram Yasht 5).

It is said in Zad-Sparam that the tree of Harwisp Tohmag (all-seed-bearing tree) was created in the sea of Farakhkard (the unbounded sea) from which all plants grow, and that the Simorgh (Saena)

nests on it. When the Simorgh flies away, all the dry seeds drop into the water which the rain brings down to earth. Next to the All-seed-bearing Tree exists the tree of white Haoma (Gaokarena), the foe of decrepitude, reviver of the dead, and giver of eternal life.

Bargalmer. See BERGELMIR

Barhaspatyamana (Sanskrit) *Bārhaspatyamāna* [from *bṛhaspati* Jupiter + the verbal root *mā* to measure] Jupiter's measure of time; a method of reckoning time based on the year of Jupiter, in which an earth-year is calculated as 361 days and 11 ghadias. One of the three methods of reckoning time used during the age when Gautama Buddha lived, especially in Magadha and by Pali writers in general, and still in use in parts of India.

Barhishad (Sanskrit) *Barhiṣad* [from *barhiṣ* sacred kusa grass, fire + the verbal root *sad* to sit] Mystically, those who attend to or who are engrossed in domestic affairs, material or merely pragmatical concerns; those pitris (fathers, ancestors) who evolved the human astral-physical form. These lunar ancestors — seven or ten classes — evolved forth their astral bodies or *chhayas* (shadows), thus forming the first astral-physical races of humanity in which the higher classes of pitris, the *agnishvattas*, incarnated, thus making out of a relatively intellectually senseless mankind, true thinking human beings.

“It thus becomes clear why the *Agnishwatta*, devoid of the grosser *creative fire*, hence unable to create physical man, having no *double*, or astral body, to project, since they were without any *form*, are shown in exoteric allegories as Yogis, Kumaras (chaste youths), who became ‘rebels,’ *Asuras*, fighting and opposing gods . . . Yet it is they alone who could complete man, *i.e.*, make of him a self-conscious, almost a divine being — a god on Earth. The *Barhishad*, though possessed of creative fire, were devoid of the higher mahat-mic element. Being on a level with the lower principles — those which precede gross objective matter — they could only give birth to the outer man, or rather to the model of the physical, the astral man” (SD 2:78-9). The *barhishads* “could only create, or rather clothe, the human Monads with their own astral Selves, but they could not make man in their image and likeness. ‘Man must not be like one of us,’ say the *creative* gods, entrusted with the fabrication of the lower animal but higher; . . . Their creating the semblance of men out of their own divine Essence means, esoterically, that it is they who became the first Race, and thus shared its destiny and further evolution. They *would* not, simply because they *could* not, give to man that sacred spark which burns and expands into the flower of human reason and self-consciousness, for they had it not to give” (SD 2:94-5).

Barley. See WHEAT

Basht. See BAST

Basileus or **Archon Basileus** (Greek) King; when the archon at Athens was replaced by a board of nine archons, the official functions were divided, and the second archon held the presidency of

religious observances, including those of the Eleusinian Mysteries. His functions should not be confounded with those of the chief hierophant, the true presider over the inner rites.

Basilides A celebrated Alexandrian Gnostic of about 120 AD, probably born in Syria, whose teachings included a system of emanations and hierarchies of powers; founder of the Basilidian Gnostics, declared an heretical sect. Basilides claimed to have derived his teachings from an original Gospel of Matthew and from Glaucus, a disciple of Peter.

Basilisk. *See* DRAGON; SERPENT

Bast (Egyptian) **Bubastis** (Greek) *Boubastis* [from *bes* heat, fire] The goddess of the seventh nome of lower Egypt, the capital of which was Per-Bast (Greek Bubastis). She was identified with the female counterparts of Ra and Tem — hence called the eye of Ra and of Tem, and the Shetat (the hidden one) — and at Thebes identified with Mut and Isis; her son by Shu was Khensu (Khonsu).

Bast is regarded as the personification of the power of the sun which manifests in the form of heat, a position which she holds together with the goddess Sekhet. But she is also intimately connected with the moon, especially in her connection with the cat — Khensu being a lunar god. Thus when she is depicted as a lioness her attributes are solar; when as a cat, lunar. This dual aspect bears a close analogy with the moon, which is further indicated when Bast is represented as being one of the goddesses of the birth chamber; and her son Khensu was declared to make women fruitful and make the human germ grow, especially in his character of the moon, the lightbearer.

Herodotus gives the Greek Artemis (or in Latin Diana) as an equivalent of Bast.

Bath Qol, Bath Kol (Hebrew) *Bath Qōl* [from *bath* daughter + *qōl* voice] Daughter of the voice; used in the Qabalah to signify the female side of the logos, the daughter of the primordial light, Shechinah, and is equivalent to the Hindu Vach and the Chinese Kwan-yin. It likewise signifies the wisdom that was received by initiates — figured as a voice — this wisdom being the daughter of cosmic all-wisdom. “Bath Kol, the *filia Vocis*, the daughter of the divine voice of the Hebrews, responding from the mercy seat within the veil of the temple . . .” (SD 1:431n).

Batoo. *See* BATU

Batte-bazi (Hindi) *Baṭṭe-bāzi* The jugglery of a trickster, as opposed to genuine occult powers.

Batu (Egyptian) *Batu*. Also Batoo, Baiti. First man in the Egyptian legend of the Two Brothers, the probable original of the Greek story of Epimetheus and Prometheus. Just as Pandora was sent to Epimetheus, so is a beautiful girl, the creation of the heavenly artist Khnum, sent to Batu, whereupon Batu’s happiness is destroyed.

Batylos. *See* BETYLOS

Baubo The Matron Baubo, the enchantress “before she succeeds in reconciling the soul —

Demeter, to its new position, finds herself obliged to assume the sexual forms of an infant. Baubo is *matter*, the physical body; and the intellectual, as yet pure astral soul can be ensnared into its new terrestrial prison but by the display of innocent babyhood. Until then, doomed to her fate, Demeter, or *Magna-mater*, the Soul, wonders and hesitates and suffers; but once having partaken of the magic potion prepared by Baubo, she forgets her sorrows; for a certain time she parts with that consciousness of higher intellect that she was possessed of before entering the body of a child. Thenceforth she must seek to rejoin it again; and when the age of reason arrives for the child, the struggle — forgotten for a few years of infancy — begins again” (IU 2:112).

Bear, Great. See URSA MAJOR AND MINOR

Beasts. See ANIMAL KINGDOM

Bee(s) Greek and Roman writers, having in mind the terminology of the Mysteries, used the term bees (melissai) to denote both priestesses and women disciples. Thus it was used for the priestesses of Delphi and other Mysteries, and by the Neoplatonists for pure and chaste persons. Honey and nectar are symbols of wisdom.

Vergil says that bees have a portion of the divine mind, from which aethereal particles stream, and that divinity permeates the whole earth so that all beings draw from it the streams of life (*Georgics* 4, 320). The spiritual or monadic consciousness (the nous) manifests itself in innumerable ways, and this same consciousness is in man. A little later Vergil says that bees are born from the carcass of a slain bullock or bull. The bull or cow is a symbol of the moon, and the moon has always stood as a symbol of the psychic intelligence or lower human mind; thus the meaning is that out of his perfectly subordinated (“slain”) bull — the lunar body or psychic nature — is born the “bee” of the disciple, the will and the urge to enter into the solar life or the spirit. In the Finnish mythology of the Kalevala, a bee is the messenger between this world and higher realms. In Scandinavian mythology bees again play an important part with the world tree (Yggdrasil).

Beelzebub, Beelzebul (Hebrew) *Ba'al zēbūb* [from *ba'al* lord + *zēbūb* fly] Lord of the flies; a god of the Philistines, popularly worshiped as the destroyer of flies, to whom was erected a temple at Ekron. The mythical zoology of the ancients points directly to an inner and mystical significance: “flies” is used not in the sense of the insect, but for a certain class of elementals whose “flying” around and through the earth is governed directly by lunar influences. Thus Beelzebub is in this connection a lunar divinity.

Ba'al-zebul, a form in the Old and New Testaments, is translated as Lord of the High House or Lord of the Habitation, the reference here being to the moon as the habitation or receptacle of these elemental souls at a certain time of their existence.

In Christian demonology, Beelzebub is one of the gubernatores of the infernal kingdom under Lucifer: thus in Milton's *Paradise Lost* he is second to Satan. In Matthew 12:24, Beelzebub is

referred to as the prince of the devils.

Behemoth (Hebrew) *Bēhēmōth*, singular *bēhēmāh* [from *bāham* to be dumb, mute] A beast, a nonspeaking living being; used in Job 40:15-23. Scholars are of the opinion that the reference here is to the hippopotamus or the Leviathan. “*Behemoth* is the principle of Darkness, or *Satan*, in Roman Catholic Theology, and yet Job says of him that ‘Behemoth is the chief (principle) of the ways of God’ ” (SD 2:486), and an entity spoken of, however poetically, as the chief of the ways of the divine, can hardly be a physical quadruped of earth.

Beijve (Sameh) The bright sun god of the nomadic people of northern Norway, Sweden, Finland, and the Kola peninsula of Russia who call themselves Sameh (people of the sun). Beijve is the son of the divine Jubmel, and the Milky Way is the shining trail left by his skis when he hastened to obey the god’s summons. With Beijve’s advice and help, Jubmel caused a bridge to be created between the upper divine worlds “where the light begins” and the lower “dark and silent worlds”; on the upper end of the span he fashioned the earth from his little reindeer doe. Her bones became earth’s armature, her flesh its ground, her blood vessels became its rivers, and her hairs the forests. The little reindeer’s skull protects the earth from the intense light of the sun, and her two eyes are the morning and the evening star. But her heart he hid deep within the earth where the lonely mountaineer may sometimes, in the quiet summer night, hear it beating.

Being and Nonbeing; Be-ness Equivalent to the Sanskrit *sat*, *asat*, and *tat*. *Asat* is “a philosophical term meaning ‘non-being,’ or rather *non-be-ness*. The ‘incomprehensible nothingness.’ *Sat*, the immutable, eternal, ever-present, and the one real ‘Be-ness’ (not Being) is spoken of as being born of *Asat*, and *Asat* begotten by ‘*Sat*.’ The unreal, or *Prakriti*, objective nature regarded as an illusion. Nature, or the illusive shadow of its one true essence” (TG 33). So *asat* or nonbeing is used both to denote that which precedes Being, and out of which Being is born — or vice versa; and to denote the illusory world in contrast with the essential or fundamental cosmic self. *Sat* (or *asat*) corresponds very largely with the Absolute of ordinary European philosophy, whereas *Be-ness* or nonbeing corresponds with the extremely metaphysical Vedic and Vedantic *tat* and *parabrahman*.

Beith ’Elohim (Hebrew) *Bēith ’Elohīm* House of the ’elohim or gods; the title of a Qabbalistic work, classed as one of the treatises of the *Zohar*, which contains the doctrines of Rabbi Isaac Loria (edited by Rabbi Irija) and treats of angels, demons, elemental spirits, and souls.

Bel (Greek, Latin) [from Semitic *ba’al* chief, lord] Lord, chief; one of the supreme gods of the Chaldeo- or Assyro-Babylonian pantheon: the second of the triad composed of Anu, Bel, and Ea. Assyriologists have assumed that Bel was simply the title of a deity, which they have designated as En-lil (the mighty lord). In the division of the universe into heaven, earth, and water, Bel was considered as the lord of the land, and his temple at Nippur was called E-kur (the mountain house), just as Ea’s was the watery house.

There have been many Bels, which may be one of the reasons that in *The Secret Doctrine* Bel is

made equivalent to the Sun, Jupiter, Saturn, and Mercury. As Bel or Ba'al means Lord, the title becomes applicable to any of the important celestial bodies.

According to one account, the creation of the world and especially of mankind is ascribed to Bel. He is also called father of the gods; and his consort, Belit, is called mother of the gods. His eldest son is Sin, god of the Moon. Bel also brings about the deluge which destroys humanity, showing his dual aspect of evolver and destroyer.

Bel has been associated with the Phoenician Baal, the supreme god of the Canaanites, conceived also as the protective power of generation and fertility, connected with the moon. His female counterpart, Ashtoreth (Astarte, Ishtar) was considered as the receptive goddess, also a lunar divinity. In later times the rites connected with these deities became degraded into licentious orgies; sacrifices were made, apparently even human sacrifices, but at one time Ba'al was worshiped as a sun god.

His various names in the Old and New Testaments demonstrate the various aspects in which he was regarded. Thus in Exodus he was named Ba'al-Tsephon, the god of the crypt. He was likewise named Seth or Sheth, signifying a pillar (phallus); and it was owing to these associations that he was considered a hid god, similar to Ammon of Egypt. Among the Ammonites, a people of East Palestine, he was known as Moloch (the king); at Tyre he was called Melcarth. The worship of Ba'al was introduced into Israel under Ahab, his wife being a Phoenician princess.

“Typhon, called Set, who was a great god in Egypt during the early dynasties, is an *aspect* of Baal and Ammon as also of Siva, Jehovah and other gods. Baal is the all-devouring Sun, in one sense, the fiery Moloch” (TG 47). As to the leaping of the prophets of Ba'al, mentioned in the Bible (1 Kings 18:26), Blavatsky writes: “It was simply a characteristic of the Sabeian worship, for it denoted the motion of the planets round the sun. That the dance was a Bacchic frenzy is apparent. Sistra were used on the occasion” (IU 2:45).

Bel is also the name for the sun with the Gauls.

Bel-Belitanus. See BELIT

Belgamer. See BERGELMIR

Belial (Hebrew) *Bēliyya'al* [from *bēlī* nothing, not + *ya'al* worth, profit, use] Worthless, signifying wickedness; also a wicked man, a destroyer, a waster. A name given by Hebrew and Christian demonologists to the aggregate of evil astral forces or influences, some of them partaking of an individualized type, whose influence is always pernicious to humans, and association with which is invariably immoral because suggestive of evil. It is a name personifying these astral entities of evil.

In the New Testament Belial is associated with Satan (2 Cor 6:15), although “if Belial must be

personified to please our religious friends, we would be obliged to make him perfectly distinct from Satan, and to consider him as a sort of spiritual ‘Diakka’ [Kama-lokic elementary]. The demonographers, however, who enumerate nine distinct orders of *daimonia*, make him chief of the third class — a set of hobgoblins, mischievous and good-for-nothing” (IU 2:482).

Belit, Belita (Bab, Chald, Assyr) Chief lady; a title applicable to any important goddess in the pantheon, applied especially to Nin-lil, consort of Bel (or En-lil) at Nippur, where she was known as mother of the gods, ruler of heaven and earth. The title was likewise later applied to Ishtar (Greek Beltis).

Bel-Belit was the combined occult powers of this representation of the godhead as both male and female, called by the Greeks and the Romans Bel-Belitanus.

Bells, Astral; Bell Sounds A melodious silvery sound as of a bell, said to be produced by creating “an inter-etheric vacuum” (SD 1:557).

Bel-Merodach. *See* MARDUK

Bel-Moloch. *See* MOLOCH

Bel Shemesh (Hebrew) Lord of the sun; a title also given to the moon, during the time when the Jews worshiped the moon as a male and when the sun was considered to be a female divinity. Later the title was applied to the sun (likewise to Jehovah), and then Ashtoreth became queen of the heaven or the moon. *See also* ASTARTE; SHAMASH

Belus. *See* BEL

Ben (Hebrew) *Bēn* Son; used in names to denote “son of,” as Ben-Hadad (son of Hadad).

Benei ’Elohim (Hebrew) *Bēnēi ’Elohīm* Sons of gods — less accurately, sons of God; the phrase occurs in Genesis 6:2, 4. In the Qabbalah, however, it often has reference to the mal’achim or mal’achayya (Chaldean), meaning either angels or messengers.

Benei Shemesh (Hebrew) *Bēl Shemesh* Sons of the sun; “the term belongs to the period when the Jews were divided into sun and moon worshippers — Elites and Belites” (TG 53-4). *See also* BEL SHEMESH

Be-ness. *See* BEING AND NONBEING; PARABRAHMAN; THAT

Beni-Nabim (Hebrew) *Bēnēi Nēbī’īm* [from *bēn* son, disciple + *nābī’* seer, prophet] Sons of seers; disciples of prophets. Blavatsky speaks of the Essenes as descendants of the Beni-Nabim (IU 1:xxx).

Bennu (Egyptian) *Bennu*. Also Benu, Benoo. A bird of the heron species, identified with the phoenix. It was prominent in Egyptian mythology, being associated with the sun: it was said to have come into being from the fire which burned at the top of the sacred Persea Tree; that the

renewed morning sun rose in the form of the bennu; and that it was the soul of Ra, the sun god. The sanctuary of the bennu was likewise that of Ra and of Osiris. A hymn in the *Book of the Dead* says: “I go in like the Hawk, and I come forth like the Bennu, the Morning Star (*i.e.*, the planet Venus) of Ra” (xiii 2). Blavatsky terms the bennu “the bird of resurrection in Eternity . . . in whom night follows the day, and day the night — an allusion to the periodical cycles of cosmic resurrection and human re-incarnation” (SD 1:312).

Ben Shamesh. See BENEI SHEMESH

Berasit, Berasheth. See BERE'SHITH

Bere'shith, (Hebrew) *Běre'shīth* The first two words of the Hebrew Genesis. As Hebrew was originally written from right to left in a series of consonants, without vowels, several renderings may be made of any passage, according to the manner of inserting vowels and of dividing the consonants into words. Thus the original Hebrew □□□□□ (b r ' sh th) may be divided as be-re'shith, as is common in European translations, and rendered “in the beginning” [*bě in + rē'shīth* beginning from *rē'sh* or *rō'sh* chief, head, first part, summit]; a second translation could be “in the first part.” If the meaning “head” be taken, then as head signifies wisdom, the rendering “in wisdom” follows. But this same combination of letters could be rendered “by arrangement” or “by establishment,” by dividing it as bare'-shith [from *bārē'* forming + *shīth* establishment, arrangement].

Bergelmir, Bargalmer (Icelandic, Scandinavian) [from *ber* to bear + *gelmir* shrieker, possibly a screaming eagle (*gemplir*) or a noun suffix attached to the Icelandic verb *gella* scream or to the Swedish adjective *gall* shrill] The giant who survives the destruction of a world; the fruit born of a life cycle (Trudgelmir). Bergelmir is called a son of Trudgelmir who in turn is born of Orgelmir (original sound), keynote of the gamut of existence.

The story relates that when Ymir, the frost giant, was killed (transformed) by the creative trinity of gods, and made into the worlds, all the evil frost giants were drowned in his blood, save Bergelmir. He is saved on a boat-keel and ground on the mill to become the substance for a new creation.

Beri'ah (Hebrew) *Běri'āh* [from *bārā'* to create, shape] The beri'atic world or 'olam hab-beri'ah is “world or sphere of creation”; second of the four worlds ('olamim) which according to the Qabbalah are emanated during the period of world manifestation. It is considered to contain pure or spiritual forms and originant ideas, for in this 'olam creation commences. This sphere is a continuation of the emanation of the first ('olam 'atstsiloth) and contains likewise, as do each of the 'olamim, a complete tenfold Sephirothal Tree, though on 'olam hab-beri'ah certain ones only of the ten Sephiroth find their especial field of action. The substance of the beri'atic world is still of a highly ethereal or quasi-spiritual type. Just as the Prototype (Diyyuqna') occupies the first world, so Metatron occupies the second — also named Kursyai' (the Throne). From this world is emanated the third world, 'olam hay-yetsirah.

Interestingly, when written without Massoretic points, beri'ah comprises the same letters — BRH — found in the Sanskrit the verbal root *brih* (to expand) from which is derived Brahma, the first Hindu creator.

Berosus (3rd century BC) A Chaldaean priest of Belus living in Babylon at the time of Alexander the Great, who translated the primeval traditions of the human race down nearly to his own times. Fragments of this work have been preserved by the historians and mythographers Apollodorus and Polyhistor, and also Josephus, of the 1st and 2nd centuries BC. His cosmogony shows that the Biblical stories of creation and deluge were derived from older sources, as since has been confirmed by Babylonian archaeology.

Bes (Egyptian) *Bes* [from *besa*, *basu* panther] A deity of foreign origin, portrayed as a dwarf with large bearded head, flat nose, protruding tongue, shaggy hair with an African headdress, girded with a panther's skin and tail. He is represented as a god of dance and music, also as a god of war, and as a protector of children. In later periods he became merged with some of the aspects of Horus. Perhaps in most aspects, however, Bes is the Egyptian representation of the Latin Cupid.

Beth Elohim. See BEITH 'ELOHIM

Bethel Stone (Hebrew) *Bēith-ēl* The pillar of Jacob, which he set up as a memorial or masebah at Bethel and anointed with oil (Genesis 28:18, 22); a phallic stone similar to the Hindu linga.

Blavatsky writes: "How could anyone worthy of the name of a philosopher, and knowing the real secret meaning of their 'pillar of Jacob,' their Bethel, oil-anointed phalli, and their 'Brazen Serpent,' worship such a gross symbol, and minister unto it, seeing in it their 'Covenant' — the Lord Himself!" (SD 2:473; BCW 12:101) See also BETYLOS

Betrayal of the Mysteries Ancient writers affirm that the prime requisite of every candidate seeking entrance into the Mysteries was a pledge of utter secrecy. Persons guilty of the betrayal of the Mysteries were rigidly excluded from participation in the celebration of the rites. Likewise those were debarred who *accidentally* were guilty of homicide or any major crime, or who had been proved guilty of sorcery. If merely unfortunate mediums, they were taken care of in hospitals maintained for that purpose in the neighborhood of temples, and if possible restored to health; if consciously traitorous or wicked, they were dealt with in other ways. Thus it is clear that even in the degenerate days dating from before Plato's time in the countries surrounding the Mediterranean, abuse of occult power was considered one of the most heinous of human offenses, for it struck directly at the roots of society, and it was for this last reason that betrayal of the Mysteries, sorcery, or similar offense was punished by the State itself.

The rules governing betrayal of the secrets were of the utmost severity, the common penalty for such infringement being death. Yet this was a sign of degeneration from the original purity of the Mysteries, for "never in any circumstances has the power or the force of the Lodge, has the hand of

a Teacher, been raised in violence or in hatred against a betrayer, against the unfaithful, no matter how grave the crime might have been. Their punishment was in this: they were *left strictly to themselves*; and the inner penalty was *the withdrawal of the Deathless Watcher, the higher self within*, which had been consciously and successfully invoked upon entrance into the Mysteries, and in the higher degrees of initiation had been faced, literally face to face. The early and automatic penalty was inner death by the soul-loss. *The betrayer lost his soul*" (Fund 254-5).

Betylos, Baetylus (Latin) [from Greek *baitylos* meteoric stone] Also betylus, baetyl, betyles. In Classical antiquity a stone, either natural or artificially shaped, venerated as of divine origin, or as a symbol of divinity. There were a number of these sacred stones in Greece, the most famous being the one on the omphalos at Delphi. Likewise there were the so-called animated or oracular stones. "Strabo, Pliny, Helancius [Hellanicus] — all speak of the electrical, or electro-magnetic power of the betyli. They were worshipped in the remotest antiquity in Egypt and Samothrace, as magnetic stones, 'containing souls which had fallen from heaven'; and the priests of Cybele wore a small betylos on their bodies" (IU 1:332). In Persia they were called oitzoe; but their origin was of far greater antiquity, for "Lemuria, Atlantis and her giants, and the earliest races of the Fifth Root-Race had all a hand in these betyles, lithoi, and 'magic' stones in general" (SD 2:346n). *See also* OPHITES

Beverage, Sacred. *See* SOMA

Be With Us, Great Day. *See* DAY BE WITH US, GREAT

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Bh-Bo

Bhadra-kalpa (Sanskrit) *Bhadra-kalpa* [from *bhadra* auspicious, blessed + *kalpa* age] The time period of the sages; the present age, said exoterically to last 236 million years, so called because 1,000 buddhas or sages appear in the course of it. “The Bhadra Kalpa, or the ‘period of stability,’ is the name of our present Round, esoterically — its duration applying, of course, only to our globe (D), the ‘1,000’ Buddhas being thus in reality limited to but forty-nine in all” (TG 55-6).

Bhadravihara (Sanskrit) *Bhadravihāra* [from *bhadra* auspicious, blessed + *vihāra* temple] The name of a Buddhist monastery. H. P. Blavatsky writes: “the Monastery of the Sages or Bodhisattvas. A certain Vihara or Matham in Kanyakubdja” (TG 55).

Bhagat (Hindi) A religious mendicant or devotee; “one who exorcises evil spirits” (TG 56).

Bhagavad-Gita (Sanskrit) *Bhagavad-Gītā* [from *bhagavat* illustrious, sacred, holy, lord (one of Krishna’s titles) + *gītā* song] The noble song, the Lord’s song; a portion of the *Bhagavad-Gita Parvan*, one subsection of the *Bhishma Parvan*, itself one of the principle sections of the *Mahabharata*. The *Bhagavad-Gita* consists of a dialogue in which Krishna and Arjuna have a discussion upon the highest spiritual philosophy. Krishna in this instance is the inner instructor or monitor, the higher self, advising the human self or Arjuna.

Bhagavat, Bhagavan (Sanskrit) *Bhagavat, Bhagavān* Glorious, revered, divine; hence gracious lord, patron. Used of gods, demigods, and highly revered beings such as Gautama Buddha, Krishna, and Vishnu.

Bhagavata Purana (Sanskrit) *Bhāgavata Purāṇa* One of the most celebrated and popular of the 18 principal Puranas, especially dedicated to the glorification of Vishnu-Krishna, whose history is given in the tenth book. It consists of 12 books or skandhas, of 18,000 slokas, and is narrated by Suka, the son of Vyasa, to King Parikshit, the grandson of Arjuna, one of the Pandava brothers and

hero of the *Bhagavad-Gita*.

Bhagawan. See BHAGAVAT

Bhakti (Sanskrit) *Bhakti* [from the verbal root *bhaj* to divide, share, serve, love] As a noun, devotion or affectionate attachment; also one of the paths (margas) followed by the disciple or student, which might be translated as liberation by faith or love.

Bhakti Yoga (Sanskrit) *Bhakti Yoga* [from *bhakti* devotion + *yoga* union from the verbal root *yuj* to join] The form of yoga practice of attaining at-one-ment or union with the spiritual-divine essence within by means of devotion, faith, and love.

Bhao Price, value, friendship; “a ceremony of divination among the Kolarian tribes of Central India” (TG 56).

Bharata, Bharata-varsha (Sanskrit) *Bharata, Bharata-varsha* [from the verbal root *bhr* to uphold, bear, carry, supporting, producing + *varsha* plains, lowlands, land] The ancient Hindu name for India; Bharata was a name borne also by many divinities as well as great men, heroes, and men of less note. In the *Mahabharata*, the celebrated hero who was the son of Dushyanta and Sakuntala was named Bharata, the first of twelve Chakravartins.

In theosophical literature Bharata has also been applied to an ancient sacred land. “ ‘Happy are those who are born, even from the condition of gods, as men, in Bharata-Varsha!’ exclaim the incarnated gods themselves, during the Third Root-Race. Bharata is India, but in this case it symbolized the chosen land in those days, and was considered the best of the divisions of Jambudwipa, as it was the land of active (spiritual) works *par excellence*; the land of initiation and of divine knowledge” (SD 2:369).

Bharata (Sanskrit) *Bhārata* Son or descendant of Bharata, applied to any of the descendants of King Bharata.

Bharata-varsha. See BHARATA

Bhargava (Sanskrit) *Bhārgava* Descendant of Bhrigu, the great rishi; Sukra, regent of the planet Venus and preceptor of the Daityas; likewise an ancient people mentioned in the *Mahabharata*.

Bhashya (Sanskrit) *Bhāṣya* [from the verbal root *bhāṣ* to speak] Speaking, talking; an explanatory work or commentary, especially on technical Sutras; particularly Patanjali’s Commentary of the Sutras of Panini, also called the *Mahabhashya* (great commentary).

Bhaskara (Sanskrit) *Bhāskara* [from *bhās* light + the verbal root *kṛ* to do, make] A title of Surya, the sun; mystically, it signifies life-giver. As an adjective, shining, bright.

Bhaumika Pralaya, Bhaumika Manvantara (Sanskrit) *Bhaumika-pralaya, -manvantara* [from *bhūmi* earth, land from the verbal root *bhū* to become, grow] The terrestrial or planetary

dissolution or manifestation. The bhaumika pralaya is similar to the naimittika pralaya (occasional pralaya) or Night of Brahma. When the last round of a planetary chain has been entered upon, the highest or first globe (A), followed by all the others in succession to the last, instead of entering upon a certain time of rest or obscurity, as in the previous rounds, begins to die out. The planetary dissolution or pralaya is then at hand, and when the last hour of that pralaya has struck, each globe has to transfer its life and energy to a new laya-center, to another globe, whereupon begins the bhaumika manvantara, the great life cycle of this new globe, the re-embodiment of the inner constitution or life essence of the former now dead and decaying globe.

Bhautya (Sanskrit) *Bhautya* One of the 14 manus of the earth-chain, the seed manu of the seventh round (SD 2:309).

Bhava (Sanskrit) *Bhava* [from the verbal root *bhū* to be, become] Being; coming into existence, birth, production, origin; worldly existence, the world. As used in Buddhist literature, the continuity of becoming, one of the links in the twelvefold chain of causation (nidanas), therefore also birth. As the third nidana, bhava is the karmic agent which leads every new sentient being to be born in this or another mode of existence in the trailokya and gatis.

As a proper noun, the name of a deity, also applied as a title to the gods Agni, Siva, and Rudra. *See also* ABHAVA

Bhavishya Purana (Sanskrit) *Bhaviṣya Purāṇa* [from *bhaviṣya* about to come to pass, future] One of the 18 principal Puranas, extant copies containing 7,000 slokas. While the original of this work is said to have been a revelation of future events by Brahma, it in main part is a treatise on various religious rites and observances, although containing other matter closely recalling portions of the *Laws of Manu*. Its chief deity is Siva.

Bhikkhu (Pali) *Bhikkhu* [cf Sanskrit *bhikṣu*] In Buddhism, a mendicant or monk, especially one who has donned the yellow robe and carries the begging bowl.

Bhikshu (Sanskrit) *Bhikṣu* [from the verbal root *bhikṣ* to beg] A religious mendicant who has completely renounced the distractions of worldly life; the feminine is bhikshuni.

Bhon, Bhon-pas. *See* BON

Bhoot-dak, Bhut-dak [from Hindi *bhūt* ghost (cf Sanskrit *bhūta*) + *ḍāk* mail, post] Ghost-post; an Anglo-Indian English construction for a medium, bhuta here being synonymous with preta.

Bhoots. *See* BHUTA

Bhoutya. *See* BHAUTYA

Bhrantidarsana[tah] (Sanskrit) *Bhrāntidarśana* [from the verbal root *bhram* to wander + *drṣ* to see, know, perceive] False comprehension or false apprehension; perplexity or confusion in

understanding due to false apprehension. Used to describe the illusions arising out of the egotistical, imperfect human mind in its attempts to understand reality, because this imperfectly evolved human mind is extremely apt to mistake illusions for verities, presentiments for realities, and appearances for the fundamental substratum of being. Any partially developed intellect or understanding can de facto have only an illusory conception of the manifestations of the supreme spirit.

Bhrigu (Sanskrit) *Bhr̥gu* [from *bhraj* to be hot, brilliantly glowing, or *bhrāj* to be shining] One of the most celebrated of the Vedic rishis (sages), regarded as the ancestor of the Bhargavas, enumerated as one of the ten primeval maharshis created by the first man; he is also regarded as one of the seven or ten prajapatis (progenitors) of mankind and other beings, “which is equivalent to identifying him with one of the creative gods, placed by the Puranas in Krita Yuga, or the first age, that of purity” (TG 57). Some hymns in the *Rig-Veda* are attributed to him. The planet Sukra (Venus) is associated with Bhrigu, being one of its names, and Bhrigu is often a term designating the equivalent of Friday, which is consecrated to the planet Venus. Venus is also sometimes called the son of Bhrigu.

The Bhargavas (descendants of Bhrigu): are commonly classed as gods of the middle region or aerial divinities, although in the *Rig-Veda* they are intimately connected with fire. They are represented as enclosing fire in wood and giving it to mankind; also placing fire in the navel or center of the world. Thus they are associated with the Atharvans (fire-priests), Angirasas (deities of luminous objects), and Ribhus.

Bhuja(m) (Sanskrit) *Bhuja* A curve or side; in geometry, one of the lines or sides of a mathematical figure, such as the base of a triangle; also an arm.

Bhuman (Sanskrit) *Bhūman* [from the verbal root *bhū* to become] Space; it “conveys the fundamental idea of becoming, of growth and progress by serial steps. It is that portion of the universal akasa comprised within any single Brahmanda or cosmic hierarchy, and therefore on this smaller scale applies to the aggregate of all beings and things within that hierarchy. As such, it can carry the meaning of Pleroma or Fullness” (FSO 76n).

Bhumi (Sanskrit) *Bhūmi* [from the verbal root *bhū* to become, grow into] The earth, land, ground; position, posture, attitude; metaphorically a step, degree, or stage in yoga, the Buddhists enumerating ten or more.

Our earth, or any similar celestial body on this cosmic plane, is looked upon as an entity which is becoming, growing, evolving, and is therefore a living being. Frequently, instead of Bhumi, the earth is called prithivi, because it is a manifestation of the guarding and guiding planetary spirit on the prithivi plane of the solar system.

Bhur (Sanskrit) *Bhūr* [from the verbal root *bhū* to become, spring forth] The act of becoming or

arising; by extension the locus or place of such becoming, therefore a world or even a universe; likewise the earth and even the ground or bottommost portion of a cosmic hierarchy. Frequently it signifies the earth, particularly as the lowest of the seven lokas. Likewise, the first in serial order of the three great vyahritis or mystic utterances, the other two vyahritis being bhuvar (or bhuvah) and svar.

The plural, bhavas, signifies the atmosphere, air, airy vast, or aerial expanse. *See also* BHUR BHUVAH SVAH

Bhuranyu (Sanskrit) *Bhuranyu* [from the verbal root *bhr* to support, uphold, give prominence to; to move rapidly, to flash from place to place] The rapid; an epithet of Agni, considered as the inspiring and inflaming element, the swiftly running power in the world, the fiery nature and cosmic life. Also a name of the sun, and a title of Vishnu.

Bhur Bhuvah Svah (Sanskrit) *Bhūr Bhuvah Svah* The names of the first three of the seven lokas (worlds) of this kosmos, meaning literally earth, midworld or astral world, and heaven world; the three great vyahritis or mystical utterances pronounced after Om by every Brahmin in commencing his daily prayers.

Bhur-loka (Sanskrit) *Bhūr-loka* [from *bhūr* earth + *loka* place, world] Earth world; the lowest of the seven lokas. The popular exoteric name of our earth when considered in terms of the cosmic lokas or planes. The corresponding tala is patala. The field of influence of bhurloka is said to extend little farther than our atmosphere. Our earth is patala if we look at it from the material standpoint, and bhurloka if we look at it from the energy-consciousness side.

Bhuta (Sanskrit) *Bhūta* [from the verbal root *bhū* to be, become] Has been; as an adjective become, been gone; as a noun, that which is or exists, any living being; entities that have lived and passed on. Applied specifically to “spooks, ghosts, simulacra, the reliquiae, of dead men; in other words, the astral dregs and remnants of human beings. They are the ‘shades’ of the ancients, the pale and ghostly phantoms living in the astral world, or the astral copies of the men that were; and the distinction between the bhuta and the kama-rupa is very slight.

“Bereft of all that pertains to the real entity, the genuine man, the bhuta is as much a corpse in the astral realms as is the decaying physical body left behind at physical death; and consequently, astral or psychical intercourse of any kind with these shells is productive only of evil. The bhutas, although belonging in the astral world, are magnetically attracted to physical localities similar in type to the remnants of impulses still inhering in them. The bhuta of a drunkard is attracted to wine-cellars and taverns; the bhuta of one who has lived a lewd life is attracted to localities sympathetic to it; the thin and tenuous bhuta of a good man is similarly attracted to less obnoxious and evil places” (OG 17-18).

Blavatsky also speaks of primitive humanity as relatively intellectually senseless bhutas or

phantoms: “the word in India now means *ghosts*, ethereal or *astral* phantoms, while in esoteric teaching it means *elementary* substances, something made of attenuated, non-compound essence, and, specifically, the astral *double* of any man or animal. In this case these primitive men are the *doubles* of the first ethereal Dhyanis or Pitris” (SD 2:102n).

From another standpoint, bhuta applies in a general way to reproductions in a new existence of entities which “have been” in a former existence. This is the reason cosmic elements are occasionally called bhutas in their connection with the various tattvas, because the elements in any one manvantara are the derivatives or reproductions, and therefore the bhutas, of the same elements in the previous manvantara.

Bhutas are also rudimentary substances or elements. The Vendantists and Sankhyas, when speaking of the six original producers or elements of nature, called them bhutas or prakritis. These are the bases of objective nature, the vehicular or substantial side of the tattvas (the principles of nature) and therefore inseparable from them. The ancients always reckoned four elements, and sometimes five, and called them aether, fire, air, water, and earth. But esoterically there are seven: adi-bhuta (the primordial), anupapadaka-bhuta (the unevolved or parentless), akasa-bhuta (aether), taijasa-bhuta (fire), vayu-bhuta (air), apas-bhuta (water), and prithivi-bhuta (earth). These cosmic elements are not the familiar things which we know under these names, for the familiar physical substances were taken as symbols, through certain appropriate qualities which they possess, of the actual elements of cosmic being. These familiar physical substances of earth, water, air, and fire are the correspondences on earth, in a mystic sense, of the true cosmic elements.

“It is likewise the old Stoic doctrine, that the elements give birth one to another.

Manifestation begins on the spiritual plane, and as the life impulses reach forth into grosser forms, into matter . . . the succeeding elements (bases, rudiments) are born, each one from the preceding one, and from *all preceding ones*. For instance, earth is born not merely from the element water, but likewise from fire, and air. Furthermore, the seven rounds of a planetary chain, the seven globes of a planetary chain, and the seven root-races of any globe thereof, has each its predominating correspondence with one of these seven elements”

(Fund 348).

Bhutadi (Sanskrit) *Bhūtādi* [from *bhūta* cosmic element from the verbal root *bhū* to be, become + *ādi* primordial] Original or evolving source of all beings; applied to the supreme hierarch of our hierarchy: the supreme spirit, mahapurusha, or cosmic Brahma. In a more limited sense, applied in the Sankhya philosophy to the cosmic ahamkara (the producer of egos, hence the former of individualities), the source whence the elements are evolved or derived. Thus it “precedes *Bhuta-sarga* — the ‘creation’ or differentiation of those Elements in primordial ‘Akasa’ (Chaos or Vacuity)” (SD 1:452).

Bhotalipi (Sanskrit) *Bhūtalipi* “Writing of the elements;” an alphabet concerning the evolution of

elements (BCW 5:306).

Bhutasarga (Sanskrit) *Bhūtasarga* [from *bhūta* has been + *sarga* creation, production] Elemental creation; the second of the seven creations or emanations, popularly given in the Hindu Puranas as mahat-tattva, bhutasarga, indriya or aindriyaka, mukhya, tairyagyonya or tiryaksrota, urdhvasrotas, and arvakstrotas. Bhutasarga cosmically is the first differentiation of universal indiscrete substance, or primordial akasa, the first stage of the differentiation of the pre-cosmic elements; the word bhutasarga itself suggests that this differentiation is according to seeds or germs (bhutas) reappearing anew from the preceding cosmic manvantara. “In astronomical and Cosmogonical language this Creation relates to the first stage of cosmic-life, the *Fire-Mist* Period after its Chaotic stage, when atoms issue from *Laya*” (SD 1:453).

The second hierarchy of the manus, the dhyanichohans or fully self-conscious devas, who are the original producers of form (rupas), appear at this stage of cosmic emanational evolution. In the *Vishnu-Purana* these beings are called chitrasikandinas (bright-crested), the seven rishis who are the informing souls of the seven principal stars of the Great Bear. These seven rishis represent hierarchies of spiritual beings who preside over and guide the septenary stages of the evolution of the cosmos.

Bhutatman (Sanskrit) *Bhūtātman* [from *bhūta* has been + *ātman* self] The “self of that which has been,” the reincarnating ego. Composed of lower buddhi and higher manas, its range of consciousness is over the earth planetary chain and its vehicle is the higher human soul. In a more restricted sense bhutatman could logically be applied to the human ego, which makes its various reappearances as a new personality in each earth incarnation.

Bhutavat (Sanskrit) *Bhūtavat* [from the verbal root *bhū* to be, become] What has become; applicable to those seeds of cosmic being which through evolutionary unfolding in previous manvantaras remain as crystallized seeds through the cosmic pralaya, to blossom forth into the unfolding universe at the opening of the succeeding manvantara. As the term has reference to what is not pure unevolved spirit, in archaic mythology it often bears the meaning of limitation or restriction, and therefore is frequently looked upon as being evil because it is not pure spirit.

Bhuta-vidya or **Bhuta-vijnana** (Sanskrit) *Bhūta-vidyā, Bhūta-vijñāna* [from *bhūta* has been, kama-lokic spooks + *vidyā, vijñāna* knowledge] The knowledge of evil beings, demonology; hence, the art of exorcising, treating, and curing demoniac possession — one of the branches of ancient medicine. Bhuta in ancient usage, while including what medieval Europeans called demons, refers to what in theosophy is called elementaries and other denizens of the astral realms — commonly of human origination, but sometimes astral rejects of the animal kingdom. *See also* AYUR VEDA

Bhut-dak. *See* BHOOT-DAK

Bhutesa or **Bhutesvara** (Sanskrit) *Bhūteśa, Bhūteśvara* [from *bhūta* living being + *īśa, īśvara* lord]

Lord of beings, lord of manifested entities and things; a name applied to each member of the Hindu Trimurti (Brahma, Vishnu, Siva). Siva in exoteric mythology and popular superstition is supposed to possess the special status of lord of the bhutas or kama-lokic spooks, and is the special patron of ascetics, students of occultism, and of those training themselves in mystical knowledge; so that this superstitious characterization of Siva is an entirely exoteric distortion of a profound esoteric fact. The real meaning is that Siva, often figured as the supreme initiator, is the lord of those who “have been,” but who now are become regenerates through initiation — the mystical idea here being of the preservation of self-conscious effort through darkness into light, from ignorance to wisdom, and from selfishness into the divine compassion of the cosmic heart. In view of the karmic past of such progressed entities, their former selves in this cosmic time period are the bhutas (have-beens) of what now they are. Bhutesa is also applied to Krishna in this sense.

Bhuvana (Sanskrit) *Bhuvana* [from the verbal root *bhū* to become] A living being; man, mankind; the world; the earth — all as being living entities. Also Rudra in the *Vishnu-Purana*. When used in conjunction with 14 (chaturdasa-bhuvanas), the reference is to the 14 lokas.

Bhavar-loka (Sanskrit) *Bhavar-loka* [from *bhuvas* air, atmosphere from the verbal root *bhū* to become + *loka* world, place] World of development or growth — so called because it is one of the higher astral realms acting as one of the fields for the evolution of sentient beings. The sixth counting downwards of the seven lokas, popularly signifying the ethereal realm or sphere between the earth and the sun. The corresponding tala is mahatala. Bhavarloka is often spoken of in Hindu literature as the middle region (referring to the triad of ethereal dwellings name bhur, bhuvas, and svar) and as the abode of the munis. While the exoteric statements about the various lokas and talas are based on truth, they are usually picturesque and allegorical, and commonly limit the ideas associated with them to some particular or outstanding characteristic, so while true enough when properly understood, they are almost always imperfect because incomplete.

Bhuvas (Sanskrit) *Bhuvas* [plural of *bhūr* from the verbal root *bhū* to become, grow into being, spring forth] The air, the atmosphere; the third of the four sacred words uttered by Brahmins when beginning their daily devotions: Om, bhur bhuvah svah.

Bible The Judeo-Christian holy book. The Bible is neither the literal word of God translated into the various languages, nor a collection of superstitious folklore, but a Jewish and late Greek version of the archaic wisdom expressed in the ancient mystery-language. Blavatsky classes it among the largely esoteric works whose secret symbolism is found also in the Indian, Chaldean, and Egyptian scriptures. The real Hebrew Bible is to a certain extent known only in small part to its Talmudic and Qabbalistic interpreters. The primeval faith of Israel was not what it was made to be by those who would have converted the secret doctrine into a national exoteric religion — by David, Hezekiah, and later the Talmudists. To trace the steps by which the ancient gnosis was handed down, adapted, transformed, perverted, and yet mysteriously preserved, is work to satisfy the

most diligent scholar. “*The real Hebrew Bible was a secret volume, unknown to the masses, and even the Samaritan Pentateuch is far more ancient than the Septuagint. As for the former, the Fathers of the Church never even heard of it*” (IU 2:471).

Considered as history, the Bible is a patchwork of documents put together at different times, sometimes mere allegory, as in the creation story, or partly allegorical and partly literal, as in the story of the Flood, adapted to serve the purpose of embalming the sacred teachings. It is remarkable that Christians continue to preserve books like Ezekiel — so obviously an esoteric work and so incomprehensible on ordinary doctrinal lines — the Psalms of David, Ecclesiastes, and the Book of Job.

As regards the New Testament, the Gospels are esoteric books, in which the teachings of the ancient wisdom are built around the alleged story of the mission of Jesus, a teacher who lived at a somewhat earlier date than that assigned him. The epistles of Paul are the work of one with some claim to the title of an initiate, who speaks of Christ as the logos in man, and apparently knows naught of the life story of Jesus. The Revelation of St. John is a purely symbolic esoteric work, of a Qabbalistic character, curiously enough still retained in the Christian canon.

Bifrost, Bilrost, Bafrast (Icelandic, Scandinavian) [from *bifast* to tremble] *Via tremula* (the trembling way), the rainbow; the rainbow bridge in Norse mythology, also called the asbru (bridge of the aesir), separating the realm of the gods (Asgard) from that of men (Midgard), while giving access to it. Guarding the bridge is Heimdal, the whitest aesir, who will blow the gjallarhorn when the world comes to an end and the gods withdraw to their sacred ground (Ragnarok). Then Bifrost falls when the sons of Muspel storm over it. It is said that each day the gods cross Bifrost to meet in council at the fount of Urd (the norn that represents the past or causation), but Thor must ford the river, as his lightnings would set the bridge on fire.

Bija (Sanskrit) *Bīja* Sometimes *Vīja*. Seed or life-germ, whether of animals or plants; esoterically the original or causal source of the urge of life to express itself. “Whether it be a kosmos or universe, or the reappearance of god, deva, man, animal, plant, or mineral, or, indeed, elemental, the seed or life-germ from and out of which any one of these arises is technically called *Bija*, and the reference here is almost as much to the life-germ or vehicle itself, as it is to the self-urge for manifestation working through the seed or life-germ. Mystically and psychologically, the appearance of an Avatara, for instance, is due to an impulse arising in *Maha-Siva*, or in *Maha-Vishnu* (according to circumstances), to manifest a portion of the divine essence, . . . Or again, when from the chela is born the Initiate during the dread trials of initiation, the newly-arisen Master is said to have been born from the mystic *Bija* or Seed within his own being” (OG 18).

Bimba (Sanskrit) *Bimba* Sometimes *Vimba*, *Vimva*. An image or reflection; also frequently used for the disk of the sun or moon, and consequently for a ball or hemisphere.

Binah (Hebrew) *Bīnāh* Understanding; the third Sephirah, regarded in the Qabbalah as emanating

from the second Sephirah, Hochmah — although it is also stated that both the second and third Sephiroth emanated conjointly. Binah is considered a passive potency or a feminine aspect, hence it is called the great Mother, the great productive Mother ('Imma) eternally conjoined with the Father ('Ab) for the maintenance of the universe; the supernal Mother as distinguished from Malchuth, the inferior Mother, Bride, and Queen; the upper Shechinah; and the great sea. Its Divine Name is YHWH or IHVH, which is the Tetragrammaton, while in the Angelic Order it is represented as the 'Er'elim (heroes) (Zohar ii, 43a).

Binah forms the head of the left pillar of the Sephirothal Tree; while in its application to the human body it is at times regarded as corresponding to the heart, and at others less correctly placed as corresponding to the left shoulder. From Binah is emanated the fourth Sephirah, Hesed, corresponding to the right arm.

Binary. See TWO

Biogenesis [from Greek *bios* life + *genesis* creation] That life can only proceed from life; the one Life is the source alike of mineral, vegetable, and animal entities and functions, and manifests itself on the various planes through appropriate vehicles — atoms or monads — in which it is more or less latent or active. Consequently, the modern scientific law of biogenesis is founded on misconception. See also SPONTANEOUS GENERATION

Bios (Greek) Life; sometimes equated with the Sanskrit prana in the list of human principles; yet the Greek zoe, with its significance of vitality or vital energy, rather than bios which often signifies a way of living, is perhaps more closely correspondential with the meaning of prana.

Birds Birds are regarded as originating from certain families of reptiles: “They of the long necks in the water, became the progenitors of the fowls of the air. . . . This is a point on which the teachings and modern biological speculation are in perfect accord. The missing links representing this transition process between reptile and bird are apparent to the veriest bigot, . . .

“So far as our present *Fourth Round* terrestrial period is concerned, the mammalian fauna are alone to be regarded as traceable to prototypes shed by Man. The amphibia, birds, reptiles, fishes, etc., are the resultants of the Third Round, astral fossil forms stored up in the auric envelope of the Earth and projected into physical objectivity subsequent to the deposition of the first Laurentian rocks” (SD 2:183, 684).

Birds have always had a prominent place in symbology, associated, for instance, with the deities of the ancient pantheons, generally as celestial messengers; and with the human and spiritual souls (buddhi and manas). Sometimes the bird in symbolism represented the atman. The ancient Persians at times also symbolized the human mind-soul as a bird, Karshipta.

There are a number of reasons, mainly derivative from the life habits and characteristics of birds, which account for their selection as symbols of spiritual things, chief perhaps among these the fact

that birds lay eggs, the source of new lives, whence sprang the idea of the cosmic egg appearing in and from the womb of cosmic spirit. For instance, in the Finnish Kalevala, a bird lays six golden eggs and one iron egg — the last becoming our earth — a clear reference to the seven globes of the planetary chain; and there was the cosmic egg of the Orphics in Greece and the hiranyagarbhas of Hindustan, etc.

Virtually all ancient religions comprised references to birds, sacred and otherwise — for example, the phoenix, the simorgh of the ancient Persians, the ancient Egyptian ibis, golden hawk, and bennu, and Garuda and the kalahansa of ancient India. This last is the white swan of eternity, born in and from the Eternity or the Timeless: “The Nest of the eternal Bird, the flutter of whose wings produces life, is boundless space . . .” (SD 2:293).

Birs-Nimrud Modern name of an ancient Babylonian ziggurat or temple-tower of ancient Borsippa. Even today it is the most conspicuous and striking ruin in Iraq, situated on the top of a hill over a hundred feet high. A pyramidal, stepped structure called “the house of the seven divisions of heaven and earth,” it was dedicated to Nebo, the ancient Chaldean god of wisdom. Each of the seven divisions or stages was dedicated to one of the seven planets and was faced with bricks of the color appropriate to the planet.

Bisexual. See ANDROGYNE; HERMAPHRODITE

Black Fire Qabbalistic term signifying absolute light-wisdom: “ ‘black’ because it is incomprehensible to our finite intellects” (TG 58).

Black Age. See KALI YUGA

Black Magic. See MAGIC

Black Magicians. See MAGIC

Blood The vital fluid circulating through the heart, arteries, and veins, supplying nutritive materials to all parts of the body, and receiving elements of waste for later discharge from the system. Occultism enlarges upon the truism that the blood is the life, by relating it to the spiritual and psychic life-forces circulating in the solar system. Blavatsky says

“that (a) the Sun is the store-house of Vital Force, which is the *Noumenon* of Electricity; and (b) that it is from its mysterious, never-to-be-fathomed depths, that issue those life currents which thrill through Space, as through the organisms of every living thing on Earth. . . .

“Thus, there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart — the same as the circulation of the blood in the human body — during the manvantaric solar period, or life; . . . Could the human heart be made luminous, and the living and throbbing organ be made visible . . . then every one would see the Sun-spot phenomenon repeated every second — due to its contraction and the rushing of the blood”

(SD 1:531, 541-2).

The analogy is seen in these streams of solar living fire stepped down into vital electricity on earth, and also in the psychic and astral-physical currents of lunar life which influence generation and all terrestrial growth. In chemical composition, the plasma or fluid part of the blood is said to be identical with that of primordial sea water, ocean water having since become more concentrated.

The blood is actively protean in representing *on this plane* the streams of higher vitality manifesting in body, soul, and spirit. Thus, its pranic oxygen is the agent of the solar fire; its white and red corpuscles represent the psychic life-force and the red kamic energies, all acting together in their material forms. The leucocytes or white corpuscles are formed in the lymphatic glands, in the spleen, and in bone marrow. They correspond in a sense to the lunar chhayas or builders of the ethereal forms of the second and early third root-races which “needed no warm blood, no atmosphere, no feeding” (SD 1:609). These spherical ameboid cells have both the primordial, changeable pudding-bag form and the autogenerative type of propagation. Their relation to the formation of the red cells typifies that of the early astral forms which, gradually becoming physicalized, evolved into the red-blooded, bisexual, manas-endowed beings of the later third root-race. The red cells, without autogenerative nuclei, are born in special leucocyte cells of red bone marrow, where they are produced at the rate the effete red cells are destroyed.

In human beings the pranic life-currents become impregnated with the manasic quality conferred by the agnishvattas. The lower elements of kama-prana are used in the blood offerings and sacrifices of voodoo rites and other forms of black magic:

“Blood begets phantoms. . . . Paracelsus writes that with the fumes of blood one is enabled to call forth any spirit we desire to see; for with its emanations it will build itself an appearance, a *visible* body — only this is sorcery” (IU 2:567).

The old Greeks said that a divine fluid or ichor ran in the veins of the gods. It is also our physical destiny in the far distant future to evolve into bodies without blood as we understand it, in which nobler currents of conscious life will circulate.

Blood Rites Ceremonies, covenants, and observances in which blood is used as part of the rites or performances. “The arcane doctrine teaches that the ‘blood’ rites are as old as the Third-Root race, being established in their final form by the Fourth Parent race in commemoration of the separation of androgynous mankind, their forefathers, into males and females” (BCW 8:251). Whatever sacred meaning may have entered into this primary memorial of the ethereal forms and forces of androgynous humanity becoming separate, physicalized, warm-blooded bodies, has been forgotten, misunderstood, or perverted in the exoteric rites which have come down to us.

In the ancient Mysteries and in esoteric teachings of the great religions, references to partaking of flesh and blood are purely symbolic figures of speech, the mystical idea being that of partaking of

wisdom and gaining understanding through union with the divinity whose name was used, such union being achieved during initiation, the communicant thereby acquiring spiritual strength and nobler life in common with the initiator.

The antithesis of these lofty ideas underlies the widespread prevalence of blood rites. In fact, the many blood ceremonials which mark and mar the records of so many peoples are often gross, cruel, and perverted, violating the sacredness of life by offering animal and human sacrifices. Several groups regard blood as one of the essential elements used in their numerous forms of initiations, oblations, invocations to ancestors and to spirits of various kinds. Their fixed belief that the demons or spirits invoked by these ceremonies are harmful if not propitiated, but will be gratified and nourished by the immaterial essence, savor, or fumes of the foods, alcohols, and blood offerings is not without some basis of fact; for the earth-bound kama-rupic entities and astral elementaries are attracted by, and do abstract the impalpable kama-pranic life-force from, the fumes and emanations of such offerings. These beliefs are consistent with much in the tribal customs and rites which attracts and revivifies evil entities in their own astral atmosphere. Customs like poison ordeals for so-called witches, and evil use of nature forces for injuring or destroying personal enemies, added to frequent evocations, make a vicious circle of cause and effect.

Blood Transfusion The introducing of blood from the vascular system of one animal or person into the blood vessels of another. Selecting a person for a donor whose blood matches that of the recipient takes no account of the subtle personal and karmic qualities, both active and latent, which are carried over from the donor's lifestream. The protean influence of personalized blood, thus directly transmitted, is conveyed to the other person with greater potency than would result even from drinking it. No laboratory findings of supposedly healthy blood can ever reveal the latent seeds of karmic disease, or of mental or psychological disorder, which will manifest in due time unless destroyed, even when transplanted into a different vital culture-medium. Moreover, transfusion may result in an increased or abnormal activity of such germinating seeds which thus have been involved with the physical conditions and the life issues of another person. W. Q. Judge, speaking of the esoteric teaching on the influence of the body's tissues on the soul, says:

“We say that the blood cells and the fluid they float in receive and transmit sensation.

“Each sub-division among the physical sheaths performs not only the duty of receiving and transmitting sensations, but also has the power of retaining a memory of them which is registered in the appropriate ganglions of the body, and continually, from there, implanted in the corresponding center of sensation and action in the astral body. At the same time the physical brain has always the power, as is of course a common fact, of collecting all the physical sensations and impressions” (Echoes of Orient 2:37).

The transfusion of blood is an unconscious reminiscence of Atlantean practices.

Bne' Alhim, B'ne Aleim, Bnei (ha-)Elohim. See BENEI 'ELOHIM

Bnei-Shamash. See BENEI SHEMESH

Boar One of the avatars of Vishnu or Brahma as Prajapati; in Hindu symbology the boar “which plunges into the ‘waters’ of space and lifts up the earth upon his tusks, and so bears it for the remainder of the manvantara, signifies not only the fourth-plane physical vitality, but likewise the cosmical vitality which infills and sustains the earth, rooted as this vitality is in the spiritual life of the god of our solar system” (FSO 493). See also AVATARA

Boat of the Sun, Seker Boat, Henu (Egyptian) Henu. A frequent Egyptian representation is the boat in which the god Seker is seated. In its center is placed a large coffer, representing the covering of the dead body of the sun god Af or of Osiris. Oftentimes a hawk, a symbol of the sun, is represented hovering over it with outstretched wings, and the boat was said to be steered by the dead — a reference both to the spiritual power of those who have passed on to other planes and to the idea of cycles, in that the past or dead produces the present, which in its turn is both the parent and self of the future.

On the day of the festival of Seker, the coffer was lifted off at the moment of sunrise by the High Priest of Memphis, and carried in a procession circling the temple of the deity. This represented the common rotational or revolving movements of all celestial bodies, whether of the sun or planets.

Boaz (Hebrew) Bo'az [from *bě* in + 'oz might, strength, majesty] Strength, majesty; the name of an individual in the Old Testament, as well as of the left-hand pillar which was erected by the widow's son, Hiram, before the temple of Solomon (1 Kings 7:21). From the standpoint of the Qabbalah, Boaz stands for the third Sephirah, Binah (intelligence or mind). The right-hand pillar was named Jachin (firmness, stability). The two pillars were commonly represented as white and black (or dark green) respectively, and correspond to the higher and lower ego or the dual manas.

Boddhisatwa. See BODHISATTVA

Bodha (Sanskrit) Bodha [from the verbal root *budh* to acquire understanding, awaken, know] Wisdom, knowledge, perception, consciousness. As an adjective, knowing, understanding, awakening; as a proper noun, knowledge personified as a son of Buddhi.

Bodhi (Sanskrit) Bodhi [from the verbal root *budh* to acquire understanding, awaken] Perfect wisdom or enlightenment; true divine wisdom. A state of consciousness in which one has so emptied the mind that it is filled only with the selfless selfhood of the eternal. In this state one realizes the ineffable visions of reality and of pure truth. Bodhi is a name for the enlightened intellect of buddha. “ ‘Bodhi’ is likewise the name of a particular state of trance condition, called *Samadhi*, during which the subject reaches the culmination of spiritual knowledge” (SD 1:xix). The bodhi state is called a buddha, and the organ in and by which it is manifested is termed buddhi.

Bodhi is also a name for the mystical tree under which legend says Gautama Buddha attained enlightenment, known as the sacred fig tree of India. *See also* Asvattha

Bodhidharma (Sanskrit) *Bodhidharma* [from *bodhi* wisdom + *dharma* law, spiritual ethics] Wisdom-religion, the wisdom involved in the teachings concerning reality.

Also a great arhat Kshatriya (460?-534) who traveled to China, and was instrumental in disseminating Buddhist teachings there. His guru, Panyatara, is said to have given him the name Bodhidharma to mark his understanding (bodhi) of the Law (dharma) of the Buddha.

Bodhi-druma. *See* BODHI TREE

Bodhisattva (Sanskrit) *Bodhisattva* [from *bodhi* wisdom + *sattva* essence] He whose essence has become intelligence; exoterically, one who in one or a few more incarnations will become a buddha. Occultly, when

“a human being, has reached the state where his ego becomes conscious, fully so, of its inner divinity, becomes clothed with the buddhic ray; where, so to say, the personal man has put on the garments of inner immortality in actuality, on this earth, here and now — that man is a Bodhisattva. His higher principles have nearly reached Nirvana. When they do so finally, such a man is a Buddha, a human Buddha, a Manushya-Buddha. Obviously, if such a Bodhisattva were to reincarnate, in the next incarnation or in a very few future incarnations thereafter, he would be a Manushya-Buddha. A Buddha, in the esoteric teaching, is one whose higher principles can learn nothing more. They have reached Nirvana and remain there; but the spiritually awakened personal man, the Bodhisattva, the person made semi-divine to use popular language, instead of choosing his reward in the Nirvana of a less degree, remains on earth out of pity and compassion for inferior beings, and becomes what is called a Nirmanakaya . . . a Bodhisattva is the representative on earth of a Dhyani-Buddha or Celestial Buddha — in other words one who has become an incarnation or expression of his own Divine Monad” (OG 19).

The dhyani-buddhas who each watch over one of the rounds and the great root-races on the different globes of our planetary chain, are said to send their bodhisattvas, their spiritual or human correspondents, during every round and race.

“These Dhyani Buddhas emanate, or create from themselves, by virtue of Dhyana, celestial Selves — the *super*-human Bodhisattvas. These incarnating at the beginning of every human cycle on earth as mortal men, become occasionally, owing to their personal merit, Bodhisattvas among the Sons of Humanity, after which they may re-appear as *Manushi* (human) Buddhas” (SD 1:571).

“The exoteric teaching which says that every Dhyani-Buddha has the faculty of creating

from himself, an equally celestial son — a Dhyani-Bodhisattva — who, after the decease of the Manushi (human) Buddha, has to carry out the work of the latter, rests on the fact that owing to the highest initiation performed by one overshadowed by the ‘Spirit of Buddha’ . . . a candidate becomes virtually a Bodhisattva, created such by the High Initiator” (SD 1:109).

Bodhisatwa. See BODHISATTVA

Bodhi Tree or **Bo Tree** The tree of wisdom or knowledge; the tree (*Pippala* or *Ficus religiosa*) “under which Sakyamuni meditated for seven years and then reached Buddhahood. It was originally 400 feet high, it is claimed; but when Hiouen-Tsang saw it, about the year 640 of our era, it was only 50 feet high. Its cuttings have been carried all over the Buddhist world and are planted in front of almost every Vihara or temple of fame in China, Siam, Ceylon, and Tibet” (TG 59).

This legend of the enormous height attained by the fig tree under which the Buddha obtained enlightenment, illustrates how soon the spiritual vision of the real meaning of the bodhi tree became involved in mythologic wonder.

While the historical legend of the Buddha obtaining omniscience under the bodhi tree may be correct historically, it is also a usage of the mystical language of the Mysteries — Gautama attaining supreme wisdom and knowledge under the “wisdom tree” is but another way of saying that through initiation into the highest grades of the Mysteries, he reached the stage of buddhahood because he was already a buddha through inner evolution. Again, in India adepts of both the right- and left-hand were often referred to as trees, the path indicated by whether the tree named was beneficent or maleficent. See also ASVATTHA

Bodhyanga (Sanskrit) *Bodhyaṅga* [from *bodhi* wisdom + *aṅga* limb, portion, division] Limb or division of essential wisdom; often used collectively to signify the branches of esoteric knowledge or understanding, usually enumerated as seven: 1) smṛiti (memory); 2) dharma-pravichaya (investigation — hence correct understanding or discrimination of the Law); 3) virya (energy); 4) prīti (spiritual joy); 5) prasrabdhi (confidence, tranquillity); 6) samadhi (absorption of the consciousness in a high spiritual and intellectual objective); and 7) upeksha (absolute indifference). Esoterically these correspond to seven states of consciousness (TG 59).

Bod-lhas (Tibetan) [from *bod* (bö) Tibet + *lha* spirit, divine being (cf Sanskrit *deva*)] A name of the civil capital of Tibet, Lhasa [Tib *lha-sa* place of the gods].

Bod-pa (Tibetan) [from *bod* (bö) Tibet + *pa* a person connected with] An inhabitant of Tibet.

Body. See PRINCIPLES; KOSA; STHULA-SARIRA; etc.

Boehme, Jacob or Bohme, Jakob (1575-1624). Great German mystic philosopher, one of those individuals who, showing unusual spiritual insight due to excellent past karma, are especially watched over by the Great Lodge in preparation for future work. A shepherd as a boy, he became a

shoemaker after learning to read and write.

“He was a natural clairvoyant of most wonderful powers. With no education or acquaintance with science he wrote works which are now proved to be full of scientific truths; but then, as he says himself, what he wrote upon, he ‘saw it as in a great Deep in the Eternal.’ He had ‘a thorough view of the universe, as in a chaos,’ which yet ‘opened itself in him, from time to time, as in a young plant.’ He was a thorough born Mystic, and evidently of a constitution which is most rare; one of those fine natures whose material envelope impedes in no way the direct, even if only occasional, intercommunion between the intellectual and the spiritual Ego. It is this *Ego* which Jacob Boehme, like so many other untrained mystics, mistook for God; ‘Man must acknowledge,’ he writes, ‘that his knowledge is not his own, but from God, who manifests the *Ideas* of Wisdom to the Soul of Man, *in what measure he pleases.*’ Had this great Theosophist mastered Eastern Occultism he might have expressed it otherwise. He would have known then that the ‘god’ who spoke through his poor uncultured and untrained brain, was his own divine *Ego*, the omniscient Deity within himself, and that what that Deity gave out was not in ‘what measure he pleased,’ but in the measure of the capacities of the mortal and temporary dwelling IT informed” (TG 60).

Boker, Boqer. See SANDHI; DAWN

Bon, Bön (Tibetan) [possible variation of *bod* Tibet, or an ancient word meaning invoker] Also pon and bhon. The Tibetan religion before the introduction of Buddhism in the latter half of the 8th century. The priest and adherents of Bon are called Bonpos (*bon po*), the ancient invokers for the pre-Buddhist and non-Buddhist kings and nobles of Tibet. The Bon religion, which survives today, seems based on at least four sources: 1) the ancient folk religions of the Tibetan people; 2) the tradition of the ancient “invokers”; 3) a conscious competition with Buddhism in terms of doctrine, texts, institutions, pantheon, and ritual; and 4) a number of non-Tibetan influences, including Hindu, Iranian, Central Asian, and other elements. Bon has been influenced by Buddhism to the extent that it has its own Kanjur and Tanjur, its own monks and monasteries, and its own “Buddha,” Shen-rab (*gshen rab*). All existing Bon literature was produced after the introduction of Buddhism, and shows the influence of and competition with Buddhism. Bon has also influenced Tibetan Buddhism, especially the Nyingmapa and Kargyupa sects.

Bona Dea A Roman divinity called Fauna, Fatua, and Oma: the sister, wife, or daughter of Faunus. Reverenced as chaste and prophetic, revealing her oracles to women only (as Faunus did to men), her festival being on the first of May and no male person being allowed to be present. A goddess of agriculture and shepherds, she revealed certain truths of nature to those approaching her in a harmonious, synchronizing state of mind. In general Bona Dea is the goddess of fecundity and productivity, the generative spirit of motherhood. Because she was considered to be the great producer holding the seeds of all things in her mighty womb, she was frequently identified with

Ops, the goddess of plenty, fertility, and riches. The ideas regarding her are intimately related with Saturnus or Saturn.

Boneless Race. See ROOT-RACE, SECOND

Bones The hard tissues that constitute the framework or skeleton of the physical body. They have an organic matrix for the inorganic mineral salts, which go through cycles of dissolution, changed location, crystallization, and reconstruction. Mineral molecules dissolving in their matrix and reforming themselves anew occurs at that zero-point of transition between the living mineral matter and that of the live animal tissue. This transformation of the mineral atom through crystallization is “the same function, and bears the same relation to its *inorganic* (so-called) *upadhi* (or basis) as the formation of *cells* to their organic *nuclei*, through plant, insect and animal into man” (SD 2:255). The bones also furnish blood cells and mineral content to the blood stream. In the embryonic resume of racial imbodiments, the process of ossification appears after the progressive stages of its protoplasmic, gelatinous, and cartilaginous frames, analogous to those forms through which nascent humanity passed in the first two and one-half root-races. With the deposit of bones in the fetal framework, and its functional relation to the blood, and with the development of the placenta and of the organs in the mesoderm, the conditions review the gradual physicalization of the gelatinous androgynes of the early third root-race into the bisexual humanity with organized functions like the present mammalian type.

The functions, physiological and other, that the bones play in the human body are really far more than acting as the skeletal framework. There are vital, psychomagnetic, and even electromagnetic currents passing in life through the entire bone structure of the body, and hence a constant interchange, not only by osmosis but also by action and reaction, between the bony structure of the body and the soft compact of flesh, nerves, veins, etc.

Bon-po. See BON

Boodhasp (Chaldean) “An alleged Chaldean; but in esoteric teaching a Buddhist (a Bodhisattva), from the East, who was the founder of the esoteric school of Neo-Sabeism, and whose secret rite of baptism passed bodily into the Christian rite of the same name. For almost three centuries before our era, Buddhist monks overran the whole country of Syria, made their way into the Mesopotamian valley and visited even Ireland” (TG 61).

Book of Changes. See I CHING

Book of Concealed Mystery. See SIPHRA DI-TSENI‘UTHA’

Book of Dzyan [probably from Sanskrit *dhyana* intense spiritual meditation, wisdom, divine knowledge] An archaic work of enormous antiquity upon which Blavatsky based her *Secret Doctrine*. Dzyan has been variously spelled or transliterated, and under this form is a derivative of the Tibetan. Dzyan, dzen, or ch’an is the general term for the esoteric schools and their literature.

Blavatsky describes the Book of Dzyan, saying: “An Archaic Manuscript — a collection of palm leaves made impermeable to water, fire, and air, by some specific unknown process — is before the writer’s eye. On the first page is an immaculate white disk within a dull black ground. On the following page, the same disk, but with a central point” (SD 1:1).

“The ‘very old Book’ is the original work from which the many volumes of *Kiu-ti* were compiled. Not only this latter and the *Siphrah Dzeniouta* but even the *Sepher Jezirah*, the work attributed by the Hebrew Kabbalists to their Patriarch Abraham (!), the book of *Shu-king*, China’s primitive Bible, the sacred volumes of the Egyptian Thoth-Hermes, the Puranas in India, and the Chaldean *Book of Numbers* and the *Pentateuch* itself, are all derived from that one small parent volume. Tradition says, that it was taken down in *Senzar*, the secret sacerdotal tongue, from the words of the Divine Beings, who dictated it to the sons of Light, in Central Asia, at the very beginning of the 5th (our) race; for there was a time when its language (the *Sen-zar*) was known to the Initiates of every nation, when the forefathers of the Toltec understood it as easily as the inhabitants of the lost Atlantis, who inherited it, in their turn, from the sages of the 3rd Race, the *Manushis*, who learnt it direct from the *Devas* of the 2nd and 1st Races. . . . The old book, having described Cosmic Evolution and explained the origin of everything on earth, including physical man, after giving the true history of the races from the *First* down to the Fifth (our) race, goes no further” (SD 1:xliv).

See also STANZAS OF DZYAN.

Formation. See SEIPHER YETZIRAH

Book of Numbers, Chaldean An ancient Chaldean work no longer popularly extant.

“A work which contains all that is found in the *Zohar* of Simeon Ben-Jochai, and much more. It must be the older by many centuries, and in one sense its original, as it contains all the fundamental principles taught in the Jewish Kabbalistic works, but none of their blinds. It is very rare indeed, there being perhaps only two or three copies extant, and these in private hands” (TG 75).

“It is one of the ‘Books of Hermes,’ and it is referred to and quotations are made from it in the works of a number of ancient and mediaeval philosophical authors. Among these authorities are Arnolando di Villanova’s ‘Rosarium philosoph.’; Francesco Arnolphi’s ‘Lucensis opus de lapide,’ Hermes Trismegistus’ ‘Tractatus de transmutatione metallorum,’ ‘Tabula smaragdina,’ and above all in the treatise of Raymond Lulli, ‘Ab angelis opus divinum de quinta essentia’ ” (IU 1:254n).

Book of Splendour. See ZOHAR

Book of the Dead, Egyptian The name given to certain ancient papyri of the Egyptian, more

correctly called *Pert em hru* (coming forth into day or light). They have been discovered in many of the tombs, interred with the mummies. Although by no means the only text of importance coming down from the ancient Egyptians, it is a work of extreme antiquity, containing the system expounded by the priests, and is far older than the two other extant works known as the *Book of the Pylons* and the *Book of the Tuat*. The work depicts in symbolic form the afterdeath state, as presented by the priests to the populace of Egypt. The soul is depicted in the guise of a pilgrim, journeying through various halls, at the portals of each of which he was obliged to give a correct answer — an account of the life he had lived upon earth. The pilgrim eventually reached the judgment hall, within which he was tried by the company of gods and goddesses. Before Osiris his heart was placed in a balance to testify for or against him. If he passed the test satisfactorily, he was permitted by Osiris to enter his domain and become as one of the deities.

In a mystical sense, the *Book of the Dead* is a veiled rendition of the passage of the defunct through the various tests and trials of kama-loka before entering devachan; and of the trials of initiation which were but copies, at least in its lower degrees, of the postmortem pilgrimage of the dead.

Book of the Dead, Tibetan. See BARDO

Books of Kiute. See KIU-CHE, BOOK OF

Bopadeva, Vopadeva (Sanskrit) *Bopadeva* Author of several Sanskrit works, according to some author or collator of the *Bhagavata-Purana*.

Bordj. See BORJ

Boreas (Greek) The north wind in Greek mythology, connected with the Hyperborean continent of the first root-race.

Borj or **Borz** (Persian), **Bereznaiti** (Avestan) [from the verbal root *baresa* to grow upright] The mystical mundane mountain holding relatively the same place in Persian theology and mythology that Mount Meru does in ancient Indian literature. In later mystic Persian literature Mount Ghaph (Kaf) takes the place of Borj or Alborz and becomes the abode of the Simorgh, the legendary bird of ancient knowledge and creative life-force. See also MOUNTAINS, MUNDANE

Borsippa. See BIRS-NIMRUD

Both-al (Irish) The oracular or magical stones of ancient Ireland; equivalent to the Greek betylos.

Bo-tree. See BODHI TREE

Boundless, The The infinitude of living space and unconditioned time, termed parabrahman, parabrahman-mulaprakriti, tat, or Aditi in Sanskrit; in the Chaldean Qabbalah, 'eyn soph; and with the Greeks, to apeyron. The non-existent, because nonmanifested, and therefore the concealed unity; sometimes called darkness in a mystic sense, no-number because not subject to

computation, also the rootless root. Having no relation to the bounded and conditioned which are contained within it, it is the unknown and unknowable cosmic motion, absolute consciousness, and absolute motion, and therefore to our limited minds unconsciousness and immobility. Its symbol is the circle or zero, denoting the absence of everything that can be predicated as embodying limitation.

All worlds and universes spring forth from it, run their various manvantaric periods, and sink back into it for their rest; so that what we call space is but one of its manifestations or appearances, and what we call unending duration is its aspect when we consider it under the light of eternity. It is everything because everything is included within it, and it is nothing because it is no-thing — thing implying limitation or condition. *See also* PARABRAHMAN; THAT

Boustrophedon (Greek) Ox-turning; a method of writing found in some old inscriptions, such as Solon's Laws, which ran from left to right and then back from right to left, or vice versa, as in plowing.

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Br-Bz

Brachmins. *See* BRAHMANA

Bragi (Icelandic) [from *bragr* best] One of the twelve aesir, gods of the Norse Eddas. Representing poetic inspiration of the highest order, he is called the divine singer. It is said he lay sleeping on the ship of the dwarfs (kingdoms of the elements — earth, water, air, fire, aether), and when the vessel crossed the threshold of death, he awoke and sang the worlds into life. The sound of his joyfilled song and golden harp reverberates through the nine worlds awakening the music of all the spheres.

Bragi is synonymous with spiritual intuition which, united with the mind (Loki), is the means of human liberation. His consort, the goddess Idun, daily gives the gods the apples of immortality.

Brahm, Brahma. *See* BRAHMAN

Brahma (Sanskrit) *Brahmā* [from the verbal root *br̥h* to expand, grow, fructify] The first god of the Hindu Trimurti or triad, consisting of Brahma, the emanator, evolver, and creator; Vishnu, the sustainer or preserver; and Siva, the regenerator or destroyer. Brahma is the vivifying expansive force of nature in its eternally periodic manvantaras. He stands for the spiritual evolving or developing energy-consciousness of a solar system which is also called the Egg of Brahma (brahmanda). Brahma is called the creator or Logos, but in the theosophic philosophy creator is simply an abstract term or idea, like army. In Burnouf's words:

“Having evolved himself from the soul of the world, once separated from the first cause, he evaporates with, and emanates all nature out of himself. He does not stand above it, but is mixed up with it; Brahma and the universe form one Being, each particle of which is in its essence Brahma himself, who proceeded out of himself” (q SD 1:380n). The *Vishnu-Purana* explains that created beings “although they are destroyed (in their individual forms) at the

periods of dissolution, yet being affected by the good or evil acts of former *existences*, are never exempted from their consequences. And when Brahma produces the world anew, they are the progeny of his will . . .” (q SD 1:456n).

Brahman is both masculine and neuter, and therefore has two meanings. In the masculine (Brahma) it is the evolving energy of the cosmic egg, as distinguished from the neuter (Brahman). Brahma is the vehicle or sheath of Brahman. The *Vishnu-Purana* says that Brahma in its totality has essentially the aspect of prakriti, both evolved and unevolved (mulaprakriti), and also the aspects of spirit and of time. “Brahma, as ‘the germ of unknown Darkness,’ is the material from which all evolves and develops ‘as the web from the spider, as foam from the water,’ etc. This is only graphic and true, if Brahma the ‘Creator’ is, as a term, derived from the root *brih*, to increase or expand. Brahma ‘expands’ and becomes the Universe woven out of his own substance” (SD 1:83). Again,

“Here we find, as in all genuine philosophical systems, even the ‘Egg’ or the Circle (or Zero), boundless Infinity, referred to as It, and Brahma, the first *unit* only, referred to as the *male* god, *i.e.*, the fructifying Principle. It is ① or 10 (ten) the Decade. On the plane of the Septenary *or our World* only, it is called Brahma. On that of the *Unified Decade* in the realm of Reality, this male Brahma is an illusion” (SD 1:333).

According to the *Aitareya-Brahmana*, Brahma as Prajapati (lord of beings) manifests himself first of all as twelve bodies or attributes, which are represented by the twelve gods, symbolizing 1) fire; 2) the sun; 3) soma, which gives omniscience; 4) all living beings; 5) vayu, or ether; 6) death, or breath of destruction — Siva; 7) earth; 8) heaven; 9) Agni, the immaterial fire; 10) Aditya, the immaterial and invisible sun; 11) mind; and 12) the great infinite cycle, “which is not to be stopped.” Brahma in one of his phases therefore is the visible universe, every atom of which is essentially himself.

Brahma “symbolizes personally the collective creators of the World and Men — the universe with all its numberless productions of things movable and (seemingly) immovable. He is collectively the Prajapatis, the Lords of Being; and the four bodies typify the four classes of creative powers or Dhyana Chohans . . .” (SD 2:60), these four bodies being ratri (night) associated with the creation of the asuras; ahan (day) associated with the gods; sandhya (evening twilight) associated with the pitris; and jyotsna (dawn or light) associated with the creation of men.

In the beginning Brahma was Purusha (spirit) and also prakriti (matter). It is later that he separated himself into two halves — Brahma-Vach (female) and Brahma-Viraj (male). The term Brahma is not found in the Vedas. Blavatsky correlates Adam-Qadmon, Brahma, and Mars as symbols for primitive or initial generative and creative powers typifying water and earth; also all three are associated with the color red (cf SD 2:43, 124-5). *See also* BRAHMA’S DAY

Brahma-bhashya. See SENZAR

Brahmacharin (Sanskrit) *Brahmacārin* [from *brahman* cosmic spirit, divine spiritual wisdom + *cārin* one practicing or performing] One who is devoted to the student life of a religious devotee involved in sacred study; a young Brahmin in the first period of life as observed in ancient times. The name likewise is given to one who practices rigorous self-control, abstinence, chastity, etc.

Brahmacharya (Sanskrit) *Brahmacarya* [from *brahman* cosmic spirit, divine wisdom + *carya* conduct, practicing from the verbal root *car* to perform, undergo] Following a life of philosophic and religious training; usually applicable to the first stage in the life of a Brahmin of ancient times, the state of an unmarried religious student of the Vedas.

Brahmadanda (Sanskrit) *Brahmadaṇḍa* Spinal column or sushumna; “the rod or stick of Brahma, . . . symbolized by the bamboo rod carried by ascetics, the seven-knotted wand of the Yogi. The seven knots are the seven Nadis along the spinal cord” (BCW 12:701). (BCW 12:616).

Brahmadevas (Sanskrit) *Brahmadeva-s* [from *brahman* cosmic spirit + *deva* god, spiritual being] Spiritual beings who act as guardians of the human race, entities directly emanating from Brahma as spiritual-intellectual energies. See also DHYANI-CHOHANS

Brahmadikas. See BRAHMADIKAS

Brahmadikas (Sanskrit) *Brahmādika-s* The earliest emanations from Brahma; also a general name for the higher solar pitris or dhyani-chohans, whether of the solar system, planetary chain, or even individual globes, who take charge of their respective spheres for the course of its life cycle. As spiritual prajapatis, producers or emanators of hierarchical classes or families, they in a sense are identified with the manus. (SD 1:442; 2:142)

Brahmajnana *Brahmajñāna* (Sanskrit) [from *brahman* cosmic spirit + *jñāna* knowledge from the verbal root *jñā* to know] Divine, sacred, or esoteric knowledge concerning the cosmic Brahma as taught, for instance, in Vedantic philosophy; also spiritual wisdom per se.

Brahmajnanin (Sanskrit) *Brahmajñānin* [from *brahman* cosmic spirit + *jñānin* knower from the verbal root *jñā* to know] One who possesses sacred knowledge; spiritually wise or holy.

Brahman (Sanskrit) *Brahman* [from *brh* to expand] Sometimes Brahma or Brahm. The one reality, “the impersonal, supreme and uncognizable Principle of the Universe from the essence of which all emanates, and into which all returns, which is incorporeal, immaterial, unborn, eternal, beginningless and endless. It is all-pervading, animating the highest god as well as the smallest mineral atom” (TG 62). It involves both essential consciousness and substance, and is the spiritual background of the kosmos, the Cause of all Causes, what is commonly called the Unmanifest Logos: “Brahma, the Noumenon, never rests, as IT never changes and ever IS, though IT cannot be said to be anywhere” (SD 1:374). As the fundamental cosmic fountain of consciousness and spiritual

substance, Brahman is the fundamental or cosmic self which, in the case of an individual being, becomes the kshetrajna, the spiritual sun within the individual. Thus the essential self of every being or entity from cosmos to physical atom is this Brahman itself, which is the cause of the familiar saying “tat tvam asi” (you are that).

Through and from Brahman derive the various cosmic Brahmas, the expansion of the One into the many. Brahman does not put forth evolution itself nor create, but exhibits various aspects of itself by means of emanative evolution. The Hindu Puranas say that Brahma, Vishnu, and Siva are the primordial energies of Brahman, the divine neuter. There is a clear distinction between the impersonal, supreme, all-pervading, immanent, beginningless, and endless cosmic principle, whose essence is consciousness-life-substance, and the various Brahmas; for these latter are the periodic manifestations of the highest energies flowing forth at the beginning of each manvantara from the neuter Brahman, and into which these various Brahmas are ingathered again when the cosmic cycle reaches its close and pralaya ensues.

Philosophically, as the supreme cosmic principle of any universe, Brahman is enclosed within its veil or sakti, called pradhana; just as Brahma is similarly infolded within its inseparable sakti called prakriti, and on a still vaster plane mulaprakriti enfolds parabrahman. We have thus: parabrahman-mulaprakriti, Brahman-pradhana, and Brahma- or Purusha-prakriti.

Brahmana (Sanskrit) *Brāhmaṇa* Also *Brahman*, *Brahmin*. As a noun, a member of the highest of the four orthodox Hindu castes during the Vedic and post-Vedic periods. The other three Hindu castes are Kshatriya, Vaisya, and Sudra. Originally an individual became a Brahmana through personal merit and initiation, but gradually priestcraft by degrees entered in, so that the son of a Brahmana became a Brahmana by right or family protection first, then by that of descent. The rights of blood-descent in time replaced the nobler rights of genuine merit, and thus arose the rigid cast of the Brahmanas. Blavatsky says that a true Brahmana is one who has become a dvija (twice-born or initiate) and one “ ‘whose seven forefathers have drunk the juice of the moon-plant (Soma),’ and who is a ‘Trisuparna’ [“three-leaved or -winged” or active in the highest three principles], for he has understood the secret of the Vedas” (SD 1:209-10). Dvija and trisuparna, although still used in India, are used merely by courtesy and ancient custom; in archaic ages the titles were properly borne, because merited, and were descriptive rather than complimentary.

A second meaning as a noun is one of the portions of Vedic literature containing rules for the proper chanting and usage of the mantras or hymns at sacrifices, and explanations in detail of what these sacrifices are, illustrated by legends and old stories. These Brahmanas are “*pre-eminently occult works*, hence used purposely as blinds. They were allowed to survive for public use and property only because they were and are absolutely unintelligible to the masses. Otherwise they would have disappeared from circulation as long ago as the days of Akbar” (SD 1:68). Though the Brahmanas are the oldest scholastic treatises on the primitive hymns, they

themselves require a key for a proper understanding of them which Orientalists have hitherto failed to secure. Since the time of Gautama Buddha, the keys to the Brahmanical secret code have been in the possession of initiates alone, who guard their treasure with extreme and jealous care. There are indeed few, if any, individuals of the present-day Brahmanical cast in India who are even conscious that such keys exist; although no small number of them, possibly, have intimations or intuitions that a secret wisdom has been lost which is uniformly understood to have been in the possession of the ancient Indian rishis.

Brahmana is also the adjectival form for the two uses given above. *See also* CHATUR-VARNA

Brahmana Period One of the four periods into which Vedic literature has been divided by Orientalists.

Brahmanaspati. *See* BRIHASPATI

Brahmanda (Sanskrit) *Brahmāṇḍa* [from *brahma* + *aṇḍa* egg, Egg of Brahmā] The imbodiment of Brahma, particularly the solar system, physical, psychological, and spiritual. The ancient Hindus “called Brahma . . . the kosmic atom. The idea is that this kosmic atom is ‘Brahma’s Egg,’ from which the universe shall spring into manifested being, as from the egg the chick comes forth, in its turn to lay another egg. Each of these kosmic eggs or universes gives birth, after its rest period has ended, to its own offspring, each of the former derived in similar manner from its own former manvantaric egg” (Fund 494). This cosmic egg was sometimes said to be dropped by the mystic bird kalahansa, the swan of eternity; or to be the result of Brahma’s ideation (FSO 97). *See also* HIRANYAGARBA

Brahmanda Purana (Sanskrit) *Brahmāṇḍa Purāṇa* One of the 18 principal Hindu Puranas, so named because it contains an account of Brahmāṇḍa (the Egg of Brahma), and therefore of future cosmic ages as revealed by Brahma. It consists of 12,200 slokas.

Brahman-yogins. *See* YOGI

Brahma-Prajapati (Sanskrit) *Brahmā-prajāpati* [*brahmā* as *prajāpati*] Progenitor or lord of beings, synthesis of all the cosmic prajāpati or formative forces, which infill, make, and in a sense *are* the visible universe, every atom of which is essentially Brahman.

Brahma-Prakṛiti (Sanskrit) *Brahmā-prakṛti* [*brahmā* as *prakṛti*] The material or vehicular aspect of Brahma’s nature in contradistinction to Brahma-Purusha, his spiritual aspect.

Brahma Pralaya, Brahma Manvantara (Sanskrit) *Brahmā-pralaya, -manvantara* The death (or life) of Brahma, which takes place at the close of the Life or Age of Brahma, a period of 311,040,000,000 years; also called a mahapralaya or prakritika pralaya. One must ascertain whether the Brahma refers to a solar system or a smaller period of time, such as the life of a planetary chain.

Brahmapura (Sanskrit) *Brahmapura* [from *brahma* + *pura* city, abode] The abode or city of Brahmā, the creative or Third Logos. “The inmost chamber, the chamber of the Heart, and the abode of the World’s Mother” (VS 9), one of the mystic powers latent in all human beings, but called into activity by advanced yogis. Brahmapura can signify the heart or indeed the entire body. It is also the name of the so-called capital of Brahma on Mt. Kailasa in the Himalayas or on Mount Meru.

Brahma-Purusha (Sanskrit) *Brahmā-puruṣa* [*brahmā* as *puruṣa*] The spiritual aspect of Brahma’s nature in contradistinction to Brahma-prakriti, the material aspect.

Brahmaputra (Sanskrit) *Brahmaputra* [from *brahman* + *putra* son] In the Vedas, the son of a Brahmin, a member of the priestly caste. Also a son of Brahma, applied particularly to the prajapatis, the mind-born sons of Brahma, usually enumerated as seven. Blavatsky uses the term in a slightly different sense, referring to the Sons of God in connection with a certain Sacred Island in Central Asia (SD 1:209).

Also the name of one of the large rivers of India.

Brahmarandhra (Sanskrit) *Brahmarandhra* [from *brahman* cosmic spirit + *randhra* opening, fissure, cavity] Brahman’s crevice; a mystical suture or opening in the crown of the head, through which a person leaves his body at death. Connected with the heart by means of the sushumna-nadi, a psychovital channel in the spinal column. “A mystic term having its significance only in mysticism” (TG 63). Anatomically the fontanel is a soft, pulsating, unossified area in the skull of an infant, which hardens as the child develops.

Brahmarshi or **Brahma-rishi**, (Sanskrit) *Brahmarṣi* [from *brahman* + *ṛṣi* sage] A class of sages, commonly regarded as being of the Brahmanical or priestly class and associated with the prajapatis or mind-born sons of Brahma. Strictly speaking, the “descendants of those Rishis who were the founders of *gotras* of Brahmans, or caste-races” (SD 2:502). Used interchangeably with prajapati.

Brahma-Rudra (Sanskrit) *Brahmā-Rudra* A title of Siva as the terrific destroyer of the evil in human passions and of evil in a physical sense. *See also* RUDRA

Brahma-Samaj, Brahmo-Samaj A religious and theistic movement in India, originating with Raja Ram Mohan Roy, who began teaching and writing in Calcutta soon after 1800. Instituted as a reform movement working against idolatry, the degenerations of orthodox Brahmanism, the perversions and corruptions of popular Hinduism, as well as against Christian missionaries. Baboo Keshub Chunder Sen became its leader in 1858. This movement did not become as popular as the Arya-Samaj, but it became conspicuous for its work in the cause of literary culture and social reform. Its some 4,000 adherents are mostly found in Calcutta and its neighborhood.

“While the members of the Brahmo Samaj may be designated as the Lutheran Protestants of

orthodox Brahmanism, the disciples of the Swami Dyanand [the Arya-Samaj] should be compared to those learned mystics, the Gnostics, who had the key to those earlier writings which, later, were worked over into the Christian gospels and various patristic literature” (BCW 1:382).

Brahma-Savarna (Sanskrit) *Brahmasāvarṇa* One of the 14 manus of our planetary chain, the seed manu of the fifth round. (SD 2:309).

Brahma’s Day, Night, Age, Year, Life A Day of Brahma, a cosmic manvantara or out-breathing of Brahma, represents a period where worlds are evolved and pass through their allotted ages of manvantaric existence. Each Day of Brahma consists of 1,000 aggregates of four yugas or 1,000 mahayugas (great ages). In a smaller sense it is also a mahamanvantara or kalpa of a planetary chain, composed of seven rounds, a period of 4,320,000,000 terrestrial years. A Night of Brahma, a cosmic pralaya, inbreathing of Brahma, or planetary paranirvana, is of equal length.

Seven Days of Brahma or seven planetary cycles make one solar kalpa. One Year of Brahma consists of 360 Divine Days and Nights, each Day of which is the duration of the imbodiment of a planetary chain, with Nights of equal length.

The Life of Brahma or of the solar system consists of 100 Divine Years (311,040,000,000,000 terrestrial years). The current Life of Brahma is about half completed — a period of about 155,520,000,000,000 of our years having passed away since our solar system first began its mahamanvantara. There remain, therefore, fifty more Years of Brahma before the system sinks into cosmic pralaya. As only half the grand evolutionary period is accomplished, we are at the bottom of the cosmic cycle, i.e., on the lowest plane. *See also* FOUR

Brahmasrama (Sanskrit) *Brahmāśrama* [from *brahman* the supreme principle + *āśrama* sacred building, hermitage] Mystically, an esoteric seat, an initiation chamber, or secret room where the initiate strives to attain union with Brahman or the inner god. Also a temple, in which the sacred mysteries of the wisdom-religion are taught. Used as well to signify the headquarters of an esoteric school.

Brahmasutras (Sanskrit) *Brahmasūtra*-s Aphorisms on the Vedanta philosophy, ascribed to Vyasa, treating of the knowledge of Brahman.

Brahmatma (Sanskrit) *Brahmātmā* The chief Brahmin initiates;

“the Supreme Chief of all those Mahatmans. This pontificate could be exercised only by a Brahman who had reached a certain age, and he it was who was the sole guardian of the mystic formula, and he was the Hierophant who created great Adepts. He alone could explain the meaning of the sacred word, AUM, and of all the religious symbols and rites. . . .

“But there existed, and still exists to this day, a Word far surpassing the mysterious

monosyllable, and which renders him who comes into possession of its key nearly the equal of Brahman. The Brahmatmans alone possess this key, and we know that to this day there are two great Initiates in Southern India who possess it” (BCW 14:430; 14:152)

Brahma-Vach (Sanskrit) *Brahmā-Vāc* [*brahmā* as *vāc*] The female aspect of Brahma; in another sense, the two aspects of the manifested Brahma working in union or conjointly, the energetic and the vehicular, constantly interblending and cooperating. The Vach aspect therefore may be considered the female side of the cosmic Logos. *See also* BRAHMA-VIRAJ

Brahma-Vach-Viraj (Sanskrit) *Brahmā-Vāc-Virāj* Brahma in both his feminine and masculine aspects; the manifested Logos or hermaphrodite creative deity. *See also* BRAHMA-VIRAJ (SD 2:125-7; BCW 10:351)

Brahma-Vaivarta Purana (Sanskrit) *Brahma-Vaivarta Purāṇa* The metamorphosis of Brahma; one of the 18 principal Hindu Puranas, dealing with Brahma in the form of the avatara Krishna and containing prayers and invocations addressed to Krishna, with narratives about his love for Radha, the gopis, etc.

Brahmavidya (Sanskrit) *Brahmavidyā* Brahma-knowledge, divine knowledge; equivalent to theosophia, the wisdom of the gods. The secret or esoteric science or wisdom about the universe, its nature, laws, structure, and operations.

Brahma-Viraj (Sanskrit) *Brahmā-virāj* [*brahmā* as *virāj*] The energetic aspect of Brahma; for when Brahma separates himself into male and female halves, this androgynous or semi-androgynous cosmic power produces Vach and Viraj. Now as Vach, although feminine in gender, as a noun really represents the logic aspect of Brahma, Viraj, although masculine in gender, as a noun represents the perpetually active and energetic forces of manifested nature in and through which vibrates the unceasing activity of the logic Vach.

Brahma-Vishnu-Siva. *See* TRIMURTI

Brahmin. *See* BRAHMANA

Brahmo-Samaj. *See* BRAHMA-SAMAJ

Brain The anatomy of the brain is very complex, and the organ as a whole can be considered under two main aspects: 1) in relation to consciousness, thought, and memory; and 2) in relation to functional activities stimulated by nerve currents to the various organs, muscles, etc. It is in reference to consciousness that Blavatsky states that “Occultism tells us that every atom, like the monad of Leibnitz, is a little universe in itself; and that every organ and cell in the human body is endowed with a brain of its own, with memory, therefore, experience and discriminative powers” (Studies in Occultism 100; BCW 12:134). Pirogoff, Liebig, and others are quoted in support of the view that memory is related to the bodily organs in general and not wholly to the brain. The brain

is the registering organ of memory, not memory itself. The memories of terrestrial experiences — those pertaining to the lower mind — arise in the bodily organs pertaining to it, and are transmitted to the structure of the brain, where they are registered in the kama-manasic consciousness. But the finer particles of the brain cannot be so reached, for the brain in this sense is the organ of a higher noetic mind. The higher mind does not act directly on the bodily organs, but through the mediation of the lower mind. Thus it is the personal ego “catches occasional glimpses of that which is beyond the senses of man, and transmits them to certain brain cells (unknown to science in their functions), thus making of man a *Seer*, a soothsayer, and a prophet . . .” (Studies in Occultism 89; BCW 12:367). The brain and heart are special organs through which the higher mind acting through the personal mind can stimulate the finer particles of the body to a representation of spiritual ideas.

More particularly the brain may be described as the organ of the lower manasic activities through the manasic fluid flowing forth from the inner constitution; whereas the heart is the organ — as yet only slightly evolved to its high purposes — for the buddhic or buddhi-manasic parts of the invisible human constitution. Thus when the brain is trained to receive the inflow of the current arising in the higher portion of the fluid which bathes the heart, then the individual lives for the time at least in the highest portions of his constitution, and temporarily becomes a demigod on earth.

Brain-mind Used by theosophists for the astral mind of the personal ego, the pale and too often distorted reflection of the intellection of the reincarnating ego. It is, in fact, the representative in the physical world of kama-manas, mind conditioned by materiality. The lower mind or psychonervous effluvia of the brain acts through the nervous ganglia in the kamic centers, such as the liver, stomach, and spleen, though the central ganglia of this nervous system are situated in the base of the skull. The brain, and with it the heart, however, are likewise the organs of spiritual and intellectual powers far higher than those represented by the merely human personality working through the brain-mind; hence the higher forms of thought, supersensuous, superconscious, correlate with the cerebral and cardiac centers.

The body in general and the brain in particular are compact of finer and grosser elements, the former responsive only to the breath of divine wisdom, out of reach of the winds from the passion-laden lower mind, whose function is to act on and arouse the grosser elements of the nervous system. The brain, therefore, is a kind of reflector of thought-currents and emotional tides which arise in the kamic centers of the inner self, and are distributed through the nervous ganglia in the skull to the physical kamic reflection centers in the trunk. Thus we scarcely use at all the brain itself in the true sense, or at any rate only in its lowest aspects or functions; and it is only in rare moments that the brain tissues are suffused with the glory emanating directly from the higher nature and working through the pineal and pituitary glands in the skull and through the secret center in the heart.

B'raisheeth, Brashith. See BERE'SHITH

Brazen Serpent As related in the Bible, when the Jews in the wilderness complained to Moses, “the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died” (Num 21:6); wherefore “Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent has bitten any man, when he beheld the serpent of brass, he lived” (21:9).

As the Hebrew words for serpent and brass are the same when the Massoretic points are omitted (N H SH), some have sought for an interpretation by referring to the Evil One, called by the later Jews and Qabbalaistic Christians the Deprived (Nahash), but the fiery serpents “were the *Seraphim*, each one of which, as Isaiah shows (vi. 2), *‘had six wings’*; they are the symbols of Jehovah, and of all the other Demiurgi who produce out of themselves six sons or likenesses — Seven with their Creator. Thus, the Brazen Serpent is Jehovah, the chief of the ‘fiery serpents’ ” (SD 2:387n).

Again, “both the *heathen* wand and the Jewish ‘serpent’ are one and the same, namely, the *Caduceus of Mercury*, son of Apollo-python. It is easy to comprehend why the Jews adopted the ophidian shape for their ‘seducer.’ With them it was purely *physiological and phallic*” (SD 2:208).

Just as the serpent is connected with knowledge, wisdom, and magic, whether of the right- or left-hand path, so likewise has copper or brass since immemorial time in all mystic schools been a metallic compound supposed to be under the particular governance of the planet Venus, which is the ruler or controller of the human higher manas — manas being at once the savior as well as the tempter of mankind, for it is in the mind where temptation and sin or evildoing ultimately arise. See also SERPENT.

Bread and Wine “The outward and visible signs of an inward and spiritual grace,” bread and wine stand at once for the actual elements used in initiation ceremonies and for the attainments of which they are symbolic. Taking the Bacchic Mysteries as an example, wine was given as the blood of the grape and of Bacchus, blood signifying life, and Bacchus representing the mystic Logos which “was made flesh.” So the whole rite means the imparting to the candidate of the divine life by conscious union of his lower self with the god within — a union brought about by the self-devised efforts of the lower self. In the same way, bread or grain symbolized the intellectual aspect of the attainment, intellect being the “body” of the spiritual influx.

The Christian sacrament was adopted from the pagan rite. The Protestant Churches administer the sacrament in both bread and wine as the symbol of a divine grace received by the devout participant. The Catholic Church teaches that the sacred elements are actually transubstantiated by miraculous means into the blood and body of Christ, denying the cup or the wine to the laity, and regarding the rite as propitiatory for the sins of the participants and of mankind in general. The old pagan rite contained the idea that partaking of the wine meant allying oneself with the vital energy of the spiritual divinity within the neophyte, and the partaking of the bread was symbolic of a similar union of the neophyte’s mentality with the cosmic mind for which the bread

stood. *See also* SOMA; WINE

Breath In the astral-vital organisms of living beings the breath is called prana, which also means “life.” This is not limited to the respiratory functions, but includes what physiologists might call nerve currents operating in all parts of the body, of which the pulmonary diastole and systole is only a particular manifestation. Hatha yoga deals with the study and use of these functions, but before such aspects of the lower knowledge can be profitably or even safely used, the learner must have acquired self-mastery, stability, and disinterestedness of motive.

The ceaseless alternate outflowing and inflowing of cosmic life or hierarchies of lives of the one manifest reality is called the Great Breath from its analogy to physiological breathing, which implies incessant alternating motion, expansion and contraction, of life, air, wind, or spirit. The sevenfold word symbolizing the logos is said to be the evolution of the breath. Though the alternation of manvantara and pralaya conjoined are the Great Breath, the alternating motion does not cease even during the long pralayaic ages.

Breath is often used in the same sense as ray, wind, spirit, pneuma, to denote an active emanation which is at once active and passive, positive and negative, donative and receptive, the principle of polarity later in cosmic evolution becoming pronounced. An instance is when the divine breath incubates the waters of space, and worlds are produced. Absolute perpetual motion is the breath of life of the one element, and is applied to fohat. In Sanskrit it is expressed among other words by asu, the true root of asura (a living or spiritual being). In Hebrew several words express it, varying according to the spiritual or grosser meaning: neshamah, ruah, or nephesh. In Greek philosophy perhaps the main word used in this sense is pneuma, equally well translated as spirit.

The plural “breaths” is used to denote spirits or forces, such as the Ah-hi, dhyani-chohans, asuras, the holy circumgyrating breaths, and the seven breaths or divisions of the Logos. There may also be right- and left-hand breaths, or breaths (winds) from the four, six, or eight directions, each having its own specific quality and functions. In general, breath stands for the air element.

Breathing Exercises. *See* HATHA YOGA; PRANAYAMA

Brhad-aranyaka. *See* BRIHAD-ARANYAKA

Brhaspati. *See* BRIHASPATI

Briah, Briatic World. *See* BERIAH

Briareus (Greek) One of three giants, sons of Ouranos and Gaia, the others being Kottos and Gyges, each with 50 heads and 100 arms or hands. They were imprisoned by Kronos, but liberated by Zeus to help him in his war against the Titans. One interpretation links these brothers with Lemuria (SD 2:775-6).

Bride In the Qabbalah used in connection with Malchuth, the tenth or lowest of the Sephiroth;

however, the full realization of the Bride's marriage will occur only at the end of the seventh root-race and the seventh round of this planetary chain, when everything will be united to its parent source.

The Roman Catholic Church has also adopted the term, speaking of itself as the Bride of Christ. Explaining the passage in Revelation (19:7-9) referring to the marriage of the Lamb to his bride, Blavatsky writes: “ ‘The Logos is passive Wisdom in Heaven and Conscious, Self-Active Wisdom on Earth,’ we are taught. It is the Marriage of ‘Heavenly man’ with the ‘Virgin of the World’ — Nature, as described in Pymander, the result of which is their progeny — immortal man” (SD 2:231).

The bride's position in the marriage sacrament is also explained: as forming the left side of a triangle, the groom forming the right side, and the assistants the base line.

Bride is used in the Qabalah as the terms sheath, veil, or garment are used in other mystical systems, the meaning being that spirit always has its lining or expression in manifestation. Thus the veil of Purusha is prakriti, that of Brahman is pradhana, that of parabrahman is mulaprakriti.

Brigu, Brighou. See BHRIGU

Brihad-aranyaka or **-aranya Upanishad** (Sanskrit) *Bṛhad-āranyaka*, *-āranya Upaniṣad* [from *bṛhad* great + *āranyaka* produced in a forest] A celebrated Upanishad, forming the last five prapathakas (sections) of the *Satapatha-Brahmana* — one of the most important of the Brahmanas — attributed to Yajnavalkya. The title refers to this class of highly mystical and metaphysical literary work supposed to have been thought out by sages while retired in the solitudes of mountain and forest. Aranyaka is closely associated with Upanishad, and often used interchangeably with it; thus this work is often called *Brihad-Upanishad* or *Brihad-aranyaka-upanishad*.

Brihaspati (Sanskrit) *Bṛhaspati* [from *bṛh* prayer + *pati* lord] Sometimes Vrihaspati. A Vedic deity, corresponding to the planet Jupiter, commonly translated lord of prayer, the personification of exoteric piety and religion, but mystically the name signifies lord of increase, of expansion, growth. He is frequently called Brahmanaspati, both names having a direct significance with the power of sound as uttered in mantras or prayer united with positive will. He is regarded in Hindu mythology as the chief offerer of prayers and sacrifices, thus representing the Brahmin or priestly caste, being the Purohita (family priest) of the gods, among other things interceding with them for mankind. He has many titles and attributes, being frequently designated as Jiva (the living), Didivis (the bright or golden-colored). In later times he became the god of exoteric knowledge and eloquence — Dhishana (the intelligent), Gish-pati (lord of invocations). In this aspect he is regarded as the son of the rishi Angiras, and hence bears the patronymic Angirasa, and the husband of Tara, who was carried off by Soma (the moon). Tara is

“the personification of the powers of one initiated into *Gupta Vidya* (secret knowledge) . . .

“Soma is the moon astronomically; but in mystical phraseology, it is also the name of the sacred beverage drunk by the Brahmins and the Initiates during their mysteries and sacrificial rites. . . .

“Soma was never given in days of old to the non-initiated Brahman — the simple *Grihasta*, or priest of the exoteric ritual. Thus Brihaspati — ‘guru of the gods’ though he was — still represented the dead-letter form of worship. It is Tara *his wife* — the symbol of one who, though wedded to dogmatic worship, longs for true wisdom — who is shown as initiated into his mysteries by King *Soma*, the giver of that Wisdom. Soma is thus made in the allegory *to carry her away*. The result of this is the birth of Budha — *esoteric Wisdom* — (Mercury, or Hermes in Greece and Egypt). He is represented as ‘so beautiful,’ that even the husband, though well aware that Budha is not the progeny of his *dead-letter* worship — claims the ‘new-born’ as his Son, the fruit of his ritualistic and meaningless forms. Such is, *in brief*, one of the meanings of the allegory” (SD 2:498-9).

Tara’s abduction gave rise to the Tarakamaya — the first war in heaven. The earth was shaken to its very center and turned to Brahma requesting him to restore Tara to her husband, which request was granted. Soma had for his allies the Daityas and Danavas, whose leader is Usanas (Venus) and Rudra (Siva), while the gods who sided with Brihaspati were led by Indra.

Brisingamen (Icelandic) [from *brising* fire + *men* jewel] In Norse myths the fire jewel represents the fire of enlightened intelligence in the human race, pictured as a gem which the goddess Freya wears on her bosom. She is the spiritual power embodied in the planet Venus and the protectress of evolving, aspiring humanity. Her gem has on more than one occasion been stolen by Loki — the mischievous lower mind — which brought grief to the gods, who have the well-being of humanity at heart. Once the precious gem was in grave danger: the matter-giant Trym (our physical globe earth) stole Thor’s hammer of creation and destruction and hid it deep beneath the ground, and for its return he demanded that Freya become his wife. The story relates that she snorted with such fierce outrage that the gem was shattered.

Bronze Age. See DVAPARA YUGA

Brotherhood Human beings, in common with all other entities in the universe, are inseparable members of a spiritual unity; and the illusion of eternally separate selves, and therefore equally permanent individual and diverse interests, is due to an ignorance of fundamental facts in nature. “If the action of one reacts on the lives of all, and this is the true scientific idea, then it is only by all men becoming brothers and all women sisters, and by all practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the elevation of the race, can ever be attained” (Key 234).

Theosophical Society has always insisted on the formation of a nucleus of a universal brotherhood as its prime objective; and the teachings which it promulgates are aids subsidiary to this purpose.

As one of Blavatsky's teachers wrote: "The *Chiefs* want a 'Brotherhood of Humanity,' a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds" (ML 24). Again, "It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood who is entitled to the possession of our secrets. He alone, such a man — will never misuse his powers, as there will be no fear that he should turn them to selfish ends" (ML 252).

Brotherhood of Compassion. See HIERARCHY OF COMPASSION; MAHATMA

Brotherhood of Luxor The original brotherhood of this name is very ancient and most secret; but its name was used for a bogus society in the late 19th century, "born in Europe, only to be exposed and fly to America" (TG 193).

Brothers of Light. See RIGHT-HAND PATH

Brothers of the Shadow. See LEFT-HAND PATH

Brothers of the Sun. See RIGHT-HAND PATH

Bubastis, Bubaste. See BAST

Buddha (Sanskrit) *Buddha* [from the verbal root *budh* to perceive, awaken, recover consciousness] Awakened, enlightened; one who is spiritually awakened, who has become one with the supreme self (paramatman).

"To become a Buddha one has to break through the bondage of sense and personality; to acquire a complete perception of the real self and learn not to separate it from all other selves; to learn by experience the utter unreality of all phenomena of the visible Kosmos foremost of all; to reach a complete detachment from all that is evanescent and finite, and live while yet on Earth in the immortal and the everlasting alone, in a supreme state of holiness" (TG 64-5).

"A Buddha in the esoteric teaching is one whose higher principles can learn nothing more in this manvantara; they have reached Nirvana and remain there. This does not mean, however, that the lower centers of consciousness of a Buddha are in Nirvana, for the contrary is true; and it is this fact that enables a Buddha of Compassion to remain in the lower realms of being as mankind's supreme Guide and Instructor, living usually as a Nirmanakaya" (OG 33-4).

See also GAUTAMA

Buddhachchhaya (Sanskrit) *Buddhacchāyā* [from *buddha* awakened one + *chāyā* shadow] The shadow of the Buddha; during certain commemorative Buddhist celebrations, an image said to have appeared in the temples and in a certain cave visited by Hiuen-Tsang (c. 602 – 664), the

famous Chinese traveler (IU 1:600-01).

Buddha Gautama. See GAUTAMA

Buddhakshetra (Sanskrit) *Buddhakṣetra* [from *buddha* awakened + *kṣetra* field, sphere of action] The sphere of action of an enlightened one. According to theosophy, there are four (or seven) buddhakshetras or fields in which the buddhas manifest and do their sublime work of benevolence which, counting from above, are: 1) the realms in which the dhyani-buddhas live and work; 2) the realms in which the dhyani-bodhisttvas live and work, called by Blavatsky “the domain of ideation”; 3) the realms of the manushya-buddhas, in which these work as nirmanakayas; and 4) the field of action in which the human buddhas work, the ordinary human world — our physical globe.

Every incarnate buddha lives and works in the fourth or lowest buddhakshetra, as Gautama Buddha did; but at the same time, and more particularly when he has laid aside the physical body, he can live and work at will in the next higher buddhakshetra as a nirmanakaya; again as a dhyani-bodhisattva in his higher intermediate spiritual-psychological principle, he can at will function in the next higher buddhakshetra; while last, the dhyani-buddha within him lives and does its own sublime labor on the highest buddhakshetras as a dhyani-buddha. Here lies the true explanation of the many apparently conflicting statements made about the various kinds of buddhas and their various duties or functions, as found in the Buddhist scriptures, especially in the Mahayana writings of Central and Northern Asia.

Each one of the trikaya (three bodies or vehicles) — the dharmakaya, sambhogakaya, and nirmanakaya — has its respective place and function on and in the three highest of the buddhakshetra: the dharmakaya is the luminous or spiritual body or vehicle in which the dhyani-buddha lives and works on the first and highest buddhakshetra; the dhyani-bodhisattva similarly lives and works in the spiritual-intellectual body or vehicle called the sambhogakaya, on the second of the buddhakshetras; while the manushya-buddha, when working in the third buddhakshetras, does so in his nirmanakaya vesture or robe, vehicle, or body. The lowest buddhakshetra is the one in which the human buddha is found clothed in his body of flesh as an incarnate being.

Buddhangums (Sanskrit) *Buddhāṅga* [from *buddha* enlightened + *aṅga* limb, science] Buddha-science or the essence of occult wisdom and knowledge.

Buddha of Compassion One who, having gained the right to nirvana, renounces it to return to help all living beings. “They are men who have raised themselves from humanity into quasi-divinity; and this is done by letting the light imprisoned within, the light of the inner god, pour forth and manifest itself through the humanity of the man, through the human soul of the man. Through sacrifice and abandoning of all that is mean and wrong, ignoble and paltry and selfish: through opening up the inner nature so that the god within may shine forth; in other words,

through self-directed evolution, they have raised themselves from mere manhood into becoming god-men, man-gods — human divinities.

“They are called ‘Buddhas of Compassion’ because they feel their unity with all that is, and therefore feel intimate magnetic sympathy with all that is, and this is more and more the case as they evolve, until finally their consciousness blends with that of the universe and lives eternally and immortally, because it is at one with the universe. ‘The dewdrop slips into the shining sea’ — its origin. . . . The Buddhas of Compassion, existing in their various degrees of evolution, form a sublime hierarchy extending from the Silent Watcher on our planet downwards through these various degrees unto themselves, and even beyond themselves to their chelas or disciples” (OG 23-4).

They are in contrast to the Pratyeka Buddhas, whose goal is to win spiritual liberation for themselves alone and who do not renounce nirvana.

Buddhas of Contemplation. See DHYANI-BUDDHA

Buddhaphala (Sanskrit) *Buddhaphala* [from *buddha* enlightened + *phala* fruit] The fruit of the Buddha, which is won when the arhat has attained the fruition of arhatship (arhattvaphala).

Buddha-Siddhartha. See GAUTAMA

Buddhi (Sanskrit) *Buddhi* [from the verbal root *budh* to awaken, enlighten, know] The spiritual soul, the faculty of discriminating, the channel through which streams divine inspiration from the atman to the ego, and therefore that faculty which enables us to discern between good and evil — spiritual conscience. The qualities of the buddhic principle when awakened are higher judgment, instant understanding, discrimination, intuition, love that has no bounds, and consequent universal forgiveness.

In the theosophical scheme, it is the sixth principle counting upwards in the human constitution: the vehicle of pure, universal spirit, hence an inseparable garment or vehicle of atman. In its essence of the highest plane of akasa or alaya, buddhi stands in the same relation to atman as, on the cosmic scale, mulaprakriti does to parabrahman.

Buddhi uses manas as its garment, and in the former are likewise stored the fruitages of the many incarnations on earth; hence buddhi is often called both the seed and flower of manas. Buddhi is truly the center of spiritual consciousness and therefore its qualities are enduring. The purer and higher part of manas must awaken, by rising to it, this essential energy that inherently resides in buddhi so that the latter may become active in a person’s life. Buddha and Christ are examples of sages who had become human imbodiments of the usually latent qualities of buddhi. Buddhi becomes more or less conscious on this plane by the flowerings it draws from manas after every incarnation of the ego. “Buddhi would remain only an impersonal spirit without this element which it borrows from the human soul, which conditions and makes of it, in this illusive Universe,

as it were something separate from the universal soul for the whole period of the cycle of incarnation” (Key 159-60).

“No purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal Sixth principle, — or the over-soul, — has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyani-Buddha)” (SD 1:17).

In the human constitution buddhi is a ray from the cosmic principle mahabuddhi or adi-buddhi, a synonym for alaya, pradhana, or the Second Logos, while akasa in *its* higher reaches is identic with alaya.

Buddhi-manas (Sanskrit) *Buddhi-manas* [from *buddhi* spiritual soul + *manas* intellect] The higher ego, the principle of essential self-consciousness, especially when considered as over-enlightened by the atman or self per se. Buddhi-manas is the karana-sarira (causal body), hence the immortal or spiritual self which passes intact from one incarnation to another. This higher self or ego is formed of the indissoluble union of buddhi, the sixth principle counting upwards, and the spiritual efflorescence of manas, the fifth principle. Buddhi-manas is the divine individual soul infilled with the light of the ray from the atman, and hence includes human intellect and egoic self-consciousness, in addition to all the spiritual faculties and powers inherent in the ray itself. *See also* ATMA-BUDDHI-MANAS

Buddhindriyas (Sanskrit) *Bhuddhīndriya-s* In Hindu philosophy, one of the three main divisions of the human being according to the indriyas (instruments, organs); used in theosophy as “organs or means of spiritual consciousness, apperception, sense and action” (FSO 275). *See also* INDRIYA

Buddhi-taijasi (Sanskrit) *Buddhi-taijasī* In relation to the human principles, used to express the state of manas when it is bathed in the radiance of buddhi, the spiritual soul; yet its more exact significance is the radiance of buddhi itself: buddhi when actively radiating its own buddhic svabhava or characteristic. When manas becomes irradiated with buddhi-taijasi, then the human manasic faculty, the intellect, becomes suffused and infilled with spiritual discrimination and vision. It is the human soul “illuminated by the radiance of the divine soul. Therefore, Manas-taijasi may be described as radiant mind; the *human* reason lit by the light of the spirit; and Buddhi-Manas is the revelation of the divine *plus* human intellect and self-consciousness” (Key 159n). *See also* TAIJASA

Buddhochinga (Sanskrit) *Buddhocīṅga* “The name of a great Indian Arhat who went to China in the 4th century to propagate Buddhism and converted masses of people by means of miracles and most wonderful magic feats” (TG 68).

Budding or Gemmation A form of asexual reproduction in which the new individual is developed from a protuberance on the body of the parent, the new individual either remaining attached, as in polyzoa and most corals, or separating, as in hydra. This process is used as an analogy to convey the method of reproduction followed by the humanity of the second root-race. The bodies were more ethereal and also differed in certain reproductive processes from what takes place in humans today, so that it is not now easy to give a complete picture of the process of budding as it then was. The development of the germ-cell and its extrusion of polar cells furnish additional clues, both to this process and the allied process of fission. Besides a survival of analogous methods of reproduction in some of the present lower forms of life, there are also similar instances in the power which some creatures have of reproducing lost limbs, and in the power of cicatrization of wounds in the higher mammalia.

Budha (Sanskrit) *Budha* [from the verbal root *budh* to awake] As an adjective, intelligent, wise, clever, fully awake; hence a wise or instructed person, a sage. In mythology, Budha is represented as the son of Tara (or Rohini), the wife of Brihaspati (the planet Jupiter). Tara was carried off by Soma (the Moon), which led to the Tarakamaya — the war in svarga (heaven) — between the gods and asuras (the latter siding with Soma against the divinities). The gods were victorious and Tara was returned to Brihaspati, but the parentage of the son she gave birth to was claimed both by Brihaspati and Soma: he was so beautiful he was named Budha (cf SD 2:498-9). Upon Brahma's demand, Tara admitted that Budha was the offspring of Soma. Budha became the god of wisdom and the husband of Ila (or Ida), daughter of Manu Vaivasvata, and in one sense stands for esoteric wisdom.

Budha is also a name for the planet Mercury and its regent. Sirius was termed the star of Budha, "called the great instructor of mankind before other Buddhas" (SD 2:374).

Budhaism or Budhism [from Sanskrit *budha* wisdom] The anglicized form of the term for the teachings of divine philosophy, called in India budha (esoteric wisdom). It is equivalent to the Greek term theosophia. It must be distinguished from Buddhism, the philosophy of Gautama Buddha, although this is a direct and pure derivative from budhaism.

Builders. See COSMOCRATORES

Bull, Bull Worship The bull has been worshiped as a symbol of generative creation in its celestial or cosmic aspect — in contrast with the terrestrial and human aspect represented by the ram and sometimes the lamb. Generally the bull or cow was used as a symbol of the moon cosmogonically, although occasionally associated with solar deities. Sometimes a white bull is represented, as seen in the Egyptian Apis, who legendarily is Osiris "incarnate" in that form; with the Hindus the white bull Nandi was associated with Siva. However, the significance of the ram is terrestrial, usually phallic, and lunar in the productive sense. Thus the bull represents cosmic evolutionary power, while the ram symbolizes the terrestrial generative powers. The sacred bulls did not necessarily

represent male animals, but were mystically considered to be hermaphrodite or even sexless: thus the Egyptian bull, Apis, was depicted as being hermaphrodite, which showed his cosmic character.

The bull was at times considered to be one of the four sacred animals, corresponding to the four points of the compass and other quaternaries, such as the four Maharajas. In Assyrian and other sculptures in Asia Minor we often see a king in the act of seizing a bull by the horns and stabbing it in the belly, the significance of which is reason prevailing over impulse, mind over generative power, or the solar over the lunar elements in mankind and nature. Frequently the bulls were carved as winged, implying the creative or productive nature of the cosmogonic spirit and its all-permeant power throughout nature. The entire series of ideas here was akin to the theme associated with the Mithraic Mysteries, in one stage of which the bull figured prominently.

The preponderance of bull symbols in ancient Assyrian and other sculptures was connected with a time when the zodiacal sign Taurus, due to the precession of the equinoxes, was ascendant: this would be approaching three precessional cycles ago (more than 75,000 years). Thus the bull would then naturally be a favorite emblem and would have featured very largely in association with the iconographical elements of exoteric worship.

Bumapa (Tibetan) [possibly *dbu ma pa* (u-ma-pa) translation of Sanskrit *madhyamaka* or *madhyamika* the school of Buddhist philosophy which follows Nagarjuna] “A school of men, usually a college of mystic students” (TG 69).

Bumi Haptaiti (Avestan) *Būmi Haptāiti*, **Haft Keshvar** (Persian) [from *būmi* earth (cf Sanskrit *bhūmi*) + *haptāiti* septempartite (cf Sanskrit *sapta*)] The septempartite or sevenfold earth, which indicates that the ancient Zoroastrians, like the ancient Hindus, taught of the seven manifest globes (keshvare) of the earth planetary chain.

In Persian literature both ancient and Islamic, apart from the seven keshvars, there are often references to seven seas and seven heavens. This term has been used in the Gathas in the sense of septenary spheres of life. In Pahlavi literature and in the introduction to the Abu Mansuri Shahnameh (the oldest version of Shahnameh and one of the main sources of Ferdowsi), we find Bumi Haptaiti in this setting. *See also* KARSHVAR

Bundahish or **Bundahis** (Pahlavi) [from *bun* root, origin + *dah* to create] Origin of creation; a Zoroastrian mythologico-theological work treating of cosmogony, the government of the world, and its end. Its present form is of later date than the Avesta, but the material contained in it is of distinctly archaic character and runs far back into the night of early Persian history.

Bur (Icelandic) [from *burdr* birth] Emanation of Buri, primeval root of being in the Norse Eddas. From Bur sprang the creative trinity: Odin (Allfather), Vile (divine will), and Vi or Ve (awe, sanctity). These three forces produce the systems of worlds where the gods feast at the stellar and planetary tables on mead (experience of life).

Buri, Bore (Icelandic, Swedish) [from *burdr* birth] Primeval progenitor of cosmic life in the Norse Eddas. During the “frost giant” (long ages of nonlife) the cow Audhumla (symbol of fertility) licked salt from the blocks of ice which were all that existed in the Great Void (Ginnungagap). She uncovered the head of Buri, first divine being. From him emanated Bur (which corresponds to the Second Logos of Greek thought), and he in turn gave rise to the trinity of creators — Odin, Vile, and Vi — who brought the worlds into being.

In Scandinavian lands King Bore or Buri still symbolizes the cold which reigns during the long winter.

Buru Bonga (Kolarian) “The ‘Spirit of the Hills.’ This Dryadic deity is worshipped by the Kolarian tribes of Central India with great ceremonies and magical display” (TG 69).

Buthon. See BYTHOS

Butterfly The butterfly, because of its short life, its physical beauty, and its fluttering from flower to flower seeking nectar, has among many ancient peoples been regarded as an emblem of the impermanent, unstable characteristics of the lower human soul. For it is through the merely human soul that the person learns and gathers into the reincarnating ego the nectar or honey of wisdom through experience. Likewise the psyche in occult Greek philosophy was the organ or vehicle of the nous, the higher ego or re embodying monad. The caterpillar lives its period, making for itself a chrysalis, which after a stage of dormancy is broken by the emerging butterfly. This suggests the idea of the less becoming the greater, of an earthy entity becoming aerial. These thoughts led the ancient Greeks to use the butterfly as a symbol of the human soul (psyche); and in their mythology Psyche was in consequence represented in art with butterfly wings.

This process of nature is applied to humanity (SD 1:159): its peregrinations through the first three rounds is likened to a series of imbodyments through the caterpillar and chrysalis stages; only during the fourth round does mankind attain its first status of true humanity, more particularly during the latter part of the third root-race when human mind is enlightened by the manasaputras.

Byang-tzyoobs, Byang-tsiub, Byan-chub. See CHANG-CHUB

Bythos, Bythus (Greek) The depth; chaos, the primeval deep, frequently used by the Gnostics. For example, with Valentinus it was the cosmic source whence emanated two by two the series of aeons. Sometimes it was considered as one member of a primordial cosmic mystic square — sige (silence), bythos (depth), nous (intellect), and aletheia (truth); sometimes bythos was paired by Gnostics with sige as composing a primordial cosmic binary. *See also* ABYSS

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Ca-Ce

Cabala, Cabbala. *See* QABBALAH

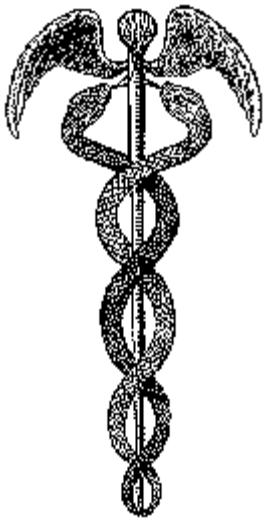
Cabar Zio. *See* IUKABAR ZIVO

Cabiri, Cabeiri. *See* KABIRI

Cadmus, Cadmilus (Greek) Son of Agenor, king of Phoenicia, and brother of Europa, husband of Harmonia, and father of Semele; legendary founder of Thebes, who slew the dragon, planted its teeth, and built the city with the help of some of the soldiers that sprang from the teeth. He and his wife were finally turned into serpents by the gods. Said to have introduced into Greece an alphabet, possibly based upon 16 characters derived from either Egypt or Phoenicia. He belongs to the class of heroes, who succeeded the reigns of the gods and demigods on earth and who were parents and instructors of mortals.

Hermes was worshiped at Samothrace as the ancestral god under the name of Cadmus or Kadmilos.

Caduceus (Latin) A herald's staff; specially, the wand of Mercury or Hermes, god of wisdom, corresponding to Thoth. It consists of a rod or tree with two serpents wound in opposite directions round it, their tails meeting below, and their heads approaching each other above.



At the top of the rod in the Greek version is a knob, in the earlier Egyptian form a serpent's head, from which spring a pair of wings. From the central head between the wings grew the heads of the entwined serpents (spirit and matter), which descended along the tree of life, crossing the neutral laya-centers between the different planes of being, to manifest where the two tails joined on earth (SD 1:549-50). The analogy is found in every known cosmogony, all of which begin with a circle, head, or egg surrounded by darkness. From this circle of infinity — the unknown All — comes forth the manifestations of spirit and matter. The emblem of the evolution of gods and atoms is shown by the two forces, positive and negative, ascending and descending and meeting. Its symbology is directly connected with the globes of the planetary chain and the circulations of the beings or life-waves on these globes, as well as with the human constitution and the afterdeath states. Significantly, in ancient Greek mythology, Hermes is the psychopomp, psychagog, or conductor of souls after death to the various inner spheres of the universe, such as the Elysian Plains or the Meads of Asphodel. The Caduceus also signifies the dual aspect of wisdom by its twin serpents, Agathodaimon and Kakodaimon, good and evil in a relative sense.

Cagliostro, Count Alessandro di “A famous Adept, whose real name is claimed (by his enemies) to have been Joseph Balsamo. He was a native of Palermo, and studied under some mysterious foreigner [called Althotas] of whom little has been ascertained. . . . his real history has never been told. His fate was that of every human being who proves that he knows more than do his fellow-creatures; he was ‘stoned to death’ by persecutions, lies, and infamous accusations, and yet he was the friend and adviser of the highest and mightiest of every land he visited. He was finally tried and sentenced in Rome as a heretic, and *was said* to have died during his confinement in a State prison. . . . Yet his end was not utterly undeserved, as he had been untrue to his vows in some respects, had fallen from his state of chastity and yielded to ambition and selfishness” (TG 72).

Commenting upon the strange tales related concerning Cagliostro and Balsamo, Purucker wrote that

“it is upon the document issued from the Vatican containing the story of the so-called trial

and condemnation of Cagliostro that most later students and historians of the checkered and wonderful career of that remarkable man assume that Cagliostro and Guiseppe Balsamo were one individual.

“I can only say that there is a strange mystery involved in the story of these two: Balsamo and Cagliostro. How strange is the statement, if true, that both had the name *Pellegrini*, which means *Pilgrims*! How strange is it that Giuseppe Balsamo is the Italian form of the name Joseph Balm, suggesting a healing influence; and that ‘Balsamo,’ whether rightly or wrongly, can be traced to a compound Semitic word which means ‘Lord of the Sun’ — ‘Son of the Sun’; while the Hebrew name Joseph signifies ‘increase’ or ‘multiplication.’ . . . How strange it is that Cagliostro was called an ‘orphan,’ the ‘unhappy child of Nature’! Every initiate . . . is an ‘orphan’ without father, without mother, because mystically speaking every initiate is *self-born*. How strange it is that other names under which Cagliostro is stated to have lived at various times have in each instance a singular esoteric signification! . . .

“Perhaps I might go one shade of thought farther: to every Cagliostro who appears there is always a Balsamo. Closely accompanying and indeed inseparable from every Messenger there is his ‘Shadow.’ With every Christ appears a Judas” (SOPh 30-1).

Cain (Hebrew) *Qayin* In the Bible, the son of Adam and Eve, and a tiller of the ground. Becoming jealous of the offering which his brother Abel presents to the Lord, Cain, according to the legend, slays him (Genesis 4). This allegory signifies that “Jehovah-Cain, the male part of Adam the *dual* man, having separated himself from Eve, creates in her ‘Abel,’ *the first natural woman*, and sheds the *Virgin blood*” (SD 2:388). Cain and Abel represent the third root-race or the “*Separating Hermaphrodite*” (SD 2:134).

Again “beginning with Cain, the first murderer, every *fifth* man in his line of descent is a murderer. . . . In the *Talmud* this genealogy is given complete, and thirteen murderers range themselves in line below the name of Cain. This is *no* coincidence. Siva is the Destroyer, but he is also the *Regenerator*. Cain is a murderer, but he is also the creator of nations, and an inventor” (IU 2:447-8).

In Biblical genealogy, the line of Cain is Enoch, Irad, Mehujael, Methusael, and Lamech, whose sons were Jubal, Jabal, and Tubal-cain; the line of Seth, the third son of Adam and Eve, is Enos (Enoch), Cainan, Mehalaleel, Jarad (or Irad), Enoch, Methuselah, Lamech, and Noah (Genesis 4-5). Blavatsky calls it “fruitless [to] attempt to disconnect the genealogies of Cain and of Seth, or to conceal the identity of names under a different spelling. . . . all these are symbols (Kabalistically) of solar and lunar years, of astronomical periods, and of physiological (phallic) functions, just as in any other pagan symbolical creed” (SD 2:391n). *See also* ABEL

Cainite(s). *See* ROOT-RACE, FOURTH

Caitanya. *See* CHAITANYA

Caitya. See CHAITYA

Cakra. See CHAKRA

Cakravartin. See CHAKRAVARTIN

Cakshu. See CHAKSHU

Calendar A formal table of time measures based on the motions of the heavenly bodies. Where esoteric knowledge is intact, these cyclic motions and the periods they mark are inseparably connected with all other parts of the esoteric system. Nowadays, the original calendars having been lost and reconstructed for purely civil or ecclesiastical purposes, they have no other significance. But formerly they likewise indicated the courses of cosmic evolution and the succession of human races. The *Surya-Siddhanta* gives the number of revolutions of the planets in 4,320,000 years, among other such data; and the work itself claims to be the result of observation over an immensely long period, based on a knowledge of the mathematics underlying the cosmic and terrestrial cycles. This calendar or astronomical-astrological work claims to be the original production of the Atlantean astronomer and magician Asuramaya.

The Mayas of Yucatan had a calendar system, deciphered at least in part, that extended far back into the past. In this calendar we find not only the familiar cycles of the lunation and of the solar year, but others such as the synodical revolution of Venus, and exact periods of 250, 280, or 360 days. The Egyptians in their calendar time-measurements used three different years, one of which was a year of 365 days, adapted to the Julian year by a Sothic period of 1460 years. The lunar year of 12 lunations is one of immense antiquity, and formerly of almost universal usage, frequently combined with the solar year; and the lunar year is still used, with various systems of intercalation to adapt it to the tropical year. As to such periods as 280 and 260 days, one may wonder whether these numbers were merely used as convenient for computation, or whether they rest on actual cycles not recognized by modern astronomy. The 280 is evidently connected with the human gestation and prenatal period. The position of the equinoctial point in relation to the stellar zodiac is often referred to as an indication of the dates of ancient events; and cycles of successive conjunctions of all or most of the planets are frequently mentioned in the archaic literatures of different peoples.

It seems evident that the structure of the map of time must give keys to the understanding of the evolution of worlds and races; and one may well anticipate that a knowledge of *all* the cycles and their intersections and combinations would suffice to reduce what now seems chaos into a symmetrical and thoroughly scientific system. See also ANNUS MAGNUS.

Calf Generally in ancient symbology the calf stood for the earth. The Puranic allegory “which shows ‘the Rishis milking the earth, whose calf was Soma, the Moon,’ has a deep cosmographical meaning; for it is neither *our* earth which is milked, nor was the moon, which we know, the calf. . .

. in every Purana, the calf changes name. In one it is Manu Swayambhuva, in another Indra, in a third the Himavat (Himalayas) itself, while Meru was the milker” (SD 1:398 & n). *See also* COW

Caloric According to a formerly widely accepted scientific theory of heat, when a hot body communicates heat to a cold body, there passes from the former to the latter an “imponderable” fluid, called caloric or phlogiston; and the heat developed by friction is due to a squeezing of caloric out from the body. This theory, misunderstood in later times, was abandoned when it was proved that the amount of heat which can thus be obtained from a body is unlimited, depending only on the amount of labor used in generating it. The error lay in considering that there was a definite, limited amount of caloric which, once extracted, left no further caloric to be extracted until the body had accumulated it anew, quite forgetting that the caloric or phlogiston theory held that caloric was a part of the substance of material things, just as modern electrical theory holds that material substances are themselves formed of electricity. One might as well hold that every material body possesses a certain amount of electricity, of which, when once extracted, the body can no longer furnish a further supply.

Scientists were doubtless quite right logically in abandoning the caloric theory from their viewpoint which arose out of a misunderstanding of the ancient teaching. While it is obvious that the temperature of contiguous bodies, by the natural process of heat-transference, finally becomes equalized; equally, someday science will discover that any body can be made under proper processes to be an unending source of heat, which is the very heart of the ancient caloric theory. Heat, just as any form of energy, is one of the forms of living matter, a manifestation of cosmic electricity or fohat.

Calvary. *See* GOLGOTHA

Cambrian Period. *See* GEOLOGICAL ERAS

Camillus. *See* CADMUS; KADMILOS

Canaan, Canaanites A Biblical term most often applied to the pre-Isrealite people of the land west of the Jordan, although not so ancient as the Amorites. Augustine mentions that the Phoenicians called their land Canaan. Seti I and Rameses III mention the Kan’na, probably referring to the lands of western Syria and Palestine. In Genesis 10, Canaan (kena’an) is named among the four sons of Ham, and some scholars have suggested that the name here refers to tribes in Arabia which later settled in Palestine; further that the Phoenicians were members of the second great Semitic migration, carrying the name Canaan into the lands which they settled. The chief deity of the Canaanites would seem to be Ashtart (Astarte) from the number of her images discovered, although images closely resembling Egyptian deities have likewise been exhumed. Nebo, the ancient Chaldean god of wisdom, was also revered by the Canaanites.

Cancer The Crab. Fourth zodiacal sign, being watery, cardinal, feminine, and the only house of the

moon; in astrology it corresponds to the stomach and breast. Its symbol is a crab; in Sanskrit it is called Karkataka, and is dedicated to Surya, the god of the sun. In the Hebrew allocation of the signs to the 12 sons of Jacob, it is given to Benjamin, who is said to resemble as a wolf. This sign is that of the summer solstice in the northern hemisphere and is associated with heat, but in the southern hemisphere it is at the winter solstice, and we are told of times when the earth's poles were inverted so that the south pole was in Cancer.

According to Subba Row (Theos 3:42), Cancer represents the sacred Tetragram; the Parabrahmatharacam [Parabrahmadharaka]; the Pranava resolved into four separate entities corresponding to its four matras; the four avasthas or four states of consciousness; the four states of Brahman, etc.

Candala. See CHANDALA

Candra. See CHANDRA

Candrabhaga. See CHANDRABHAGA

Candragupta. See CHANDRAGUPTA

Candrakanta. See CHANDRAKANTA

Candramana. See CHANDRAMANA

Candramasanjyotis. See CHANDRAMASANJYOTIS

Candra-vansa. See CHANDRA-VANSA

Capricorn [from Latin *capr* goat + *cornus* horn] The goat, often mystically connected with the sea; the tenth sign of the zodiac. In astrology, an earthy, cardinal sign, one of the two houses of Saturn, and the exaltation of Mars; its bodily correspondence is the knees. The symbol is a hybrid monster, often with the fore part of a goat or antelope and the hind part of a fish or dolphin. In some systems it is a crocodile. This sign marks the extreme southern limit of the sun.

In the Hindu zodiac it is Makara. Subba Row (The Twelve Signs of the Zodiac) says that *ma* is equivalent to the number 5, and *kara* means hand; thus the word signifies a pentagram. It may be taken to represent objectively both the microcosm and the macrocosm. Makara is the most mysterious of the signs, connected with the fifth group of the hierarchy of creative powers, and with the microcosmic pentagram — the five-pointed star representing man (SD 1:219). In Egypt this sign was called the crocodile; with the Peratae Gnostics, it was represented as a dolphin and identified with Chozzar, god of the waters; it is associated with the Leviathan of Job, and with a group of five kumaras in India (SD 2:577).

“Makara is connected with the birth of the spiritual ‘microcosm,’ and the death or dissolution of the physical Universe (its passage into the realm of the Spiritual) . . . ‘When the Sun passes away

behind the 30th degree of *Makara* and will reach no more the sign of the *Meenam* (pisces) then the night of Brahma has come' ” (SD 2:579 & n).

Equating the 12 sons of Jacob in the Hebrew system to the signs of the zodiac, Naphthali is assigned to Capricornus: he is called a “hind let loose.”

Captures Astronomical bodies not belonging by origin to a particular system. The planet Neptune is spoken of as a capture not belonging to our solar system, meaning that it is a body which has been attracted into an orbit on our plane around the sun. The word is used similarly for the extra moons of those planets having more satellites than one true moon, which is the parent of the visible globe. These captured moons are satellites from the astronomical standpoint, but are not true parental moons.

Caracara. See CHARACHARA

Caraka. See CHARAKA

Carboniferous Age. See GEOLOGICAL ERAS

Cardinal Points Either the four chief points of the compass (north, east, south, west), or the four chief zodiacal constellations which have descended to us from antiquity as Aries, Cancer, Libra, and Capricorn, though due to the precession of equinoxes these constellations shift as the ages pass. These four points are connected with the four arms of the equal-armed cross or with the svastika, as also with the cube — the four points with zenith and nadir added.

Cosmically the four cardinal points represent a certain stage of manifestation where the three become four, in this case the number of matter. The *Zohar* says that the three primordial elements and the four cardinal points and all the forces of nature form the Voice of the Will, which is the manifested Logos. The Dodonaean Zeus includes in himself the four elements and the four cardinal points. Brahma is likewise four-faced. The pyramid is the triangle repeated on the four cardinal points and symbolizes, among other things, the phenomenal merging into the noumenal. The four cardinal points are presided over, or are manifestations of, four cosmic genii, dragons, maharajas — in Buddhism the chatur-maharajas (four great kings) — hidden dragons of wisdom, or celestial nagas. Hinduism has the four, six, or eight lokapalas. In the Egyptian and Jewish temples these points were represented by the four colors of the curtain hung before the Adytum. See also EAST; NORTH; SOUTH; WEST

Caresma. See BARESMA

Carmel, Mount A mountain spur in Palestine, projecting into the sea south of Haifa, Israel; traditionally a sacred place and refuge, it is mentioned in the Bible (1 Kings 18:19) as the spot where Elijah publicly challenged the priests of Ba'al. Mt. Carmel was noted for its oracle, which was consulted by the emperor Vespasian. It became a refuge for early Christian anchorites, and a

monastery dedicated to Elijah existed there by 570. About 1156 the order of Carmelites was founded, dedicated to continuing on Mt. Carmel the way of life of Elijah, pictured as a monk and the founder of monasticism, and a monastery was built. St. John of the Cross, among others, uses it in metaphors for the mystic and spiritual journey. Blavatsky connects it with the Essenes. *See also* MOUNTAINS, MUNDANE (BCW 11:256-7)

Carnac A village in Brittany celebrated for the enormous number of ancient stone monuments in its vicinity, to be classed with similar monuments found in many parts of the world and with the so-called Dracontia or serpent-mounds. They are records in symbol of the world's history, designed to be enduring, and in more than one sense actually or mystically the work of giants. "The archaic records show the Initiates of the Second Sub-race of the Aryan family moving from one land to the other for the purpose of supervising the building of *menhirs* and dolmens, of colossal Zodiacs in stone, and places of sepulchre to serve as receptacles for the ashes of generations to come" (SD 2:750).

Cartesian System The system of Descartes, the great French philosopher (1596-1650), representing the first great attempt in Europe to develop philosophy on strict mathematical and scientific lines, as opposed to what seemed to him the futile subtleties of the Schoolmen.

Descartes is usually spoken of as a strong dualist. Defining substance as a thing which exists independently of any other thing, he says there can only be one real substance, God; but besides this one independent substance there exist realities dependent on God, which he calls created substances. These are of two kinds — thinking and corporeal; the nature of the former being thought, and of the latter, extension. He made this dualism of the created world so absolute that only the continual interference of God could account for the harmony. Spirit differs *radically* from matter, a finite spirit is independent of its body, so that the physical universe is unhampered by spiritual law. The human body is a machine; and although human beings have souls, animals are entirely mechanical. This view of the universe laid the foundations of modern mechanistic science; and the independence of extended substance leads to the conclusion that every body is independent of every other.

This system contrasts with those of Spinoza and Leibnitz, Spinoza accentuating the monistic view and Leibnitz regarding Descartes's two substances as aspects of the One Substance (SD 1:628-9). It is stated, furthermore, that a combination of Spinoza with Leibnitz would give the essence of theosophical philosophy, according to which the universe, though essentially a unity, appears as a plurality of monads, manifesting under the dual — yet essentially illusory — aspects of spirit and matter. There is therefore no essential difference between spirit and matter, these being but mutually contrasted aspects of the one underlying and all-pervading substance.

In his theory of the physical universe Descartes recognizes one universally diffused matter which, by rotatory or vortical motion aggregates into planetary globes or into the physical elements, thus

anticipating both the vortex theory of Thomson and the idea put forward by Crookes that the chemical elements are various modifications of an underlying protyle.

Carvaka. See CHARVAKA

Castes, Hindu. See CHATUR-VARNA

Castor. See DIOSCURI

Cataclysms [from Greek *kataklysmos* flood] The term originated among the Stoics, who taught that the world is visited periodically and alternately by deluge (cataclysm) and conflagration (ekpyrosis, “burning up”). This last teaching was taken over into early Christian theology in the idea that the world will perish in flame. The meaning of cataclysm, however, now includes both deluges and volcanic action. Theosophy holds that the earth is visited periodically and at long intervals by comparatively sudden changes, varying in geographic importance from a continental to merely local catastrophes. The whole period of the cataclysm includes a gradual beginning, a progressive intensification, a culmination, and a gradual diminution. Local transformations are often sudden, sharp, or violent, whereas those embracing a wide geographical field are usually much slower or of longer period, frequently seeming to be nothing more than the merely secular changes which human experience recognizes as customary.

Cataclysms are due to the influence of the sun, moon, planets, and ultimately also to the constellations. As all physical phenomena are manifestations of what originally occurs in the realms of mind and consciousness, the movements of the earth’s crust reflect the movements in the minds of the beings inhabiting it, for all nature is an organism and all things are ineluctably knitted together by cosmic forces.

All the cataclysms are accompanied by both deluges and volcanism, but one or the other of these is accentuated at alternately different times. The forthcoming cataclysms at the end of the fifth root-race are stated to be especially marked by the action of the element fire. Lemuria, the third continental system, is said to have perished by subterranean convulsion, tremendous volcanic activity, and other phenomena arising in the igneous element, and the consequent breaking of the sea floor; whereas that of Atlantis, or the fourth great continental system, was mainly caused by axial disturbance, leading to subsidence of lands, tremendous consequent tidal waves, and the shifting of large portions of the oceanic system. “Therefore, it is absolutely *false*, . . . that all the great geological changes and terrible convulsions have been produced *by ordinary and known physical forces*. For these forces were but the tools and final means for the accomplishment of certain purposes, acting periodically, and apparently mechanically, through an inward impulse mixed up with, but beyond their material nature. There is a purpose in every important act of Nature, whose acts are all cyclic and periodical” (SD 1:640).

Conflagration was also used by Blavatsky to denote the destruction of the earth in pralayas,

greater or less.

Catacombs Subterranean caverns and galleries, some of the most celebrated being in and around Rome. These were constructed for sepulcher, but such was not the original purpose of many in other parts of the world, though many of these also were later used for burial and hence contain bones. This latter class was originally used as secret temples for the enactment of initiatory rites. “There were numerous catacombs in Egypt and Chaldea, some of them of a very vast extent. The most renowned of them were the subterranean crypts of Thebes and Memphis. The former, beginning on the western side of the Nile, extended towards the Lybian desert, and were known as the *Serpent’s* catacombs, or passages. It was there that were performed the sacred mysteries of the *kuklos anagkes*, the ‘Unavoidable Cycle,’ more generally known as ‘the circle of necessity’; the inexorable doom imposed upon every soul after the bodily death, and when it has been judged in the Amenthian region” (SD 2:379).

Catalepsy (Greek) *katalepsis* [from *kata* down + *lambanein* to seize] A psychomotor condition of morbid sleep, associated with a peculiar plastic rigidity of the muscles which may be made to assume strained attitudes and retain them for an indefinite time. There is more or less profound loss of consciousness and of the skin sensibility. The origin of the name reflects the ancient view that the attacks are due to the sudden seizure of the victim by some supernatural influence, such as an evil spirit; the causes assigned by medical writers are extremely varied and oftentimes absurd. The cataleptic state may occur in attacks of epilepsy, hysteria, chronic alcoholism, in various functional and organic mental and nervous diseases, and in that variety of dementia praecox known as catatonia. This list of diseases, characterized by general nervous and emotional instability, suggests the rationale of the ancient view that catalepsy is one of the many types of astral obsession. Textbook descriptions of typical cases are consistent pictures of an abnormal displacement of the conscious human ego whose helpless body then is subjected to purposeless, unnatural, and strained conditions and attitudes by some low-grade astral entity.

The cataleptic phenomena are sometimes induced in a profound hypnotic state, where the operator’s will manifests through the intermediate nature of his subject. This explains the public hypnotic exhibitions of an unconscious person, rigidly stretched out, with only head and feet supported, while the body sustains excessive weight placed upon it. It is also possible, at times, for a person who is naturally psychic, or who has dabbled in attempts to cultivate psychic phenomena, to become dissociated from his normal physical status and, in a trance-like condition, to manifest the cataleptic state of beclouded consciousness and the wax-like rigidity of body. In such cases there is always danger that the lower quaternary including the unconscious body may be invaded by some astral entity which thus becomes an insidious and injurious link with kama-loka and its denizens.

Medical studies of catalepsy refer to the literary record of many classical examples of it, and claim

that it has a close relationship with the ecstatic and trance-like states of mystics, but there is a marked contrast between the unnatural attitudes of the negative, unconscious cataleptic person, who remembers nothing of his entranced state, and the generally exalted spiritual consciousness of the genuine mystic who retains full memory of his self-induced experience.

Catatonia [from Greek *kata* down + *tonos* tension] Referred to as tension-insanity, this condition is marked with successive stages of psychological depression, excitement, and stupor; the typical symptoms are peculiar mannerisms, stereotyped movements, a cataleptoid muscular rigidity, and great mental and physical stubbornness. There may be hallucinations, depressing illusions, or fantastic religious ideas, or sudden impulsions of violence or indecency, and there is always a dulling of the higher emotional and ethical feelings. After an attack, the person often admits that he has been acting perversely, foolishly, or childishly, but explains that he could not help it. When analyzed in the light of composite human nature, and of the action of different principles during life and after death, the peculiar conditions are explainable. Evidently the sufferers are overcome by some besieging astral entity of kama-rupic nature; or in certain cases by aggregated or collected thought-impressions of former emotional and lower mental storms, excitements, or passion, which at times of ethical inattention flow back upon the brain-mind and affect the receptive body and its nervous system, so that these cases are really reactionary effects of precedaneous causes which may even go back in time to a preceding life or lives.

Catharsis [from Greek *katharsis* cleansing from *katharos* pure] Cleansing, purgation; used by Aristotle for the cleansing of the emotions of the audience through experiencing a work of art, such as a drama. Also the preliminary discipline in the ancient Mysteries, where the lower nature of the aspirant is purified, fitting him or her for higher training, knowledge, and initiation. The three lowest degrees “consisted of teachings alone, which formed the preparation, the discipline, mental and spiritual and psychic and physical; what the Greeks called the *katharsis* or ‘cleansing’; and when the disciple was considered sufficiently cleansed, purified, disciplined, quiet mentally, tranquil spiritually, then he was taken into the fourth degree” (Fund 608). *See also* INITIATION; MYSTERIES.

Catur. *See* CHATUR

Caturdasa, Caturdasa-bhuvana. *See* CHATURDASA; CHATURDASA-BHUVANA.

Catur-maharajas. *See* CHATUR-MAHARAJAS

Catur-mukha. *See* CHATUR-MUKHA

Catur-varna. *See* CHATUR-VARNA

Catur-yoni. *See* CHATUR-YONI

Catvaras, Catvarah. *See* CHATVARAS

Cause(s). *See* KARMA; NIDANA; FIRST CAUSE

Causal Body. *See* KARANOPADHI

Causeless Cause. *See* PARABRAHMAN

Cave Dwellers, Cavemen People of primitive habits lived in caves in the past, in various parts of the world, as they do in the present. Skulls, bones, implements, and art works of past cavemen have served paleoethnologists as material for a stratification of human history based on a supposed ascent of humanity through progressive stages from the animal kingdom; but all that can legitimately be inferred from it is that primitive peoples have existed at all times, together with technologically sophisticated races, and that the human type has not changed for millions of years past except as to minor fluctuations of physiologic parts around the persisting general physiologic structure. These cavemen were not mere stages in an upward evolution, but decadent offshoots of great races who, once having become racial relics, took to cave life, and commenced a career of slow extinction, yet in some cases preserving something of their former fine physique and artistic ability.

Cedar Throughout Asia Minor initiates were called the trees of righteousness, hence the mystical meaning of “the cedars of Lebanon,” in which category belong also some kings of Israel; and the same term was applied in India, but mostly to adepts of the left-hand path (SD 2:494-5).

Cela. *See* CHELA

Celestial Body Taken from Coleridge, who divined that in the human celestial body must be stored the memory of all preexistent experiences of the soul. The phrase is said to mean the thought-vehicle of the monad in devachan, through which functions the manasic ego (Key 137). The range of stored memory of experiences varies in extent according to the degree of sublimity of the different vestures. Ancient mysticism taught that the self has several vestures, each of which may be called a body or sheath through which the monad acts and by which it comes in contact with the particular worlds in which it may be functioning. “There are also celestial bodies and bodies terrestrial” (1 Cor 15:40). For instance, the Vedantic classification of the kosas (sheaths of atman) gives annamayakosa (physical body), pranamayakosa (vital-astral body), manomayakosa (psychological or lower manasic body), vijnanamayakosa (higher manasic body), and anandamayakosa (buddhic body). In the Taraka Raja-Yoga system are the following upadhis or vehicles of atman: sthulopadhi (gross vehicle), sukshmapadhi (subtile vehicle), and karanopadhi (causal vehicle or self).

Different schools have different enumerations, for though the truth is one and the same, yet when it is formally expressed, we must expect adaptations rather than exactitudes. One theosophical division gives 1) the divine monad; 2) its first vehicle, the spiritual soul; then 3) the human soul; 4) the astral-vital soul; and 5) the physical body. *See also* PRINCIPLES

Celestial Buddhas. *See* DHYANI-BUDDHA

Celestial Order of Beings Hierarchies of creative powers of various orders; in *The Secret Doctrine* (1:213) seven orders of celestial beings or creative powers are described: 1) Divine Flames, Fiery Lions, or Lions of Life (symbolized by the sign Leo), the nucleole of the superior divine world; formless Fiery Breaths, identical in one aspect with the upper Sephirothal triad which is placed in the archetypal world; 2) those of fire and aether, corresponding to atma-buddhi, formless but somewhat less spiritual and more ethereal; 3) those which correspond to atma-buddhi-manas, the triads; 4) ethereal entities, the highest rupa group, the nursery of human conscious spiritual souls, the imperishable jivas; 5) connected with the microcosmic pentagon, the crocodile, Capricorn contains the dual attributes of both spiritual and physical aspects of the universe, and dual human nature; 6) and 7) partake of the lower qualities of the quaternary, conscious ethereal entities, invisible, giving rise to numerous orders of nature spirits and spirits of atoms. *See also* HIERARCHIES; HIERARCHY OF COMPASSION

Cell [from Latin *cella* a small room] A small enclosed space; applied to the unit of organic life since the mid-17th century, when Robert Hooke, using one of the early microscopes, discovered that cork consisted of many little empty enclosed spaces separated from each other, which he called cells. A century later these cells were found to contain a semi-transparent substance occurring in all vegetable and animal matter, which thereafter was regarded as the basis of organic life and so received the name of protoplasm. The cell is a collective entity containing subordinate symbiotic entities. Its structure is divided into two major parts: the central nucleus which contains the genetic material, and the surrounding cytoplasm. Theosophically, human cells sprang originally from the inner human entity, who functions as their oversoul.

The earliest human root-races were astral protoplasts that reproduced by division as cells do today. The late second and early third root-races, the “sweat-born,” reproduced by throwing off germ cells which then grew into the new entity. Because each cell is an individual being or organism with its own inherent characteristics and possibilities, some of these vital cells thrown off by early human beings were used by the entities that evolved into the higher mammals. Human cells were not as thoroughly dominated by their parent entity as they are today:

“Hence, when any one of the cells forming part of such early human bodies freed itself from the psychical and physical control that then existed, it was enabled to follow, and instinctively did follow, the path of self-expression. But in our days when the psychical and physical dominance of the human incarnated entity over the human cells composing the human body is so strong, and because the cells have largely lost their power to individual self-expression through the biologic habit of subjecting to that overlordship of the human entity, such an individualized career of a cell in self-development is a virtual impossibility. .

..

“These cells which compose his body, had they not been held in the grip of the forces flowing from the inner dominating entity, man himself, for so long a time that their own individual lives, as it were, have been overpowered and bent in his direction and can now follow almost no other path than his; had they not been so dominated they would, by the amputation of a limb for instance, immediately begin to proliferate along their own tendency-line, to build up bodies of their own kind, each one following out that particular line of life force, or progressive development, which each such cell would contain in its cellular structure as a dominant, thus establishing a new ancestral or genealogical tree” (MIE 144-5).

See also GERM CELL.

Cenozoic Era. *See* GEOLOGICAL ERAS

Centaurs (Greek) Greek mythology preserves legends of monsters, half man, half horse, located in wild spots in Greece. “See, for comparison, the account of creation by Berosus (*Alexander Polyhistor*) and the hideous beings born from the two-fold principle (Earth and Water) in the Abyss of primordial creation: Neras [Naras] (Centaurs, men with the limbs of horses and human bodies), and Kimnaras (men with the heads of horses) created by Brahma in the commencement of the Kalpa” (SD 2:65). The centaurs were also said to be the offspring of Ixion, king of the Lapith people, and a cloud shaped like Hera, sent by Zeus to test his wickedness; or as being offsprings of Ixion’s son and mares. They were considered a rude, wild race living in the mountains of Thessaly.

From another standpoint, however, Greek mythology represents the centaurs as being wiser than men: thus Chiron, son of Kronos and Philyra, most famous of the Centaurs, is a teacher not only of the heroes, but instructed Apollo and Diana in hunting, medicine, music, and the art of prophecy. Later, centaurs were shown as forming part of the following of Dionysus.

Cerberus (Greek) In Greek mythology, the three-headed dog with a serpent’s tail, son of Typhon and Echidna, who guards the gate to Hades or the underworld. He was brought to the earth and back by Hercules as his twelfth labor. Cerberus “came to the Greeks and Romans from Egypt. It was the monster, half-dog and half-hippopotamus, that guarded the gates of Amenti. . . . Both the Egyptian and the Greek Cerberus are symbols of Kamaloka and its uncouth monsters, the cast-off shells of mortals” (TG 74-5).

Ceremonies, Ceremonials, Sacred- Originally and essentially acts of magic, designed to bring about particular and definite results, but now almost wholly ritual observances performed from habit, from unthinking reverence to misunderstood tradition, or merely to impress the devotional imagination. The anointing of a candidate in the Mysteries was actually the completion of a process which began on higher planes and in the candidate’s inner nature, not a mere symbol intended to fix his attention or to impress his mind. In two of its ecclesiastical analogs, baptism and confirmation, we find them regarded by some churches as the “outward and visible sign of an

inward and spiritual grace,” and by others as an actual conveying of grace to the candidate; and the same with other Church sacraments. In real ceremonial magic this is fully recognized, and success depends upon the exact fulfillment of the necessary conditions; similarly in white magic, but the knowledge and proficiency required for the fulfillment of the requisite conditions is apparently beyond the attainments of the great multitude of people today. It comes only in higher degrees of chelaship and is carefully guarded from profanation. For ceremonial magic, whether white or black, means the evocation of various forces of nature, stronger or weaker depending upon their nature, demanding for their control a resolute will, an inflexible mind, and an immaculately pure heart. Ceremonies performed in ignorance may be as barren of results as a static electric machine worked in a fog.

There is a thread-soul of quasi-intuitive understanding running through the traditions of human history which impels people to keep up, however ignorantly, forms and ceremonies through the ages, often when their real significance is lost, like seeds preserved in an ark to await the time when the flood waters shall recede.

Cereals. See WHEAT

Ceres. See DEMETER

Ceridwen (Welsh) Presumably cognate with the Roman goddess Ceres; in *Hanes Taliesin (The Story of Taliesin)* the wife of Tegid Foel. The goddess of nature, her function was to do battle with her favorite sons, to oppose and persecute them until they had grown stronger to endure than she was to afflict: then she turns and becomes their devoted servant.

Ceridwen, Cauldron of (Welsh) Symbol of initiation in Welsh Druidic literature; a Bard was one who had been in the Cauldron of Ceridwen, called also pair dadeni (the cauldron of rebirth). In passing out from Wales to Europe, it became the Holy Grail; thus Parsifal, or Perceval, is Pair-cyfaill, the “Companion of the Cauldron.”

Ceridwen brewed the cauldron of wisdom on the mountainside. It was to boil for a year and a day while she roamed the hills to gather herbs to put in it; at the end of that time all would have boiled away but the Three Drops of Wisdom — Enw Duw (the Name of God). See also TALIESIN

Cerinthus (flourished 1st century) Gnostic, probably Syrian, credited with Egyptian training by Hippolytus, he taught that the world was made, not by the Supreme but by angels, “one of whom gave law to the Jews, which was not perfect, and that only a particular gospel of Matthew was of use in the New Testament” (BdeZ in BCW 14:516). He taught that “the world and Jehovah having fallen off from virtue and primitive dignity, the Supreme permitted one of his glorious Aeons, whose name was the ‘Anointed’ (Christ) to incarnate in the man Jesus” (BCW 14:372n) who was born a son of Joseph and Mary like any other mortal until Christos descended upon him, left him before his death, and returned personating him after his death (BCW 13:55; SD 2:508).

Cesil. *See* KESIL; ORION

Cetana. *See* CHETANA

Cetus (Latin) [from Greek *ketos* whale] An ecliptic constellation adjoining Pisces and Aries. In Hebrew mythology it can be connected with the marine monster that swallowed Jonah, the peregrinating dove; and is also connected with Poseidon, Dagon, and other fish deities.

Ceugant, Cylch Y Ceugant (Welsh) The cycle of infinity, the Boundless. The highest of the three Druidic circles of existence: the world of the Absolute.

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Cha-Chy

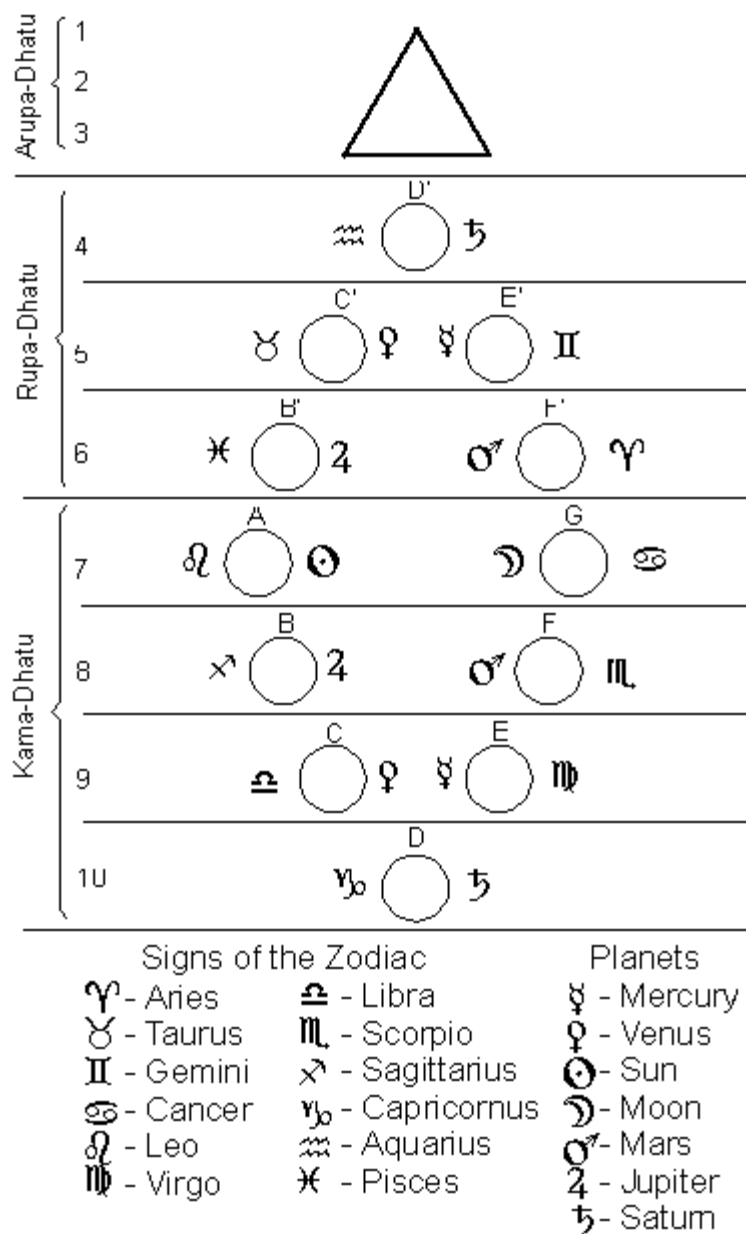
Chackchuska. *See* CHAKSHUSHA

Chadayatana. *See* SHADAYATANA

Chaiah. *See* HAYYAH

Chain Used in modern theosophy to designate the visible and invisible globes which form the interior and exterior structure of any celestial body. The kosmos as a whole is a living organism, subdivided into almost innumerable subordinate series of hierarchical units; hence the kosmos is an assemblage of beings of many kinds, each of which is a compound unit, and in order to signify that the elements composing each such unit are linked together as an individual, the word chain is applied to celestial bodies. The teaching is that every celestial body whatever, visible or invisible, forms a unity with companion globes on invisible planes. When referring to the chains of globes forming a solar system, it is customary to call them planetary chains; thus we have the earth-chain, the lunar chain, the Mercury-chain, etc., each consisting of seven such globes on the manifested plane, to which the letters A, B, C, D, E, F, and G are applied.

The globes of a chain are said to be in coadunation but not in consubstantiality, which means that, though of different grades of materiality, they form a catenary unit. Although each chain consists of seven or twelve globes, the only one visible to the human eye on earth is that which is on the same plane of materiality. Of the twelve globes to each chain, seven belong to the manifested worlds and five to the unmanifested. The seven manifested globes are distributed on four planes, and the twelve globes on seven planes, as shown in the diagram.



The left-hand side of the diagram represents the descending or shadowy arc of evolution, the right side the ascending or luminous arc. Our universe is also described as one of a cosmic chain of universes.

In other particular uses of the word, the Hermetic Chain is the succession of teachers of the esoteric wisdom who preserve and pass on the sacred knowledge from generation to generation.

Chain-manvantara. See MANVANTARA

Chain of Causation. See NIDANA; KARMA

Chain-round. See ROUND

Chaitanya (Sanskrit) *Caitanya* [from *cit* to perceive, understand, be conscious] Consciousness, intelligence; the cosmic intelligence, hence also the light of the Logos. All individual egos in the

universe are rooted in cosmic chaitanya as their universal source, and become individualized for experience and work in the material realms by means of the karanopadhi. Chaitanya is thus the invisible essence of human intelligence, the cosmic root of monadic individuality, and the cosmic intelligence-force which is the intrinsic or essential consciousness behind and within individuality.

As a proper name, a reformer of the Vaishnava sect in India (1485-1527), regarded in Bengal as an avatara of Krishna. One of his chief teachings was the duty of bhakti (attachment, devotion, or love) for Krishna so strong that no caste-feeling implying sectarian division could exist with it.

Chaitya (Sanskrit) *Caitya* [from the verbal root *cit* to think, perceive] The individual soul; also a funeral monument or memorial, often containing the ashes of the deceased. Sometimes with Buddhists, a sacred building containing a revered image.

Chakna-padma-karpo (Tibetan) *phyag na padma dkar po* (chag-na pe-ma kar-po) [from *phyag na padmo* (chag-na pe-mo) lotus holder (cf Sanskrit *padmapāṇi*) from *phyag na* in hand (cf Sanskrit *pāṇi*) + *padma* lotus + *dkar po* white (cf Sanskrit *puṇḍarīka* white lotus)] He who holds the white lotus; a title given to Chenresi (Sanskrit Avalokitesvara or Padmapani).

Chakra (Sanskrit) *Cakra* Wheel; cycle; the horizon, as being circular or of a wheel-form; likewise certain pranic centers of the body. “These physiological *chakras*, which are actually connected with the pranic circulations and ganglia of the Auric Egg, and therefore function in the physical body through the intermediary of the linga-sarira, or astral model-body, are located in different parts of the physical frame, reaching from the parts about the top of the skull to the parts about the pubis. . . . were this mystical knowledge broadcast, it would be sadly misused, leading not only in many cases to death or insanity, but to the violation of every moral instinct. Alone the high initiates, who as a matter of fact have risen above the need of employing physiological *chakras*, can use them at will, and for holy purposes — which in fact is something that they rarely, if indeed they ever do” (OG 26-7).

In exoteric works six chakras are named. De Purucker lists seven: 1) muladhara, the parts about the pubis, ruled by Saturn; 2) svadhisthana, the umbilical region, ruled by Mars; 3) manipura, the pit of the stomach or epigastrium, ruled by Jupiter; 4) anahata, the root of the nose, ruled by Venus; 5) visuddha, the hollow between the frontal sinuses, ruled by Mercury; 6) ajnakhya, the fontanelle or union of the coronal and sagittal sutures, ruled by the Moon; and 7) sahasrara, the pineal gland in the skull, ruled by the Sun. “The human body as a microcosm may be looked upon as containing every power or attribute or energy in the solar system. . . . all the seven (or twelve) logioic forces that originally emanate from the sun, and pass in and through the various sacred planets, are transmitted to us as human beings and directly to the physical body. Thus each one of these solar logioic forces has its corresponding focus or organ in the human body, and these are the chakras” (FSO 459).

Chakravartin (Sanskrit) *Cakravartin* [from *cakra* wheel, cycle + *vartin* turning, one who governs]

Sovereign of the world, universal ruler; a title applied to several Hindu emperors, but referring particularly to Vishnu, who in the treta yuga in the form of a universal monarch protected the three worlds. At the end of kali yuga, legend states that Vishnu will appear again under his form of the Kalki-avatara, or Maitreya as the Buddhists say, reforming or doing away with the wicked and inaugurating a realm of spirituality and righteousness.

Chakshu (Sanskrit) *Cakṣu* [from the verbal root *cakṣ* to become visible, see] The eye; “the faculty of sight, or rather, an occult perception of spiritual and subjective realities . . .” (TG 323). Chakshus, in addition to meaning eye, as a neuter noun denotes the faculty of seeing, light, clearness. The compound loka-chakshus (eye of the world) is a title of the sun.

Chakshub. See CHAKSHU

Chakshusha (Sanskrit) *Cākṣuṣa* One of the 14 manus, the seed manu of the third round, and by analogy manu of the third root-race (SD 2:309, 615n).

Chaldeans, Chaldees To the seventh subrace of the third root-race belong the far-distant predecessors of the Mystery school; and to now forgotten geologic history the predecessors of those later called Chaldees, along with Hindu, Egyptian, Persian, and Phoenician sages. In their records are mentioned divine dynasties preceding the human kings, and the cycle of 432,000 years. From them came the origins of all such thoughts as are contained in the occult *Nabathean Agriculture*, and in their ancient records is found the source of the original Biblical cosmogonic allegories. The mathematical and astronomical lore of the Chaldeans was celebrated in all the ancient Mediterranean world: the word Chaldee often meant simply an adept, magician, or astrologer. In the Bible they are usually spoken of as Babylonians.

The racial origin of the Chaldeans, and the original source of their secret knowledge, is to be found in Central Asia, for there was a long period of time, not so many scores of thousands of years ago, when all this region enjoyed a genial climate and was covered with populous cities and vast tracts of intensely cultivated soil; and was inhabited by a people not inferior to ourselves today, and indeed in some respects superior in knowledge (cf SOPh 16-25).

Cham. See HAM

Ch’an. See DHYANA; DZYAN

Cha-na Dorje, Chagna Dorje (Tibetan) *phyag na rdo rje* (chag-na dorje) Holder of the thunderbolt-diamond; translation of Sanskrit vajrapani.

Chandala (Sanskrit) *Caṇḍāla* A member of a mixed caste, or people without caste, an outcaste. Especially in ancient India the term applied to one of the lowest and most despised status (sometimes described as being born from a Sudra father and a Brahmin mother). Commonly applied now to anyone of mixed caste “but in antiquity it was applied to a certain class of men,

who, having forfeited their right to any of the four castes — Brahmans, Kshatriyas, Vaisyas, and Sudras — were expelled from cities and sought refuge in the forests. Then they became ‘bricklayers,’ until finally expelled they left the country, some 4,000 years before our era. Some see in them the ancestors of the earlier Jews, whose tribes began with A-brahm or ‘No-Brahm.’ To this day it is the class most despised by the Brahmans in India” (TG 323-4).

Chandaja. See CHHANDAJA

Chanda-riddhi-pada. See CHHANDA-RIDDHI-PADA

Chandra (Sanskrit) *Candra* [from the verbal root *cand* to shine] The moon; as an adjective, shining, glittering, having the brilliancy of light. Sometimes synonymous with Soma.

Chandrabhaga (Sanskrit) *Candrabhāgā* The ancient name for the Chenab River in the Punjab.

Chandragupta (Sanskrit) *Candragupta* The invisible moon, the secret or concealed moon, moon-protected. The name of a celebrated king regarded as the founder of the Maurya dynasty of Magadha, and grandfather of the famous Buddhist king Asoka.

Chandrakanta (Sanskrit) *Candrakānta* [from *candra* moon + *kānta* desired, loved from the verbal root *kam* to desire] Lovely as the moon, moon-loved; the moonstone, a gem popularly believed to be formed by the congelation of the moon’s rays, and also supposed to be dissolved by the moon’s light, hence magical properties are attributed to it. “It has a very cooling influence in fever if applied to both temples” (TG 76).

Chandrakanti means moonlight; and chandrakanta, the supposed wife of the moon.

Chandramana (Sanskrit) *Candramāna* [from *candra* moon + the verbal root *mā* to measure] Moon’s measure; one of several methods of reckoning time in India, the year consisting of 360 days, the other two methods being the suryamana and barhaspatyamana.

Chandramanas is one of the ten horses which in Hindu mythology draw the chariot of the moon.

Chandramasanjyotis (Sanskrit) *Candramasañjyotis* [from *candramas* moon + *sam* with + *jyotis* light] Having the same light as the moon; according to Subba Row, a symbol of the devachanic existence, for just as the moon shines by the reflected light of the sun, so does the ego in devachan shine by the light emanating from the atma-buddhi or monadic portion of any entity’s being. The word was probably coined by Subba Row.

Chandravansa (Sanskrit) *Candravaṃśa* [from *candra* moon + *vaṃśa* lineage, race] Also Chandravamsa. The lunar race; one of the two great royal dynasties of ancient India. As related in the *Vishnu-Purana*, Soma (the moon), the child of the rishi Atri, gave birth to Budha (Mercury) who married Ila, daughter of the other great royal dynasty, the Suryavansa (solar race). Her descendants, Yadu and Puru, founded the two great branches of the Chandravansa (named

respectively Yadava and Paurava). The last important scion of the race of Yadu was the avatara Krishna. In the race of Puru were born Pandu and Dhritarashtra — parents respectively of the Pandavas and Kurus, the heroes of the *Mahabharata* enumerated in the *Bhagavad-Gita* (ch 1). “In Occultism, man is called a *solar-lunar* being, solar in his higher triad, and lunar in his quaternary. Moreover, it is the Sun who imparts his light to the Moon, in the same way as the human *triad* sheds its divine light on the mortal shell of sinful man. Life celestial quickens life terrestrial” (TG 76).

Rama, the hero of the *Ramayana*, is born in the Suryavansa, while Gautama Buddha belonged to the Chandravansa (TG 314).

Chandrayana (Sanskrit) *Cāndrāyaṇa* [from *candra* moon + *ayana* advancing, course] The path or course of the moon.

Chang-chub (Tibetan) *byang chub* (jang-chub, chang-chub) Also Byang-tzyoobs, Tchang-chub. Translation for Sanskrit bodhi (enlightenment, awakening). *Byang chub sems dpa'* (jang-chub-sem-pa) translates the Sanskrit bodhisattva, one who has attained a high degree of spiritual knowledge and mystic power; “An adept who has, by the power of his knowledge and soul enlightenment, become exempt from the curse of *UNCONSCIOUS* transmigration — may, at his will and desire, and instead of reincarnating himself only after bodily death, do so, and repeatedly — during his life if he chooses. He holds the power of choosing for himself new bodies whether on this or any other planet — while in possession of his old form, that he generally preserves for purposes of his own” (ML 285).

Chang Sham-ba-la. See SAMBHALA

Chang-ty. See HUANG TI

Chanmuka. See CHHANMUKA

Chantong (Tibetan) [from *spyān* (chen) eye + *stong* (tong) thousand] Thousand-eyed; applied to Chenresi, Tibetan equivalent of the Sanskrit Avalokitesvara or Padmapani. “Thousand-armed” is perhaps a more common epithet for Chenresi.

Chaos (Greek) [from *chaino* to gape, yawn open] “The earth was without form and void,” says Genesis in describing the first stages of cosmogony. In Greek mythology contains the same idea of the primordial emptiness and formlessness which precedes the rebirth of a universe after pralaya. It was the vacant and spiritual space which existed before the creation of the universe or of the world; from it proceeded Darkness and Night. Chaos is “chaotic” only in the sense that its constituents are unformed and unorganized; it is the kosmic storehouse of all the latent or resting seeds from former manvantaras. It means space — not the Boundless, parabrahman-mulaprakriti, but the space of any particular hierarchy descending into manifestation. In one sense it is the condition of a solar system or planetary chain during its pralaya, containing all the elements in an

undifferentiated state. Aether and chaos are the two principles immediately posterior to the first principle.

Various terms more or less synonymous are akasa, the universal egg (from which Brahma issued as light), the virgin egg, the virgin mother, the immaculate root (fructified by the ray), the primeval deep, the abyss, the great mother. The divine ray and chaos are father-mother or cosmic fire and water. Chaos-Theos-Cosmos are the triple deity or all-in-all. Chaos was personified in Egypt by the goddess Neith, who is the Father-Mother of the Stanzas of Dzyan, the akasa of the Hindus, the svabhavat of the northern Buddhists, and the Icelandic ginnungagap.

Charachara (Sanskrit) *Carācara* [from *cara* moving + *acara* not moving] The aggregate of all beings and things whether moving or fixed. It includes all the kingdoms of nature, for the ancient Hindus considered the vegetable and mineral kingdoms to be endowed with inherent life, with relative and fitting souls, as well as the animal and human kingdoms.

Charaka (Sanskrit) *Caraka* [from the verbal root *car* to wander, roam about] Wanderer; a branch or school following the practices enjoined in the *Yajur-Veda*; in the plural, the teachings as well as the followers of the doctrine taught in a branch of the black *Yajur-Veda*.

Also the name of a legendary muni and physician, born in Panchanada, Kashmir, said to have been the physician of Indo-Scythian King Kanishka (1st or 2nd century). Once Sesha, the King of the Serpents, visiting the earth, found only sickness and suffering everywhere. Being the recipient from a divine source of the *Ayur Veda* and having knowledge of all cures, he became filled with pity and determined to incarnate as the son of a muni in order to alleviate the ills of mankind. Named Charaka, as he had come to the earth as a wanderer, he then composed a new work on medicine based on the older works of Agnivesa. He is commonly accepted as an avatara of the Serpent Sesha, “an embodiment of divine Wisdom, since Sesha-Naga, the King of the ‘Serpent’ race, is synonymous with *Ananta*, the seven-headed Serpent, on which Vishnu sleeps during the *pralayas*. *Ananta* is the ‘endless’ and the symbol of eternity, and as such, one with Space, while Sesha is only periodical in his manifestations. Hence while Vishnu is identified with Ananta, Charaka is only the Avatar of Sesha” (TG 78).

Chariot Vehicle (cf Sanskrit *vahana*, Hebrew *merkhah*). The *Zohar* states that 'eyn soph uses the One, the manifested Heavenly Man, as its chariot; but, as 'eyn soph is the Boundless, it cannot come into individual relation with any thing; it is the depth or bythos of 'eyn soph whose ray uses the Heavenly Man as a chariot. It is the unmanifested Logos or Brahman which uses the manifested Logos or Brahma as its vehicle. Chariot is also used to refer to the visible planets as vehicles of the planetary deities, as for instance in the chariot of Apollo or Phoebus and in the nine chariots of the stars around Dhruva the pole star. In similar fashion, the human body is often called the chariot of the inner charioteer, the real person or true ego.

Charity [from French *charite* from Latin *caritas*] Used in some parts of the New Testament to

translate the Greek agape, which is oftener translated “love” or “affection.” Agape with the early Christians meant that inner bond of blessed union which united the individual with divinity, and mankind with their fellowmen. Till our eyes are fully opened, “there abideth faith, hope, and charity, these three; but the greatest of these is charity” (1 Cor 13). This use of the word is to be distinguished from its meaning of almsgiving.

Charon (Greek) Ferryman of the Styx in Hades, the son of Erebus (darkness) and either Nux (night) or the Styx; equivalent to the Egyptian Khu-en-ua, the hawk-headed steersman who conveys souls across the black waters that separate life from death. Originally Mercury guided the souls to the underworld, but later Charon was said to ferry souls across who had a coin, put in their mouth at death by their relatives, and who had been properly buried. Hades is kama-loka, entered not only by the shades of the departed but by candidates for initiation, and by high adepts who enter the underworld at certain times on missions of compassion, as Jesus is stated to have descended into Hell.

Charvaka (Sanskrit) *Cārvāka* A rakshasa (demon) who in the *Mahabharata* was a friend of Duryodhana, chief of the Kurus, and hence an enemy of the Pandavas. When, at the conclusion of the great battle in which the Kurus were defeated, King Yudhishtira entered Hastinapura in triumph, Charvaka assumed the form of a Brahmin and reviled the king. Yudhishtira’s Brahmins discovered the imposture and reduced Charvaka to ashes with the fire of their eyes, “i.e., magnetically by means of what is called in Occultism the ‘black glance’ or evil eye” (TG 79).

Also a materialistic philosopher whose doctrines are said to be embodied in the Barhaspatya-sutras; a “denier of all but matter, who if he could come back to life, would put shame to all the ‘Free thinkers’ and ‘Agnostics’ of the day. He lived before the Ramayanic period, but his teachings and school have survived to this day, and he has even now followers, who are mostly to be found in Bengal” (ibid.).

Chassed. See HESED

Chat. See KHAT

Chatur (Sanskrit) *Catur* The numeral adjective four.

Chaturdasa (Sanskrit) *Caturdaśa* [from *catur* four + *daśa* ten] The numeral adjective fourteen; as a feminine noun (chaturdasi), the fourteenth day in a lunar fortnight. Chaturdasaka and chaturdasan mean fourteenth.

Chaturdasa-bhuvana (Sanskrit) *Caturdaśa-bhuvana* The 14 lokas and talas, or spiritual and material worlds of existence.

Chatur-maharajas (Sanskrit) *Catur-mahārāja* [from *catur* four + *mahā* great + *rājan* king] Four great kings; exoterically guardians of the four quarters of the lowest of the six sensuous worlds;

esoterically the four spiritual regents in and of our solar system, mystically intimately connected with karma. *See also* MAHARAJA

Chatur-mukha (Sanskrit) *Caturmukha* [from *catur* four + *mukha* face] Four faces, four-faced; applied to each member of the Trimurti (Brahma, Vishnu, Siva), each being represented as four-faced. Also applicable to the side or face of a square.

Chaturthasrama (Sanskrit) *Caturthāśrama* The fourth stage of sannyasa, complete renunciation of the world. (BCW 2:118)

Chatur-varna (Sanskrit) *Caturvarṇa* [from *catur* four + *varṇa* a caste, color, form, appearance] The Hindu four castes as presented in the *Laws of Manu*: the Brahmana or priest, Kshatriya or warrior and administrator, Vaisya or merchant, and Sudra or agriculturalist and servant. These four castes, while very ancient, belonged to the archaic civilization. In the Hindu view karmic merit and demerit work to place a person in his position in life in repetitive incarnations on earth. Thus a person might be a Brahmin, the highest of the castes, but if his life were such as to bring about a change in him, some subsequent incarnation would place him either in a higher or a lower position in life. A person might be a slave or beggar in one life, but if he lives in the higher part of his nature his next imbodiment might be that of a prince; or a prince in his palace might for karmic demerit, in his next life be born a slave.

The real person is the re embodying ego, who carves its own destiny as and how it chooses, and its imbodiments correspond. It might readily happen that for the purposes of discipline and improvement of soul, a re embodying ego might deliberately choose a body in which it would have to face, meet, and overcome a great many of what the world calls misfortunes. It is not always therefore in the best interests of a learning and evolving soul to be born “with a silver spoon in its mouth,” because with such surroundings as wealth and social position might bring, a weak soul could easily receive tendencies downwards because lacking the stern discipline urging it upwards and awakening the transcendent powers of the spirit within. Luxury, ease, power, and wealth are by no means always unmixed blessings, but quite frequently become positive misfortunes to weak souls.

Also, the four principal colors.

Chatur-yoni (Sanskrit) *Catur-yoni* Four wombs; the four modes of birth; the four ways of entering on the path of birth as decided by karma. These four ways as described in ancient books are: 1) birth from the womb, as men and mammalia; 2) birth from an egg, as birds and reptiles; 3) birth from moisture and air-germs, as insects; and 4) by sudden self-transformation, as bodhisattvas and gods (anupapadaka — “parentless”). The anupapadaka birth is brought about by the intrinsic energy and karmic merit of the individual, thus transforming himself into a nobler being.

Chatvaras or **Chatvarah** (Sanskrit) *Catvāras*, *Catvāraḥ* [nominative plural of *catur* four] The four;

frequently used to represent the four kumaras usually mentioned in Hindu scriptures: Sanatkumara, Sananda, Sanaka, and Sanatana.

Chaya, Chhaya-birth, Chayaloka. See CHHAYA, CHHAYA-BIRTH, CHHAYALOKA

Chayah. See HAYYAH

Che-ba (Tibetan) Great, often used to translate the Sanskrit *maha*.

Chebel. See HEBEL

Chela (Hindi) *Celā*. Archaic spelling *cheta* (*ceta*) or *cheda* (*ceda*). Servant, disciple.

“a disciple, a pupil, a learner or hearer. The relationship of teacher and disciple is infinitely more sacred even than that of parent and child; because, while the parents give the body to the incoming soul, the teacher brings forth that soul itself and teaches it to be and therefore to see, teaches it to know and to *become* what it is in its inmost being — that is, a divine thing.

The chela life or chela path is a beautiful one, full of joy to its very end, but also it calls forth and needs everything noble and high in the learner or disciple; for the powers or faculties of the higher self must be brought into activity in order to attain and to hold those summits of intellectual and spiritual grandeur where the Masters themselves live. For that, masterhood, is the end of discipleship — not, however, that this ideal should be set before us merely as an end to attain to as something of benefit for one’s own self, because that very thought is a selfish one and therefore a stumbling in the path. It is for the individual’s benefit, of course; yet the true idea is that everything and every faculty that is in the soul shall be brought out in the service of all humanity, for this is the royal road, the great royal thoroughfare, of self-conquest” (OG 27-8).

“From Book IV of *Kiu-ti*, chapter on ‘the Laws of Upasans,’ we learn that the qualifications expected in a Chela were:

1. Perfect physical health;
2. Absolute mental and physical purity;
3. Unselfishness of purpose; universal charity; pity for all animate beings;
4. Truthfulness and unswerving faith in the law of Karma, independent of any power in nature that could interfere: a law whose course is not to be obstructed by any agency, not to be caused to deviate by prayer or propitiatory exoteric ceremonies;
5. A courage undaunted in every emergency, even by peril to life;
6. An intuitional perception of one’s being the vehicle of the manifested Avalokitesvara or

Divine Atman (Spirit);

7. Calm indifference for, but a just appreciation of everything that constitutes the objective and transitory world, in its relation with, and to, the invisible regions.

“Such, at the least, must have been the recommendations of one aspiring to perfect Chelaship. With the sole exception of the first, which in rare and exceptional cases might have been modified, each one of these points has been invariably insisted upon, and all must have been more or less developed in the inner nature by the Chela’s unhelped exertions, before he could be actually put to the test” (BCW 4:607-8).

Chemi or **Kemi** Black land; the native name of Egypt in ancient times, so called because of the blackness of its soil due to the deposits made by the river Nile. In some poetical inscriptions Kemi is placed in contrast to Toshri (the red land) — referring to the suggestive color of the sandy deserts.

Chemis (Greek) *chemmis, chemi*. “According to the Greeks, the phantom form of the Chemis (*Chemi*, ancient Egypt) which floats on the ethereal waves of the Empyrean Sphere, was called into being by Horus-Apollo, the Sun god, who caused it to evolve out of the Mundane egg” (SD 1:367).

Chemistry [from Greek *chemeia*] An ancient art or science relating to the extraction of medicinal juices from plants, or of metals from their earths, or the transmutation of physical elements, as of base metals into gold, the preparation of elixirs, and other things usually connected with alchemy, from which modern chemistry is a derivative along specialized line.

In *The Secret Doctrine* chemistry is mentioned as being, together with biology, one of the magicians of the future, especially in its form of chemical physics, when it is no longer the mechanistic science into which it has degenerated. “In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon* — the Being to whose essence it belongs; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual — tainted from its lower plane by the astral — the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below” (SD 1:218).

Chen (Chinese) Taoist term for reality; according to Chuang: “*Chen* is the highest degree of vitality or spirituality; the man who does not possess such spirituality cannot possibly stir or propel others” (bk 10, ch 31). Again, “if one cultivates the Tao in himself, his virtue (teh) will become *chen* (reality)” (*Tao teh ching*, sec 54).

Chenresi (Tibetan) *spyān ras gzigs* (chen-re-zi, or chen-re-si) [short for *spyān ras gzigs dbang phyug* (chen-re-zi-wang-chung) from *spyān ras* penetrating vision (cf Sanskrit *avalokita*) + *gzigs* forms (cf Sanskrit *rūpa*) + *dbang phyug* lord (cf Sanskrit *īśvara*)] The Lord who sees forms with his penetrating vision; translation of Sanskrit Avalokitesvara. Exoterically Chenresi is the greatest protector of Asia in general and Tibet in particular, mystically considered to have eleven heads

and a thousand arms, each with an eye in the palm of the hand, these arms radiating from his body like a forest of rays: the thousand eyes representing him as on the outlook to discover distress and to succor the troubled. In this form his name is Chantong (he of the thousand eyes) and Jigtengonpo (protector and savior against evil). “Even the exoteric appearance of Dhyani Chenresi is suggestive of the esoteric teaching. He is evidently, like Daksha, the synthesis of all the preceding Races and the progenitor of all the *human* Races after the Third, the first complete one, and thus is represented as the *culmination of the four primeval* races in his *eleven-faced* form. It is a column built in four rows, each series having three faces or heads of different complexions: the three faces for each race being typical of its three fundamental physiological transformations. The first is white (moon-coloured); the second is yellow, the third, red-brown; the fourth, in which are only two faces — the third face being left a blank — (a reference to the untimely end of the Atlanteans) is brown-black. Padmapani (Daksha) is seated on the column, and forms the apex” (SD 2:178).

Exoterically the Dalai Lama is often regarded as an incarnation of Chenresi, as a popular legend says that whenever faith begins to die out in the world, Padmapani-Chenresi emits a brilliant ray of light, and forthwith incarnates himself in one of the two great Lamas — the Dalai and Tashi Lamas. Esoterically he is called Bodhisattva Chenresi Vanchug (the powerful and all-seeing). Chenresi or Avalokitesvara “is the great *Logos* in its higher aspect and in the divine regions. But in the manifested planes, he is, like Daksha, the progenitor (in a spiritual sense) of men” (ibid.). In China, Chenresi becomes the great goddess of mercy, Kwan-yin, represented by a female figure bearing a child in her arms.

The true significance of Chenresi is the Third Logos of our solar system and the buddhi-manas of the individual human being, the active aspect of the human spiritual monad. The efflux or influence emanating from Chenresi and permeating the lower parts of the human constitution is Padmapani (the lotus-handed); Padmapani therefore is the bodhisattva of Avalokitesvara or Chenresi, and whether cosmically or psychologically the equivalent of the manifested potency of Brahma.

Cherchen An oasis in Central Asia, situated about 4,000 feet above the Cherchen-daria or Cheerchenghe River. This region is of great ethnological interest as it was once “the very hot-bed and centre of ancient civilization, surrounded on all sides by numberless ruins, above and below ground, of cities, towns, and burial-places of every description” (TG 324). Col. Prjevalski wrote years ago that “the oasis is inhabited by some 3,000 people ‘representing the relics of about a hundred nations and races now extinct, the very names of which are at present unknown to ethnologist’ ” (ibid.).

Cherno Bog (Slavic) The black deity; the chief deity of the ancient Slavonians.

Cheru (Germanic) Also Heru. The sword god of the Cherusci, an ancient Germanic tribe occupying

the basin of the Weser, to the north of the Chatti. Cheru has been associated with the Scandinavian Tyr whose name in Germanic mythology is Tio or Zio. In legend the Sword of Cheru was fashioned by the sons of Ivaldi, the dwarfs who likewise fashioned Thor's Hammer, Mjolnir. The sword of Cheru was a magical one; and in the Scandinavian mythology is described "as destroying its possessor, should he be unworthy of wielding it. It brings victory and fame only in the hands of a virtuous hero" (TG 80).

Cherub, Cherubim (Hebrew) *Kěrūb, Kěrūbīm* A celestial, sacred, occult being in Hebrew mythology; in the Old Testament various descriptions are given of the Cherubim, the prevailing one being that of winged entities with four faces, those respectively of a man, a lion, an ox, and an eagle. In Genesis, they are the guardians of Paradise; in Exodus (25:18-22) their images are to be placed in the mercy-seat and also in Solomon's temple (1 Kings 6:23-35), but their most frequent association is with the throne or chariot of Yahweh (Jehovah). In Ezekiel and the Qabbalah the Cherubim are represented as the four holy living creatures. "These four animals are, in reality, the symbols of the four elements, and of the four *lower* principles in man. Nevertheless, they correspond physically and materially to the four constellations that form, so to speak, the *suite* or *cortege* of the Solar God, and occupy during the winter solstice the four cardinal points of the zodiacal circle" (SD 1:363).

In the ancient Syrian system of enumerating the hierarchies, the Cherubim were equivalent to the sphere of the Stars. In the Jewish Qabbalah a close association is made with them and the four letters of the Tetragrammaton, YHWH; and further with the world of 'Asiyyah. In the system of hierarchies propounded by Dionysius the pseudo-Areopagite, the Cherubim rank second in the first trinity: Seraphim, Cherubim, Thrones. But the Cherubim have a still more mystical connection: "the four celestial beings are . . . the protectors of mankind and also the Agents of Karma on Earth" (SD 1:126).

In the Hebrew Qabbalah the Kerubim are the class of angels or quasi-spiritual beings corresponding with the lower Shechinah or Malchuth, the lowest or tenth of the Sephiroth. Again, "the word cherub also meant serpent, in one sense, though its direct meaning is different; because the *Cherubim* and the Persian winged [gryphes] 'griffins' — the guardians of the golden mountain — are the same, and their compound name shows their character, as it is formed of (kr) circle, and 'aub,' or ob — serpent — therefore, a 'serpent in a circle' " (SD 1:364). The color blue is associated with the Cherubim, as the color red is with the Seraphim.

Chesed. See HESED

Cheta or **Che-ti** (Chinese) Used in Chinese Buddhist works in reference to the famous Saptaparna Cave mentioned by a number of Chinese Buddhist pilgrims and writers, such as Fa-hian and Hiuen-Tsang. This cave is supposed to be one of the spots where the brilliant shadow of Gautama Buddha may still be seen on the walls of the cave at certain times by those who are fit and ready to

perceive it. It is stated that in this famous cave, Gautama Buddha used to meditate and teach his arhats and disciples.

Chetana (Sanskrit) *Cetana* As a noun, an intelligent being; the soul, the mind. As an adjective, especially in philosophy, percipient, conscious, sentient, intelligent.

The noun **chetanā** means consciousness, sense, intelligence.

Cheybi. See KHABA

Chhandaja (Sanskrit) *Chandaja* [from *chanda* will + the verbal root *jan* to be born] Will-born, self-produced. The kumaras and other divine beings such as the agnishvattas and manasaputras, are often spoken of in Hindu literature as being chhandajas.

The word can also be translated as pleasure-born, because chhanda often means joy or pleasure, since will and innate desire are different phases of the same fundamental fact.

Chhanda-riddhi-pada (Sanskrit) *Chanda-ṛddhi-pāda* [from *chanda* desire + *ṛddhi* supernormal power + *pāda* step, ray, beam] Pleasure-power-training; one of the steps enumerated in raja yoga: “the final renunciation of all desire as a *sine qua non* condition of phenomenal powers, and entrance on the direct path of Nirvana” (TG 324). The compound itself points out that by abandoning the lower desires and pleasures, one enters upon the path of obtaining the celestial joys and vast expansion of faculty and its spiritual use, although even this last is finally abandoned for a still higher stage.

Chhanmuka (Sanskrit) *Chanmūka* “A great Bodhisattva with the Northern Buddhists, famous for his ardent love of Humanity; regarded in the esoteric schools as a *Nirmanakaya*” (TG 80).

Chhannagarikah. See SHANNAGARIKAH

Chhaya (Sanskrit) *Chāyā* A shade, shadow, copy; esoterically, the astral image or body of a person. Besides referring to the human astral form, the term is usually applied to the shadows or copies — the astral body-projections — of the spiritual beings or pitris who played an important part in the early evolutionary development of humankind. In the first root-race, “the pure, celestial Being (Dhyan Chohan) and the great Pitris of various classes were commissioned — the one to evolve their images (*Chhaya*), and make of them physical man, the others to inform and thus endow him with divine intelligence and the comprehension of the *Mysteries of Creation*” (SD 2:233n). This idea also appears in the *Zohar*: “ ‘In the *Tzalam* (shadow image) of Elohim (the Pitris), was made Adam (man)’ ” (SD 2:137). See also SANJNA

Chhaya Birth The primeval mode of asexual procreation of the first root-race of mankind on this globe in this round. This first race, who were mere chhayas (astral forms or images), are said to have oozed out from the forms of the pitris. See also SANJNA

Chhinnamasta Tantrika (Sanskrit) *Chinnamastā Tāntrika* [from *chinna* severed + *masta* head] Buddhist tantric sect named for the goddess Chhinnamasta, represented with a decapitated head. In their highest initiation, the adept “must ‘cut off his own head with the right hand, holding it in the left.’ Three streams of blood gush out from the headless trunk. One of these is directed *into the mouth* of the decapitated head . . .; the other is directed toward the earth as an offering of the pure, sinless blood to mother Earth; and the third gushes toward heaven, as a witness for the sacrifice of ‘self-immolation.’ Now, this had a profound Occult significance which is known only to the initiated . . .” (BCW 4:265-6).

Chhayaloka (Sanskrit) *Chāyāloka* [from *chāyā* shadow + *loka* world] Used in the Stanzas of Dzyan for the shadow of cosmic spirit, the first shadowy veil involving the origins of primal or intellectual forms: “the ‘Divine Arupa’ (*the formless Universe of Thought*) reflects itself in Chhayaloka (*the shadowy world of primal form, or the intellectual*) the first garment of (*the*) Anupadaka” (SD 1:118-19).

Also an equivalent of the Greek and Roman Hades, the world of shades, eidola, and umbrae, corresponding to kama-loka.

Ch'i. See KHI

Chiah. See HAYYAH

Chichhakti (Sanskrit) *Cicchakti* [from *cit* thought + *śakti* power] Mental power, the power which generates thought.

Chichhakti. See CHICHCHHAKTI

Chidachit (Sanskrit) *Cidacit* [from *cit* pure thought, intelligence + *acit* non-thought, non-intelligence] Chit represents the intelligence side of nature, and its opposite, achit, is its vehicle, the substantial or matter side of nature. Chidachit refers to that which is neither the one nor the other, but the link or intermediate division between the mental form of the Logos and the manifested form in substance; hence it is equivalent to fohat.

Chidagnikunda (Sanskrit) *Cidagnikuṇḍa* [from *cit* thought, consciousness, spirit + *agni* fire + *kuṇḍa* receptacle for fire, hearth, a place in which fire may burn] The interior fire of the spirit or the mystical site in the human constitution in which the fire of spiritual thought burns. The mahatma is said to completely transmute his ahamkara (merely ego-consciousness) and elevate it to spiritual egoic universality in chidagnikunda.

Chid-akasa (Sanskrit) *Cid-ākāśa* [from *cit* consciousness + *ākāśa* ether, space] Abstract cosmic consciousness as active in spiritual cosmic substance or akasa; the infinite field of universal consciousness, pure cosmic intelligence in its union with abstract cosmic substance, the spiritual side of svabhavat. Because each universe in the Boundless is in itself a cosmic individual, having

its own wide fields of spiritual egoity, the chit is the svabhava (intrinsic individuality) of said universe.

Chidrūpa (Sanskrit) *Cidrūpa* [from *cit* pure thought, intelligence + *rūpa* form, body] The essence or form of intelligence; the logos of a hierarchy. *See also* ACHIDRUPA

Chiim. *See* HAYYIM

Chikitsa-vidya-sastra (Sanskrit) *Cikitsā-vidyā-sāstra* [from *cikitsa* the practice or science of medicine, particularly therapeutics + *vidyā* knowledge, science + *sāstra* scripture] A manual on the science of medicine “which contains a number of ‘magic’ prescriptions. It is one of the *Pancha Vidya Shastras* or Scriptures” (TG 324).

Chiliocosm (Greek) [from *chilioi* thousand + *kosmos* world] In Northern Buddhism, a world made up of a thousand regions; spoken of as equivalent to Sahalo-Kadhatu [Saha-lokadhatu] (ML 199), out of the many regions of which only three are named: kama-loka, rupa-loka, and arupa-loka. It is also stated that kama-loka has many subdivisions or subregions, so that the threefold enumeration is a rough summary of a manifold classification.

It might be said that the universe is infilled with chiliocosms, each one corresponding more or less to a hierarchy with its own integral system of worlds, regions, or divisions, each division again being subdivided to form the vast complexity of universal nature we see around us. Further, each such hierarchy from another standpoint consists of divine, spiritual, intellectual, astral, or astral-physical divisions running from the higher downwards to the lowest; and the three lowest of each such chiliocosm bear the names kama-loka (or kama-dhatu), rupa-loka (or rupa-dhatu), and arupa-loka (or arupa-dhatu), these three commonly spoken of as the trailokya, the name applying to whatever universe, hierarchy, or chiliocosm they may be in or belong to.

With regard to the trailokya, the lowest or kama-dhatu is generally the various subordinate or lowest regions of desire; the second or rupa-dhatu, while worlds of form, are of such ethereal and subtle character that they may be defined as worlds or regions of a purely intellectual or mental character; whereas the highest or arupa-dhatu comprises regions of so purely spiritual — not merely ethereal — character that the words states or divisions can alone give some idea of their character.

Chimah. *See* KIMAH

Ching-fa-yin-Tsang (Chinese) The mystery of the eye of the good doctrine; in Chinese Buddhism, the esoteric teaching or interpretation of Gautama Buddha. However, “To any student of Buddhist Esotericism the term, ‘the Mystery of the Eye,’ would show the absence of any Esotericism” (BCW 14:444).

Chinmatra (Sanskrit) *Cinmātra* [from *cit* thought + *mātra* elementary thought, intelligence]

Essential thought, mind per se; used in Vedanta philosophy, particularly the Advaita, for the germ of cosmic ideation existing at every geometrical point of the infinite chidakasa (field of cosmic ideation). Not to be confused with collateral Vedantic terms mulaprakriti (undifferentiated elemental cosmic matter) or chidakasa. These three are considered from a subjective standpoint as aspects of parabrahman. In the human constitution it is the seventh principle or atman.

Chinva or **Chinvat** (Avestan), **Chinvar** (Pahlavi) [from Pahlavi *chitan*, Avest *chinaeta* to arrange or lay as in bricklaying, pick and choose + the verbal root *vid* knowledge, recognition] Alludes to the gradual attainment of knowledge of truth, hence the act of laying the path of knowledge brick by brick.

Chiram. See HIRAM

Chiromancy. See DIVINATION

Chit (Sanskrit) *Cit* Abstract thought, consciousness as contrasted with concrete or operative thought. According to Vedantic philosophy, chit is one of the three attributes (sat, chit, ananda) of atman or Brahman or, again, of the cosmic Logos.

Chiti (Sanskrit) *Citi* [from the verbal root *cit* to think] Understanding; “that by which the effects and consequences of actions and kinds of knowledge are selected for the use of the soul,” or “conscience the *inner* Voice in man” (SD 1:288n). Some yogis consider chiti as a synonym of mahat, but theosophic philosophy considers mahat the root and base as well as the germ of chiti. Chiti is manas functioning under the illumination of buddhi, and therefore becomes discriminative or intuitive understanding, an organic activity as contrasted with abstract or pure thought or consciousness. This function when developed makes of the human intermediate nature an entity virtually identic with a manasaputra, and thus attracts by spiritual affinity guardian spirits or chitkalas, synonymous themselves with manasaputras.

Chitkala (Sanskrit) *Citkala* [from *cit* abstract thought or consciousness + the verbal root *kal* to urge on, impel, stimulate] The inciters or stimulators of consciousness or intelligent thought; manasaputras. The spiritual beings who, during the course of the early and middle third root-race, furnished humanity with the higher manasic element from their own essence; hence one of the guardian spirits of the human race. Because the chitkalas or kaumarika manasaputras belong to the Hierarchy of Light or Compassion, they have frequently been allied with what the Chinese call Kwan-Yin, the goddess of mercy or pity, who may be called the feminine aspect of the cosmic Third Logos.

Chitkara (Sanskrit) *Citkara* [from *cit* thought, consciousness + the verbal root *kṛ* to do, make] The thought-worker; the guardian angel in human beings.

Chitragupta (Sanskrit) *Citragupta* [from *citr* to depict, color with various colors + *gupta* hidden] The secret recorder who paints the picture of the person’s life on the astral light; a deva-scribe in

the abode of the dead, who records human virtues and vices and reads out the account of every soul's life from his register when the incarnate soul arrives in the kingdom of Yama, the god of death; a variant of the lipikas.

Chitrasikhandin (Sanskrit) *Citraśikhaṇḍin* Bright-crested; a title given to the seven rishis (saptarshayas) who are the ensouling powers of the seven stars of the constellation of the Great Bear (Riksha). The mystical number seven was seen to be figured in heaven by the seven large stars of the constellation Great Bear, assigned by ancient Egyptians and Hindus to the Mother of Time, and of the seven elemental powers. *See also* BHUTASARGA

Chitra Sikkandinas. *See* CHITRASIKHANDIN

Chitta (Sanskrit) *Citta* [from the verbal root *cit* to fix the mind upon, design, be intent upon] Thinking, reflection, pondering; used for either the mind or the heart, as being considered respectively the seats of conscious or unconscious mentation. Also used for memory, intelligence, reason, while in astrology it is the name of the ninth mansion (Sagittarius).

Chitta-riddhi-pada (Sanskrit) *Citta-riddhi-pāda* [from *citta* intelligence, thought, memory + *riddhi* supernormal power + *pāda* step, inspiring ray] In raja yoga, the step of renunciation of the lower memory, in the attainment of supernormal faculty or power. “The third condition of the mystic series which leads to the acquirement of adeptship; *i.e.*, the renunciation of physical memory, and of all thoughts connected with worldly or personal events in one's life — benefits, personal pleasures or associations. Physical memory has to be sacrificed, and recalled by *will power* only when absolutely needed” (TG 324).

Chitta-smṛiti-upasthana (Sanskrit) *Citta-smṛiti-upasthāna* [from *citta* intelligence, thought, knowledge + *smṛiti* remembrance + *upasthāna* placing before oneself, a following after, pursuit] Placing before oneself the knowledge of remembrance; in Buddhist literature “keeping ever in mind the transitory character of man's life, and the incessant revolution of the wheel of existence” (TG 324).

Chium, Chiun (Hebrew) *Kiyyūn, Khiyūn* A god worshiped by the Israelites in the desert: “ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god” (Amos 5:26). Said to be derived from the Chaldeans, it may have been the planet Saturn, and Blavatsky writes: “*Kiyun*, or the god Kivan, worshipped by the Hebrews in the wilderness, is Siva, the Hindu, as well as Saturn” (IU 1:570).

While there is an undoubted mystical and historic connection with the planet Saturn, there is evidence which would likewise point to the planet Venus as having been at times intended by the word Kiyun, as was the opinion of the Church Father Jerome.

Chohan (Tibetan) [poss from *chös* law, dharma + Mong *khan* lord] “Lord of the dharma”; in *The Mahatma Letters* chohan is the title usually given to superiors among the Masters of the Great

White Lodge, whose chief is called the Maha-chohan. Also a general term used for beings in several states of evolution higher than the human. "There are men who become such mighty beings, there are men among us who may become immortal during the remainder of the Rounds, and then take their appointed place among the highest Chohans, the Planetary *conscious* 'Ego-Spirits' " (ML 130). Because chohan is used much as "chief" is used in English, the term does not signify one single degree in spiritual evolution.

Besides the chohans of light there are chohans of darkness who preside over pralayas, ruled by the Mamochohan. *See also* DHYANI-CHOHANS.

Choice, Moment of In theosophical literature, the point when the individual, on becoming a buddha, must decide either to renounce the world and its suffering and enter nirvana as a Pratyeka Buddha, or to return as a Buddha of Compassion to help others until all living beings reach nirvana. This decision will be determined by the aspirations and motives of the individual over many lives.

The phrase also refers to the period in the fifth round when human beings will find themselves either able to continue their evolution further up the luminous arc, developing their buddhic qualities; or, if unable to go beyond purely mental or manasic development, forced to enter paranirvana for the rest of the planetary manvantara. This period for the human kingdom corresponds to the period for the animal kingdom in the fourth round when the "door to the human kingdom" closed. At that time animals unable in this cycle to develop manas and enter the human kingdom reached the limit of their evolution for this planetary manvantara and, in the mass (excepting sishtas), had to enter paranirvana for the remainder of this planetary cycle.

Cho-khan. *See* CHOHAN

Chorea [from Greek *choreia* dancing] A disorder of the nervous system, characterized by a peculiar convulsive and irregular action of the voluntary muscles, especially those of the face and extremities. It has been called insanity of the muscles, since their action is without harmony or purpose, and each seems to have a will of its own. It is most common in the impressionable years of childhood and adolescence, though appearing at different ages and associated with other diseases which, as a rule, are free from choreic movements. All types have significant common features. First, that many cases are free from organic disease shows that this is a purely functional one; when it complicates other diseases, it retains the typical movements of essential chorea. Whether it develops after some infectious or exhausting condition or polluting experience, or after some mental or psychological strain or shock, like fright or fear, the choreiform reaction indicates the occurrence of an unstable balance between the physical and astral bodies and the inner and higher manasic in man. Persons who develop chorea share a common psychic susceptibility which marks those who are subject to disturbances like hysteria, mediumship, epilepsy, and other phases of obsession. In addition, there are similar signs of a besieging influence at first, as when the child

grows peevish, capricious, and restless, wants improper food, is listless at school, suffers with disturbed sleep and night-terrors; and later begin the convulsive movements in the muscles which are naturally under the control of the conscious will. The individual will thus weakened and, in some cases, psychic changes like hallucinations and somnambulism, point to the characteristic action of some astral influence. Further evidence of this is seen in the danger of chorea developing into more serious nervous disorders; whereas, with proper mental, moral, and physical care, cure results when the spiritual will regains its rightful place in controlling the course of life.

Chos (cho) (Tibetan) Translation of the Sanskrit dharma, in four main senses: 1) the teaching of the Buddha; 2) the reality or truth which the teaching points at; 3) in the plural, individual truths, realities, facts, events, distinguishable qualities or properties; and 4) a teaching in general, a religion.

Chrestes, Chrestos, Chrestians (Greek) *chrestos*. Applied by the Greeks as a title of respect equivalent to “the worthy.” Chrestes meant an interpreter of oracles. In the language of the Mysteries, a chrestos was a candidate or neophyte, and a christos (anointed) was an initiate. Christ is a mystical expression for the human inner god, while chrest is the good but as yet unregenerated nature; using here the language of the Mysteries, Christ may be likened to Dionysos, Osiris, or Krishna, who will deliver the suffering Chrest, mankind or Prometheus, in its trial. It is Christos that incarnates in Chrestos. These usages were taken over by the Gnostic schools out of which Christianity largely sprang, and there is abundant evidence to be found among the early Christian writers and the Gnostics themselves that the adherents originally called themselves Chrestians.

Christ. See CRESTES; CHRISTOS; MESSIAH

Christmas Christmas Day and its festival are a curious blend of Christian, Jewish, Roman, Western pagan, and perhaps other institutions. It arose as a Christian festival as part of the adaptation of the early Christian Church to the world in which it grew up. The accounts given of the birth of Christ present obvious difficulties against regarding this date as that of his actual birth, and it was looked upon rather as a commemorative festival. Before the 5th century there cannot be said to have been any general consensus as to the date, the choice wavering between that of Epiphany on January 6th, the 25th of March, and the 25th of December.

The celebration of the winter solstice, often identified with that of the new year, is virtually universal and denotes among early Christians the mystic birth of the Christ; the significance has, however, with the Christian Church, been divided between Christmas and Easter. Besides its application to the death and rebirth of the year, and to death and regeneration both cosmic and human, the symbol has special reference to the esoteric rite and exoteric drama performed in the Mysteries at this epoch, where the candidate for initiation was placed in a tomb or coffin, or on a cruciform couch, where his body remained entranced during the experiences of his liberated self,

until rebirth or resurrection on the third day.

Christmas customs likewise are derived from various sources: the exchange of gifts or sweets is a common accompaniment of new year celebrations; the tree is a universal symbol of manifested nature, and this appears again as the cross, which however is appropriated to the Friday before Easter. At the winter solstice, the sun enters Capricorn, a house of Saturn — who appears in such figures as Santa Claus, Saint Nicholas, and Old Father Christmas; and the spirit of license and good cheer are more appropriate to the genius of Saturn, especially in the form of Silenus or a satyr, than to the mystic birth of the neophyte.

Christos (Greek) Anointed; applied in the Greek Mysteries to a candidate who had passed the last degree and become a full initiate. Also the immanent individual god in a person, equivalent in some respects to Dionysos, Krishna, etc. The Hebrew word for anointed (*mashiah*) is generally written in English as Messiah. What we know as Christianity is a syncretism of borrowings from Neoplatonism, neo-Pythagoreanism, Greek Gnosticism, and Hebrew religion. Christos was commonly used in the Greek translation of the Bible as a title of the Jewish Kings, those who had been anointed for reigning — a symbolic rite taken originally from the Mysteries. St. Paul's use of the word shows that he understood its true mystical meaning, but spoke with precaution in his public epistles or writings.

The first two letters of the Greek word, $\chi\rho$, superimposed in a monogram, were on the military standard of the later Christian emperors of Rome, probably dating from Constantine, and have a significance as geometrical symbols besides. *See also* CHRESTOS

Christna. *See* KRISHNA

Chronos (Greek) Time; in Orphism, Phanes (or Eros), Chaos, and Chronos constitute a triad which, emanating from the Unknowable, reproduces the worlds; essentially one, it acts on the plane of maya as three distinct things. Chronos was identified with the titan Kronos, who dethroned Ouranos and succeeded him as ruler of the world, himself being succeeded by Zeus. Kronos devours his own children, which is symbolic of time which both brings forth and destroys events.

Chroub. *See* CHERUB

Chthonia(n) [from Greek *chthon* earth] In or under the earth; applied to various divinities as gods of the underworld. In the system of Pherecydes, kosmos contains three higher principles, “Chthona (Chaos), Aether (Zeus), and Chronos (Time), and four lower *principles*, the elements of *fire, water, aire* and the *earth*” from which everything visible and invisible was formed (BCW 13:284). Also equated with chaotic earth (IU 1:156). *See also* INFERNAL DEITIES

Chuang Tzu (Chinese) Chinese philosopher (late 4th century B.C.) who, with Lao Tzu and Kuan Tzu, is regarded as one of the patriarchs of Taoism. He wrote a work under his name which treats of the tao and its relation to the universe and man, and gives directions for the conduct of human life.

Chubilgan. See CHUTUKTU; KHOBILGAN

Chupunika (Sanskrit) *Cupuṇīkā* One of the seven Pleiades.

Churning of the Ocean The agitation of milk, separating the uniform fluid into butter and buttermilk, is used as a figure with various applications, but chiefly to a stage in cosmogenesis when the one cosmic substance becomes differentiated into the “cosmic curds.” By this churning, according to the Hindu tale, is produced amrita, the cosmic soma, the fluid of immortality; but inevitably at the same time is produced visha (poison), this being the polar qualities in the cosmic forces, and likewise in ethics good and evil. The Ocean of Milk or Life, space, is churned by the gods; the radiant essence curdled and spread throughout the depths. It is said in the *Satapatha-Brahmana* that this took place in satya yuga, but the reference here is to cosmic yugas, a period before the earth’s earliest formation. The allegory however may apply to the initial stages of cycles of various magnitudes, and has also astronomical and geographical applications to the formation of world-stuff out of primary matter and to the dvipas or climatic zones, whether celestial or terrestrial, which are spoken of as seas of milk or of curds.

Chutuktu, Hutukhtu (Mongolian) Also Khutukhtu, Houtouktou, etc. Sainly; same as the Tibetan tulku or chutuktu and the Chinese huo-fo (living buddha), rendered into Chinese by the ideographs *tsai lai jen* (the man who comes again, the one who returns), identic in meaning with the Buddhist tathagata. A high initiate or adept; those individuals who are, or are supposed to be, incarnations of a bodhisattva or some lower buddha; although these so-called incarnations may be not actual reimbodiments in the strict sense, but rather what may be described as overshadowings by a buddhic or buddha-power. The chutuktu is able, upon leaving his body at death, consciously to seek reimbodiment almost immediately in some child newly born, or at the moment of birth. Blavatsky states that it is commonly believed that there are “generally five manifesting and two *secret* Chutuktus among the high lamas” (TG 85).

Chyuta (Sanskrit) *Cyuta* [from the verbal root *cyu* to move to and fro, fall, fade] The fallen; “the Dhyanis who incarnate in the human forms of the *Third* Root-Race and endow them with intellect (Manas) are called the *chyuta*, for they fall into generation” (SD 2:47n). See also ACHYUTA

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Ci-Cz

Cicchakti. *See* CHICHCHHAKTI

Cicero, Marcus Tullius (106-43 BC) Roman orator, statesman, and philosopher, who helped popularize Greek philosophy in Roman thought and create a philosophical language in Latin. Famous for the style of his speeches, letters, and essays, he is credited as the creator of classical Latin prose. A firm republican, he was executed for opposing the imperial factions after Caesar's murder.

Cidacit. *See* CHIDACHIT

Cidagnikunda. *See* CHIDAGNIKUNDA

Cidakasa. *See* CHID-AKASA

Cidrupa. *See* CHIDRUPA

Cikitsa-vidya-sastra. *See* CHIKITSA-VIDYA-SASTRA

Cimah. *See* KIMAH

Cimmerians In Greek mythology a people who dwelt in a land of mist and darkness, variously placed, as by Homer in the extremest west on the ocean; in historical times, a people in the Palus Maeotis, who were driven away by the Scythians. The Cimmerians were contrasted with the Hyperboreans, who inhabited a land of perpetual sunshine.

Cinmatra. *See* CHINMATRA

Cipher. *See* CIRCLE; ZERO

Circle In the description of cosmological symbols, the first figure is a circle: ever-eternal, universal

nature, the abstract space of a cosmic hierarchy. The circle itself may be taken as the symbol of this first manifestation, the clean sheet of paper representing abstract space, the Boundless. This circle is in reality boundless, its circumference being ideal, representing the limits of our perceptions of physical or inner space, or the ideal boundary which must be postulated in our conceptions of infinitude.

The second circle, with the central point, represents the First Logos of any hierarchy, the mystic unity symbolized by the inclusive number one, the unitary source from which proceed the creative rays or sevenfold manifestation of the Logos. The point at its center is the symbol of the cosmic germ of generation out of which all later beings emanate or flow, and hence it is the first manifestation.

Considering the circle as a line, it is without beginning or end; progress from any point in it brings us eventually to the same point again without turning back. Thus it is a symbol of cyclic evolution. Eternal motion is essentially circular and vibratory. A circular motion becomes spiral, and this is the cosmic serpent, emblem of cosmic forces, and hence of life on all planes. The egg is another form of the circle or sphere symbol; the chakra or wheel as used in India is another. The circle may be conceived as either one unbroken line, having no parts, or as an infinitude of points — which shows that zero and infinity are extremes which meet. In the symbol of the circle, spirit and matter are not yet separated; it is spirit-substance. For the problem of squaring the circle, *see* PI.

Circle of Necessity The general evolutionary cycle involving the cycles of reimpodiments which every monad has to undergo, whether on this earth, or on this or other planetary chain. In another usage, it is the kuklos anankes (Greek “circle of necessity,” or “unavoidable cycle”) which the excarnated soul has to pass through, according to the Egyptian teachings. The first usage refers to the periodic reimpodiments of the revolving and evolving egos on globes and planetary chains; whereas in the second are contained the ideas of kosmic monadic cycles involving a far wider range of evolutionary activity. *See also* KUKLOS ANANKES

Circulations of the Cosmos The pathways or channels connecting the invisible worlds of the solar system by vital and nervous cosmic streams. Just as in the human body, the solar system, which is an organic entity, has its own network of nerves, arteries, and veins, as well as its pathways along which run to and fro the streams of forces imbodying various degrees of cosmic intelligence and life. *See also* INNER ROUNDS; OUTER ROUNDS

Cit. *See* CHIT

Citi. *See* CHITI

Citkala. *See* CHITKALA

Citkara. *See* CHITKARA

Citragupta. See CHITRAGUPTA

Citrasikhandin. See CHITRASIKHANDIN

Citta. See CHITTA

Citta-riddhi-pada. See CHITTA-RIDDHI-PADA

Citta-smriti-upasthana. See CHITTA-SMRITI-UPASTHANA

City of God. See HOLY CITY

Clairaudience Clear-hearing; ways of hearing which, at our present stage of evolution, are abnormal, whether psychic or spiritual. Psychic clairaudience is a reflection or distortion of spiritual clairaudience, which extends to the solar system or even beyond, enabling one to perceive as sound the movements of all nature, from the cycles of the spheres to the vibrations of atoms.

Clairvoyance Clear-seeing; generally, the power to use the psychic sense of vision to see things on the astral plane, the imperfect shadows of things to come or the astral records of things past. But this faculty is of restricted scope and very apt to mislead; prematurely developed in an untrained person, it is more likely to lead to error than to benefit. True clairvoyance is the opening of spiritual vision, called in India the Eye of Siva and beyond the Himalayas the Eye of Dangma; a faculty which enables the seer to see the truth and to recognize it as such. Among the seven saktis (occult powers) is enumerated jnana-sakti, which in its higher aspects is the power of knowing, true clairvoyance, but which on lower planes becomes more or less perfect psychic clairvoyance. True clairvoyance enables the seer to discern the reality behind its veils, to know right action, and to see what is happening in worlds removed by distance or difference of plane from our own. Retrospective clairvoyance interprets the past through its indelible records in the akasa.

Cleanthes (3rd century BC) Greek Stoic philosopher and poet, native of Asia Minor, who studied under Zeno at Athens for 19 years and succeeded him as head of the Stoic school in 260 BC; a beautiful hymn to Zeus is the only one of his writings that remains today.

Climacteric A critical period; a year in which important changes are held to occur, as in one's 63rd year (grand climacteric). But climacteric year "has more than the usual significance, when used by Occultists and Mystics. It is not only a critical period, during which some great change is periodically expected, whether in human or cosmic constitution, but it likewise pertains to spiritual universal changes" (SD 1:656n). Each person has a climacteric point "when he must draw near to death; if he has squandered his life-powers, there is no escape for him; but if he has lived according to the law, he may pass through and so continue in the same body almost indefinitely" (BCW 8:400).

Clito (Greek) Neptune "finds on a small island only one human couple made of clay (*i.e.*, the first

physical *human* man, whose origin began with the last sub-races of the Third Root-Races). It is their daughter Clito that the god marries, and it is his eldest son *Atlas* who receives for his part the mountain and the continent which was called by his name” (SD 2:765)

Cloaca Maxima. See EIGHTH SPHERE

Clothed with the Sun. See INITIATION

Clotho (Greek) *Klotho*. The spinner; in Greek mythology, one of the three Moirae (Fates). Human life was mystically pictured as a thread of destiny overseen by three sisters, powers of nature, named Clotho, Lachesis (disposer of lots), and Atropos (inevitable). Clotho, represented as a maiden holding the distaff, spun the thread of life.

Coach ha-Guf. See KOAH HAG-GUPH

Coadunation or **Coadunition** [from Latin *coadunare* to unify] Union; used in theosophical literature to define the interrelation of the globes of any planetary chain. Speaking of the earth-chain, “In short, as Globes, they are in co-adunition but not in consubstantiality with our earth and thus pertain to quite another state of consciousness” (SD 1:166). Were they consubstantial they would be on the same plane and of the same degree of manifested substance that our fourth-plane or physical globe earth is, whereas the higher globes are on different planes (cf SD 1:200, diagram). Yet they form one unitary system. Nevertheless, this must not be taken as implying that they occupy the same space. “Of course if there was anything in those ‘worlds’ approaching to the constitution of our globe it would be an utter fallacy, an *absurdity* to say that they are *within* our world and *within* each other (as they *are*) and that yet, they ‘do not intermingle together’ ” (Blavatsky Letters to Sinnett, 250).

Coats of Skin. See KOTHNOTH ‘OR

Cobra. See SERPENT; SSHA

Cock A “very occult bird, much appreciated in ancient augury and symbolism. According to the *Zohar*, the cock crows three times before the death of a person; . . . As the cock was always connected in symbology with the Sun (or solar gods), Death and Resurrection, it has found its appropriate place in the four Gospels in the prophecy about Peter repudiating his Master before the cock crowed thrice. The cock is the most magnetic and sensitive of all birds, hence its Greek name *alectruon*” (TG 86). In the Zoroastrian Avesta, the cock is called Parodarsh “he who foresees” the coming dawn, and is also termed the drum of the worlds, for he crows in the dawn which dazzles away the fiends of the Avesta: thus he shares with the dawn the honor of the victory.

Codex Nazaraeus or the Book of Adam (i.e., of man or humanity); the chief sacred scripture of the Nazarites and of the Mandaeans or Nasoraean; written in a Chaldeo-Syrian dialect mixed with the mystery language of the Gnostics. It is an instance of esotericism in a sect whose origin was pre-

Christian, but which survived for many centuries into the Christian era as an esoteric school running parallel with exoteric Christianity. Its symbolic teachings are shown to be identical with those in *The Secret Doctrine*.

Coelus. See OURANOS

Collyridians [from Greek *collyris* a little cake] A Gnostic sect in the early Christian Church, who transferred their worship of Ashtoreth to the Virgin Mary, to whom they offered ceremonial wafers with emblems stamped on them to denote the Queen of Heaven.

Colob. See KOLOB.

Color From darkness comes white light; from white light comes color. These correspond to the unmanifest Logos, the manifest Logos, and the seven rays, and this cosmogonical scheme is repeated throughout the universe.

White light is in the physical world resolvable into a spectrum or band of colors, and color is defined as a quality of visual perception depending on the wavelength of light. But according to theosophy we could see no color at all unless we had it in our mind from the first, and thus recognized the color outside because of its identity with what is within us. Still less could we resolve the continuous band into seven colors, as even infants can do. The physical stimuli merely evokes what is already in us, the latter recognizing what is objective outside us, causing a phenomenon of cognition to pass along the plane of the physical senses. This becomes more evident when we remember that color sense is relative, depending largely on contrast. Colors are light or sight in its septenary aspect; and color, sight, and light are used almost interchangeably in speaking of the evolution of the senses and their corresponding planes of prakriti.

Colors and sounds have great potency in practical magic, as cosmic powers can be evoked by an understanding use of the proper colors and sounds. The seven colors correspond with other septenates, such as the notes of the musical octave, the sacred planets, and the seven primary elements. It is the universal septenate viewed from a visual aspect as manifested light.

Colors are one of the manifold manifestations of cosmic vitality, a septenary unity — or a denary or duodenary unity, according to the manner of enumeration — these cosmic forces are interchangeable, their incomprehensible aggregate being cosmic life; therefore, any form of this cosmic life has not only its particular keynote of sound, but likewise its particular keynote of color, etc.

Columns. See PILLARS

Comet [from Greek *komet* long-haired, alluding to the cometary tail] A stage in the formation of globes from the primordial world-stuff, following the state known as the comic curds and preceding the formation of suns and planets. “What does Science know of Comets, their genesis,

growth, and ultimate behaviour? Nothing . . . And what is there so impossible that a laya centre — a lump of cosmic protoplasm, homogeneous and latent, when suddenly animated or fired up — should rush from its bed in Space and whirl throughout the abysmal depths in order to strengthen its homogeneous organism by an accumulation and addition of differentiated elements? And why should not such a comet settle in life, live, and become an inhabited globe!” (SD 1:204). They are called wanderers, and some of them become suns, others planets. Some become attracted to solar systems and pursue closed orbits because they are re embodying planets; others have not yet assumed periodic form; more are either broken up or absorbed by the influence of neighboring suns or globes. The matter of which they are composed, though on the same plane albeit in its higher portions, as our senses (otherwise they would not be visible to us), is not of the same kind as our terrestrial matter, but they are on their way towards it during their ages of condensation.

Come to Us, Day of. *See* DAY BE WITH US, GREAT

Communion In Christian Churches, the sacrament of the Eucharist, an ancient pagan rite early adopted by Christendom. It originally signified communion of the human self with its inner god, a state attained more or less perfectly during initiation, or by those who have attained the power thus to communicate, and symbolized in the Mysteries by ceremonial rites similar to those which the Church has borrowed. *See also* BREAD AND WINE

Compassion [from Latin *com* with + *pati* to bear, suffer] Sympathetic understanding; the feeling of one’s unity with all that is, resulting in an “intimate magnetic sympathy with all that is.” (OG)

“Canst thou destroy divine compassion? . . . Compassion is no attribute. It is the LAW of laws — eternal Harmony, Alaya’s SELF; a shoreless universal essence, the light of everlasting Right, and fitness of all things, the law of love eternal.

“The more thou dost become at one with it, thy being melted in its BEING, the more thy Soul unites with that which IS, the more thou wilt become Compassion Absolute.

“Such is the Arya Path, Path of the Buddhas of perfection” (VS 69-70).

Compensation, Law of. *See* KARMA

Concentration With meditation, an equivalent for certain parts of yoga, as found in samadhi, dharana; the removal or surmounting of distractions originating in the mind and centering the latter on the spiritual and intellectual objective to be attained, which in the best sense is union with the inner god, the divine monad — a conscious identification of oneself with the universal through the individual’s innate divinity. The method of meditative concentration prescribed in the *Bhagavad-Gita* is to perform all the duties of life without either attachment or avoidance. The hindrances to concentration which are to be removed are those arising from anger, lust, vanity, fear, sloth, etc. Such obstacles are removed by lifting the mind above them or by deliberately ignoring them, since directly fighting with them serves to concentrate the mind on them, thus

defeating the object aimed at; and by cultivating the spirit of impersonal love and the light of wisdom which it evokes. Thus the blending of the personal self with the impersonal self is achieved by an orderly process of self-directed evolution, first by unselfish work in the cause of humanity, continued in the various degrees of chelaship, culminating in initiation.

Concentration has often been perverted to mean a kind of personal self-culture, having for its aim the attainment of personal power or self-satisfaction. If unsuccessful, the attempt upsets the balance of the constitution, and if successful, it sows a bitter harvest of aroused personality for future reaping; for when yearning for sympathetic fellowship with our fellowmen we shall find our faculties counterworking us. True meditative concentration actually applies more to the heart than to the mind, and is not a forcible mental practice but a general although very positive and impersonal attitude towards life. It means the centering of our wishes, thoughts, and acts on the ideal of self-identification with the spiritual and universal. *See also* DHYANA.

Conflagrations. *See* CATAclysms

Conjunction A conjunction of two heavenly bodies occurs when, as seen from the earth, they are in the same ecliptic longitude, according to astrology; or in the same right ascension, according to astronomy. More than two bodies appearing in exact conjunction is an exceedingly rare occurrence. The planets and the sun and moon are usually considered, but the fixed stars may be included. Such conjunctions have always been held in astrology to indicate, prefigure, or cause important events and changes, and to mark the changes of cycles. The conjunctions of Saturn, Jupiter, and Mars together are specially mentioned. The conjunctions of the sun and moon are related to human and animal physiological conception. Also, the fact that the planetary orbits have nodes and apsides with their own periods of revolution, affords us material for the calculation of many longer periods. *See also* ANNUS MAGNUS.

Conscience The imperfectly received or recognized working of one's spiritual being, in itself a spiritual activity of the inner god, which as yet is able to send only some faint gleams of light, truth, and harmony into the heavy and obscure brain-mind in which most people live. The higher the stage of evolution, the more easily and abundantly is this spiritual energy transmitted to the lower self. Conscience is the voice of innate and of garnered spiritual wisdom, emanating first from the spiritual monad (buddhi) and also from the stored-up higher experiences of previous incarnations, reaching us through the veils of the intermediate principles. The thinner these veils are made through the cultivation of the virtues involved in impersonal living, the more easily does the conscience rule us and work within us.

Notwithstanding its source, the conscience cannot be said to be an infallible guide until the divine powers of the god within flow freely and are thus fully manifested. The cause of its fallibility is the blindness and reluctance of the brain-mind to receive these radiations from the divinity within. Yet, fallible though conscience be, it should be trusted and followed because it is a more or less

complete shining, in itself, of the inner light, and because by recognizing and using it, the radiation grows stronger and a person grows wiser.

Conscience is usually thought of as ethical and admonitory, and intuition, its alter ego, as instantaneous knowledge.

Consciousness [from Latin *conscio* knowing with, knowing together] The active state of spirit or the supreme fundamental in manifested existence. Like light, consciousness can become manifest only by means of a vehicle, and it can have various degrees of manifestation according to the planes. Individual consciousness originates in the Logos of any hierarchy. Every manifested entity is conscious to some degree, and is an expression of divine consciousness or spirit. Buddhi is said to be latent spiritual consciousness which becomes manifest intellectually in manas, so far as the human constitution goes (SD 2:275). Human consciousness is also closely linked to the senses.

The term consciousness is often used as alternative to spirit, as where it is said that consciousness and matter are the two aspects of parabrahman or that consciousness is the purest form of cosmic force; yet, strictly speaking, consciousness is an attribute of active spirit. It is sometimes called the universal life, the kosmic force-substance. The relative use of the word enables us to speak of states or degrees of consciousness, according to the state in which the essence is manifested on one plane or another; or to call one state unconscious by contrast with another, as when we compare waking consciousness with the consciousness of sleep or trance. *See also* SELF-CONSCIOUSNESS

Consentes Dii “Consenting or cooperating gods;” Etrusco-Roman gods or planetary rector, also called the Superior Deities or Twelve Counsel Gods, sometimes given as Juno, Vesta, Ceres, Diana, Minerva, Venus, Mars, Mercury, Jove, Neptune, Vulcan, and Apollo (BCW 5:222; FSO 319)

Conservation of Energy A scientific theory that the total energy of any material system is a quantity which cannot be increased or decreased by any action among the parts, and that when energy seems to disappear it is merely transformed into an equivalent quantity of another mode of energy. The theory, interpreted in its widest sense, means no more than an affirmation that something cannot be created out of nothing or resolved into nothing, and so would seem a perfectly harmless generalization. However, theosophy teaches that there is a constant inflow of force into any such physical or material system, which in the scientific view is from sources exterior to a “closed material system.” Theosophy does not regard such forces as exterior but looks upon closed material systems as merely phenomena on the physical plane of inner and powerful forces which produce such physical systems as an appearance — real enough for the entities within it while it lasts, but vanishing once the inner, controlling forces are withdrawn. Then the atoms simply vanish because the cohering energies which make them are likewise withdrawn.

From these considerations it is readily seen why the Masters or mahatmas in Blavatsky’s time stated that the scientific theory of the conservation of energy was wrong in concept and therefore untrue in fact, although workable enough as a mere hypothesis for laboratory studies and the then

closely restricted scientific theorizing of the day.

Correlation of forces, used by Sir William Grove (1842), is equivalent to the conservation of energy. It states that physical energies, such as light, heat, and mechanical energy, are convertible one into another, in equivalent quantities.

Constellations. See ZODIAC; PLEIADES; URSA MAJOR AND MINOR, etc.

Consubstantiality. See COADUNATION

Contemplation. See DHYANA

Continent(s). See ATLANTIS, LEMURIA, HYPERBOREAN, ROOT-RACE, etc.

Controls In Spiritualism, one of the two intermediaries between the living receiver of the communications and the so-called spirit from whom the communications come. These intermediaries are the medium, who is on earth, and the control, who is beyond and serves as the agent of the communicating spirit and who controls the medium. Sometimes “guides” is used in a similar sense. In common with the spirits themselves, controls are spurious personalities engendered out of the temporary interaction of various elements in the astral light and the constitution of the medium and sitters.

Copts [from Arab from Greek *Aigyptioi*] The early native Christians of Egypt and their successors of the Monophysite sect, and now racially the closest representatives of the population of ancient Egypt. The Coptic language is a mixture of ancient Egyptian with Semitic and Greek borrowings; in the inscriptions the older demotic characters were replaced by a Greek alphabet with supplementary letters from the Demotic. The *Pistis Sophia* was originally discovered as a Coptic manuscript.

Corax (Greek) The raven; the lowest degree, that of servant, in the Mithraic systems of initiation, these various degrees corresponding to the different grades on a rising scale attained by the advancing neophyte.

Corn. See WHEAT

Coronation. See CROWN

Corpuscular Theory of Light Newton enunciated the theory that light consists in the emission and propagation of minute particles or corpuscles; but this theory failed to explain many important phenomena, especially those of diffraction, and was in time abandoned in favor of the undulatory or wave theory of Young and Fresnel, which proved satisfactory in explaining diffraction and polarization and in showing the connection between light and radiant heat, and its analogy with sound. This theory led to the supposition of an ether, in order that the undulations might be conceived in the same way as those waves which are observed in ordinary matter. Later, refined

investigations into energy transmission showed that this transmission must be regarded as particles, so that physicists speak of quanta of energy and photons of light. The apparent irreconcilability of the two necessary theories emphasizes that the former distinction between atoms and vibrations is no longer serviceable. But that which physicists call light is the effects produced in matter by light itself, which is one of the modes or effects of cosmic vital electricity — of fohat acting on the terrestrial planes. The forces of science are entified abstractions.

Correlation of Forces. See CONSERVATION OF ENERGY

Corybantes (Greek) *Korybantes*. Celebrants in the Mysteries of Rhea Cybele in Phrygia. The outer rites, celebrating the death and rebirth of Atys, began with lamentations and ended with rejoicings. On account of the boisterous character of these public celebrations, the word Corybantic has become a modern synonym for roistering. Also, the name for the eunuch priests of Cybele.

The death and rebirth of Atys represent initiation and subsequent adeptship. His impotency points directly to the perfect chastity required for the higher degrees of initiation.

Cosmic Egg. See EGG; HIRANYAGARBHA

Cosmic Element-Principles. See TATTVA

Cosmic Ideation Another name for divine thought, out of which springs the activity of universal mind — the collective aggregate of all individualized dhyani-chohnic consciousnesses everywhere. Theosophy postulates the appearance and disappearance of worlds, whether visible or invisible, as a continuous process, each world being a link in an endless chain of interlocking cosmic hierarchies. As one of these comes into manifested existence it is likened to an outbreathing of the divine breath, each such outbreathing being a thought of the cosmic ideation, this thought becoming a world. This divine breath, then, may be assumed to be cosmic ideation entering into the activity of manvantara; and cosmic ideation is the root again of all individual consciousness everywhere. Just as precosmic ideation is regarded as the root of consciousness, so precosmic substance is the spiritual substratum of matter. Thus manvantara is produced by means of the interlocking and interacting motion of cosmic ideation with primordial cosmic substance. Further, fohat is the intelligent energy behind this interlocking activity, which during manvantara joins these two together.

Cosmic ideation and cosmic substance are one in their primordial character, yet as the reawakening of the universal mind into manvantara needs the appropriate cosmic fields of action, cosmic substance may be said to be the manvantaric vehicle of cosmic ideation. Conversely, during cosmic pralaya, all the varied differentiations of cosmic substance are resolved back or indrawn once again into cosmic unity, a subjective condition, and hence during the cosmic pralaya cosmic ideation can no longer be called active, but passive.

Cosmic Planes. See DHATU; PLANE; LOKA; TALA; TATTVA

Cosmocraiores (Greek) *Kosmokratores* [from *kosmos* world + *kratores* lords] World lords; it occurs in Orphic literature, and in the New Testament Paul uses it of evil powers. In theosophy it is applied to the planetary regents who fabricated the solar system and who were hierarchically superior to the ones who fabricated our material earth (SD 2:23). The word is especially used in reference to three principal groups, corresponding to similar groups of dhyan-chohans and lipikas. The first group rebuilds worlds after pralaya, the second builds our planetary chain, and the third are the progenitors of humanity. Collectively they are the formative Logos, grouped under various names among different peoples, such as Osiris, Brahma-prajapati, Elohim, Adam-Qadmon, and Ormuzd. Again, “the Ases of Scandinavia, the rulers of the world which preceded ours, whose name means literally the ‘pillars of the world,’ its ‘supports,’ are thus identical with the Greek *Cosmocraiores*, the ‘Seven Workmen or Rectors’ of Pymander, the seven Rishis and Pitris of India, the seven Chaldean gods and seven evil spirits, the seven Kabalistic Sephiroth synthesized by the upper triad, and even the seven Planetary Spirits of the Christian mystics” (SD 2:97). Following the plan of divine ideation they fashion systems out of primordial material, called aether, ilus, protyle, etc. The cosmocraiores, as the Masons of the World, work in the vehicular or matter side of nature and receive the impress for their work from the hierarchy that works in the spirit side, the dhyanibuddhas or architects.

In another aspect the cosmocraiores relate to the genii or rectors of the seven sacred planets, and stand as the world-builders of the earth planetary chain.

Cosmogogenesis [from Greek *kosmos* world + *genesis* birth] The genesis of worlds, as distinguished from anthropogenesis or the genesis of mankind; as defined by Blavatsky: “At the commencement of a great Manvantara, Parabrahm manifests as Mulaprakriti and then as the Logos. This Logos is equivalent to the ‘Unconscious Universal Mind,’ etc., of Western Pantheists. It constitutes the Basis of the subject-side of manifested Being, and is the source of all manifestations of individual consciousness. Mulaprakriti or Primordial Cosmic Substance, is the foundation of the object-side of things — the basis of all objective evolution and Cosmogogenesis” (SD 2:24). The word is not restricted to earth, but includes innumerable globes; nor is it confined to those worlds which happen to be visible to our eye, but includes worlds on all the various planes of manifested substance. It does not mean that the worlds were created *ex nihilo* by divine fiat, nor that they were merely the productions from dead, unconscious, albeit eternal and uncreate matter. Again, cosmogogenesis is not a process which has occurred only once and for all, but a process which is repeated indefinitely during manvantaras and after great pralayas. Thus worlds are evolved from the state of latency or pralaya into which they passed at the close of the preceding manvantara, and both primordial matter and primordial spirit come from the same source — parabrahman — and are resolved again into it. The process is one of evolution or progressive manifestation on various planes of objectivity of the potentialities latent in the spiritual germ. World must be

understood, not with regard to any standards of size, but as including a universe of stars on the one hand and an atomic speck on the other.

The births and rebirths of worlds are not the haphazard productions of a consciousness eternal in its working on matter, eternal in itself and different from consciousness; but are the offspring or productions of consciousness-life-substance periodically manifesting its inherent life and powers by the appearances of different world systems — be these galaxies, solar systems, individual suns, or planetary bodies; or again, in the infinitesimal realms, atoms and their component electronic monads. The entire process of the appearances and disappearances of world systems is dependent on inherent karmic causality manifesting on all planes and taking its rise in the characteristics and action of consciousness and consciousnesses.

Cosmology The science of the structure, laws, and operations of the universe. “Occult Cosmology may be mastered if the student bears in mind that there is but One Universal Element, which is infinite, unborn, and undying, and that all the rest — as in the world of phenomena — are but so many differentiated aspects and transformations . . . of that One, from Cosmical down to microcosmical effects” (SD 1:75).

Cosmos. See KOSMOS

Cow The ancients employed certain animals as symbols to convey specific aspects of philosophical and religious teachings to the multitude, and “the cow-symbol is one of the grandest and most philosophical among all others in its inner meaning” (SD 2:470). Generally, the cow represents the fructifying power in nature — the Divine Mother or feminine principle. Among the Scandinavians that which first appeared at the birth of the universe was the divine cosmic cow, Audhumla, from whom flowed four streams of milk, providing sustenance to all the beings that followed. Among the Greeks the founding of a new race was associated with the cow — as instances, Io and Europa. In Egypt the goddesses representing the aspect of the Universal Mother are associated with cow symbols, principally Hathor and Isis. In India the cow symbol is revered: Kamaduh or Surabhi (the cow of plenty) represents the nourishing and sustaining vital and productive principle in nature. The goddesses of lunar type are found to be connected in symbology with the cow.

“The cow was in every country the symbol of the passive generative power of nature, Isis, Vach, Venus — the mother of the prolific god of love, Cupid, but, at the same time, that of the *Logos* whose symbol became with the Egyptians and the Indians — the bull — as testified to by Apis and the Hindu bulls in the most ancient temples. In esoteric philosophy the cow is the symbol of creative nature, and the Bull (her calf) the spirit which vivifies her, or ‘the Holy Spirit’ ” (SD 2:418n). See also BULL; CALF

Cracacha. See KRAUNCHA-DVIPA

Creation [from Latin, cf Greek *krainein*, Sanskrit *kr* to make, do] The Ever-existent, which in its

transcendent aspect is the eternally embracing Boundless, is the source as well as the sum total of all beings and things; hence in essence all beings and things are eternal and have never been created in the Christian sense, for they are of the very stuff, essence, and be-ness of the Boundless itself. Yet the word creation has a legitimate use in the original sense of coming forth from being into existence, not as something produced from nothing but in the ordinary sense of production of something out of something else. A human being can be said to be created in that he is brought into being as such, not from nothing but from the various elements which when combined form the human constitution, conjoined with the contemporaneous evolution of the powers and substances of the monad by which it acquires its various sheaths; worlds also can be said to be created out of primordial matter, and compound elements from simpler ones.

Hermes says that matter *becomes*; formerly it *was* — profound expressions indeed; and Fichte expresses the same idea in his distinction between *Seyn* and *Daseyn*. In this sense, matter or worlds may be said to be brought forth or created, with the significance of becoming. *See also* PRIMARY CREATION; SECONDARY CREATION

Creative World. *See* BERI'AH; 'OLAM

Creator. *See* BRAHMA; DEMIURGE; GOD; JEHOVAH

Cremation Since the last quarter of the 19th century, the practice of cremation has gained acceptance in America and many European countries, whereas in the Orient, especially in India, it has been perhaps the most common way of disposing of dead bodies. Among peoples ancient and contemporary it ranks with other modes of disposal of the dead, such as exposure to the air, burial in the earth, or being devoured by animals. Blavatsky maintains that it was universal until 80,000 or 100,000 years ago (SD 2:753). Some Christians oppose the practice because they believe that the dispersal of the physical body by fire makes it impossible for the soul to regather a body in time to be saved at the Last Judgment, and so leads to annihilation.

In our day cremation is favored chiefly for hygienic reasons, as preventing the pollution of the soil and water supply and thus removing causes of infection. Cremation does not destroy even the chemical atoms, much less the life-atoms. It aids the dissolution of the astral body, which is no longer attracted magnetically to the decaying corpse or able to exchange life-atoms with it.

Crescent [from Latin *crescere* to increase] The moon in its first quarter, or the figure of a circular arc or lune; a symbol of the moon, which in its highest signification is the Queen of Heaven, Diana, the great mother of the earth, as the sun is the great father of all. It is associated in Egypt with Isis, in Greece and Rome with Aphrodite and Venus, in Asia Minor with Astarte or Astaroth and many other lunar goddesses, who are often represented with cow's horns. The Roman Catholic Mary is sometimes represented as standing on the crescent moon, and when Venus-Lucifer became transformed into Satan, its crescent became the devil's horns. The symbol also parallels that of the ark or argha and appears in the Egyptian symbol of the solar boat, where it indicates that the

moon is the sun's vehicle.

But the moon is a triple symbol, and may stand for the lower astral light, the *linga-sarira*, and the female generative function. In the symbol of Mercury, which represents the human being, we have the crescent representing the lower mind or soul; the circle, heart or spirit; and the cross, functions or body. This symbolism appears in other planetary symbols: in Saturn, for instance, the cross is over the crescent, while in Jupiter the crescent is over the cross. Also, the crescent and star (or sun) is the emblem of the Moslem faith.

Cretaceous Period. See GEOLOGICAL ERAS

Criocephalus [from Greek *kriokephalos* ram-headed] Ram-headed; applied to representations of deities with the head of a ram, as Khnum and Ammon in Egypt, and the ram-headed sphinxes. Sometimes ram's horns are used, as in representations of Moses, to signify a high initiate but, on the other hand, the meaning is often phallic, signifying productive, generative power. A connection with the zodiacal sign Aries is highly probable, as for instance when the equinox passes from the sign of the Bull into the sign of the Ram.

Crocodile [from Greek *champsai*, Egyptian *emsehiu*] In Egypt deified under the name of Sebak (or Sebeq). The principal seat of this worship was the city Crocodilopolis (Arsinoe) where great numbers of mummified beasts have been exhumed. When the canals became dry, the crocodiles would wander about the fields and make such havoc that they were naturally associated with the powers of destruction and evil, the principal malefactor of the pantheon being Set or Typhon. The ancient Egyptians did not regard Set or Typhon, and the crocodile which represented him, as the enemy, the destroyer. In fact, in the earlier dynasties Typhon was one of the most powerful and venerated of the divinities, giving blessings, life, and inspiration to the people, and in especial perhaps to the Royal House or rulers of Egypt. The reason lay in the fact that the earlier mythology showed Typhon or Set mystically as the shadow of Osiris, the god of light and wisdom — Typhon or Set being the alter ego or more material aspect of Osiris himself. "The Crocodile is the Egyptian dragon. It was the dual symbol of Heaven and Earth, of Sun and Moon, and was made sacred, in consequence of its amphibious nature, to Osiris and Isis" (SD 1:409). The crocodile was also named as one of the signs of the zodiac, the regency of which was connected with a group of lofty beings, whose "abode is in Capricornus" (SD 1:219).

Cromagnon Man A highly advanced type of prehistoric mankind existing before the Neolithic Period, supposed to be separated into several distinct races. The first remains discovered consisted of four skeletons found in a rock shelter at Cromagnon in southwestern France in 1868; but many specimens have been found since which show that the Cromagnons were widely spread in Europe — although they are not found outside of Europe — in the last third of the Glacial Age, at the close of the Mousterian and during the Aurignacian period.

The Cromagnons were a magnificent race with splendid physical development. The capacity of the

skull is 1550 cm cubed while that of the Neanderthal skull is only 1200 cm cubed. “If I had to seek for the people which most nearly represent the Cromagnon blood in the modern world, I would seek them among the tall races of the Punjab in India” (Keith, *The Antiquity of Man*). Some of the Cromagnons said to show a marked African negroid strain are found on the Mediterranean coast on the frontiers of France and Italy.

The attempt to fit the Cromagnons into a graduated scale leading back to the immediately preceding European race, the more brutal Neanderthals, has not been successful, and the progress of anthropological discovery renders such attempts ever more difficult. The problem becomes more complicated the farther back we go; the earliest remains of humanity yet found show distinctions of racial type as marked, or more so, as those of contemporary races.

Science has not yet solved the problem of the origin of the Cromagnons. Blavatsky hints that they came indirectly from Atlantis by way of Africa: “The earliest Palaeolithic men in Europe — about whose origin Ethnology is silent, and whose very characteristics are but imperfectly known . . . were of pure Atlantean and ‘Africo’-Atlantean stocks. . . . As to the African tribes — themselves diverging offshoots of Atlanteans modified by climate and conditions — they crossed into Europe over the peninsula which made the Mediterranean an inland sea. Fine races were many of these European cave-men; the Cro-Magnon, for instance. But, as was to be expected, *progress is almost non-existent* through the whole of the vast period allotted by Science to the Chipped Stone-Age. *The cyclic impulse downwards* weighs heavily on the stocks thus transplanted — the incubus of the *Atlantean Karma* is upon them” (SD 2:740-1).

Cronus. See KRONOS

Crook, Episcopal Part of the insignia of bishops and abbots in the Roman Catholic Church, said to have been adopted from the augurs of Etruria; usually considered as representing a shepherd’s crook, in allusion to Christ as the Good Shepherd and his delegated function as such. But, taken in connection with the archbishop’s crozier, which has a cross at the end, it seems likely to be one of the ancient geometrical symbols, perhaps the serpent. Some Egyptian divinities are represented with scepters in the form of a crook or bearing a resemblance to it: it always appears in the hands of Osiris, especially in his aspect of judge of the underworld. The fundamental significance of the crook was of spiritual and intellectual dynamic energy or power usable at the will of its holder or possessor.

Crore [from Hindi *karor* 10 millions; cf Sanskrit *koṭi*] Numeral adjective 10 millions; in India, 100 lakhs — a lakh being 100,000. Used with graphic force in the Stanzas of Dzyan: “The Wheel whirled for thirty crores” (SD 2:15) — 300 million years or three occult ages.

Cross One of the most ancient, widespread, and important symbols, the vertical and horizontal lines representing Father and Mother Nature respectively. Some of its forms are the ank or tau, svastika or Thor’s Hammer, crux ansata or cross with a handle, denoting power over material

nature. The four arms of the cross represent the four elements, and its central point their synthesis or laya-point. The bending of the arms in the svastika signifies rotation and equilibrium attained by managing the changes among the elements. If a cube is opened out, its six faces make a cross with the upright limb prolonged; and the cube was another favorite symbol of Hermes. In Classical times the symbols of Hermes-Mercury, the son of Jupiter and Maia, were cruciform and were placed at crossways; and, like Jesus after the resurrection, Hermes was the conductor of souls.

In Christianity, the symbol was not derived from the crucifixion, for though the cross is a frequent early Christian symbol it is not found with a man upon it till the 6th century. It was a symbol of the mystic Christ or Christos — the Word made flesh or the Son of the trinity.

The cross may also be considered in its relation to the circle and the crescent, with which it forms a trinity of symbols, denoting Father-Mother-Son. These three are found in various combinations with each other, especially in the signs denoting the sacred planets. Thus we have the cross placed severally above the circle (the sign of Mars ♂), within it (the sign of the Earth ⊕), and below it (the sign of Venus ♀) — thus representing the lower and higher nature and the balance or midway point. The sign of Mercury combines the three elements, representing head, heart, and organs; or sun, moon, and earth. Again, a circle with vertical and horizontal diameters signifies that humanity has separated into two sexes; when the circle disappears, the fall of mankind into matter is accomplished. Originally denoting the union of spirit and matter to form spirit-matter or life, or the Second Logos, it may become a phallic symbol of physical generation. The cross has many significations, both spiritual and material as well as cosmic, earthly, and human.

For the use of the cross in initiation ceremonies, *see also* CRUCIFIXION.


Crown In the Qabalah, the first or highest Sephirah, Kether (Crown). In the Stanzas of Dzyan, “Fohat traces spiral lines to unite the sixth to the seventh — the Crown” (SD 1:31), which means that fohat, in this case working as Eros or divine love, strives to blend atman with buddhi, and the same on the corresponding cosmic planes.

Crown also signifies the summit of attainment in initiation, spiritual sovereignty, or dignity or splendor, and is much used in those senses in both the Old and New Testaments, and was typically so employed in pagan initiatory rites.

The kings and pontiffs of modern times are the feeble imitators of former king-initiates, whose insignia comprised the crown, representative of the glory or buddhic splendor, which actually encircled the head of the initiate as a nimbus, as it does in the case of the yogi in samadhi and of the buddha. The ceremony of coronation was performed in the Mysteries as the outward symbol of the completion of this attainment; and that ceremony is still perpetuated. The later Roman emperors adopted the Eastern royal fillet, which they called by the Greek name diadema; the Papal tiara goes back through it to the Persian royal headdress of that name. The American Indian wears feathers imitating the rays of light from the head.

Crucifixion The Christian doctrine of the crucifixion contains at least three elements: 1) the ancient method of execution, in use among the Romans, of fastening the victim to a tree, post, or cross; 2) the rite used in initiation; and 3) the emblem of the god in man becoming incarnate. In the initiation ceremony, which not only represented but in ancient times was the culminating event in a person's regeneration, the candidate was laid bound upon a cruciform couch, which symbolized the matter to which his consciousness is bound, while the ego-soul was liberated to experience other realms of being.

A symbolic crucifixion takes place in every incarnating divinity when it takes up terrestrial life. The myth of crucifixion symbolically has therefore become by custom significant of world saviors in general, as signifying those who lay down the personal life in order to arise a regenerated and impersonal savior. While the crucifixion mythos has become the central emblem of Christianity, the general idea of crucifixion as a symbol of regeneration is connected with many religious systems. Certainly Paul uses the word in the mystic and symbolic sense, as taking place interiorly in the individual, rather than referring to the story of Jesus' crucifixion. *See also* CROSS.

Crux Ansata (Latin) Cross with a handle ; the handle of this cross may mean that the four terrestrial elements are grasped and controlled. The circle surmounting a tau signified life and immortality as in the Egyptian ankh, the circle denoting eternity and the cross the manifested and limited universe.

In another interpretation, the crux ansata may stand for the universe and signify that the bearer is a universe in embryo. The circle hovers over the cosmic cross as the golden germ or hiranyagarbha, and from this seed drops the perpendicular which crosses and traverses the plane of matter.

Crux Dissimulata. *See* SVASTIKA

Cry from the Cross The cry of the expiring Jesus — given in the Gospels as “Eli, Eli, lama, sabachthani” (Matt 27:46) [in Mark it is Eloi]; translated in Greek “Theemou, Theemou, hinati me 'egkatelipes”; and then translated into English as “My God, my God, why hast thou forsaken me?” — is a curious instance of mistranslation, for the Hebrew words as quoted mean, “My God, my God, how thou hast glorified me!” On the other hand, Psalms 22:1 has the words, “My God, my God, why hast thou forsaken me?” but here the Hebrew for forsaken is 'azabtani (forsaken me). There seems to have been a desire to represent the cry from the cross as a fulfillment of these words of Psalms. What Jesus really uttered, according to the Hebrew, was a cry of ecstasy over the peace of attainment, clarification, and liberation. The cry in Psalms is that of the candidate for initiation left to his unaided resources, to achieve or fail by them and them alone — which is the only fair and certain test of ability.

Cryphius [from Greek *kryphios* secret, occult] In the Mithraic Mysteries, the second degree of

initiation or the candidate at that state.

Crystalline Spheres “The Egg of Brahma is composed of concentric spheres centered in the Sun, and each one of these spheres is a cosmic world. . . . The world or sphere of our Earth . . . surrounds the Sun as a sphere of dense substance, and the nucleus in this sphere or egg . . . is what we commonly call our Earth”; “These concentric world-spheres considered as a whole were the crystalline spheres of the ancients, which astronomers have so grossly misunderstood, and therefore have so much derided. . . . The meaning was, spheres of which the center was the Sun and which were transparent to our eyesight. Just as glass is very dense and yet is transparent to our eyesight, so are the ethers of our fourth cosmic plane very dense and yet transparent to us. To the inhabitants of Earth viewing the phenomena of the solar system from the Earth, the entire system of concentric spheres, due to the Earth’s rotation, seems to revolve around the Earth, and hence arises the geocentric way of looking at the apparent movements of the planets and the Sun, Moon, and stars” (Four Sacred Seasons 11, 15-4). (FSO 147-8)

Crystals, Crystallization The formation of crystals shows the working of intelligent life forces in the mineral world. The shapes of crystals show, in their harmony and proportion, the mathematical and geometrical principles permeant throughout the universe. A solution of salt, when evaporated, first crystallizes in triangular shapes and ultimately builds up cubes, both of which are symbolical figures of fundamental importance; and salt is a well-known alchemical symbol of the element of earth, also denoted by the cubical shape. Every salt has a particular form in which it crystallizes, or has perhaps two different forms; but different salts may have the same crystalline form. Snow crystals show the hexagonal patterns which display the septenate — a center from which six radii proceed. Cubic, tetragonal, hexagonal, and octagonal shapes occur; but the fivefold forms of the regular dodecahedron and icosahedron are not found. Clairvoyant sensitives see light emanating from crystals, and luminous phenomena are often seen at the formation or disruption of crystals. Blavatsky alludes to the idea that the process of crystallization might be a step in the evolution of the minerals to the next higher kingdom.

Cube Often mentioned as equivalent to the square, tetrad, or quaternary. The line, square, and cube represent three stages of matter, with the cube derived from the square in the same way as the square is derived from the line. A cube opened out gives a cross of six squares, four in the vertical line and three in the horizontal, one square being common to both, which is an emblem of the human being with his spiritual and material nature meeting at the intersection.

Cup A container, vehicle, upadhi; having in certain connections the same general sense as graal, solar boat, ark, crescent moon, etc.; so that it answers to buddhi among human principles and to mahabuddhi cosmically, as the vahana or container of atman or paramatman. It may contain wine, the symbol of spiritual life. The cup figures in the Bacchic and Orphite Mysteries, a sacred cup being handed around; this has become the chalice of the Christian Eucharist. The Grail or

Graal cup is well known in European legend.

The cup has always been one means of divination, whether by looking into it, or looking into water in it, or shaking up tea leaves or coffee grounds. These last gestures are physical adjuncts to the use of the clairvoyant vision. In the Tarots, the second suite was the cups, answering to the hearts in playing cards.

Cupid [from Latin *cupido* desire, equivalent to Greek *eros*] A being symbolizing desire in the various senses of the term, ranging from that primary formative force which brings about the union of spirit and matter, to erotic passion. *See also* EROS; KAMA; PSYCHE

Cupunika. *See* CHUPUNIKA

Curds In connection with the evolution of a universe, the first differentiation in manifestation of cosmic or primordial matter in its early differentiated forms. Astronomically, the curds are irresolvable nebulae and sometimes, in accordance with older European astronomical views, the Milky Way. The primordial matter, radical and cool, becomes at the reawakening of cosmic motion scattered through space; appearing in its early differentiated forms in clusters and lumps, like curds in whey. These are the cosmic seeds of future worlds and world systems. Particles of the curds become comets, then stars (the centers of vortices), or solar systems with their individual sun and planets. *See also* CHURNING OF THE OCEAN

Curetes (Greek) *Kouretes*. The priests in the Mysteries of Rhea Cybele in Crete, and in Classical mythology daemons or demigods to whom Cybele entrusted the infant Zeus. Identified with the kabiri, who belong to the septenary creative groups of dhyan-chohans which incarnated in the elect of the third and fourth root-races — Zeus is said to be the god of the fourth race (SD 2:360, 766, 776).

In connection with the Mysteries of Cybele in Crete, initiation in the temples of the Curetes was extremely arduous, lasting a lunar month (27 days), during which the initiand was left by himself in a crypt, undergoing the severest kind of tests; Pythagoras is stated to have successfully undergone initiation in these rites (TG 91).

Cush (Hebrew) *Kūsh* Black; the eldest son of Ham, grandson of Noah, and father of Nimrod. Also applied to his descendants, usually translated Ethiopians, and to a region vaguely defined as Ethiopia. An old tradition states that Ham stole seven books out of Noah's Ark and gave them to Cush; and Mas'udi, the Arabic historian, says that the Nabathaeans were those descendants of Ham who settled under the leadership of Nimrod.

Cutha Tablets Tablets found at Cutha, an ancient city in Babylonia, containing fragments of the ancient Chaldean account of creation.

Cybele (Greek) *Kybele*. A Phrygian goddess of caves and mountains, vines and agriculture, and

town life, first worshiped at Pessinus; later throughout Asia Minor and in Greece. The equivalent in Phrygia and Crete of Rhea, the Magna Mater (great mother), wife of Kronos and mother of Zeus. Her worship was celebrated exoterically, especially in later degenerate times, by wild dances by her votaries. In one of her phases Cybele was closely connected with the moon and its extremely recondite functions. The moon is at once a sexless potency, to be well studied because to be dreaded, and a female deity for exoteric purposes. Cybele is “the personification and type of the vital essence, whose source was located by the ancients between the Earth and the starry sky, and who was regarded as the very *fons vitae* of all that lives and breathes” (BCW 12:214). The breath of Cybele, equivalent in its highest substance to akasa-tattva — “is the one chief agent, and it underlays the so-called ‘miracles’ and ‘supernatural’ phenomena in all ages, as in every clime” (BCW 12:215). *See also* CORYBANTES; CURETES

Cycles [from Greek *kyklos* circle, wheel] The law of cycles arises out of the ever-unceasing alternations of the Great Breath of spirit in the universe. Abstract absolute motion, as the worlds evolve, assumes an ever-growing tendency to circular movement. Hence arise the wheels and globes of cosmic evolution and the rounds of the evolutionary life-waves. Motion is repetitive, ever returning to similar, but not identical, points. The geometrical symbol is the helix, which combines the cyclic with the progressive motion; if the axis of the helix is itself a circle, a vortex results, and thus wheels within wheels as the process advances to further degrees of complexity.

“The ancients divided time into endless cycles, wheels within wheels, all such periods being of various durations, and each marking the beginning or end of some event either cosmic, mundane, physical or metaphysical. There were cycles of only a few years, and cycles of immense duration, the great Orphic cycle referring to the ethnological change of races lasting 120,000 years, and that of Cassandrus of 136,000, which brought about a complete change in planetary influences and their correlations between men and gods . . .” (Key 327).

See also BRAHMA’S DAY; ROOT-RACE; ROUND; YUGA; etc.

Cycle of Necessity. *See* CIRCLE OF NECESSITY

Cyclopean Structures Applied by the Greeks to certain architecture of huge stones without mortar, such as found in Tiryns and Mycenae, and attributed to the cyclopes. Cyclopean masonry is found in the platforms of the Easter Island statues, of Lemurian origin; in the vast walls of Tiahuanaco, Peru; in the colossal statues of Bamian, Asia, and many other places.

Cyclops (Greek) *Kyklops* [from *kyklos* circle, round + *ops* eye] Plural cyclopes. Round-eyed giants; Homer locates them in Sicily as a lawless race of giants with one central eye, devouring men and caring naught for Zeus; their chief is Polyphemus. For Hesiod, they are three sons of Heaven and Earth, named Arges, Brontes, and Steropes, titan of flame, thunder, and lightning respectively. Later they were considered assistants of Hephaestus in his workshops under volcanoes and their number was no longer confined to three.

The history of human evolution has passed down to us transfigured by the progressive accretion of myths, so that the name cyclopes was handed down to various owners until it meant merely giants who built vast walls. Hesiod's original three were the last three subraces of the Lemurians, the one eye was the wisdom eye, the other eyes not being *fully* developed as physical organs until the beginning of the fourth root-race. Odysseus, a fourth-race hero, though he destroys a barbarous race in the interests of culture, nevertheless puts out the third eye. It is an allegory of the passage from a simpler Cyclopean civilization of huge stone buildings to the more sensual civilization of the Atlanteans (SD 2:769). Disciples of the initiates of the fourth root-race were said to hand over divine knowledge to their cyclopes, sons of cycles or of the infinite (SD 1:208), while the cyclopes supposed to have built walls were masons in the sense of initiators (SD 2:345).

The legend of the cyclopes with the third eye is also found in ancient Ireland. De Jubainville parallels the three cyclopes of Hesiod with the three famous Irish smiths, Goibniu (Gavida) and his brothers. Goibniu slew the wicked Fomorian Balor — also a cyclops with one eye in the middle of his forehead — to give victory to the Tuatha De Danaan (gods of day and life) (*Irish Mythological Cycle* 122).

Cymry (Welsh) The Welsh people. Many derivations of this word have been suggested; the accepted one nowadays gives Cymry the meaning of “associated peoples” [from Old Welsh *combrox* compatriot from *com* with + *bro* district, region], and assumes that it came into vogue in that lost period of history during which England changed from Latin and Celtic to Germanic or Anglo-Saxon in speech; and Wales, from being mainly Gaelic, became Brythonic or Cymric in speech — the language being called Cymraeg. George Borrow identified the word with the Sanskrit *kumara*; others see in it *cyn mru* (first womb, or first mother).

Cynocephalus [from Latin *canus* dog + *cephalus* head] The dog-headed ape (*Simia hamadryas*) which in Egyptian mythology was called Amemet (eater of the dead) whose master was Thoth or Tehuti. In the Judgment scene in *The Egyptian Book of the Dead*, Amemet is represented as seated by Thoth, ready to inform his master when the pointer marks the middle of the beam on the balance, when the heart is being weighed in the scales. After Thoth makes his announcement to the gods concerning the result of the weighing of the heart, the company of the gods decree that Amemet shall not be permitted to prevail over the successful candidate.

“There was a notable difference between the ape-headed gods and the ‘Cynocephalus’ . . . , a dog-headed baboon from upper Egypt. The latter, whose sacred city was Hermopolis, was sacred to the lunar deities and Thoth-Hermes, hence an emblem of secret wisdom — as was Hanuman, the monkey god of India, and later, the elephant-headed Ganesha. The mission of the Cynocephalus was to show the way for the Dead to the Seat of Judgment and Osiris, whereas the ape-gods were all phallic” (TG 92).

“The dog-headed ape was a glyph to symbolise the sun and moon, in turn, though the

Cynocephalus *is more a Hermetic than a religious symbol.* For it is the hieroglyph of Mercury, the planet, as of the Mercury of the Alchemical philosophers, ‘as,’ say the Alchemists, ‘Mercury has to be ever *near Isis, as her minister,* as without Mercury neither Isis nor Osiris can accomplish anything in the great work.’ Cynocephalus, whenever represented with the Caduceus, the Crescent, or the Lotus, is a glyph of the ‘philosophical’ Mercury; but when seen with a reed, or a roll of parchment, he stands for Hermes, the secretary and adviser of Isis, as Hanuman filled the same office with Rama” (SD 1:388).

Cythraul (Welsh) The principle of evil, later personified as the Devil.

Cytoblastema An obsolete biological word for the formative material from which cells were supposed to arise.

Cyuta. *See* CHYUTA

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Da-Der

Da'ath (Hebrew) *Da'ath* Knowledge or science, frequently insight or wisdom; in the Qabbalah of Luriah, a triad is made of Hochmah (Father), Binah (Mother), and Da'ath (Son). This emanation does not occur in the ancient Qabbalah, nor is it one of the Sephiroth there.

Dabar (Hebrew) *Dābār*, plural *Dēbārīm*. Word, speech, frequently a cosmic spiritual conscious energy, thus equivalent to the Greek logos or cosmic spirit; also, an oracle or divine communication; cause, reason. In the Chaldean Qabbalah, equivalent to the Logos, “which Word, though it becomes in fact a plural number, or ‘Words’ — D(a)B(a)RIM, when it reflects itself, or falls into the aspect of a Host (of angels, or Sephiroth, ‘numbers’) is still collectively One, and on the ideal plane a nought — 0, a ‘No-thing’ ” (SD 1:350).

Dabistan, Dadistan (Persian) *Dabistān, Dadistān* [from *dab* from *dip* script + *stān* suffix of place] A name of ancient Persia; also a book, *Dabistan-i-Madhahib* (school of sects), written in about the mid-17th century by a Moslem traveler, Mohsan Fani, a native of Kashmir. It deals with 12 different religions, the first that of Hushang, supposed to be before the time of Zarathustra (Zoroaster).

Dache-Dachus (Chaldean) “The dual emanation of Moymis, the progeny of the dual or androgynous World-Principle, the male Apon and female Tauthe. Like all theocratic nations possessing Temple mysteries, the Babylonians never mentioned the ‘One’ Principle of the Universe, nor did they give it a name. This made Damascius (*Theogonies*) remark that like the rest of ‘barbarians’ the Babylonians passed it over in silence. Tauthe was the mother of the gods, while Apon was her self-generating male power, Moymis, the ideal universe, being her only-begotten son, and *emanating* in his turn Dache-Dachus, and at last Belus, the Demiurge of the objective Universe” (TG 93).

Dactyli, Dactyls (Greek) [from *daktylos* finger] Fingers; in Greek mythology, the smith said to have

first discovered and worked copper and iron, and to have introduced music and rhythm into Greece. Also a name for the Phrygian Hierophants of Rhea Cybele, said to be magicians, exorcists, and healers. Five or ten in number, as the number of the fingers, they have been identified with the Corybantes — priests of Atys, the youth beloved by Cybele — with the Curetes, Telchines, and others, all of which have also been connected with the kabiri. But the kabiri were the manus, rishis, and dhyani-chohans who incarnated in the elect of the third root-race and earliest part of the fourth root-race. Since the structure of the higher planes is reflected in the lower, all these names can also stand for terrestrial powers and their hierophants, according to the rites peculiar to various countries. They have been connected with the Pelasgian masonry (SD 2:345); but, like the cyclopes they were masons in more senses than one.

Dad-Dugpa (Tibetan) Identified by Blavatsky with the Brothers of the Shadow, “the murderers of their Souls” (VS 51).

Daduchus (Greek) *dadouchos*. A torch-bearer; one of the four celebrants in the Eleusinian Mysteries, preceding the Mystae in the procession to the temple of Demeter on the fifth day of the celebration of those rites.

Daemon or **Demon** [from Greek *daimon*, Latin *daemon*] A god, angel, or celestial power or spirit, of varying degrees of ethereality, and ranging from the supreme deity of the hierarchy, through the greater gods, down to mere genii and lemures. Originally the term applied to deity in general, but later it usually was referred to beings intermediate between the gods and mankind, representing the powers and functions of gods. The Greeks and Romans sometimes used the term for the human divine egos. Philosophers such as Plato divided the daemons into three classes, “the first two are invisible; their bodies are pure ether and fire (Planetary Spirits); the Daimons of the third class are clothed with vapoury bodies; they are usually invisible, but sometimes, making themselves concrete, become visible for a few seconds. These are the earthly spirits, or our astral souls” (BCW 6:187).

The daemon of Socrates stood for his higher and spiritual self, and parallels in this sense the Christian idea of the Guardian Angel. Hesiod designated them as spirits of the golden age appointed to watch over and guard mankind. We often find two daemones accompanying the individual, one prompting to good, the other to evil; while again it may be the same genius, whose influence is defined as at one time good, at another evil.

As with so many cosmic powers and their symbols, these other gods have been relegated in Judaism and Christianity to the position of evil powers hostile to mankind, to be fled from instead of revered, or ruled as obedient helpers when inferior to the human status. The whole idea of the Adversary or Devil is enshrined in the word daemones. But fallen angels, represented as rebels against God, were merely performing their natural duty in evolution by forming the lower worlds. As personification of evil, the word can only be truthfully applied to those beings that man himself,

by his evil thoughts and passions, has generated to hover in the lowest strata of the astral light or haunt kama-loka. However, the ancient Greeks and Romans themselves drew a sharp distinction between the daemones of more ethereal type, truly spiritual beings, and the lower earth-haunting daemones who were distinctly denizens of the lower astral and physical realms, and which the ancients dreaded — with reason — far more than modern Christians have ever done. *See also* AGATHODAEMON

Daemon Est Deus Inversus (Latin) Daemon is divinity inverted; more commonly, the Devil is God inverted. An ancient Hermetic, and later Qabbalistic, aphorism referring to that polar power which is required by the equilibrium and harmony in nature. The One, when manifested, becomes Two, and from the Two are unfolded or evolved all the sequence of manifest existence. Spirit and matter, good and evil, as distinct conceptions exist only by their mutual contrast. There is no evil per se, but the human notion of essential evil arises from our inability to take in the whole at a single glance.

Daemon is applicable in general to all formative power, from the highest to the lowest; in this aphorism it denotes the formative rays in their manifestation in and on the lower planes of prakriti, called by contrast the nether pole. Western monotheism, having anthropomorphized the higher creative powers into a personal God, personified the lower powers into a Devil and demons. But Satan or the Adversary is only God's messenger, because what is below reflects what is above. This aphorism, then, states that all the manifested universe is the representation or material inversion or reflection of the divine essence and its emanations which in their aggregate compose the spiritual background and causal forces of the universe. Furthermore, a reflected image reverses.

Finally, the aphorism denotes the astral light, represented by a black triangle inverted on a white (SD 1:424).

Daena (Avestan) [from *da, day* to look, see, know] The personification of the Zoroastrian law or religion, presiding over the 24th day of the month, and giving to that day her name. Together with Khista (religious knowledge, the knowledge of what leads to bliss) she forms the subject of the 16th Yasht, *Din Yasht*, Din being Pahlavi for Daena. Christi (knowledge) was used in Mithraic circles in the same sense as Daena in Zoroastrianism.

It is the human principle of understanding paralleling manas (TG 94); also the fourth of the five inner faculties. On the Chinvat Bridge after death the soul meets its daena in the form of a maiden whose appearance varies according to the soul's deeds on earth.

Daeva (Avestan) *Daēva*, **Dev** (Pahlavi), **Div** (Persian) *Dīv*. In the Avesta, beings of malicious intent popularly regarded as fiends or demons under the sway of Angra-Mainyu. It is a generalizing name for the class of spiritual, quasi-spiritual, and ethereal beings recognized in the mystical literatures of other countries as daimones, devas, spirits, etc. They range thus from self-conscious

beings of relatively high evolutionary grade through intermediate stages down to what in theosophy are called elementals.

“In the Vendidad the Daevas are called ‘evil-doing,’ and shown to rush away ‘into the depths of the world of hell,’ or matter. . . . This is an allegory showing the *Devas compelled to incarnate*, once that they have separated themselves from their parent essence, or, in other words, after the unit had become a multiple, after differentiation and manifestation” (SD 2:516). In another sense, Blavatsky interprets the daevas as referring to the Atlantean giants (SD 2:772).

In Persian, the divs are wicked, powerful beings who oppose the rule of just kings of Iran.

Dag, Dagon (Hebrew, Phoenician) *Dāg, Dāgōn* [from *dāg* fish + *ōn* diminutive; or from *dāgān* grain] Fish or a little fish; a Philistine god, at Ashod and Gaza, mentioned several places in the Bible (e.g. Judges 16). He was more than a local deity, however, as place-names called after him are widespread. Some scholars assert there was an ancient Canaanite deity of similar name, and also associate this Shemitic god with the Babylonian Dagan. It is commonly believed that Dagon was represented as half-man half-fish and identified with Oannes, though no such early representations bear his name. Some scholars cite Philo Byblius as making Dagon the discoverer of grain and the inventor of the plow, an earth god parallel with Bel.

The fish as a mystic emblem was perhaps more familiar to the primitive Christian sects than to the Hebrews. Primitive and even later Christian iconography show many examples of the fish symbolizing the Logos and its incarnation as the Messiah. Likewise, the early Christians called themselves pisciculi (Latin, “little fish”) and spoke of Christ as the Great Fish, figurating the Logos as manifesting itself in the waters of space and living there somewhat as fish live in water.

Dagoba (Singhalese) A dome-shaped structure (stupa) built over relics of Buddha or Buddhist saints.

Dagon. See DAG

Daimon(es), Daimonia. See DAEMON

Daimonion (Greek) Diminutive of daimon; the name given by Socrates to the warning voice which watched over him and checked his actions, never telling him what to do, but what *not* to do. In practical effect, it is equivalent to conscience, or the voice of the re embodying ego, aroused in human life to an extraordinary degree.

Dainn (Icelandic) [from *deyja* to swoon] A dwarf in the Norse Edda who represents unconsciousness. Dainn awakens when worlds pass into rest, and goes to sleep when they awaken. Dainn is also the name of one of the four stags that nibble the leaves of the world tree Yggdrasil.

Daiteyi (Sanskrit) *Daiteyī* Proceeding from or belonging to the daiteyas or daityas.

Daitya (Sanskrit) *Daitya* A large Atlantean island-continent; Blavatsky allows “about 850,000 years since the submersion of the last large island (part of the Continent), the Ruta of the Fourth Race, or the Atlanteans; while Daitya, a small island inhabited by a mixed race, was destroyed about 270,000 years ago, during the glacial period or thereabouts . . .” (SD 1:651). (SD 2:141, 314n, 433, 710) *See also* RUTA

Daitya(s), Daiteya(s) (Sanskrit) *Daitya-s, Daiteya-s* Descendants of Diti. If Aditi is understood as mulaprakriti, or virtually cosmic space, so Diti, the nether pole of the former, may be understood as the aggregate of the prakritis. Cosmically, daityas are titans, often called asuras, whose role is that of urgers of evolutionary progress for all things, as contrasted with the incomparably slower, but unceasing, evolutionary inertia of the vast cosmic powers. Terrestrially, they are the titans and giants of the fourth root-race. According to the Hindu Puranas, these daityas are demons and enemies of the ceremonial sacrifice and ritualistic ceremonies; but according to the secret meaning hid under these stories, some of the daityas were the forwards-looking and impulse-providing intellectual entities striving against the inertia or deadweight of human nature.

“The Demons, so called in the Puranas, are very extraordinary devils when judged from the standpoint of European and orthodox views about these creatures, since all of them — Danavas, Daityas, Pisachas, and the Rakshasas — are represented as extremely pious, following the precepts of the Vedas, some of them even being great Yogis. But they oppose the clergy and Ritualism, sacrifices and forms — just what the full-blown Yogins do to this day in India — and are no less respected for it, though they are allowed to follow neither caste nor ritual; hence all those Puranic giants and Titans are called Devils” (SD 1:415).

Daitya Guru (Sanskrit) *Daityaguru* Preceptor of the daityas; a name of Sukra, regent of the planet Venus.

“ ‘The Guru of the Daityas is the Guardian Spirit of the Earth and Men. Every change on Sukra is felt on, and reflected by, the Earth.’

“Sukra, or Venus, is thus represented as the preceptor of the Daityas, the giants of the Fourth Race, who, in the Hindu allegory, obtained at one time the sovereignty of all the Earth, and defeated the minor gods” (SD 2:31).

Daiviprakriti (Sanskrit) *Daivīprakṛti* [from *daivī* divine from the verbal root *div* to shine + *prakṛti* original substance or nature] Divine or original evolver; original source; divine matter or original substance. “As original substance manifests itself in the kosmic spaces as primordial kosmic Light . . . many mystics have referred to Daiviprakriti under the phrase ‘the Light of the Logos.’ Daiviprakriti is, in fact, the first veil or sheath or ethereal body surrounding the Logos, as Pradhana or Prakriti surrounds Purusha or Brahman in the Sankhya philosophy, and as, on a scale incomparably more vast, Mulaprakriti surrounds Parabrahman. As Daiviprakriti, therefore, is elemental matter, . . . matter in its first and second stages of its evolution from above, we may

accurately enough speak of those filmy ethereal wisps of light seen in the midnight skies as a physical manifestation of Daiviprakriti, because when they are not actually resolvable nebulae, they are worlds, or rather systems of worlds, in the making.

“When Daiviprakriti has reached a certain state or condition of evolutionary manifestation, we may properly speak of it under the Tibetan term Fohat. . . . although Fohat is the energizing power working in and upon manifested Daiviprakriti, or primordial substance, as the rider rides the steed, it is the kosmic Intelligence, or kosmic Monad as Pythagoras would say, working through both Daiviprakriti and its differentiated energy called Fohat, which is the guiding and controlling principle, not only in the Kosmos, but in every one of the subordinate elements and beings of the hosts of multitudes of them infilling the Kosmos. The heart or essence of the sun is Daiviprakriti working as itself, and also in its manifestation called Fohat, but through the Daiviprakriti and the fohatic aspect of it runs the all-permeant and directive Intelligence of the solar divinity. The student should never make the mistake, however, of divorcing this guiding solar Intelligence from its veils or vehicles, one of the highest of which is Daiviprakriti-Fohat” (OG 32-3).

Blavatsky explains various meanings of daiviprakriti:

“Thus in the Esotericism of the Vedantins, *Daiviprakriti*, the Light manifested through Eswara, the *Logos*, is at one and the same time the Mother and also the Daughter of the Logos or Verbum of Parabrahmam; while in that of the trans-Himalayan teachings it is — in the hierarchy of allegorical and metaphysical theogony — ‘the Mother’ or abstract, ideal matter, Mulaprakriti, the Root of Nature; — from the metaphysical standpoint, a correlation of Adi-Bhuta, manifested in the Logos, Avalokiteshwara; — and from the purely occult and Cosmical, Fohat, the ‘Son of the Son,’ the androgynous energy resulting from this ‘Light of the Logos,’ and which manifests in the plane of the objective Universe as the hidden, as much as the revealed, Electricity — which is Life” (SD 1:136).

Further she says that theosophy “teaches that it is this original, primordial *prima materia*, divine and intelligent, the direct emanation of the Universal Mind — the *Daiviprakriti* (the divine light emanating from the *Logos*) — which formed the nuclei of all the ‘self-moving’ orbs in Kosmos. It is the informing, ever-present moving-power and life-principle, the vital soul of the suns, moons, planets, and even of our Earth” (SD 1:602).

Dakhma (Avestan) [from *dag* to burn, cremate, brand] A funeral or cremation building of the Parsis; the Tower of Silence.

Dakini (Sanskrit) *Dākinī* Female demons, vampires, and blood-drinkers, feeding on human flesh, attendant upon Kali, the consort of Siva; a type of evil elemental. Outside of mythologic explanations, the dakinis may be said to be one type of advanced elemental beings. “But with the Fourth Race we reach the purely human period. Those who were hitherto semi-divine Beings, self-

imprisoned in bodies which were human only in appearance, became physiologically changed and took unto themselves wives who were entirely human and fair to look at, but in whom *lower, more material*, though sidereal, beings had incarnated. These beings in female forms (Lilith is the prototype of these in the Jewish traditions) are called in the esoteric accounts ‘Khado’ (Dakini, in Sanskrit). Allegorical legends call the chief of these Liliths, *Sangye Khado* (Buddha Dakini, in Sanskrit); all are credited with the art of ‘walking in the air,’ and the greatest *kindness to mortals*; but *no mind* — only animal instinct” (SD 2:284-5). *See also* LILITH

Daksha (Sanskrit) *Dakṣa* [from *dakṣ* to be able, strong] Adroit, able, intelligent, clever; used as a proper noun, intelligent power or ability. One of the chief prajapatis, cosmic creative intelligences, spiritual entities; the synthesis or aggregate of the terrestrial progenitors, including the pitris.

Daksha signifies the intelligent or competent, but usually carries with it the idea of creative or evolving power. “He is a son of Brahma, and of Aditi, and agreeably to other versions, a self-born power, which, like Minerva, sprang from his father’s body. . . . the Rig-Veda says that ‘Daksha sprang from Aditi and Aditi from Daksha,’ a reference to the eternal cyclic re-birth of the same divine Essence” (SD 2:247n).

As the progenitor of real physical man, Daksha was son of the Prachetasas and Marisha, the first of the “egg-born.” He “establishes the era of men engendered by sexual intercourse. But this mode of procreation did not occur suddenly, as one may think, and required long ages before it became the one ‘natural’ way. Therefore, his sacrifice to the gods is shown as interfered with by Siva, the *destroying deity, evolution and progress personified*, . . . Virabhadra, ‘abiding in the region of the ghosts (etherial men). . . . *created from the pores of the skin (Romakupas)*, powerful Raumas, (or Raumyas).’ Now, however mythical the allegory, the Mahabharata, which is history as much as is the Iliad, shows the Raumyas [hairy ones] and other races, as springing in the same manner from the *Romakupas*, hair or skin pores. . . .

“In the Vayu Purana’s account of Daksha’s sacrifice, moreover, it is said to have taken place in the presence of creatures *born from the egg*, from the vapour, vegetation, pores of the skin, and, finally only, from the womb.

“Daksha typifies the early Third Race, holy and pure, still devoid of an individual *Ego*, and having merely the passive capacities. Brahma, therefore, commands him to create (in the exoteric texts; when, obeying the command, he made ‘inferior and superior’ (*avara and vara*) progeny (*putra*), *Bipeds* and *quadrupeds*; and by his *will* gave birth to females. . . . to the gods, the *Daityas* (giants of the Fourth Race), the snake-gods, animals, cattle and the *Danavas* (Titans and demon Magicians) and other beings.

“. . . ‘From that period forward, *living creatures were engendered by sexual intercourse. Before the time of Daksha, they were variously propagated* — by the *will*, by sight, by touch, and by *Yoga-power*’ ” [quotes from the *Vishnu-Purana*] (SD 2:182-3).

Daksha-Savarna (Sanskrit) *Dakṣasāvarṇa* One of the 14 manus, the root-manu of the fifth round (SD 2:309).

Dakshinayana (Sanskrit) *Dakṣiṇāyana* [from *dakṣiṇa* southern + *ayana* road, path] The southward way, the way to Yama's quarter, the sun's progress south of the equator, the winter half-year.

In mystic Hindu philosophy, dakshinayanam anuya (to follow along the southward way) is used to describe dying.

Dalada (Sanskrit) *Daladā* A relic of Gautama Buddha, his supposed left canine tooth, preserved at Kandy, Ceylon. "Unfortunately, the relic shown is not genuine. The latter has been securely secreted for several hundred years, ever since the shameful and bigoted attempt by the Portuguese (the then ruling power in Ceylon) to steal and make away with the real relic. That which is shown in the place of the real thing is the monstrous tooth of some animal" (TG 95).

Dalai Lama [from Mongolian *ta-le* ocean] The title of the Great Lama or abbot of the Gedun Dubpa Monastery situated at Lhasa, Tibet; used mainly by the Chinese and Mongols. One key to the Dalai Lama's symbolical name, ocean-lama meaning wisdom-ocean, is found in the tradition of the great sea of knowledge or learning which remained for ages where now stretches the Shamo or Gobi Desert (SD 2:502). The Tibetans call him rgyal be rinpoche (precious victor) or often simply Kundun (the Presence). Popularly believed to be an incarnation of Chenresi (Avalokitesvara), he is regarded as the temporal ruler of Tibet.

The first three successors to Tsong-kha-pa as leaders of the Gelukpa school were his foremost disciples Gyel-tshab-je (*Rgyal tshab rje*), Khe-dub-je (*Mkhas grub rje*), and his nephew Gen-dun-dub (*Dge 'dun grub*). Gendundub, who founded the monastery of Tashi-Lhunpo and built up the Gelukpa order, was subsequently recognized as the first Dalai Lama. He was succeeded by Gendun Gya-tsho (*Dge 'dun rgya mtsho*), who was recognized as the reincarnation of Gendundub. Gendun Gyatsho was, in turn, succeeded by his reincarnation, Sonam Gyatsho (*Bsod nams Rgya mtsho*). In 1578 Sonam Gyatsho received the patronage of Altan Khan, leader of the Tumed Mongols, who conferred on him the honorific title of Ta-le Lama, which was posthumously conferred on Sonam Gyatsho's predecessors. From this time on the Gelukpas received Mongol patronage and spread their school among the Mongols — in fact, the fourth Dalai Lama was a great-grandson of Altan Khan. It was the fifth Dalai Lama who commissioned the building of the Potala palace and, with the aid of the Mongol leader Gushri Khan, established the Gelukpa order as the dominant power in Tibet and the Dalai Lama in Lhasa as the temporal ruler of the country.

List of Dalai Lamas:

1. Gendundub (Dge 'dun grub) 1391-1474
2. Gendun Gyatsho (dge 'dun rgya mtsho) 1475-1542
3. Sonam Gyatsho (Bsod nams rgya mtsho) 1543-88

4. Yonten Gyatsho (Yon tan rgya mtsho) 1589-1616
5. Ngawang Lobsang Gyatsho (Ngag dbang blo bzang rgya mtsho) 1617-82
6. Tsangyang Gyatsho (Tshangs dbyangs rgya mtsho) 1683-1706
7. Kelsang Gyatsho (Bskal bzang rgya mtsho) 1708-57
8. Jampel Gyatsho ('Jam dpal rgya mtsho) 1758-1804
9. Lungtog Gyatsho (Lung rtogs rgya mtsho) 1806-15
10. Tsultrim Gyatsho (Tshul khrims rgya mtsho) 1816-37
11. Khedub Gyatsho (Mkhas grub rgya mtsho) 1838-56
12. Thinle Gyatsho ('Phrin las rgya mtsho) 1856-75
13. Thubten Gyatsho (Thub bstan rgya mtsho) 1876-1933
14. Tendzin Gyatsho (Bstan 'dzin rgya mtsho) 1935-

Dama (Sanskrit) *Dama* [from the verbal root *dam* to subdue, conquer] Self-restraint, self-control.

Damaghosha (Sanskrit) *Damaghoṣa* King of Chedi and father of Sisupala, the demon-reincarnation of Ravana who was killed by the avatara Krishna.

Dambhobhi, Dambholi. See DATTOLI

Dambulla A huge rock in Ceylon, with several large, ancient cave-temples (viharas) cut in it. The Maharaja Vihara (172 by 75 ft) contains upwards of 50 figures of Buddha, most larger than life, formed from the solid rock. At the Mahadewiyo Vihara is a figure of the dead Gautama Buddha 47 feet long, reclining on a couch and pillow cut out of solid rock.

Damkina (Chaldean, Babylonian) Sometimes Davkina. Consort of Ea or Hea, god of the watery regions, partaking of Ea's characteristics, hence named Damgal-nunna (great lady of the waters), likewise Nin-Ki (lady of that which is below, i.e., the watery deeps or underworld). Mother of Marduk (or Merodach).

Damti. See TAMTI

Dan. See DHYANA

Dana (Sanskrit) *Dāna* [from the verbal root *dā* to give] The act of giving; gift, donation; in Buddhism the first of the paramitas: "the key of charity and love immortal" (VS 47).

Danava(s) (Sanskrit) *Dānava*-s Children of Danu (or Danayu) and Kasyapa, often identified with the daityas and asuras, and held to be enemies of the gods or devas. The titans and demon-magicians of the fourth root-race, almost identical with the daityas or giants and irreconcilable opponents of those groups of the fourth root-race who were the upholders of ritualism and idol-worship.

Dand, Danda (Sanskrit) *Daṇḍa* "The three and seven-knotted bamboo of Sannyasis given to them as a sign of power, after their initiation" (BCW 2:119). Used by raja yogis to store the essence of the

yogi's power: "recognizing this power in himself, he endows the given object with it and concentrates it in the object, . . . Then, when occasion arises, using his own will and discretion, he aims, in one direction or another, this power, the twofold quality of which is attraction and repulsion. . . . By such means he transforms also the wand or *danda* into a *vahana*, filling it with his own power and spirit and giving it for the time being his own properties" (Caves and Jungles 594; also 596-8)

Dangma (Senzar-Tibetan) Purified soul; used north of the Himalayas for one in whom the spiritual eye is active and who therefore is a jivanmukta or high mahatma. "The opened eye of the dangma" is used in the Stanzas of Dzyan for the awakened, active faculty of spiritual vision and intuition, through which direct, certain knowledge is obtainable of whatever thing or subject the initiate directs his attention to. It is called in India the Eye of Siva and by theosophists, the spiritual third eye.

Daniel (Hebrew) *Dāniyyē'l* The Book of Daniel in the Old Testament has twelve chapters, the first six a historical narrative, the last six prophetic. According to the former, Daniel flourished about 600 B.C., was taken captive with the other Jews to Babylon by Nebuchadnezzar, and became a Magus. His skill in interpreting dreams procured him favor and the governorship of the province of Babylon. Later he became the first president of the whole Medo-Persian empire. Scholarship, however, finds difficulties in reconciling biblical data with information from other sources.

Danu (Sanskrit) *Danu* A daughter of Daksha; by Kasyapa, mother of the danavas, often called in Hindu story demons, giants, or titans because almost the same as the daityas. Opponents of the gods of mere ritual or ritualistic ceremonies.

Daos (Chaldean) Sixth King (Shepherd) of the Babylonian Divine Dynasty who reigned for the 36,000 years. "In his time four Annedoti, or Men-fishes (Dagons) made their appearance" (TG 96).

Darasta (Kolarian) "Ceremonial magic practiced by the central Indian tribes, especially among the Kolarians" (TG 96).

Dardanus (Greek) One of the demigods or divine instructors, the son of Zeus and Electra, the daughter of Oceanus and Tethys. He was king in Arcadia, whence he transferred the kabiri-gods to Samothrace and afterwards to Asia, where he became the ancestor of the royal house of Troy.

Darem, Daren. See DAROM

Darha (Kolarian) Ancestral spirits of the Kolarians (TG 96).

Dark Epaphos. See EPAPHOS

Darkness In theosophical philosophy light is not regarded as self-existent, but as primordially the spiritual effect of a spiritual cause, the emanation from something grander and more radical beyond it. This unknown divine substratum, the original superspiritual intelligence-substance of

the universe, is sometimes called darkness; likewise, it is spoken of as absolute light. Thus absolute light and absolute darkness are the same, so that manifested light sprang from unmanifested light or darkness. Philosophically, non-ego — which is freedom from the limitations of egoity and manifested particularities — voidness, and darkness are a three-in-one, darkness being Father-Mother and light, their Son. Night or darkness preceded day and light in cosmogony, as is recognized in Genesis, where darkness broods over the face of the deep. The creation of light, or the emanation of light from darkness, is the first step in cosmic manifestation. Light thus is truly called original substance or spiritual matter; darkness, purest spirit. Synonymous with this darkness are 'eyn soph, the Boundless, the bridgeless abyss, the unmanifest, the ever-invisible robes of the eternal parent.

Light and darkness on manifested planes constitute a duality, correlative and interdependent, neither conceivable without the other. But what is darkness to our physical senses may be light to our inner senses.

Darkness is also used to denote the shadow side of things, and hence in popular speech evil as opposed to good, ignorance to knowledge. *See also* DAWN; LIGHT; USHAS

Darom (Hebrew) *Dārōm* The south, or south country; also applied to the south wind.

Darsana (Sanskrit) *Darśana* [from the verbal root *drs* to see, perceive] Seeing, vision, view, doctrine, philosophical opinion. In the plural, it refers particularly to the six schools (Shad-darsana) of ancient Hindu philosophy: 1) the Nyaya (Logical School); 2) the Vaisesika (Atomistic School); 3) the Sankhya; 4) the Yoga; 5) the Purva-Mimamsa (First Vedantic School); and 6) the Uttara-Mimamsa (Latter or Superior Vedantic School). These are connected together by intimate links of philosophical principles and postulates, so that to understand accurately the full nature of the universe and of the entire human constitution as an entity, as elaborated by the great Indian thinkers who founded these six schools, one should study all six. The different systems of these schools comprise expositions, according to the ideas of the respective founders, of the mysteries of cosmic and human nature, from the spiritual to the physical, explained and philosophically illustrated.

Darvish. *See* DERVISH

Darwinism The school of scientific thought arising out of Charles Darwin's theory of the origin and propagation of species in the animal and plant kingdoms by natural selection, resulting in the survival of the fittest. It was popularized by Thomas Huxley and Ernst Haeckel in the 19th century, and in the 20th century Neo-Darwinism has incorporated knowledge of genetics and mutation into the Darwinian framework.

While Darwinism helped bring about the widespread acceptance of the concept of evolutionary development, theosophical writers often take exception to its exclusive emphasis on an

uninterrupted, end-on evolution through the transformation of physical bodies, its reliance solely on chance and physical causes, and the absence of spirit or consciousness in the evolutionary process. Darwinism holds that the simplest chemical compounds gradually through random physical processes eventually produce simple organic entities, and then these natural, material forces produce by accretion of environmental experience ever more complex and evolved structures forming a continuum of physical evolution, until consciousness results. By this method humankind has evolved most recently from the anthropoids. By contrast, theosophy begins with the most spiritual, highly evolved entities working with the least evolved kingdoms at the opening of planetary manifestation to gradually build up the inner and outer vehicles necessary for the expression of the innate consciousness of the variety of entities making up the kingdoms of nature. The lower kingdoms find manifestation through the more evolved, so that the human kingdom is the root or origin of all the kingdoms of nature below it, which came to birth through the proto-human stock in earlier evolutionary periods.

Thus, theosophy holds that all evolution lies latent within the essence of each entity, “that the evolution of man and of the beings below him, and of the universe itself, cannot be logically and completely explained on accepted scientific lines, or by the alleged facts of science depending solely upon physical and chemical agencies. These are not the only factors working in the evolution of beings; and the main divergence . . . between the theosophical view of evolution and those theories hitherto current in the world, is that the latter refuse to admit a psycho-vital engine or motor behind and within the running physical machine — or rather engineers, call them spiritual entities if you like.” (MEI 103-4) *See also* ANTHROPOIDS; EVOLUTION

Dasa (Sanskrit) *Daśa* The numerical adjective ten.

Dasadis (Sanskrit) *Daśadīś* [from *daśa* ten + *dīś* to point out, designate] A region, part, or direction of space. *Dasadis* (pl) means the ten regions: the eight cardinal points of the compass with above and below; applied by ancient Sanskrit writers to the ten faces or sides of the universe. Such terms refer not so much to the points of the compass, although these are included, as to the actual ancient esoteric division of space considered as the incomprehensibly immense pleroma or fullness of the All. *See also* ASHTADISAS

Dasa-sila (Pali) *Dasasīla* The ten moral applications and their accompanying practices comprising the code of morality binding upon Buddhist priests; otherwise the ten items of good character and behavior which are abstinence from: 1) *panatipata veramani* (taking life); 2) *adinnadana* (taking what is not given to one); 3) *abrahmachariya* (adultery) otherwise called *kamesu michchha-chara*; 4) *musavada* (telling lies); 5) *pisunavachaya* (slander); 6) *pharusa-vachaya* (harsh or impolite speech); 7) *samphappalapa* (frivolous and senseless talk); 8) *abhijjhaya* (covetousness); 9) *byapada* (malevolence); 10) *michchhaditthiya* (heretical views). The first four, with the addition of abstinence from the use of intoxicants, comprise the *Pansil* (*Pancha-sila* in Sanskrit) or obligations

undertaken when a new follower enters into and accepts Buddhism.

Dasein, formerly **Daseyn** (German) [from *da* there + *Sein* being] Becoming; differs from Sein as the Latin *existere* differs from *esse*. Used by Fichte to denote the manifold as distinguished from the One: we know the Sein only through the Dasein. The unmanifest *is*, and *becomes* when it is manifest. *See also* BEING AND NON-BEING

Dastur(s) (Persian) Minister, authority, counselor, Zoroastrian priest; the highest class of the Parsi priests, the second class being the Mobeds. While the son of a Dastur need not be a Dastur, no one who is not the son of a Dastur can become one.

Dattali, Dattobhri. *See* DATTOLI

Dattatraya (Sanskrit) *Dattātreyā* The universal lord; popularly, “the Trinity of Brahma, Vishnu, and Siva, incarnate in an *Avatara* — of course as a triple essence. The esoteric, and true meaning is the adept’s own trinity of body, soul, and spirit; the three being all realized by him as real, existent, and potential. By Yoga training, the body becomes pure as a crystal casket, the soul purged of all its grossness, and the spirit which, before the beginning of his course of self-purification and development, was to him but a dream, has now become a reality — the man has become a demi-god” (BCW 2:160).

Dattoli (Sanskrit) *Dattoli* One name of Agastya, a sage of the first manvantara, in his former birth as the son of the progenitor of the rakshasas. Variants are Dattotti, Dattoi, Dattali, Dattotri, Dattobhri, Dambhobhi, and Dhambholi. These “seven variants have each a secret sense, and refer in the esoteric comments to various ethnological classifications, and also to physiological and anthropological mysteries of the primitive races. For, surely, the Rakshasas are not *demons*, but simply the primitive and ferocious giants, the Atlanteans, who were scattered on the face of the globe as the Fifth Race is now. Vasishta is a warrant to this, if his words addressed to Parasara, who attempted a bit of jadoo (sorcery), which he calls ‘sacrifice,’ for the destruction of the Rakshasas, mean anything. For he says, ‘Let no more of *these unoffending “Spirits of Darkness”* be destroyed’ . . .” (SD 2:232n).

Dattotri, Dattotti. *See* DATTOLI

Dava (Tibetan) *zla ba* (da-wa) The moon.

Davamata. *See* DEVAMATA

Davikina, Davkina. *See* DAMKINA

Dawn Frequently denotes the beginning of a new cycle, of greater or less extent. Venus-Lucifer is called the luminous son of morning or of manvantaric dawn; and the builders are the luminous sons of manvantaric dawn. In Greek mythology Apollo (the sun) has two daughters, Hylaira and Phoebe (evening twilight and dawn); Eos is the dawn, as is Aurora in Latin. In Hindu mythology,

the wife of Surya (the sun) is Ushas (dawn), and she is also his mother. In the *Vishnu-Purana*, Brahma, for purposes of world formation, assumes four bodies — dawn, night, day, and evening twilight. Man is said to come from the body of dawn, for dawn signifies light, the intelligence of the intellect of the universe often called mahat, the ultimate progenitor, and indeed the final cosmic goal, of the Hierarchy of Light of which the human hierarchy is a small portion. *See also SANDHI*

Dayanisi. *See* DAYYAN'ISHI

Day Be With Us, Great The lipikas, karmic recorders of the universe, make a barrier — the so-called ring pass-not — impassable during its existence but passable through evolution, between the personal ego and the impersonal or cosmic self. The incarnating monads cannot pass this “ring” until they have through evolutionary risings and development become merged once more in the universal or cosmic soul. The lipikas “are directly connected with Karma and what the Christians call the Day of Judgment; in the East it was called the Day after Mahamanvantara, or the ‘Day-Be-With-Us.’ Then everything becomes one, all individualities are merged into one, yet each knowing itself . . . then, that which to us now is non-consciousness or the unconscious, will then be absolute consciousness” (TBL 112). This is called with the Egyptians the Day of Come-to-Us and refers to what the Hindus call the paranirvana or great night of union in Brahman.

Day of Brahma. *See* BRAHMA'S DAY

Day of Judgment. *See* JUDGMENT, DAY OF

Days of Week. *See* WEEK

Dayus. *See* DYAUS

Dayyan'ishi (Hebrew) *Dayyan'ishī* [from *dayyān* judge, advocate + *'ishī* my man, my self, everybody] Judge or advocate of all. “The god worshipped by the Jews along with other Semites, as the ‘Ruler of men’; Dionysos — the Sun; whence Jehovah-Nissi, or Iao-Nisi, the same as Dio-nysos or Jove of Nyssa . . .” (TG 97).

Dbrim. *See* DABAR

Death Death is not a thing in itself, but one of the phases or temporary events in the unending dramas of life, so that the opposite of death is birth rather than life. In other words, the opposite of manifested life is unmanifest life, pralaya and its aeonic rest. Manvantara and pralaya are phases in the endless flow of the alternating current of cosmic motion, which is the immediate result of the life-breath of the spiritual essence at the heart of everything in manifestation. The same eternal motion which brings everything into objective existence has thereby caused the death of the same entity on the previous *subjective* plane of life. Then, when the lifetime of this manifestation ends, the reverse of this rhythmic motion causes the death of the entity from objective existence, and carries it back to be reborn into its subjective life.

This law applies universally to solar systems, planets, human beings, atoms, etc. The reincarnating ego is born and dies on each of the successive planes of existence through which it descends from spiritual realms to be reborn again on earth. The same rhythmic motion reversed spells death here, with the same repeated births and deaths on its ascending journey to its spiritual home.

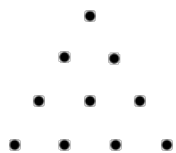
Death occurs not from a lack of life, but because the ceaseless motion of the vital essence is wearing out the body. The senility of old age means that certain elements are already drifting in the reverse current that is setting towards the other side of the veil. With the last heartbeat, the dying person is vitally aware of a detailed panorama of his passing life as the field of experience which he is to harvest in the inner world he is about to be born into. The atoms of his body, freed from his spiritual cohering force, separate actively, each to find its appropriate field of action in nature's kingdoms. The adept, while still living in the world, has so far conquered death by self-conquest that he can use his developed spiritual will to enter into and consciously function in the realms of spiritual beings. Paul's mystical saying "I die daily," is true of the initiate who steadily transmutes some degree of his selfish personality to vitalize his higher nature.

There is a close connection between death, sleep, and initiation, sleep being an incomplete death and initiation being a conscious experience of the afterdeath states. *See also* DEVACHAN; KAMA-LOKA; PRALAYA; REIMBODIMENT; SECOND DEATH

Deathless Watcher. *See* HIGHER SELF

Debarim. *See* DABAR

Decad (sometimes decade) Ten, or a group of ten; a sacred number because the universe is built on the model of the decad, the individual and the universe as a whole being tenfold though septenary in manifestation. The One or cosmic monad is sometimes spoken of as emanating the nine, and by including the One itself we get the ten rays of the Logos, the Sephiroth, etc., which are spoken of as seven in the manifested universe. The decad may be considered as a double five or as three triangles and a unity. It is represented in ancient Greece by the Pythagorean tetraktys, of which the three upper dots represent the unmanifest universe, and the lower seven the manifest.



The decad is the radix of the denary scale of notation derived from ancient India. *See also* TEN

Decussated Crossed at an acute angle like the letter X; the decussated cross in a circle was used by Plato to symbolize "the Second God who impressed himself on the Universe in the form of the Cross," the cosmic Man "crucified" in space.

Deep. *See* ABYSS; BYTHOS; SPACE

Deist Usually a believer in natural religion, who admits the existence of deity, but denies that the latter has revealed himself through the usual religious channels. Particularly identified with the 18th century, it is a type of rationalism and reaction against dogmatic theology in favor of the free use of the intellect.

Dei Termini (Latin) Terminal gods; the Hermae or statues of Hermes placed by the Greeks at crossroads. Likewise a general name for divinities presiding over frontiers and boundaries.

Deity Intelligence and will superior to the human, forming the intelligent and vital governing essence of the universe, whether this universe be large or small. The principal views as to the nature of deity may be classed as 1) pantheistic, 2) polytheistic, 3) henotheistic, and 4) monotheistic. Pantheism, which views the divine as immanent in all nature and yet transcendent in its higher parts, is characteristic of certain Occidental philosophical systems and of all Oriental systems. Polytheism implies the recognition of an indefinite number of deific powers in the universe, the plural manifestations of the ever immanent, ever perduring, and manifest-unmanifest One. Polytheism is thus a logical development of pantheism. Henotheism is the belief in one god, but not the exclusion of others, such as is found in the Jewish scriptures, where the ancient Hebrews frankly worshiped a tribal deity and fully recognized the existence of other tribal deities. Monotheism is the belief in only one god, as is found in Christianity and Islam. These religions, in inheriting the Jewish tradition, have confounded this merely personal and local conception with the First Cause of the universe, which in theosophy would be called the formative cosmic Third Logos, thus producing an inconsistent idea of a God who is both infinite, delimited, and personal in character, with an intuition, however, of the necessarily impersonal cosmic intelligent root of all.

In theosophical philosophy, the cosmic divine in the hierarchical sense is both transcendent and immanent, during manifestation breaking as it were into innumerable rays which produce the various deific powers in inner and outer nature; each such immanent divinity, however, itself emanating from the all-encompassing and forever unmanifest Rootless Root or parabrahman. The various universes, sometimes referred to as sparks of eternity, spring from parabrahman at periodic intervals called manvantaras, and then resolve back into the pre-manvantaric condition or pralaya, only to issue forth again when the pralaya of whatever magnitude has run its course. Therefore, at one and the same time divinity is transcendent and immanent, eternal and unmanifest, while its rays or cosmic sparks of whatever magnitude are periodic and manifested. Hence from each such manifested One or cosmic hierarch proceed the multiple rays, to which in various theogonies are given names and attributes of superior deities. Thus the words god and deity become generic, and the general definition may be applied to the core of the core of any being, great or small, cosmic or human, for all are sparks of the cosmic flame of life.

The word deity, in the sense of beings which are more spiritual than the human being of today,

may be applied to the divine rulers of human races before the times of the demigods and heroes; or more generally to an indefinite range of nonphysical beings, spiritual or ethereal in character, including among the latter the so-called “spirits of the elements.” *See also* GOD; GOD(S)

Dekad. *See* DECAD

Delios (Greek) Delian; in Greek mythology, a title of Apollo, who was born on the island of Delos. Also *ta Delia*, the festival of Apollo at Delos.

Delirium Tremens (Latin) [from *delirare* to rave + *tremere* to tremble] Trembling delirium; the delirium arising from alcoholic poisoning, characterized by constant tremor, insomnia, great exhaustion, distressing illusions, and hallucinations. The abnormal consciousness displayed in this condition is graphic evidence of the existence of the astral realm interpenetrating and influencing the physical world. The characteristic hallucinations are of grotesque, vicious enemies and of various horrible animals and insects actively seeking to terrify and injure the agitated, confused sufferer who is evidently conscious on the low levels of the astral plane. Here, among the dregs in the astral light, all the vile and cruel thoughts and deeds of human life, and the worst animal impulses, are reflected back upon the earth, mankind, and beasts. Here, also, the actively evil elementaries or kama-rupic entities are instinctively drawn to any human victim who unconsciously invades their realm, attracted and vitalized by the fumes of the alcoholic liquors with which the person has saturated his body.

As liquors deaden the higher mind and feelings, while arousing the lower nature, the victim is largely devoid of the ordinary self-protection of his judgment, will, and conscience, and has gravitated to his own animal level. That he is, for the time, living in the consciousness of his own astral body accounts for the extraordinary strength he often displays, for the disorientation where he “wants to go home,” for his forgetfulness of all this afterwards, and for the convulsions which, when present, are reported as indistinguishable from true epilepsy. To the depleting vital drain from the continued restlessness and violent activity of the attacks, is added the abnormal strain of obsession by one or another excarnate entity which has been vitalized in proportion as the sufferer is exhausted.

Delos (Greek) An island of the Cyclades group in the Greek Mediterranean. Called out of the deep by the trident of Neptune, it floated about until Zeus chained it down to be the birthplace of Apollo and Artemis. In Homeric times it was a meeting place of Ionians for religious and political purposes.

Delos, the Asteria of mythology, was not really in Greece, which country did not yet exist at the time referred to in the myths; several writers have shown it to have been a far larger country or island than Greece. Diodorus Siculus calls it Basileia (island of divine kings), because the divine dynasties of Atlantis proceeded from it, and we are bidden to seek it among the islands discovered by Nordenskiöld in the Arctic (SD 2:773).

Delphi (Greek) One of the most sacred spots of ancient Greece, renowned as the seat of the most famous of the ancient Greek oracles, often called by the Greeks themselves the center or navel of the earth, though these sacred centers, mountains, etc., are numerous and are localizations of a general idea. Delphi is situated in a kind of bowl on Mount Parnassus in Phocis; its original name as found in Homer was Pytho, which connects it with Apollo, whose temple and oracle were there. It was also the place where the Pythian games were celebrated and one of the two meeting places of the Amphictyonic Council.

The oracles delivered through many ages at Delphi were famous in both ancient history and legends. They were universally revered and were consulted by the ancient sages of many lands. The Oracle, having degenerated from various causes, gradually lost the unquestioning reverence of earlier ages, and finally vanished with the downfall of Greek civilization.

Deluge. See FLOOD

Demeter (Greek) [possibly from Doric *da* earth + *meter* mother] The Earth-Mother; one of the great Olympian deities, in popular mythology specially associated with the earth and its products, patron of agriculture, goddess of law and order, and protector of marriage and the birth of offspring. As the grain goddess, counterpart of the Egyptian Isis, Roman Ceres, and corn mothers, corn maidens, and harvest goddesses of the various native cultures of the Americas today, and of the early Teutonic and Scandinavian races of central and northern Europe.

Popular legend describes Demeter as mother of Persephone, who while gathering flowers on the Nysian plain was seized by Hades and carried to the Underworld. Searching disconsolate for her lost child, Demeter came to the dwelling of Celeus at Eleusis, where she was hospitably received although her identity was unknown. On condition of being given the sole care of the king's son who was ill with fever, she remained and became the child's nurse. Each night she placed the child on a bed of living coals, but the mother, discovering this, snatched the child away in alarm. Demeter then revealed herself as a goddess and, declaring that had she been left alone she would have made the child immortal, she relinquished her post in wrath. Before leaving Eleusis, however, she founded a mystical school or cult to keep alive certain otherwise secret teachings about human divinity and the life after death. The Eleusinian Mysteries, reputed to have sprung from this earlier effort, dealt particularly with the afterdeath states and the progress and experiences of the soul between earth lives.

The great Eleusinian divinities, as far as is known, were three: Demeter-Thesmophoros as goddess of law and order; Persephone-Kore the divine maid; and Iacchos the divine son (the divine man whom it was the object of the Mysteries to bring forth from the "tomb" of the human man). Probably because of her association with Persephone, Demeter was in one of her aspects a divinity of the underworld and was worshiped as such in Sparta and at Hermione at Argolis.

In the Orphic teachings Demeter is not only the earth goddess, but is also Demeter-Kore the divine maid. This aspect is twofold: as Persephone the Virgin-Queen of the Dead; and as the mortal maid Semele, mother of the mystic savior Dionysos, and later enthroned as Semele-Thyone (Semele the Inspired). As both maid and mother she is the immortal wife of Zeus, and is also called the mother of Zeus, as an Orphic verse declares: “The goddess who was Rhea, when she bore Zeus became Demeter.” In one of her aspects, Demeter is the one to whom, in the Orphic legend, is given the still beating heart of the murdered Zagreus-Dionysus.

Demeter belongs to the class of the kabiria (kabir, kabiri): “beneficent Entities who, symbolized in Prometheus, brought light to the world, and endowed humanity with intellect and reason” (SD 2:363), great beings to whom are credited the invention of the arts and sciences that make civilization — letters and the alphabet, law, philosophy, science, art, architecture, music, spinning, weaving, and agriculture.

Demigods One of the orders of semi-divine instructors, spiritual beings in human form. Herodotus, among other Greek writers, speaks of humanity being ruled successively by gods, demigods, heroes, and men. The Lemuro-Atlanteans were among the first who had a dynasty of spirit-kings, highly evolved living devas or demigods. There are the Chinese demigods, Chin-nanga and Chan-gy, the Peruvian Manco-Capac, the Hindu rishis, and the demigods popularized among the ancient Greeks, Romans, and Egyptians. In the Golden Age of Saturnus all people were said to have been demigods, and many of the figures in mythology who seem at one moment historical characters and at another gods or symbols, were actually demigods who once dwelt among mankind, founding new cultures, instructing and guiding humanity, and revealing all the arts and sciences. As examples of demigods who actually descended and taught the human race in historic and prehistoric times, one may cite Osiris, the first Zoroaster, Krishna, and Moses.

Demions (Hebrew) *Dimyōn* Spirits, demons; the Hebrews held “*that there was a class of personating spirits which they designated demions, ‘personators.’* Admitting with Jehovah, who expressly asserts it, the existence of other gods, which were personators of the One God, were these other gods simply a higher class of personating spirits, which had acquired and exercised greater powers? . . . *how are we to know that Jehovah was not a personating Spirit . . .*” (SD 2:508-9).

Demiurge, Demiourgos (Greek) [from *demos* the people + *ergon* work] In Gnosticism, the deity as creator or cosmic artificer was a secondary or subordinate god, distinct from the supreme deity of the hierarchy, acting as creator or former of worlds, with which function the supreme is not directly concerned. Because of this seeming duality of rival gods, monotheistic Christian theology classed the demiurge among the powers hostile to God and mankind, as it did with Satan, the Serpent, Lucifer, and so many others. Marcion (2nd century) and his school attempted to reconcile these by equating the Demiourgos with the Jewish Jehovah.

The Demiourgos, however, is the deity in its creative aspect, the Second Logos — not a personal

deity, but an abstract term denoting the host of creative powers. Later, the conception was anthropomorphized. It is the *elohim* of the Bible who make *kosmos* out of chaos; the universal mind, separated from its fountain-source; the four-faced Brahma; the seven principal *dhyani-chohans*. In the Qabalah, *Hokhmah* (wisdom) becomes united with *Binah* (intelligence), which latter is *Jehovah* or the *Demiourgos*. But the *Demiourgos* itself is dual in the same sense as are those formative powers for which the name stands: acting on all planes from the highest to the lowest, the contrast between above and below, light and its shadow, is shown; added to which, it includes potencies which are symbolized by human minds as masculine and feminine. There was plenty of scope, then, for confusion as to the meaning and application of the word. *See also* ARCHITECTS; DHYANI-CHOHANS; LOGOS

Demiurgic Mind. *See* MAHAT; UNIVERSAL MIND

Demon(s) [from Greek *daimones*, Latin *daemons*] In many of the later religions, such as Christianity, either the gods of rival religions, nature spirits of paganism, or the *exuviae* or shells of the dead. Actually demons are a relatively modern misapprehension of a large class of nature sprites which in ancient thought comprised a vast range of spiritual, semi-spiritual, and astral beings, existing in different degrees of evolutionary unfoldment, and therefore classified into groups from the fully self-conscious down to the only partly conscious elementals of the astral realms. The teaching regarding *daimones* was extremely recondite; the later medieval Christian Demonologies, however, dealt almost exclusively with beings of low grade and of an astral character lacking moral sense and self-consciousness, which for ages have been called in European countries by names such as fairies, sprites, goblins, hobgoblins, pixies, nixies, and brownies. *See also* DAEMON

Demon Est Deus Inversus. *See* DAEMON EST DEUS INVERSUS

Demonologia Neo-Grecism for demonologies, treatises on so-called demons (Greek *daimones*, Latin *daemons*).

Den-sa Sum (Tibetan) "The three pillars of the State"; the three great Gelukpa monasteries in the vicinity of Lhasa: Ganden (Dga'ldan, 1409), founded by Tsong-kha-pa; and Drepung ('Bras spung, 1416) and Sera (Se ra, 1419), founded by his disciples. A commonly used term for the three monasteries is Serdegasum [composed of abbreviations for the names of each + *sum* (*gsum*) three].

Denys, St. *See* DIONYSIUS THE PSEUDO-AREOPAGITE

Deona Mati (Kolarian) One who exorcises evil spirits among the Kolarians of central India.

Depth. *See* BYTHOS

Dervish (Persian) **Driyosh** (Pahlavi) **Drighu** (Avestan) [from Pers *darvish* seeking doors from *dar* a door; i.e., those who seek from door to door, beggars] Poor one; an Islamic devotee, used in mystic

Persian literature for one who shows his spiritual grandeur by turning away from the common norms of society and material wealth. Originally a mendicant, but now it generally indicates a member of a religious fraternity, whether mendicant or not, cloistered or lay. In Turkey and Persia it indicates a wandering, begging religious, called in Arabic-speaking countries a fakir. Those whose faith is so great that they have miraculous powers are termed walis.

The dervishes are the practical expounders of Islam. As with the fakirs and sufis, the origin of the dervish fraternities is assigned to either Ali or Abu Bekr. They are divided into two great classes, the ba-Shara (with the law), who govern their conduct according to the principles of Islam; and the be-Shara (without the law), who do not rule their lives according to the formal principles of any religious creed, although they call themselves Moslems. The sufis belong principally to the latter class. There are reckoned 32 different fraternities of dervishes, with innumerable suborders, but the two principal ones known in the West are the Mevlevits (whirling or dancing dervishes), an order founded by Jelal ud-Din ar-Rumi, author of the great Persian mystical poem the *Mathnawi*; and the Rifa'ites (howling dervishes), who in ecstasy cut themselves with knives, eat live coals and glass, handle red-hot iron, and devour serpents.

In the symbolism of Hafiz (14th-century mystic Persian poet) dervish is one who has reached the highest degree of spirituality by giving up worldly possessions and in a beggar-like appearance holds the secret of alchemy. In later times, people who did not understand the subtleties of mysticism took the symbolic rejection of the material world too literally and the attitude of certain dervishes also contributed to this misconception, particularly during the Safavids, who were themselves dervishes, followers of the Sharia or Shariat (the outward rituals of religion).

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Des-Dir

Desatir (Persian) *Desātīr*. An old Persian work, filled with elements of enormous antiquity, expressed in places eloquently and poetically. In the words of its translator and publisher, Mulla Firuz Bin Kaus, it “professes to be a collection of the writings of the different Persian Prophets, who flourished from the time of Mahabad to the time of the fifth Sasan, being fifteen in number; of whom Zerdusht, or Zoroaster was the thirteenth and the fifth Sasan the last. . . . The writings of these fifteen prophets are in a tongue of which no other vestige appears to remain, and which would have been unintelligible without the assistance of the ancient Persian translation” (Preface, p. i).

The contents have been criticized by several modern scholars, who do not grant it any standing as a work coming down from ancient times for linguistic reasons. However, it contains teachings which are not merely universal, but which run far back into the night of human history; for example, the first chapter suggests the seven sacred planets (vv. 15-21); each star and planet having an intelligence, a soul, and a body (23); the kingdoms of nature on the cosmic ladder of life (54-60); reincarnation (69-72); rounds (101-112); and the grand periods or manvantaras and pralayas (114-16).

Descending Arc. See ARC, ASCENDING AND DESCENDING

Desire A word whose shades of meaning range from mere animal desire to that of cosmic kama or eros which “first arose in It,” bringing spirit into union with matter and giving rise to the creation or emanation of various classes of beings. It can also be lofty spiritual aspiration, the yearning upwards with the undying desire for the divine, or impersonal love, or again, the urge to become united or one with others. Many words overlap it in meaning, such as will, attraction, love, and cupidity, and it is generally used as a translation of the Sanskrit kama.

Philosophically, it is often synonymous with abstract will, as when kama is called sometimes

desire and sometimes will, so that will and desire seem to blend into one on the higher ranges. In the saying, behind will stands desire, will is a colorless force set in motion by desire, much as a current is set up by an electromotive force. From another viewpoint, will, as an abstract motor in the human constitution, arises from the higher or spiritual-intellectual ranges of the kama principle itself, for “Will and Desire are the higher and lower aspects of one and the same thing” (BCW 12:702). *See also* KAMA; EROS

Destiny. *See* KARMA; KARMA-NEMESIS; MOIRA

Destruction. *See* CATAclysms; PRALAYA

Deucalion, Deukalion (Greek) A son of Prometheus and Clymene, and king of Phthia in Thessaly. When Zeus resolved to destroy the degenerate human race, the only two left alive were Deucalion and his wife Pyrrha, on account of their piety. On his father’s advice, Deucalion built a ship, in which he and Pyrrha floated during the nine-days flood, until the ship finally rested on Mount Parnassus. On the advice of an oracle, they reseeded the earth by throwing stones behind them, which became human beings. *See also* ARK

Deus. *See* DEITY; GOD(S)

Deus Ennim et Circulus Est (Latin) “For God is indeed a circle”; a Hermetic axiom ascribed to Pherecydes, a Greek philosopher of the 6th century B.C., said to be the teacher of Pythagoras. The circle is a symbol of the Boundless and also of repetitive cycles; and circular motions and attitudes were prescribed in rituals by Pythagoras, Numa, and many others as being symbolic of divine and celestial concerns.

Deus Est Demon Inversus. *See* DAEMON EST DEUS INVERSUS

Deus Explicitus, Deus Implicitus (Latin) “God involved, God evolved” — the former in pralaya, the latter in manifestation.

Deus Lunus The moon god in masculine guise, the feminine being Dea Luna. Blavatsky connects him with the Hindu Soma and with Jehovah (SD 2:466). The moon is considered a feminine potency because its main function is one of generation, production, and likewise intimately connected with the vivification and feeding of seeds of life of whatever kind. Just as the human or animal mother on earth produces, nurses, and fosters her offspring, both for good and ill, such is the feminine function of the moon in those cosmic relations which connect the moon too intimately with the earth; on the other hand, the moon in its masculine aspect or potency represents its generative power as contrasted with its productive. Thus, it not only produces and fosters the seeds of life as a cosmic agent, but itself is that generative cosmic function which brings about the cyclic vital activities in the hosts of seed-lives, continuously sowing the seed-lives in the appropriate fields.

Deus Mundus (Latin) World God; the maker and ruler of the world. In one sense, the esoteric hierarchical head of the present world order; and in another, the divine aspect of this world order, as shown clearly by the word *mundus*, of which the primal etymological significance is clean, neat, orderly — corresponding with the Greek term *kosmos*, signifying orderliness and neatness in cosmical arrangement. It is thus both the world-divinity itself, abstracted from the more material plane in which it works, and this divinity identified with the hierarchical world-system through which it works.

Deus Non Fecit Mortem (Latin) “God made not death”; from *The Wisdom of Solomon (Apocrypha)*, which in the English runs: “Seek not death in the error of you life: and pull not upon yourself destruction with the works of your hands. For *God made not death*: neither hath he pleasure in the destruction of the living. For he created all things, that they might have their being. . . . But ungodly men with their works called it unto them” (1:12-16).

In the Epistles, Paul speaks of death as created by man, adding that by man also shall death be overcome. “For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive” (1 Cor 15:21-2). Paul, by his own confession, was in the habit of speaking in parables and veiling mysteries under exoteric doctrines; as his Christos was in all men, it is logical to infer that his Adam was equally generic.

This teaching refers to the contest between the older formative or building gods who made the “senseless” humanity, and the informing or intellectual gods who kindled the spark of consciousness and moral sense in them, as symbolized in the myth of Prometheus. When spirit becomes linked with matter, matter is at first preponderant and death prevails; but when the broken harmony becomes reestablished, mankind will become again free. “When man understands that ‘*Deus non fecit mortem*’ (*Sap. I, 13*), but that man has created it himself, he will re-become the Prometheus before his Fall” (SD 2:422).

Dev. See DAEVA

Deva (Sanskrit) *Deva* [from the verbal root *div* to shine] A divinity, a resplendent deity. “A Deva is a celestial being — whether good, bad, or indifferent. Devas inhabit ‘the three worlds,’ which are the *three planes* above us. There are 33 groups or 330 millions of them” enumerated in the exoteric sacred scriptures of Hindustan, although these numbers should not be taken literally (TG 98).

Deva is a very general term for various classes of celestial beings. There are classes of ethereal or spiritual beings that are behind mankind in their evolution, unself-conscious god-sparks who have yet to go through the human stage in order to bring forth more fully the glory within them. Then there are the celestial beings who have passed through the human stage and are thus evolutionally higher than we; and beings higher than these, who have developed the most divine parts of their constitution. Considered as inhabitants of the three worlds or planes above us, devas is a generalized term for those evolving life-waves or hierarchies of sentient beings evolving on the six

superior globes of earth's planetary chain. *See also* ASURA

Deva-Brahman or **Deva-Brahma** (Sanskrit) *Deva-brahman*, *Deva-brahmā* A name given to Narada, considered to be like a Brahma among the devas.

Devachan (Tibetan) *bDe-ba-can* (de-wa-chen) [from *bde-ba* happiness + *can* possessing] The happy land; exoterically, a translation of the Sanskrit *sukhavati*, the happy Western Realm or Pure Land of the dhyanibuddha Amitabha of East Asian Buddhism. Certain Tibetan books contain glowing descriptions of devachan, such as the *Mani Kambum* (or Kumbum) and the *Odpagmed kyi shing kod*. The term was first employed in theosophical literature by the Mahatmas in their letters to A. P. Sinnett.

In theosophy, devachan is the interlude between earth-lives during which the strictly higher *human* part of the human composite constitution, the reincarnating ego or higher manas, rests in perfect bliss. Recurring time periods of manifestation and quiescence are fundamental in nature, and devachan is the subjective part of the cyclic rhythm of human evolution on this globe. It corresponds, post-mortem, to the sleeping state of the imbodyed, but the devachanic “dreams” are far more vivid and real than ordinary dreams; as a matter of fact, earth life is more truly a dream — to many oftentimes a nightmare.

Devachan commences after the “second death” has taken place, when the lower quaternary of human principles (*sthula-sarira*, *linga-sarira*, *prana*, and *kama*) has separated from the reincarnating ego, which has drawn into itself the noblest thoughts, emotions, and the unrealized hopes of the past incarnation. *Atma-buddhi* and the more spiritual part of manas — the reincarnating higher human ego — become the spiritual monad for the time being, so that the human ego takes its devachan within the monad. The devachanic state applies only to the middle human principles, the purified personality. It has many degrees, and the ego finds its proper place in harmony with its karmic evolutionary stage.

Devachan is a state of peace and happiness beyond ordinary mental cognizance, and no disturbing element can enter until the reincarnating ego has finished resting and recuperating its energy for a new sojourn on earth. Because the reincarnating ego builds its own paradise out of the materials it gathered in the last incarnation, there are great varieties in the devachanic state. It is the product of every individual's unfulfilled spiritual yearnings, longings, and aspirations: since these were not fulfilled or only partly so in earth life, during the interval between earth-lives the ego seeks to fulfill them, rehearsing its spiritual yearnings which, being mental visions or pictures, are thus real in a far truer sense than anything possible on earth, where the consciousness is so thickly enshrouded with the obscuring veils of lower attractions. It is the *quality* of these aspirations, however, which determines the length of the devachanic state: the more lofty and spiritual the aspirations, the longer the stay. Devachan is not a state of positive action and responsibility, and therefore not a field of retribution for wrong done in the past.

The purified ego is far beyond the reach of ordinary mediums whose contact is confined to far grosser entities and planes. Occasionally a sensitive can rise to the devachanic plane and enter into a *spiritual* communion with an ego with whom there is close sympathy, but even this is rare, and to retain it in the memory is perhaps rarer.

In considering devachan and nirvana, devachan appertains to the higher human ego, however sublimated it may be, of any particular incarnation; whereas nirvana is a far higher state in which the personality is completely transcended and dropped, or has become so thoroughly purified that it is identified with the higher self. The devachanic state is of an illusory nature (although real enough to the devachani, just as earth life is to us); but the nirvani has attained universal consciousness and experiences reality — sachchidananda, as expressed by the Vedantists.

Devachan and nirvana are not localities, but the states of consciousness of the beings in those respective spiritual conditions. Nirvana is the highest spiritual or superspiritual state; devachan is the intermediate or high psychological states; and avichi, popularly called the lowest of the hells, is the nether pole of the spiritual condition. These three are states of beings existing in the lokas or talas, the worlds of the cosmic egg; whereas paranirvana (“beyond nirvana,” a super-nirvana) is that divine state which is virtually identification with cosmic reality.

Devachani, Devachanee Coined by the Mahatmas when first presenting the theosophical teachings, to name the entity experiencing the state of devachan, consisting of the higher triad made one for the time being — atma-buddhi-manas — after its separation from the lower quaternary in kama-loka.

Devagnanams. See DEVAJNANINS

Devajnanins (Sanskrit) *Devajñānin-s* [from *deva* god, divine + *jñānin* knower] The higher classes of divine beings who possess innate divine knowledge.

Devaki (Sanskrit) *Devakī* The mother of Krishna. She was shut up in a dungeon by her brother, King Kansa, for fear of the fulfillment of a prophecy that a son of hers would dethrone and kill him. Notwithstanding the strict watch kept, Devaki was overshadowed by Vishnu, the holy spirit, and thus gave birth to that god’s avatara, Krishna as the incarnated ray of the Logos.

In later mythology Devaki became the anthropomorphized form of Aditi or cosmic space, just as the Hebrew Mary became a celestial entity. The seven sons of Devaki killed by Karsa before the birth of Krishna symbolize the seven human principles. We must rise above them before reaching the ideal, Krishna, the Christ or the Buddha state, thus centering ourselves in the highest, the seventh or first.

Devakshi or Devakasha (Sanskrit) *Devākṣi, Devākṣa* [from *deva* spiritual, celestial + *akṣi* eye] The deva eye; the name given by Eastern occultists to the pineal gland, also called the Eye of the Dangma or the Eye of Siva.

Deva-laya (Sanskrit) *Devalaya* [from *deva* spiritual being + *laya* dissolving place from the verbal root *lī* to dissolve] The shrine of a spiritual being; all Brahmanical temples were called deva-layas. Laya has in this case the significance of a place where all the lower dissolves upwards into the higher.

Deva-loka (Sanskrit) *Devaloka* [from *deva* spiritual being + *loka* world, sphere] A world or sphere of any divinity; in the plural, refers sometimes to the seven worlds enumerated under the seven lokas.

Deva-Man (Sanskrit-English) Men of lofty spiritual and intellectual attainments who are possessed of equivalent spiritual and intellectual powers, whether latent or manifest.

Devamata (Sanskrit) *Devamata* A rishi who held a dialogue with Narada. *See also* ANUGITA

Devamatri (Sanskrit) *Devamātrī* Mother of the gods; a title of Aditi, kosmic or mystic space. Aditi is the Vedic Goddess-Mother from whose matrix the sun and planets were born, identical with the higher ranges of akasa, the spiritual essence pervading the space of any solar system; primordial kosmic substance in its highest or spiritual parts. Aditi therefore is the mystic womb of nature out of which all comes for the period of a kosmic manvantara, and into which again all sinks after the kosmic period of evolution has ceased and pralaya begins.

Devanagari (Sanskrit) *Devanāgarī* “Divine city writing,” the alphabetic script of Aryan India, in which the Sanskrit language is usually written. The Devanagari alphabet and the art of writing it were kept secret for ages, and the dvijas (twice-born) and the dikshitas (initiates) alone were originally permitted to use this literary art. In India, as in many other countries which have been the seat of archaic civilizations, sacred and secret records were committed to the tablets of the mind, rather than to material tablets. Alone the priesthood invariably had, in addition to the mnemonic records, an ideographic or syllabic script which was used when considered convenient or necessary, mainly for intercommunication between themselves and brother-initiates speaking other tongues. This applied to ideographic characters which can be read with equal facility by those acquainted with them, whatever their spoken mother-tongue may be, and to written characters embodying an archaic or sacred language, as was the case with the ancient Sanskrit. This is the main reason why these ancient peoples have so few allusions — and sometimes no allusions at all — to writing; in the civilizations of those far past times writing was not found to be a need and was kept as a sacred art for the temple scribes.

“Devanagari is as old as the Vedas, and held so sacred that the Brahmans, first under penalty of death, and later on, of eternal ostracism, were not even allowed to mention it to profane ears, much less to make known the existence of their secret temple libraries” (Five Years of Theosophy 360).

“Real Devanagari — non-phonetic characters — meant formerly the outward symbols, so to

say, *the signs used in the inter-communication between gods and initiated mortals*. Hence their great sacredness and the silence maintained throughout the Vedic and the Brahmanical periods about any object concerned with, or referring to, reading and writing. It was *the language of the gods*” (ibid. 423).

The Devanagari characters as first used among initiates and privileged men were symbolic and ideographic in form. But these outlines by use gradually lost their mere picture-form, or idea-suggesting power, and through constant use and rapid writing continuously lost more and more of the details of the picture, until they finally became merely conventional signs or letters of the alphabet. The word devanagari is synonymous with the Hermetic and Hieratic Neter-Khari (divine speech) of the Egyptians.

Devapi (Sanskrit) *Devāpi* [from *deva* god + *āpi* friend] Friend of the god; a rishi mentioned in the *Rig-Veda* as the son of Rishti-shena. In the *Mahabharata* and the Puranas he is described as a son of King Pratipa of the Kurus, who resigns his kingdom and retires into the woods, where he is still alive, awaiting with the sage Maru, at Kalapa or Katapa, the coming of Maitreya Buddha, the avatara who will come at the close of the kali yuga, according to legend.

Devaputra-Rishayah (Sanskrit) *Devaputra-ṛṣayah* [from *deva* spiritual being + *putra* son + *ṛṣi* sage] Sages who are sons of spiritual ancestors; a title applied to various classes of the higher pitris or spiritual and intellectual ancestors of the human race.

In a more restricted sense, applied to those rare but periodic appearances of spiritual beings in the human race, called by the ancient Hindus rishis, who are distinguished from avataras on the one hand and buddhas on the other hand — so that the compound in these last cases may be translated as rishis who are sons of devas or spiritual beings.

Deva-Rishi. See DEVARSHI

Devarshi (Sanskrit) *Devarṣi* [from *deva* divine being + *ṛṣi* sage] A divine or godlike sage; a son of dharma or yoga. A class of sages, such as Atri; those human sages who through striving, aspiration, and self-conquest attain a divine nature while on earth.

Devasarga (Sanskrit) *Devasarga* [from *deva* divine + *sarga* emanation, emission, creation] Divine emanation or emission; the creation of the gods, the last of the first series of creations enumerated in the *Vishnu-Purana*. It “has a universal reference; namely, the Evolutions in general, not specifically to our *Manvantara*; but the latter begins with the same over and over again, showing that it refers to several distinct Kalpas. For it is said ‘at the close of the past (*Padma*) Kalpa the divine Brahma awoke from his night of sleep and beheld the universe void.’ Then Brahma is shown going once more over the ‘seven creations’ in the secondary stage of evolution, repeating the first three on the objective plane” (SD 1:454).

Devasarman (Sanskrit) *Devaśarman* Author and quasi-sage (5th century BC) said to have written

the *Vijnana-kaya-sastra*. “He wrote two famous works, in which he denied the existence of both *Ego* and *non-Ego*, the one as successfully as the other” (TG 99).

Devasena (Sanskrit) *Devasena* A Buddhist arhat; the feminine, *Devasenā*, is a host of spiritual or celestial beings, and a name given to Vach as an aspect of Sarasvati, goddess of occult wisdom.

Devata (Sanskrit) *Devatā* [from *deva* divine being] A divine or spiritual being; a generalizing term, often identical with *deva*. In the plural, a class of celestial beings that waged war with the *daityas*, according to the Puranas.

Devavardhaki (Sanskrit) *Devavardhaki* Architect of the gods; a title given to Visvakarman, who according to Hindu mythology was the cosmic demiurge or world-former.

Deva Vardhika. See DEVAVARDHAKI

Devayana (Sanskrit) *Devayāna* [from *deva* spiritual being + *yāna* path] The way of the gods.

Devi Bhagavata Purana. See BHAGAVATA PURANA

Devi-Durga (Sanskrit) *Devī-Durgā* Spiritual and inaccessible goddess; also called Kali (the black one), she is a warlike, bloodthirsty goddess who destroys and devours her enemies without pity. She is “raw power, energy untamed by discipline or direction” (Classical Hindu Mythology 226). Sometimes considered an independent deity, at others an aspect of Siva’s consort, whose benign aspect is named Parvati.

The feminine consorts of the various divinities of ancient peoples represent the vehicular or encompassing substances and powers surrounding the emanating monad itself; and because these powers and substances are in incessant action, they are often grouped under the name *sakti*, active universal energy, which is septenary, denary, or duodenary in hierarchical construction, according to the manner of counting. Thus these spiritual or divine consorts are equivalent to the theosophical elements or principle-elements, whether of the cosmos or of any individual, which surround the individual monad and furnish the field of action through which it expresses itself.

Devil [from Greek *diabolos* slanderer, adversary; cf Italian *diavolo*, French *diable*] The Devil of the New Testament and Christian theology is an evil personality, ruling over a kingdom of evil spirits, the inveterate foe of both God and man; a fallen angel, one of the celestial host who rebelled against God and was cast out from heaven. The conception of an evil individuality is a necessary counterpart to the conception of a good personal God: evil exists, God is good and could not have made evil; therefore the devil made it, but eventually he will be overthrown, and in the meantime he fulfills God’s purpose by trying and testing mankind.

The older Hebrews had no such devil; the word Satan is nearly always used in the ordinary sense of adversary. In Job, Satan is an emissary of God, one of his sons, charged with a mission to test Job. The original Hebrew God is supreme, author of both good and evil. But with the later Hebrews

the idea underwent modification, and the notion of an evil deity arose, possibly from an adoption of Persian dualism acquired during the captivity. At the time the Gospels were written it is evident that the idea of a prince of darkness was very real and ever-present, though the story of the temptation of Jesus is evidently a picture of the triumph of an initiate over the forces of terrestrial nature.

In cosmic evolution, no sooner does duality in evolutionary manifestation supervene, than matter of necessity appears as the other pole or alter ego of spirit, from the dual nature of manifestation itself. It is only by the interaction of polar forces that evolution can proceed, a process everywhere mystically or theologically typified by the various wars in heaven. The same duality is present in human nature: the adversary is the lower quaternary manifesting through the terrestrial nature, which first dominates, and then eventually is dominated by, the upper triad or spirit. In many old myths, Satan under various names appears as the benefactor of mankind, e.g., Prometheus, Venus-Lucifer, and the Serpent of Genesis. Christian theology, through misunderstanding of and loss of the keys to its own sacred writings, has perverted several symbols: the Fall of the angels in one of its aspects is really the descent of the manasaputras; the Serpent of Eden was not the devil; and the sin of mankind was not sexual generation but the abuse of spiritual and intellectual as well as of psychic powers.

By some sects in early Christian times the doctrine of the Demiourgos or secondary creator prevailed, assuming a variety of forms, more or less philosophical and approximating the esoteric teachings; but the spirit of the times demanded a cruder conception. In the Middle Ages the idea of a personified devil and devils inflicting trials upon mankind became a veritable obsession: the idea has persisted up the present time in many churches.

Devils may denote various kinds of evil or partially evil entities in nature, evil because not yet sufficiently evolved to express the spiritual light within them; or entities generated from human thoughts and inhabiting the lower regions of the astral light. In the singular it may stand as a wide generalization for human selfishness and passions. Sensitives seeing these thought-impression in the astral light, may be inclined to view them as realities. *See also* DRAGON; LUCIFER; SATAN; SERPENT

Devonian Age. *See* GEOLOGICAL ERAS

Dgyu, Dgyu-mi, Dgiu. *See* DZYU

Dhairya (Sanskrit) *Dhairya* [from the verbal root *dhṛ* to hold, maintain] Fortitude.

Dhaivata (Sanskrit) *Dhaivata* The sixth of the seven primary musical notes of the Hindu scale. *See also* SHADJA

Dhaman (Sanskrit) *Dhāman* [from the verbal particle *dha* to put, set, lay down as a rule, fix upon] An abode; a state; the members of a class, e.g. of a family, tribe, or race; a law or rule; manner or

form; strength, faculty, splendor, majesty, dignity; also wealth in property.

Dhammapada (Pali) *Dhammpada* [from *dhamma* law, moral conduct (cf Sanskrit *dharma*) + *pada* a step, line, stanza] A fundamental text of Southern Buddhism: a collection of 423 verses believed to be the sayings of Gautama Buddha, gathered from older sources and strung together on 26 selected topics. Dealing with a wide range of philosophic and religious thought, with particular emphasis on ethics, they are often couched in beautiful imagery, so that they make a ready and profound appeal to the reader. Self-culture and self-control are forcibly inculcated, and when the precepts are followed they lead to the living of an exalted as well as useful life.

Dhanus (Sanskrit) *Dhanus* Bow; the ninth zodiacal sign, Sagittarius. According to some Hindu mystical thinkers, this sign represents the nine Brahmas or prajapatis who assisted in building the material universe. Nine is the number of becoming or change.

Dharaka (Sanskrit) *Dhāraka* A receptacle, vessel; secondarily, equivalent to dhara, the highest point, summit. Subba Row speaks of the sacred dharaka as equivalent to the sacred Hebrew Tetragram or the four matras of Pranava, the four measures or quantities of the mystical and sacred syllable Om.

Dharana (Sanskrit) *Dhāraṇā* [from the verbal root *dhr* to hold, carry, maintain, resolve] Intense concentration of the mind when directed to “some one interior object, accompanied by complete abstraction from everything pertaining to the external Universe, or the world of the Senses” (VS 73). It is the sixth stage of spiritual yoga, the effort to unite the human with the divine within, in which training “every sense as an individual faculty has to be ‘killed’ (or paralyzed) on this plane, passing into and merging with the *Seventh* sense, the most spiritual” (VS 78-9).

Dharani (Sanskrit) *Dhāraṇī* [from the verbal root *dhr* to bear, support] In Buddhism, a mystical verse or mantra; in Hinduism, verses from the *Rig-Veda*. “In days of old these mantras or Dharani were all considered mystical and practically efficacious in their use. At present, however, it is the Yogacharya school alone which proves the claim in practice. When chanted according to given instructions a Dharani produces wonderful effects. Its occult power, however, does not reside in the *words* but in the inflexion or accent given and the resulting sound originated thereby” (TG 100).

Also, any tubular vessel of the body; the earth.

Dharma (Sanskrit) *Dharma* [from the verbal root *dhr* to bear, support] Equity, justice, conduct, duty; right religion, philosophy, and science; the law per se; the rules of society, caste, and stage of life. Secondarily, an essential or characteristic quality or peculiarity, approaching closely to the meaning of svabhava.

Also a sage who married ten or thirteen daughters of Daksha, a judge of the dead; the personification of law and justice. In the *Mahabharata*, the father of Yudhishtira, chief of the

Pandavas.

Dharmachakra, (Sanskrit) *Dharmacakra* [from *dharma* law + *cakra* wheel] The wheel of the law, or the range of the law. “The emblem of Buddhism as a system of cycles and rebirths or reincarnations” (TG 100), it also applies to the Buddha as the holder of the wheel of the law: he who sets a new cycle in motion and in consequence changes the course of destiny through his expounding of the teachings.

Dharmakaya (Sanskrit) *Dharmakāya* [from *dharma* law, continuance from the verbal root *dhṛ* to support, carry, continue + *kāya* body] Continuance-body, body of the law. One of the trikaya of Buddhism, which consists of 1) nirmanakaya, 2) sambhogakaya, and 3) dharmakaya. “It is that spiritual body or state of a high spiritual being in which the restricted sense of soulship and egoity has vanished into a universal (hierarchical) sense, and remains only in the seed, latent — if even so much. It is pure consciousness, pure bliss, pure intelligence, freed from all personalizing thought” (OG 38). In the dharmakaya vesture the initiate is on the threshold of nirvana or in the nirvanic state. Sometimes the dharmakaya is called the “nirvana without remains,” for once having reached that state the buddha or bodhisattva remains entirely outside of every earthly condition; he will return no more until the commencement of a new manvantara, for he has crossed the cycle of births. Dharmakaya state is that of parasamadhi, where no progress is possible — at least as long as the entity remains in it. Such entities may be said to be for the time being crystallized in purity and homogeneity. This is, likewise, one of the states of adi-buddha, and as such is called the mystic, universally diffused essence, the robe or vesture of luminous spirituality. *See also* TRIKAYA; TRISARANA

Dharmaprabhasa (Sanskrit) *Dharmaprabhāsa* [from *dharma* law + *prabhāsa* illuminator] Illuminator of the law; the name of a buddha who will appear during the seventh root-race (TG 100).

Dharmaraja (Sanskrit) *Dharmarāja* Just and righteous king; a title given to Gautama Buddha, and to Yama, the god of the dead, in the latter instance signifying the strict and utterly impartial justice karmically encountered by those who die.

Dharma-Savarni (Sanskrit) *Dharmasāvarṇi* One of the 14 manus overseeing the earth-chain, the root-manu of the sixth round (SD 2:309).

Dharma-Smṛiti-Upasthana (Sanskrit) *Dharma-smṛiti-upasthāna* [from *dharma* law + *smṛti* remembrance + *upasthāna* the act of placing oneself] In Buddhism, the act of placing oneself in remembrance of the Law. Blavatsky paraphrases the term from another angle: “Remember, the constituents (of human nature) originate *according to the Nidanas, and are not* originally the Self” (TG 100). The nidanas are the chain of causal concatenation, the 12 causes of existence or manifestation which developed each one by itself, usually in serial and periodic order and strictly in accordance with stored-up karmic seeds of various kinds. Equally important is the fact that the

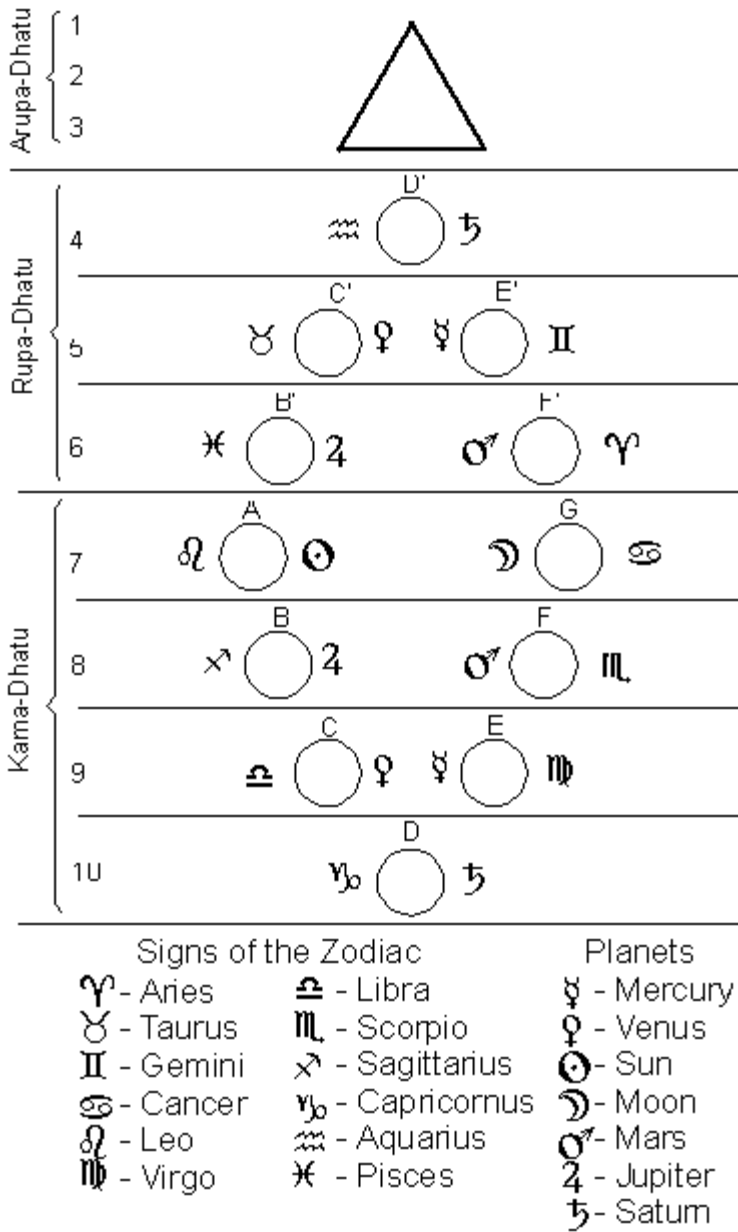
atomic core of selfhood clothes itself in the various sheaths of consciousness, which therefore actually are the seeds or, in one sense, the very being of these nidanas; so that the nidanas may be referred back to the self as their originators. The idea is the same as that embodied in the Christian statement: “As a man thinks so is he.”

Dharmasoka (Sanskrit) *Dharmāsoka* The Asoka of the dharma; a name given King Asoka, the grandson of King Chandragupta, because he devoted his life to the dharma, or law of the Buddha, and its propaganda.

Dhatu (Sanskrit) *Dhātu* Constituent part, ingredient; an equivalent to mahabhuta (element), the range or plane of primeval matter, five usually being reckoned: kha or akasa (ether); anila (wind); tejas (fire); jala (water); bhu (earth); but esoterically there are seven. “As there are seven Dhatu (principal substances in the human body) so there are seven Forces in Man and in all Nature” (SD 1:290).

In Southern Buddhism, the word also means residue, relics (that which remains after the body has been cremated), and applied especially to the relics of the Buddha’s body alleged to have been collected after its cremation.

In theosophy, the globes of the planetary chain are distributed in the three dhatus thus:



See also KAMA-DHATU

Dhimat (Sanskrit) *Dhīmat* As an adjective, wise, intelligent; as a noun, an epithet of spirituality.

Dhriti (Sanskrit) *Dhṛti* [from the verbal root *dhṛ* to hold, preserve, be steady] Firmness, constancy, resolution; as a proper noun, an epithet of a daughter of Daksha and wife of Dharma.

Dhruva (Sanskrit) *Dhruva* [from the verbal root *dhru* to be firm, fixed] The pole star; “the heavenly form of the mighty lord Hari is made of stars and shaped like a porpoise with Dhruva in its tail. This constellation makes the planets, moon, sun and so on revolve, and the *nakshatras* circle him like a wheel. . . . on Dhruva rests the sun, upholder the world with its gods, demons and human beings.

“all the planets, constellations, stars and meteors are without exception tied to Dhruva with wind cords and move in their proper courses, O Maitreya” (Classical Hindu Mythology 45-6).

“The occult sciences show that the founders (the respective groups of the seven Prajapatis) of the Root Races have all been connected with the Pole Star. In the Commentary we find: —

‘He who understands the age of Dhruva who measures 9090 mortal years, will understand the times of the pralayas, the final destiny of nations, O Lanoo’ ” (SD 2:768).

Also the name of an ancient Aryan sage, a Kshatriya, who through continuous religious austerities and philosophical meditation, became a rishi, and whose name was given to the pole star. In the Puranas, the son of Uttanapada, who was raised to the pole star by Vishnu.

Dhulkarnayn (Arabic) The two-horned one; title given by the Arabs to those conquerors, whether spiritual or material, who in their conception have subdued the world from East to West. It is thus in a sense parallel to the Hindu chakravartin.

Dhyan(s). See DHYANI-CHOHANS

Dhyana (Sanskrit) *Dhyāna* [from the verbal root *dhyai* to contemplate, meditate] Profound spiritual-intellectual contemplation, with utter detachment from all objects of sense and of a lower mental character; one of the six paramitas in Buddhism. See also JHANA

Dhyana-marga (Sanskrit) *Dhyāna-mārga* [from *dhyāna* meditation + *mārga* path] The path of meditation or profound spiritual-intellectual contemplation.

Dhyana Yoga (Sanskrit) *Dhyāna Yoga* Profound spiritual mediation on the divinity within, embodying six or seven stages of advancement, accompanied by the simultaneous abstraction of thought from external existence; the sixth chapter of the *Bhagavad-Gita* treats of dhyana yoga. Likewise, one of the paramitas of Buddhism.

Dhyan-chohans, Dhyani(s). See DHYANI-CHOHANS

Dhyani-bodhisattva (Sanskrit) *Dhyāni-bodhisattva* [from the verbal root *dhyai* to meditate, contemplate + *bodhisattva* he whose essence is bodhi (wisdom)] A bodhisattva of meditation or contemplation; the sixth in the descending series of the Hierarchy of Compassion, the mind-born sons of the dhyani-buddhas.

“There is a dhyani-bodhisattva for this globe, and also for each of the three globes which precede this globe on the downward arc, and likewise a bodhisattva for each of the three globes which follow this globe on the upward arc — one bodhisattva for each. This dhyani-bodhisattva is the spiritual head of the spiritual-psychological hierarchy of each globe. . . . Our dhyani-bodhisattva is the Wondrous Being, the Great Initiator, the Silent Watcher of our globe . . .” (Fund 275).

Dhyani-buddha (Sanskrit) *Dhyāni-buddha* [from the verbal root *dhyai* to meditate, contemplate + *buddha* awakened one] Buddhas of contemplation or meditation; the fifth in the descending series

in the enumeration of the Hierarchy of Compassion. Two general hierarchies of spiritual beings brought forth our cosmos: the dhyani-buddhas or architects who in their aggregate form the higher and more spiritual side, and actually compose the line of the luminous arc; and the dhyani-chohans or the builders or constructors who form the lower and relatively more material side, the line (from this viewpoint only) of the shadowy arc. Often the term dhyani-chohans is used for both these lines of beings.

There are seven dhyani-buddhas, so that for each round of a septenary planetary chain there is a presiding dhyani-buddha or causal buddha. Our present fourth round is under the care and supervision of the dhyani-buddha belonging to the fourth degree of this celestial hierarchy. The dhyani-bodhisattvas who watch over the globes of the planetary chain in each round are rays from the dhyani-buddha of the round.

“It is this dhyani-buddha of our fourth round, our Father in Heaven, who is the Wondrous Being, the Great Initiator, the Sacrifice, . . . The Ray running through all our individual being, from which we draw our *spiritual* life and *spiritual* sustenance, comes direct to us from this hierarchical Wondrous Being *in whom we all are rooted*. He to us, psychologically and spiritually, holds exactly the same place that the human ego, the man-ego, holds to the innumerable multitudes of elemental entities which compose his body . . .” (Fund 237-8).

These dhyani-buddhas furnished humankind with divine kings and leaders, who taught humanity the arts and sciences, and who “revealed to the incarnated Monads that had just shaken off their vehicles of the lower Kingdoms — and who had, therefore, lost every recollection of their divine origin — the great spiritual truths of the transcendental worlds” (SD 1:267).

Further, each human monad has sprung from the essence of a dhyani-buddha.

“The ‘triads’ born under the same Parent-planet, or rather the *radiations* of one and the same Planetary Spirit (Dhyani Buddha) are, in all their after lives and rebirths, sister, or ‘*twin-souls*,’ on this Earth.

“This was known to every high Initiate in every age and in every country: ‘I and my Father are one,’ said Jesus (John x. 30). When He is made to say, elsewhere (xx. 17): ‘I ascend to *my* Father and your Father,’ . . . It was simply to show that the group of his disciples and followers attracted to Him belonged to the same Dhyani Buddha, ‘Star,’ or ‘Father,’ again of the same planetary realm and division as He did” (SD 1:574).

Dhyani-chohans (Sanskrit-Tibetan) [from Sanskrit *dhyāni* contemplation + Tibetan *chohan* lord] Lords of meditation. In theosophical literature, dhyani-buddhas are the intellectual architects, the higher and more spiritual beings of the god-world. Dhyani-chohans, as a generalizing term, includes both the higher classes which take a self-conscious, active part in the architectural ideation of the universe, and the lower classes, some of which are self-conscious, but in their lower

representations progressively less on on a descending scale. The lowest of these builders are little more than merely conscious or semi-conscious beings following almost servilely the ideation of the cosmic spirit transmitted to them by the higher class of the architects.

Dhyani-chohan is likewise synonymous in one sense with the Sanskrit manu. The seven principal classes of dhyani-chohans are intimately connected, each to each, respectively, with the seven sacred planets of our solar system, and likewise with the globes of the earth planetary chain. Furthermore, there is a class of dhyani-chohans at the head of every department of nature in our solar system. These dhyani-chohans, as the summit of the Hierarchy of Light, embody in themselves as individuals the ideation of the cosmic Logos, thus forming the laws according to which nature exists and works. These laws, therefore, are really the automatic spiritual activities of the highest classes of the dhyani-chohans.

The dhyani-chohans have their bodhisattvas, intellectual offspring, or representatives on and in each descending cosmic plane, so that every being has as its highest portion one such dhyani-chohan as its egoic individuality. Hence, “the dhyani-chohans are actually in one most important sense our own selves. We were born from them; we were the monads, we were the atoms, the souls, projected, sent forth, emanated, by the dhyanis . . .” (Fund 407).

Dhyani-pasa (Sanskrit) *Dhyānipāśa* [from *dhyānin* divine being + *pāśa* rope] The rope of the gods (dhyanis); another way of referring to a great Ring-pass-not which hedges off the phenomenal world from the noumenal kosmos.

Dhyanis. See DHYANI-CHOHANS

Diabolos. See DEVIL

Diakka Coined by Andrew Jackson Davis (1826-1910), a prominent American Spiritualist, to denote kama-lokic elementaries and astral spooks or shells generally, who are amoral, deceptive beings existing in a shady corner of the Summer Land. (cf. *Diakka and Their Earthly Victims*). Blavatsky cites Porphyry in connection with the Diakka: “It is with the direct help of these bad demons, that every kind of sorcery is accomplished . . . These spirits pass their time in deceiving us, with a great display of cheap prodigies and *illusions*; their ambition is to be taken for gods, and their leader demands to be recognized as the supreme god” (IU 1:219).

These shells, spooks, elementaries, and evil phantoms of the astral light were known throughout antiquity, universally abhorred and often feared by human beings because of their evil effects on human life. Hebrew and early Christian demonologists personalized them under the head of Belial and his army of imps.

Diameter of the Circle In cosmology the horizontal diameter in the circle symbolizes the first manifestation, immaculate Mother Nature who gives birth to the universe. It also represents the hermaphrodite third root-race of humanity. “The *diameter*, when found isolated in a circle, stands

for female nature, for the first *ideal* world, *self-generated and self-impregnated* by the universally diffused Spirit of Life — referring thus to the primitive Root-Race also” (SD 2:30). The unmanifest deity is symbolized by the circle or nought, and the manifest deity by the diameter of that circle. The circle empty represents the boundless or unmanifest; the point within the circle the first differentiation, “potential Space within abstract Space,” while the horizontal diameter represents the third stage of manifestation, the divine mother or nature, and the cross in the circle is the manifested world. The vertical diameter is male, and alone in the circle represents mankind after the separation of the sexes (SD 1:4-5).

Diamond, Diamond-heart The diamond is a symbol signifying the imperishable attributes of the cosmic quinta essentia — the fifth essence of medieval mystics. In Northern Buddhism, the unmanifest Logos, being too spiritual to manifest in material realms directly, sends into the world of manifestation its heart, the diamond heart (vajrasattva, dorjesempa) which is the manifest Logos, from which emanate the Third Logos which collectively is the seven cosmic dhyani-buddhas. Manushya-buddhas, when their personality has become merged in atma-buddhi, are also called diamond-souled because of their spiritual approach to their cosmic prototype; otherwise they are mahatmas of the highest class.

Diana (Latin) [archaic fem of *Janus*] Goddess of light; an old Italian divinity, later identified with the Greek Artemis as daughter of Zeus and Latona, and sister of Apollo. Goddess of the moon and queen of the night, she presided over the chase, open country, forests, war, and water. As the moon goddess, identified in one aspect with Hecate. She was worshiped in her form of Lucina as presiding over births; as goddess of the night she was worshiped with torches, and was beloved as the protectress of the outcast and slave.

The moon “stands in closer relations to Earth than any other sidereal orb. The Sun is the giver of life to the whole planetary system; the Moon is the giver of life to our globe; and the early races understood and knew it, even in their infancy. She is the Queen and she is the King, and was King Soma before she became transformed into Phoebe and the chaste Diana. . . . For, if Artemis was *Luna* in Heaven, and, with the Greeks, Diana on Earth, who presided over child-birth and *life*: with the Egyptians, she was Hekat (Hecate) in Hell, the goddess of Death, who ruled over magic and enchantments. More than this: as the personified moon, whose phenomena are triadic, Diana-Hecate-Luna is the *three in one*. For she is *Diva triformis, tergemina, triceps* — three heads on one neck, like Brahma-Vishnu-Siva.” (SD I:386-7) *See also* ARTEMIS; HECATE; MOON

Dianoia (Greek) [from *dianoia* thought] Used by Plato and Aristotle often in contrast with soma (body); synonymous with logos, it is divine ideation and the root of all thought.

Diapason Harmony (Greek) *e dia pason chordon symphonia* The harmony throughout the whole range of the seven strings of the ancient Greek heptachord or seven-stringed lyre — the octave. The Pythagoreans, teaching that numbers and their ratios underlie manifestation, traced the

analogy between the seven-stringed lyre and the heavenly heptachord of the seven manifested planets of the ancients. Numbers were assigned to express the relative distances of the planets from the central body (sun or earth); and numbers were assigned to denote the lengths of the strings or their pitch (SD 2:601). It is impracticable to reach an exact judgment as to the details of this analogy; the stringing of the lyre differed in different times and places, and it is difficult to adapt the Greek scale to the diatonic scale. But details apart, the important point is that the universal harmony, based on numbers, prevails throughout cosmos and expressed in the phrase music of the spheres.

Diasteme or **Diastrem** (Greek) *diastema*. An interval; used in Platonic philosophy to signify the intervals between musical tones.

Dictynra, Dictynna (Greek) [from *diktyon* net] A sea goddess worshipped in Crete, an aspect of Britomartis (sweet maid), a goddess worshiped throughout the Mediterranean islands and coast, often identified with Artemis. Britomartis dispensed happiness and was a patroness of hunters, fishermen, and sailors, a goddess of health and birth. Dictynna, a daughter of Zeus and Artemis, seems to have originally been a moon goddess. She is said to “wear a wreath made of the magic plant *diktamnon*, or *dictamnus*, the evergreen shrub whose contact is said, at the same time, to develop somnambulism and cure it finally . . .” (IU 1:264).

Dido Also Elissa. Queen of Carthage in North Africa and traditionally its founder. According to Timaeus, her actual name was Theiosso, in Phoenician Helissa or Elissa; and Dido, the Phoenician equivalent of the Greek *planes* (wanderer), was given her because of her wanderings; Dido is also said to be the name of a Phoenician goddess and can be translated “the beloved.” After her husband was killed by her brother, Dido fled to Africa and founded a city which became Carthage. Rather than marry a local chieftain against her will, she killed herself; in the *Aeneid* she is said to have killed herself after being deserted by Aeneas.

Dido was “the patroness of the Phoenician mariners; and together with Venus and other lunar goddesses — the moon having such a strong influence over the tides — was the ‘Virgin of the Sea.’ . . . the Phoenicians, those bold explorers of the ‘deep,’ carried, fixed on the prow of their ships, the image of the goddess Astartè, who is Elissa, Venus Erycina of Sicily, and Dido, whose name is the feminine of David” (IU 2:446&n).

Differentiation The process of passing from the simple to the complex or, in its use in philosophy, from homogeneity to heterogeneity, from unity to multiplicity. This does not mean that the unity is less than the multiplicity or diminished by it, for the unity contains all that comes from it. The word is used in much the same sense as manifestation; the process of evolution on the downward arc is one of continuous differentiations, and the inverse process takes place on the upward arc. The Pythagoreans condemned the duad because it represented the beginning of differentiation or departure from cosmic simplicity and wholeness. In theosophical philosophy differentiation

begins after zero, from which the One is the first differentiation. Spirit is the first differentiation from space, and primordial matter is the first differentiation from spirit.

Differentiation also implies specialization of function, as is seen in biology in connection with the evolution of the cell.

Digambara (Sanskrit) *Digambara* [from *diś* a quarter or region of the heavens + *ambara* sky, atmosphere; also clothes, apparel] Sky-clothed, clothed with the elements; often applied to Siva, but likewise to advanced adepts or ascetics. Customarily Orientalists render it “without clothes,” i.e., naked, applying the term to Siva in his character of an ascetic. But while the word, especially among the Jains, has come to have the significance of a naked mendicant, when applied to Siva, the third aspect of the Hindu Trimurti who permeates all things in all directions, it means “clothed with the sky.”

Digambara likewise applies to adepts and high chelas because of their ability to project the percipient consciousness to a distance employing the power which in Tibet is called hpho-wa. They are then mystically considered to be free of all physical trappings, clothed with the sky or atmosphere and wandering in it free and at will. *See also* KHECHARA

Dii Magni or **Di Magni** (Latin) The great gods; referring specifically to the twelve great deities of the Latin pantheon. Identified with the kabiri, dhyani-chohans, etc. (SD 2:360), the twelve great deities are easily discoverable in Greek and other mythologies; they were particularly cultivated in the ancient Etrurian mythology. They are directly connected with the twelve signs of the zodiac, as being the twelve great deific spirits of the cosmos, of which divinities the twelve zodiacal signs are representations.

Dii Majores. *See* DII MAGNI

Dii Minores (Latin) Lesser gods; in the Greek and Latin pantheons, certain deities coming after the twelve great deities of Olympus. Likened to the twelve patriarchs, Gnostic aeons, the Sephiroth, etc. (IU 2:450), their number is said to vary from ten to twelve, like the signs of the zodiac. They belong to the second class of emanations and are the terrestrial reflections of the superior hierarchy represented by the cosmic dii magni.

Dii Termini. *See* DEI TERMINI

Dik (Sanskrit) *Dik* [nominative of *diś*] Space, vacuity.

Diksha (Sanskrit) *Dikṣā* [from the verbal root *dīkṣ* to consecrate or dedicate oneself] Preparation or consecration in exoteric matters for a religious ceremony; or the undertaking, equally in exoteric matters, of religious observances for a specific purpose, as well as the observances themselves; also initiation. As a proper noun, Diksha or initiation is personified as the wife of Soma (the Moon). Diksha again signifies preparatory training of the neophyte for initiation.

Dikshita (Sanskrit) *Dīkṣita* [past participle of the verbal root *dīkṣ* to consecrate or dedicate oneself] Consecrated, initiated; to dedicate oneself in training for initiation, which is exoterically alluded to in Hindu works as training for the performance of the soma sacrifice; hence as a noun, an initiate.

Diktamnon or **Diktamnos** (Greek) [from *diktyon* a hunting-net from *dikein* to throw, caste] A plant growing in abundance in Greece on Mounts Ida and Dicte, celebrated in classical antiquity for its sedative properties and for its marvelous healing power for wounds. Now applied botanically to *Fraxinella*, a different plant. The word is connected with Dictynna or Diktyinna, an epithet of the lunar Artemis (IU 1:264). *See also* DICTYNRA

Diktyinna. *See* DICTYNRA

Dimensions. *See* THREE-DIMENSIONAL; SPACE

Dingir (Akkad) The chief deity of the Akkadians; one of the forms of the creative powers as recognized by the earlier Akkadians. Every one of these demiurgic powers is the chief or first in his or her own field of activity in the universe, so that in one mythology may be found several such chief or first divinities, each being the chief or hierarch in his or her own hierarchy, but all nevertheless subordinate to the karmic mandates of the inclusive, all-enclosing, cosmic primordial elements. These chief divinities are the cosmic elements originating in and from the primordial element, which because of the extreme reverence in which it was held by archaic thought is often not mentioned, it being part of the teaching of the sanctuary.

Di-nur (Hebrew) *Dī-nūr* In the Qabbalah, part of a famous phrase which fully written is *Nehar di-nur* (the river or stream which is light or fire).

“When the man comes near his time to go away from this world, . . . when the herald calls out (the decree), at once, a flame comes forth from the North side and goes in and ignites the river *Dinur*, (*i.e.*, the river of fire, comp. Dan. vii, 10) and spreads itself out to four sides of the world and burns the souls of the guilty, and that flames goes forth and comes down on the world, etc.”

“And the *Neshamoth* souls, when they ascend, cleanse themselves in that river *D’e-noor* [Di-nur] and do not burn, they only cleanse themselves . . .” (Zohar i 218b; ii, 211b — from Myer’s Qabbala pp.405, 394)

Dionysia Festivals sacred to Dionysos, especially those held in Attica and Attic-Ionic settlements. The inferior Dionysia were celebrated in December in country places where the vine was grown; the greater, in Athens for six days at the spring equinox. At this festival the new plays were performed for three consecutive days before immense number of citizens and strangers. The Lenaea (festival of vats) in February-March, the Oschophoria in October-November, and the Anthesteria for three days in February-March were also part of the Athenian cycle of Dionysia. The Dionysiac or Bacchic Mysteries became peculiarly liable to corruption in later times, owing to

literal interpretation of the symbolism and the substitution of psychospiritual excitement for pure spiritual inspiration.

Dionysos (Greek) [from *dio* from *dis* old form of Zeus + *Nysa*] Also **Dionysius**. Zeus of Nysa, a mountain variously placed in Thrace, Boeotia, Arabia, India, Asia Minor, and Libya; another name is Bacchos, a form of Iacchos [from *'iachein* to shout] in allusion to the Bacchic invocation. Among the Romans he is called Liber, which some connect with liber (free), calling him the liberator (cf *labarum*, the later mystic emblem of the Christ). He was worshiped in Athens at the Dionysia, held a position at Delphi almost equal to Apollo, and appears in the Eleusinian Mysteries.

The son of Zeus and Semele, sun and moon — hence bisexual in character and so able to be regarded at different times as a solar or lunar deity. His meaning overlaps those of Krishna, Brahma, Christos, Adonai, Mithras, and Prometheus, for he is a savior, mediator between God and man, the celestial and the terrestrial. He was also the god who sprang from the world egg, and from whom mortals in their turn sprang, uniting in himself the nature of either sex.

The principal symbols of Dionysos are wine, the vine, and the grape which also typify the double meaning implied in the true Mysteries and their perversion. For wine is a symbol of the spirit of the Christ, as bread is of the body; and both were administered in the mystic rite from which the Christian sacrament is derived. When his inner god becomes manifest to the qualified initiate, his whole nature is illumined and vivified. But one who seeks the afflatus unprepared is driven mad or destroyed by his inner god. The Bacchic orgies and Dionysiac frenzy were a later profanation.

In his cosmic aspect, Dionysos is the demiourgos or world-former. As **Dionysos Chthonios**, he is the son of Demeter or Persephone, and one of his names is Zagreus; he was torn to pieces and devoured by titans, but his heart was saved and given to Zeus. The same chthonian aspect is seen in the **Dionysios Sabazios** of Thrace and Phrygia. This allegory parallels the Hindu Padmapani, and his dismemberment by the cosmic titans signifies the processes of evolutive cosmic differentiation into the main hierarchies of the universe. He was likewise a personification of the sun, in its spiritual and material aspects. The esoteric Greek significance of this was taught in the Orphic Mysteries. *See also ZAGREUS*

Dionysius the pseudo-Areopagite (florished 6th century) Author of the *Celestial* and *Ecclesiastical Hierarchies*, influential Neoplatonic, neo-Pythagorean texts attributed to Dionysius the Areopagite of the New Testament. The mystical hierarchical ideas imbodyed in these texts exercised a profound spiritualizing influence on later Christian thought.

Dioscuri (Greek) *Dioskouroi*. In Greek mythology, Castor and Pollux (Greek Polydeuces), Spartan twin sons of Tyndareus and Leda; their sisters were Helen and Clytemnestra. In Homer all but Helen were considered mortal, but after the twins' death they lived and died on alternate days. Later one, usually Pollux, was the son of Zeus and shared his immortality after Castor's death. Usually Zeus as a swan is said to have seduced Leda, who brought forth two eggs, one containing

Helen and the other Castor and Pollux. The twins rescued Helen from Theseus and went with the Argonauts. Castor and Pollux are associated with the zodiacal sign Gemini, and sometimes with the morning and evening stars.

Originally they were seven cosmic gods, for in the days of Lemuria there were seven egg-born dioscuroi or dhyani-chohans (agnishvatta-kumaras), who incarnated in the seven elect of the third root-race. These are identified with corybantes, curetes, dii magni, titans, etc. (SD 2:360-2). Later they were made into three and four, as male and female, the four being the four kabiri usually enumerated; and finally restricted, as were also the kabiri, to two.

Dipamkara (Sanskrit) *Dīpaṃkara* [from *dīpa* light + *kara* maker, doer] Light-maker, a former buddha, regarded by Orientalists as mythical. Referring to the former buddha or to a high adept, the word signifies the bringer or maker of light — the typical initiator.

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Dis-Dz

Dis (Greek) The shining one; an older form of Zeus.

Dis (Icelandic) Sister; in Norse myths an attendant spirit or constant companion. Possibly the astral double of a living entity for when one's dis is absent, it presages death. Another companion entity, superior to the dis, is the *hamingja*, the higher self or guardian angel which protects and encourages the evolving soul, making the human monad in effect an *asmegir* — a god-maker or potential ase.

Dis (Latin) [contraction of *dives* rich] Name for Pluto, god of the underworld. The expression “rich” arises in the fact that the presiding deity of the underworld gathers in through the rolling ages whatever is, thus implying a constantly accumulating store of all things that once were, but now belong to the past. There is a distinct mystical similarity between the Greek and Latin Dis.

Dis (Sanskrit) *Dis* [from the verbal root *dis* to show, point out, direct] A direction or point of space, a cardinal point or quarter; the four cardinal points: prachi (east); dakshina (south); praticchi (west); and udichi (north). The noun *disa* likewise means direction, region, quarter, or point of space.

Used as a philosophical term, dis means space.

Disasters. See CATAclysms

Disc, Discus. See CIRCLE; DISK WORSHIP

Disciple. See CHELA

Disease Broadly stated, disease is a disordered or inharmonious vital state of the organism, with more or less excess, defect, or perversion of functional activity. The condition may be some chemical or mechanical wrong which renders the body unable to respond naturally to the

psychoelectric and other forces which play through and sustain the physical person. Moreover, the material and immaterial elements of the human constitution react upon each other for health or disease, because the mind and emotions on the one hand, and the organs and their functions on the other, are interrelated parts of the same entity. As a rule, this interplay between the material and the conscious person becomes a vicious circle in disease. Mental or emotional shock or strain can so affect function as to result in organic disease. Long continued selfish emotions cause a distorted and inharmonious interaction of the pranic or vital currents of the body, resulting in one or another disorder, according to the type of the emotions and the individual karma.

In view of the electric nature of matter, physical disorder may be regarded as an electrical disharmony or wrong, since disease always changes the polarity of the body, more or less. The vital currents of human electricity connect the conscious person with his body by the living wires of nerves. The rhythmic motion or natural harmony vibrating in each cell and organ at its own rate, is responsive to the universal vibration or Great Breath which in other modes of motion manifests as heat, light, sound, density, etc. But beyond the electrical and vibrational states of the body, and above the mental influence, is the essential self, the source of all harmony or rhythmic procedures in all below it, keyed to harmony and striving to raise the lower nature to act in unison with its finer and greater powers. When the instinct of the animal body, the mental reasoning faculties, and the re embodying ego's intuition are functioning together, the person is keyed to health, sanity, and wisdom. Otherwise, the real inner conflict manifests in some form of disorder.

As the human being, then, is a dynamo of balanced forces, some disorder in their operation is the basic wrong in human diseases. Moreover, as all matter is alive, conscious in some degree, and vibrationally responsive to the laws of nature, the same general principle applies also to disease in the animal, vegetable, and mineral kingdoms. In mankind, the organic vital fluid of the re embodying ego is the cohering factor for the entire constitution, dominating over all minor vital expressions of the life-atoms. The intense and ceaseless activity of these life-atoms builds and composes the body, and as age comes on, and the physical vehicle naturally and normally weakens, the uninterrupted activity of the vital power becomes too strong to be held in check by the gripping influence of the vital-electrical field. Thus the atomic forces, really the vital energies, continuing unabated within the body structure, slowly weaken it and finally destroy it, and this is death.

“It is likewise these internal vital activities of the life-atoms held in insufficient check by the organic vitality which bring about many if perhaps not all of the various forms of disease of a lasting character. Cases of malignant disease are due to the same general cause but on account of specific and unusual circumstances are localized in some portion of the body where the power or control of the organic vitality becomes greatly weakened” (ET 434 3rd & rev ed).

Disk Worship Another form of sun worship; however, the ancients, especially those who had been initiated in the Mystery schools, did not worship the physical sun but revered the central source of life and vivifying power of which the sun is the focus in its own kingdom, and which it therefore represents.

In ancient Egypt the various forms of the disk were favorite symbols, representing either the sun or moon. The deities specially connected with the solar disk were Amen-Ra, Aten, and Horus. In ancient India the disk or chakra was frequently associated with Vishnu; with the Buddhists it appears in the symbol of the wheel which every buddha is represented as turning or setting in motion.

The winged disk is a symbol of the soul or reincarnating ego. The wings represent the movement of the peregrinating ego through space and time, drifting by karmic destiny and its own inner impulses. The disk carried by the wings is the emblem of the ego itself.

Dissolution. See PRALAYA

Diti (Sanskrit) *Diti* As Aditi [from *a* not + *diti*] is cosmic space in general, so Diti is cosmically what may be called the first sheath or integument of Aditi. If Aditi is generalized space, Diti becomes the more or less divine spatial extent of a cosmic unit, such as a universe, solar system, etc.; but the significance of Diti points directly to lofty spirit. “Diti . . . is the sixth principle of *metaphysical* nature, the *Buddhi* of Akasa. Diti, the mother of the Maruts, is one of her terrestrial forms, made to represent, at one and the same time, the divine Soul in the ascetic, and the divine aspirations of mystic Humanity toward deliverance from the webs of Maya, and final bliss in consequence” (SD 2:613-14).

Diu Aryan root meaning “god,” corresponding to the Chaldean Iao (BCW 2:90).

Div. See DAEVA

Diva triformis. See DIANA

Divination [from Latin *divination* a soothsayer from *divus* spiritual being, god] The art of obtaining hidden knowledge by the aid of spiritual or ethereal beings. It is divisible into two main kinds: the inducing of seership or clairvoyance, and the interpretation of signs. Under the former come the oracular responses of the Pythian priestess, of the Cumaean Sibyl, and many similar instances, including all cases where the diviner induces trance or clairvoyance, whether in himself by natural power or by incantations, drugs, or other preparations; or in a subject, as when ink is poured into the palm of a child, who sees visions in it, or by some kind of hypnotism. Under the second head come geomancy, augury, the reading of the marks on the liver of a slaughtered animal, reading cards, Chinese throwing-sticks, predictive astrology, palmistry, numerology, and a great variety of other forms. Between the two classes are ranged such practices as gazing into crystal or water, where external means and interior vision both play a part in the result. Often it is

a means of utilizing one's own inner faculties, whether by natural or induced clairvoyance, or by employing the agencies which regulate events apparently casual such as the fall of the cards, the marks in the sand, the drawing of lots; and this last is related to the subject of omens.

The universal correspondences in nature, the interrelation of all things, imply that the most apparently casual and trivial events have of necessity connection with other events, so that the one can be interpreted by means of the other, provided only that the diviner knows the rules and has the insight and skill. Thus, in cartmancy, one deals the cards with a mind concentrated on the knowledge desired, and their fall is determined by these unseen and little understood influences. It is evident, however, that the condition and capacities of the diviner play an essential part in the success of the operation; hence the instructions as to fasting, continence, and the like, so often laid down as preliminaries.

The art of divining is and always has been universally diffused. Today this art, in common with many other items of ancient lore, has fallen into disrepute on account of the great abuse to which it has been subjected, as in the case of the abuses of black magic and sorcery. The same remarks would apply as are made in the case of psychism, seances, etc. — that a large proportion of humanity is neither wise enough nor well-balanced enough to meddle with such methods; and there is too much tendency to use the methods for the gratification of mere personal desires or curiosity. We do far better to attend to the cultivation of our spiritual faculties, incomparably more powerful and effective, such as intuition.

It may be added that such practices as the slaughter of animals in order to read the entrails can scarcely be regarded, in any age, as pertaining to divine or white magic.

Divine Dynasties. *See* DYNASTIES

Divine Ego. *See* REINCARNATING EGO

Divine Instructors. *See* MANASAPUTRAS

Divine Pymander. *See* PYMANDER

Divine Right of Kings A tradition originating in the priest-kings of the divine dynasties — now forgotten and therefore legendary history — that ruled mankind in its earlier stages; and these again represented those semi-divine beings who came to our globe in this round from a previous round to be revealers to early mankind. As humanity sank into materialism, these initiated and illuminated priest-kings were replaced by schools or priest-colleges. Succeeding ages have witnessed a still further degeneration of the institution. Although the lofty idea embodied in this phrase has been degraded, legend and tradition tell of a time when its dignity shall be again restored upon the earth, and its institutions shall inaugurate a new and grander age. *See also* DYNASTIES

Divine Soul The vehicle or garment of the divine ego, which in its turn is the field or vehicle of the divine monad — terms referring to the human monadic centers. As the inner god corresponds to the divine monad and the inner buddha to the divine ego, so the divine soul may be said to be the expression of the buddha in manifestation on earth.

Divine Thought. See IDEATION; LOGOS

Divine Year. See BRAHMA'S DAY

Divo-rajās (Sanskrit) *Divo-rajās* [from *divas* celestial realm + *rajās* firmament] The upper stratum of the heaven-worlds.

Divyachakshus, (Sanskrit) *Divyacakṣus* [from *divya* divine + *cakṣus* eye] The divine eye; in Buddhism the first of the divine faculties attained by a buddha: the power of seeing any object in any loka or plane of consciousness. It is one of the six or seven abhijnas (inner powers or faculties), divyachakshus being real spiritual clairvoyance, enabling one to see any object in the universe at whatever distance.

Divyasrotra (Sanskrit) *Divyaśrotra* [from *divya* divine + *śrotra* ear] The divine ear; in Buddhism the second of the abhijnas (powers attained by a buddha or high initiate), that of understanding all sounds on whatever loka or plane, including the understanding of all languages. It corresponds to real clairaudience.

Diyyuqna' (Aramaic) *Diyyūqnā'*. A Qabbalistic term for the image or shadow of a spiritual counterpart, although this image itself may be highly ethereal or even spiritual; the vehicle in which the more real or spiritual enshrines itself — its shadow on a lower plane. Thus a human soul is the diyyuqna' of the human monad. "All the creatures of the world which have existed in each generation, before they came to this world, have existed before Him in their true Diyyuqna'" (Zohar, iii, 61a).

It corresponds to the Angels of the Presence or archangels, the Zoroastrian Ferouer, and even the mayavi-rupa.

Djnana. See JNANA

Djati. See JATI

Djinn. See JINN

Docetae [Latin from Greek *dokein* to seem] Illusionists; applied to certain Gnostics, regarded by the early Christian Church as heretics, who taught that the death of Christ was an illusion, some saying that he did not have a body of real matter but only an apparent body, and others explaining their belief in similar ways. The Gnostic teaching is that the Christ is the nous or Son of the spirit, overshadowing all mankind, his death being symbolic of its voluntary entrance into the murky

mists of the body. Some of these Gnostics would seem to have been trying to achieve an accommodation with the creed of the then growing Christian Church, which had transformed this mystical crucifixion into a literal and historical death of Jesus.

Dodecad. See DUODENARY

Dodecahedron The regular solid with twelve pentagonal faces, or the rhombic dodecahedron of crystallography; in *The Secret Doctrine* usually a synonym of dodecad, a group of twelve or the number twelve. Plato in *Phaedo* says that the world, if seen from above, would look like a ball covered with twelve differently colored pieces of leather. The Pythagoreans investigated regular solids, attaching great importance to them as symbols, including the regular dodecahedron which was a symbol of the universe in full manifestation.

Dodecaped. See HUSHANG

Dodona (Greek) The most ancient oracle in Greece, situated in Epirus and founded by the Pelasgians. The will of Zeus was oracularly signified to the appointed seers by the rustling of the wind in the trees, or by the sounds of a spring arising from the roots of the sacred oak. This oracle, famous in Homeric times, was in later historic times superseded by that of Delphi.

Dog Star. See SIRIUS

Dolmas (Tibetan) *sGrol-ma*. Two virgins, said to have been incarnations of the blue light from the left eye of Amitabha Buddha, as Padmapani was the incarnation of the ray from the right eye, and who together abide within mankind. These virgins were given the power to enlighten the minds of living beings (BCW 12:518).

Dolmen [from Celtic] A rude stone monument consisting of two or more upright monoliths supporting a capstone. Such monuments are found in various parts of the world, notably in Carnac, Brittany. They are symbolic records of the world's history, designed to be enduring, the work of giants.

“There are records which show Egyptian priests — Initiates — journeying in a North-Westerly direction, *by land, via* what became later the Straits of Gibraltar; turning North and travelling through the future Phoenician settlements of Southern Gaul; then still further North, until reaching Carnac (Morbihan) they turned to the West again and arrived, *still travelling by land*, on the North-Western promontory of the New Continent.

“What was the object of their long journey? . . . The archaic records show the Initiates of the Second Sub-race of the Aryan family moving from one land to the other for the purpose of supervising the building of *menhirs* and dolmens, of colossal Zodiacs in stone, and places of sepulchre to serve as receptacles for the ashes of generations to come” (SD 2:750).

Dominions One of the orders of angels in the celestial hierarchy of Dionysius the pseudo-

Areopagite; it corresponds with Bel or Jupiter. In Ephesians (1:21) the word translates the Greek Kyriotes. *See also* ANGELOLOGY

Donar (Germanic) Also Thunar. The god of thunder in Germanic mythology, equivalent to Thor of the Scandinavian Eddas.

Dondampai-denpa (Tibetan) *don dam pa'i bden pa* (don-dam-pe den-pa) Absolute or universal truth or reality, equivalent to the Sanskrit paramarthasatya; hence in the individual being, the highest spiritual perception and self-consciousness. The opposite of this term is kundzabchi-denpa (*kun rdzob kyi bden pa*, kun-dzob-kyi den-pa — illusion-creating appearance), samvritti-satya in Sanskrit — the origin of illusion or maya.

Door to the Human Kingdom Theosophical term expressing the idea that no more entities below the human stage will evolve into human beings in this round. The reason for this is that

“when Globe A of the new chain is ready, the first class or Hierarchy of Monads from the Lunar chain incarnate upon it in the lowest kingdom, and so on successively. The result of this is, that it is only the first class of Monads which attains the human state of development during the first Round, since the second class, on each planet, arriving later, has not time to reach that stage. Thus the Monads of Class 2 reach the incipient human stage only in the Second Round, and so on up to the middle of the Fourth Round. But at this point — and on this Fourth Round in which the human stage will be *fully* developed — the ‘Door’ into the human kingdom closes; and henceforward the number of ‘human’ Monads, *i.e.*, Monads in the human stage of development, is complete. For the Monads which had not reached the human stage by this point will, owing to the evolution of humanity itself, find themselves so far behind that they will reach the human stage only at the close of the seventh and last Round” (SD 1:173).

The “door” was closed into the human kingdom in the middle of the fourth round because the turning point had been reached between the monadic evolution of matter, or descent into matter on the downward arc, and the reverse process of involution, which automatically replaced it on the upward arc of the great light cycle. Thus, as we are now past the middle of the fourth round, none of the monads now working in and through the animal kingdom can enter the human kingdom during the remainder of this round; with one probably exception, however: that of the anthropoid apes.

Doppelganger (German) Double-goer; usually, a species of real phantom, seen before, after, or at the time of the death of an individual, and serving as a notification or warning of the death. In some cases the double seen is that of the seer himself, though this is not the true doppelganger. The doppelganger is most often the mayavi-rupa which can be seen at even immense distances from the individual whose presentation it is, yet the term doppelganger can likewise incorrectly be applied to the very occasional projections of the astral body which, however, can at no time

wander far from its physical frame. The true doppelganger or mayavi-rupa, whether seen or unseen, falls into two classes, without counting the rare cases involving the linga-sarira mentioned above: the mayavi-rupa projected by hpho-wa, by will and with the consciousness of the ego; and the occasional automatic or involuntary projections of the mayavi-rupa due to intense concentration of the mind upon something or someone.

Dorje (Tibetan) *rdo rje*. Equivalent to the Sanskrit vajra, meaning both thunderbolt and diamond. As a thunderbolt, it is represented in the hands of some of the Tibetan gods, especially the dragshed — deities who protect human beings — and is thus equivalent to the weapons of Indra and Zeus. Dorje is the scepter of power, whether spiritual or temporal, and appears on the altars of the Gelukpas together with the bell and cymbals: “It is also a *Mudra*, a gesture and posture used in sitting for meditation. It is, in short, a symbol of power over invisible evil influences, whether as a posture or a talisman. The *Bhons* or *Dugpas*, however, having appropriated the symbol, misuse it for purposes of Black Magic. . . . With the *Dugpas*, it is like the *double triangle reversed*, the sign of sorcery” (VS 90).

One aspect of its use by the gods is the purification that ensues in those against whom the bolt is cast, as well as the gods meting out justice by its means. A more mystical reference to dorje, however, alludes to the higher triad of the human constitution which, if continually held in view, purifies the lower quaternary as the thunderstorm does the earth’s atmosphere.

As diamond, dorje has a direct mystical reference to the supposedly indestructible nature of the diamond. It is the symbol of possession of siddhis or supernormal powers spiritual, intellectual, and astral. Those who wield this wand of power or diamond-thunderbolt are called vajra-panins.

Dorjechang (Tibetan) *rdo rje ’chang* Equivalent of the Sanskrit vajradhara (wielder of the thunderbolt). The supreme buddha or adi-buddha; also the title of a buddha having reference to his highest or most spiritual part.

Dorjesempa (Tibetan) *rdo-rje sems-dpa’* Equivalent to the Sanskrit vajrasattva, diamond-soul, diamond-being; referring to the soul’s indestructibility in the hereafter. Also a name of the celestial buddha.

Dorjeshang. See DORJECHANG

Dosha (Sanskrit) *Doṣa* [from the verbal root *duṣ* to become bad or corrupted, to commit a fault, sin] Fault, vice; wickedness, damage, harm. Also evening, darkness; as a fem noun, night personified.

Double. See DOPPELGANGER; MAYAVI-RUPA; LINGA-SARIRA; CHHAYA

Double Image Qabbalistic term for dual ego, the higher called Metatron and the lower called Samael. They are pictured as a person’s guardian angel and evil demon.

Double Sexed. *See* ANDROGYNE; HERMAPHRODITE

Double Triangle. *See* SIX-POINTED STAR

Dove Bird symbols play a prominent part in cosmogonic systems. In the Biblical deluge, as a blend of cosmic and precosmic allegories, Noah sends out first a raven, symbolizing darkness which was regarded as prior to light; and then a dove. In the Chaldean version, Noah is represented by Ishtar or Ashtoreth — a lunar goddess corresponding in some respects to Artemis and in others to Venus — and the dove is a symbol of Venus, which is also found in Greek mythology. In several nations the dove also symbolizes the soul.

In Christianity, the dove is a symbol of the Holy Ghost, who appears in that form to Jesus at his baptism. It is also often one of the four sacred animals which denote four important human principles along with the bull, the eagle, and the lion. These four animals in Greek mystic mythology are symbols respectively of the planets Venus, the Moon, Mercury (or Jupiter), and the Sun; but it is more properly here a seraph or cherub, the fiery-winged serpent or Agathodaimon. As a symbol of gentleness and love it is frequent in the Hebrew scriptures.

Downward Arc. *See* ARC, ASCENDING AND DESCENDING

Draco [from Greek *drakon* dragon] The dragon; a northern circumpolar constellation, within which is the pole of the ecliptic. But the name seems to have had different applications at different times and places; we hear it spoken of as a vast constellation extending through seven signs of the zodiac; also as the seven-headed Draco, each of whose heads is a star of Ursa Minor; and again as the pole star. Draco was a symbol of the good serpent, the Messiah of the Naaseni. *See also* DRAGON

Dracontia Temples dedicated to the Dragon, emblem of the sun, of life, wisdom, and cycles. Once they covered the globe; all that remains are those colossal upreared monoliths, or combinations of monoliths, seen at Stonehenge, Carnac, and other places. The Serpent Mounds, such as those in Ohio, symbolize the same thing. Besides being mute historic witnesses of a knowledge of the mysteries of the cosmic or mundane serpent, these temples were used as means of divination by the priests who understood their secrets.

Dragon [from Greek *drakon*, serpent, the watchful] Known to scholarship as a mythical monster, a huge lizard, winged, scaly, fire-breathing, doubtless originating in the memory of an actual prehistoric animal. Dragon is often synonymous with serpent. The dragon and serpent, whether high or low, are types of various events in cosmic or world history, or of various terrestrial or human qualities, for either one can at different times signify spiritual immortality, wisdom, reïmbodiment, or regeneration. In the triad of sun, moon, and serpent or cross, it denotes the manifested Logos, and hence is often said to be seven-headed. As such it is in conflict with the sun, and sometimes with the moon; but this conflict is merely the duality of contrary forces essential to

cosmic stability. The dragon itself is often dual, and it may be paired with the serpent, as with Agathodaimon and Kakodaimon, the good and evil serpents, seen in the caduceus. Again the dragon is two-poled as having a head and a tail, Rahu and Ketu in India, commonly described as being the moon's north and south nodes, the moon thus being a triple symbol in which a unity conflicts with a duality.

A universal myth is that of the sun god fighting the dragon and eventually worsting it, which represents the descent of spirit into matter and the eventual sublimation of matter by spirit in the ascending arc of evolution. There are Bel (and later Merodach) and the dragon Tiamat in Babylonia and with the Hebrews; Fafnir in Scandinavia; Chozzar with the Peratae Gnostics; among the Greeks Python conquered by Apollo and the two serpents killed by Hercules at his birth; the fight between Ahti and the evil serpent in the Kalevala; and many other such stories. In the Christian Apocalypse the dragon plays a great part, but it has been often misinterpreted as evil just as Satan or the Devil has been imagined as the foe of divinity and humanity. Cosmologically, all dragons and serpents slain by their adversaries are the unregulated or chaotic *cosmic* principles brought to order by the spiritual sun gods or formative cosmic powers. The dragon is the demiurge, the establisher or former of our planet and of all that pertains to it — neither good nor bad, but its differentiated aspects in nature make it assume one or the other character.

The dragon symbol, then, is both cosmic and human in its applications: it may stand for powers of nature, which first overcome man, but which he must eventually overcome, as well as the monad atma-buddhi, which through the manasic principle seeks imbodiment, but needs the help of the still lower principles in order to effect a union with the principles of earth. Cosmologically analogies are drawn between the north polar constellation Draco and one or the other of the great floods, and the word dragon is sometimes used to denote such a flood; for the position of this constellation relative to that of the earth's axis of rotation is intimately connected with cataclysms. The dragon in its higher or superior sense means among other things divine wisdom, especially where the serpent is used for terrestrial wisdom; and adepts or initiates were frequently called dragons. The dragon may be the symbol of a cycle; and the sevenfold dragon may mean the seven minor cycles in a great cycle.

Dragon of Wisdom Commonly an adept, one of the wise; also popularly a skilled magician — whether of the right or left path. Referring to the earliest stages of cosmogony, dragon is a term often used for the sun in its various cosmologic functions, also for the One or Logos. An important significance of the phrase is that the real initiator of humanity, or of the individual neophyte, is the person's own higher ego.

In Chinese Buddhism the term is used for the genii of the four quarters, called in China the Black Warrior, the White Tiger, the Vermilion Bird, and the Azure Dragon — the Four Hidden Dragons of Wisdom. In her rendering of the Stanzas of Dzyan, Blavatsky uses Dragon of Wisdom as an

equivalent of Oeaoohoo the Younger — the germ and overseer of all things to the end of the life cycle.

Dragshed (Tibetan) *drag dshed*. “Wrathful” deities; protective deities in a terrifying form, represented as bearing the dorje, the diamond scepter of the gods. Also applied to high initiates who represent on the human plane the same type of power of a wholly beneficent character that the kindly and powerful divinities are supposed to wield.

Drakon. See DRAGON

Draupadi (Sanskrit) *Draupadī* The wife in common of the five Pandava princes and brothers. In the allegory of the *Mahabharata*, she stands for the terrestrial life of the personality and, as such, she is made very little of and is allowed by Yudhisthira to be insulted and even taken into slavery during a wager at a game of dice. Yudhisthira was the eldest of the Pandava brothers and Draupadi’s chief lord. In this relation he represents the higher ego.

Draupnir (Icelandic) **Dropner** (Scandinavian) [from Icelandic *drjupa*, Swedish *drypa* to drip] In Norse myths, the magic ring wrought for Odin by the dwarfs Brock (minerals) and Sindre (vegetation), sons of Ivalde (the moon), at the fashioning of the earth. From Draupnir drop eight rings like itself every ninth night, symbolizing the succession of cycles within larger cycles.

On the death of Balder, the sun god, at the hands of his blind brother Hoder, Odin laid Draupnir on his son’s funeral pyre; Hermod, sent as messenger of Odin to the realm of Hel, queen of the dead, received it back and returned it to Odin.

Dravidian One of the three great groups of non-Aryan races in India, regarded as indigenous, along with the Tibeto-Burmese and the Kolarian. The Dravidians entered the Punjab through the northwestern passes, and after subjugating the peoples they encountered, eventually settled in the southern portion of India where they are still situated in large numbers. Although subjugated by the Aryans, they were so strongly entrenched that they were not broken up as were the other non-Aryans. The five principal Dravidian languages are: Tamil, Telugu, Kanarese, Malayalam (or Malabar), and Tulu. See also TAMIL

Dravya (Sanskrit) *Dravya* [from the verbal root *dru* to run, be in motion, become fluid, melt] Substance, thing, object; in philosophy, elementary substance, of which nine are mentioned in the Nyaya system: prithivi, ap, tejas, vayu, akasa, kala, dis, manas, and atman; in the Jain system there are only six: jiva, dharma, adharma, pudgala, kala, and akasa.

In the seven padarthas (categories of existing things) of the Vaiseshika system, dravya is enumerated as the first and corresponds to sthula-sarira in the theosophical sevenfold classification of the human principles.

Dream Commonly applied to the chaotic impressions which memory transmits to our

consciousness at the moment of waking, which are but a small part of the dreaming which goes on during the sleeping period and which is not recollected. To a large extent dreams are a reflex of our sensory impressions and of our thoughts during the waking state; the principles concerned in these cases being kama and the lower aspect of manas, which act and react with the various nerve centers and the organs at the base of the brain. But if the word dream is to be distinguished from dreamless sleep on the one hand and waking consciousness on the other, it must include a far higher kind of dream which is the experiences of the higher aspect of manas. These experiences, being so different from those of the waking state, cannot be transmitted to the latter except symbolically or in distorted form.

The astral light also plays an enormous part in most dreams. We may witness scenes which cannot have formed part of our waking experience, and evidently in this case are seeing pictures in the astral light which we correctly or erroneously connect with our own personality. Again, with prophetic dreams our vision, untrammelled by physical senses, perceives in the astral light the image of what will later happen on the physical plane, and we may occasionally carry a recollection of what has been seen into the waking state.

The Sanskrit term for this state of sleeping consciousness is svapna.

Dreamless Sleep The state of human consciousness in which a person is wrapped in profound self-oblivion, a state quite distinct from the waking state as also from the dreaming state. It is used in theosophical writings as an equivalent for the Sanskrit sushupti.

Drishti (Sanskrit) *Dṛṣṭi* [from the verbal root *dṛṣ* to see, behold with the mind's eye] Seeing, the faculty of sight; also the mind's eye, hence wisdom, intelligence. In Buddhism, not only a theory, doctrine, or visioning, but by contrast a wrong philosophical view of things.

Drought, Drouth A cyclic condition of the earth's astral light reacting upon the atmosphere and cooperating with other meteorological causes bringing about periods of dryness over larger or smaller portions of the earth; in extreme form, it brings about a state of periodic ekpyrosis or burning, resulting in the reduction of fertile areas into deserts. The opposite of this condition, resulting in extraordinary rains and floods of longer duration, and sometimes extending over wide surfaces of the earth, is called cataclysm. The dragon is said by the Chinese to be able to affect climate, producing droughts, rain, etc., a direct reference to the astral light in its cyclic workings upon earth; in history, the human application of the dragon is made to magicians of the fourth or early fifth root-race. Samael, Satan, or the Red Dragon, the Simoom, and the Vedic Vritra are drought producers, as is the Babylonian Tiamat, the dragon slain by Bel or by Merodach.

Drshti. See Drishti

Druids Members of a priestly hierarchy among the ancient Celts of Britain, Gaul, and Ireland, composed of the three Orders of Druids, Bards, and Ovates. According to the Gaulish reports

mentioned by Julius Caesar, Druidism was founded in Britain, which remained in his time its headquarters, candidates for the priesthood being sent to that island from Gaul for their training. The Welsh tradition confirms this, stating the The Wisdom had always existed; that in remote times it was known simply as Gwyddoniaeth (science) and its teachers as the Gwyddoniaid (sing., Gwyddon); that knowledge of it had declined until at some unknown period a wiseman named Tydain Tad Awen arose and taught it to his three disciples, Plenydd, Gwron, and Alawn, who in their turn taught it to the race of the Cymry. From that time forth it was known as Derwyddoniaeth or Druidism, “the wisdom taught in oak groves.”

Classical references to the Druids are many, coming from about 200 B.C. until about 200 A.D. Those written before Caesar made his attack on Gaul speak of the Druids as possessors of a high wisdom; the very first reference says that it was held in Greece that philosophy came to the Greeks from the *barbaroi* or foreigners: the Brahmins of India, the Magi of Persia, the Egyptian priesthood, and the Druids.

While the Romans were fighting the Celts, writers, beginning with Caesar, repeat more or less what has been said before about the wisdom of the Druids but, following Caesar, have much to say about their atrocities. When the Romans were no longer at war with the Druidic Celts, however, the references to the Druids are similar to the early ones, with no mention of atrocities. Blavatsky stated that Druidism was the one branch of the sacred Mysteries of antiquity in the Western world which had not degenerated; and that during the campaigns of Caesar and his forces in Gaul, three million Gauls were killed and Druidism virtually wiped out there. It is Caesar who is responsible for the current notion that the Gauls and Britons were crude savages and the Druids barbarous and cruel. He stated first that the Druids of Gaul, who were judges as well as priests, inflicted excommunication as their severest sentence, passed even on the worst criminals.

Excommunication was their capital punishment. Later on in his book he describes the famous wicker cages filled with criminals (with just men added when there were not criminals enough) who were then burnt. The two statements are contradictory. The later statement is entirely unsupported; the former is not only compatible with the Druids' reputation for profound wisdom and great humanity, but is supported indirectly by practically every classical reference which mentions the Druids at all.

In Gaul in Caesar's time Druidism was very highly organized and controlled the whole civilization, a fact Caesar is known to have deliberately understated, for in many respects Gaulish civilization was more advanced than Roman. We know nothing of Druidism in Britain from the classical writers, except that Britain was its headquarters and place of origin, and that the Druids were massacred in Mona (Anglesey), an island in northwest Wales which seems to have been the Druids headquarters in Britain.

Of Druidism in Ireland we know even less: the Irish Sagas do not indicate that the Druids there

were either priests or jurists, or indeed very important people; they appear rather as necromancers at the royal courts, astrologers, magicians, etc. Had Druidism been an organized system, as in Gaul and presumably in Britain, Patrick, the Christian missionary, could hardly have converted the whole island with the little trouble he had. In Britain, however, as soon as the Romans with their proscription of Druidism had departed in 410, there is every reason to think that Druidism flamed up again: Welsh literature, from the 6th to the end of the 15th century, is full of interesting references.

Greek and Roman authors all make much of the Druidic belief in reincarnation. One of them relates that you could always borrow money to be repaid in such and such a future life on earth — showing that it was reincarnation, the coming back as a human being, and not transmigration, the coming back as an animal, that was taught. The likeness between Druidism and Pythagoreanism is often mentioned, which perhaps suggested the legend that Pythagoras studied not only under Eastern but also under Western or Druidic teachers; and that other belief, that philosophy came to Greece not only from the East, but also from the Druids.

Drunkenness. See DELIRIUM TREMENS; SOMA

Druses A sect calling themselves Disciples of Hamsa, living mainly on Mt. Lebanon in Syria, with offshoots in neighboring regions. Its origin is a puzzle to scholars. It seems to have preserved an esoteric school and to have guarded it successfully by exclusiveness towards other peoples. They believe that the Deity, ordinarily inscrutable, manifests himself from time to time in avataric Messiahs. The fact that their faith seems to scholars to have affinity with so many different sources is proof of its eclecticism.

Dryad (Greek) [from *drys* oak, tree] Nymphs — nature spirits or elementals — pertaining especially to trees. Their life as individuals was said to be bound up with that of the tree to which it was attached and to perish when the tree perished. To modern views they were spirits *in* trees; to the ancients they were the tree itself considered as a living soul, viewed not only apart from but also in connection with the physical framework of the tree.

Duad. See DUALISM; TWO

Dualism In theology, the doctrine that there are two independent and opposing deific powers conjointly ruling the universe as, for instance, in the Zoroastrian system when it teaches that Ormazd and Ahriman, the good and evil deities, divide between them the supremacy. It is opposed to monotheism, but not necessarily to polytheism. In philosophy, the doctrine that there are two fundamental principles underlying all manifestation, such as spirit and matter, force and matter, mind and matter and in a more extended sense good and evil, high and low, black and white; in fact the doctrine has its origin in the so-called pairs of opposites in nature. Here, it is opposed to monism but not necessarily to pluralism. These oppositions of ideas in both theology and philosophy are often quite unnecessary, and rise from the tendency of the mind to keep

conceptions in rigidly thought-tight compartments, without that intermingling of principle to principle, based on a fundamental unity, which is demonstrated to be true by all we know of even physical nature.

Theosophy teaches that unity and duality, with their development as plurality in manifestation, subsist throughout the universe, every duality being comprised in a unity existing on a higher plane of being than its dual manifestation — and the duality reproducing itself in the webwork of pluralities composing the manifested universe. This is on the principle of the Pythagorean Monad producing the Duad, which produces the Triad, the last again reproducing itself in incomputable hierarchical numbers. Thus, light and dark are the dual manifestations of that which is called at once absolute light and darkness; spirit and matter are the dual manifestations of the one life; the most fundamental duality being the alternation between manvantara and pralaya, which are aspects of the ever-productive ineffable source. Monistic and dualistic philosophies merely accentuate each its own side of the question, and in reality each view more or less implies the other. The Zoroastrian doctrine, for example, in its esoteric side recognized that dualism applies only to the planes of manifestation which flow forth from it.

Duck In the opening runes of the ancient Finnish epic, the Kalevala, the earth is represented as coming into being by means of a duck or teal; in other Finnish legends it is an eagle. The duck makes her nest upon the knees of Ilmatar, the great water-mother, and lays six golden eggs and a seventh of iron. When the eggs hatch, fire is enkindled within Ilmatar, which causes her to shake herself, and in doing so she shakes the eggs into the great waters.

The primeval duck is very similar in idea to kalahansa, the primeval goose of ancient Hindustan, and also the Egyptian goose and Seb “the great Cackler”; although this ancient Finnish epic preserves the ancient wisdom-teaching of the seven globes which comprise the earth planetary chain, and also on a larger field of action, the solar system itself in its various inner and outer planes, and the surrounding and comprehending universe or galaxy.

Dudaim (Hebrew) *Dūdā’im* The mandrake, the *atropea mandragora*, mentioned in Genesis 30:14-17. As used in the Qabalah, it “is the Soul and Spirit; any two things united in love and friendship (*dodim*). ‘Happy is he who preserves his *dudaim* (higher and lower Manas) inseparable” (TG 105).

Dugpa (Tibetan) *’drug pa* (dug-pa) Adherents of the Buddhist religion of Tibet who, previous to the reform by Tsong-kha-pa in the 14th century, followed sorcery and other more or less tantric practices, which are entirely foreign to the pure teachings of Buddhism. In theosophical literature dugpa has been used as a synonym for Brother of the Shadow — especially in *The Mahatma Letters*.

The four surviving schools of Tibetan Buddhism are the *Rnying ma pa* (Nying-ma-pa), the *Bka’ rgyud pa* (Kar-gyu-pa), the *Sa skya pa* (sa-kya-pa), and the *Dge lugs pa* (Ge-lug-pa). The Kar-gyu-pa, the lineage of Marpa and Milarepa, is more than the others divided into many subschools. One of

these is the Dugpa sect, dominant in the Indo-Tibetan border areas of Ladakh in the west and Bhutan in the east. The Bhutanese and Tibetan name of Bhutan is 'brug yul (dug-yul), "country of the thunder-dragon" ('*Brug* means both thunder and dragon). One explanation for the name of the sect refers to an experience of the sect's founder, Tsand-pa Gya-re (*Gtsang pa rgya ras*, 1161-1211). In the course of establishing a monastery he was either startled by intense thunder or witnessed a flight of dragons, and named the monastery thunder-dragon ('brug). The sect and its adherents were named after the monastery, and the country where they prevailed was named after the sect. The dugpa subschool is further subdivided into three branches, known as Middle Dugpa ('*bar 'brug*), Lower Dugpa (*smad 'brug*), and Upper Dugpa (*stod 'brug*). See also DAD-DUGPA

Duhkha (Sanskrit) *Duḥkha* [from *dus* + *kha*; or from *duḥ-stha* standing badly, unsteady, unhappy] Painful, difficult; as a noun, pain, affliction, trouble, personified as the son of Naraka and Vedana.

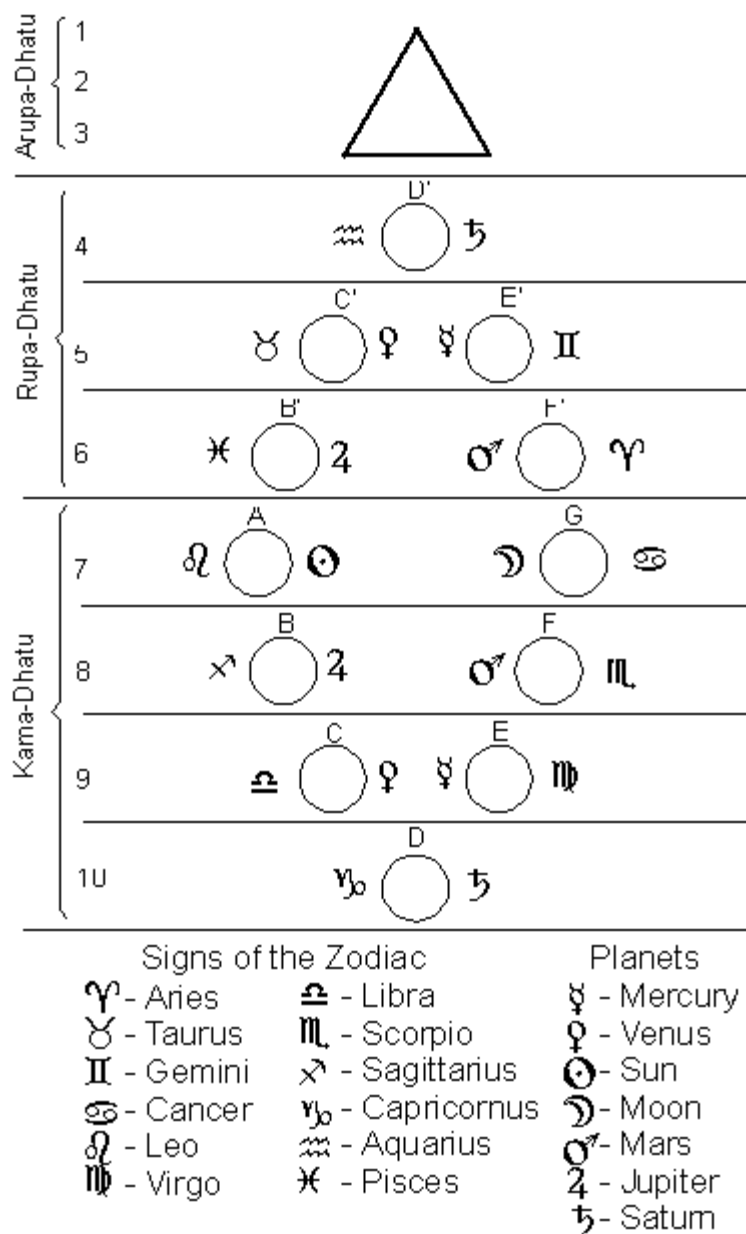
Dukkha. See DUHKHA

Dula (Sanskrit) *Dulā* One of the seven Pleiades.

Dumah (Hebrew) *Dūmāh* The land of silence, the regions of the dead; in the Qabbalah used for the Angel of Silence or of Death. It has somewhat the same significance as the Greek Hades; another term for the same astral regions is She'ol.

Dunamis (Greek) Potency; used by Aristotle in contrast to *energeia* (act), for the invisible aspect of the universe as opposed to the visible or manifest; equivalent to Plato's *noeton* (intelligible) and *aistheton* (sensible) (FSO 194).

Duodenary (or Dodecad) The number 12, or a group of 12. A most important number in cosmic symbology, as in the 12 signs of the zodiac, the 12 apostles, the 12 great gods of Olympus and other theogonies, the 12 sons of Jacob, and 12 months of the year. The Olympian gods are six male and six female, showing dual aspects of each of the six rays of the logos (not including the synthesizing seventh); and the signs of the zodiac in astrology are similarly divided into masculine and feminine. In Buddhist cosmogony are the 12 *nidanas* — the chief causes of manifested existence, effects generated by a concatenation of causes, ending on this our physical plane. In theosophy the 12 globes, principles, etc., are distributed on seven planes, five on the three *arupa* planes, and seven on the four *rupa* planes.



Duration As used in theosophy, clearly distinguished from time. Duration is; it has neither beginning nor end, nor is it broken up into cyclic periods as time is. Time may be called its representation in the manifested universe, and therefore time is finite. Duration is outside of both manifested time and space; it is here that the distinction between time and space, both being manifestations, may be said to disappear, and we may say that abstract space and duration are one. Thus boundless duration divides into what may be called eternal, universal, unconditioned time and a conditioned time — the former the noumenon and the latter phenomenon.

Durga (Sanskrit) *Durgā* The inaccessible; the sakti or so-called feminine potency or powers of a spiritual being, hence often used as a name of the consort of Siva. *See also* DEVI-DURGA

Duscharita or **Duscharitra** (Sanskrit) *Duścarita, Duścāritra* [from the verbal root *duś-car* to act wrongly, behave badly] Misbehavior, ill-conduct, wickedness. In Buddhism, the ten chief sins: three performed by the senses acting through the body (murder, theft, and adultery), four of the

mouth (lying, calumny, lewd gossip, and evil speech), and three of the mind or lower manas (covetousness, envy, and wrong belief).

Duty. *See* DHARMA

Dvadasa-kara (Sanskrit) *Dvādaśa-kara* The twelve-handed one; title of the Hindu god Karttikeya not only because the 12 signs of the zodiac are said to be hidden on his body, but because these 12 signs work more or less powerfully through this divinity, each sign being viewed as an organ or instrument of activity. Actually, all the divinities are organs or channels through which the 12 zodiacal influences pour and work.

Karttikeya is also called **Dvadasaksha** (the twelve-eyed one) for the same reason.

Dvaita (Sanskrit) *Dvaita* Duality; applied to a Vedanta sect, also called Madhvas after their founder, Madhva (born c. 1200). The chief doctrine of this school is duality, standing in opposition to the teachings of Sankaracharya, whose system is known as the Advaita (non-duality). The Dvaita Vedantists assert that there are two principles in the universe: the supreme Being, and the innumerable multitudes of other beings among which are mankind — and that these are distinct one from the other. *See also* RAMANUJACHARYA.

Dvalin (Icelandic) [from *dvala* delay; or Swed *dvala* coma] A dwarf in ancient Norse mythology, the comatose or entranced human nature corresponding to the lesser elements of character; not entirely animal but not completely evolved as a human being, he accurately describes the imperfect, growing, and changing human self. Together with the skilled intelligence of Loki, Dvalin created appropriate gifts for the gods Odin, Thor, and Frey. *See also* DWARFS

Dvandva (Sanskrit) *Dvandva* [from *dva* two] A pair, couple; a pair of opposites; a contest or conflict between two people. In grammar, a couple of names used together, or any compound in which the two parts or words if unjoined would remain in the same case and be connected by the conjunction and (e.g., deva-gandharvas).

Applied also to the third sign of the zodiac, Gemini.

Dvapara Yuga (Sanskrit) *Dvāpara Yuga* [from *dvāpra* twain, double + *yuga* age] The third of the four great yugas which constitute a mahayuga (great age). Its duration is 864,000 human years. The *Mahabharata* gives a description of the dvapara yuga:

“In the Dwapara Yuga righteousness was diminished by a half. The Veda became fourfold. Some men studied four Vedas, other three, others two, others one, and some none at all. Ceremonies were celebrated in a great variety of ways. From the decline of goodness only few men adhered to truth. When men had fallen away from goodness, many diseases, desires, and calamities, caused by destiny, assailed them, by which they were severely afflicted and driven to practise austerities. Others desiring heavenly bliss offered sacrifices.

Thus men declined through unrighteousness” (abridged by Muir, 1:144)

Dvesha (Sanskrit) *Dveṣa* [from the verbal root *dviṣ* to hate] Hatred, dislike, enmity, anger; “One of the three principle states of mind (of which 63 are enumerated), which are *Raga* — pride or evil desire, *Dwesha* — anger, of which hatred is a part, and *Moha* — the ignorance of truth. These three are to be steadily avoided” (TG 107).

Dvija (Sanskrit) *Dvija* [from *dvi* two + the verbal root *jan* to be born] Twice-born; nowadays in India used for any man of the first three of the four castes who has undergone a certain ceremony; specifically used of a Brahman (Dvija-Brahmana) who is said to be reborn after investiture with the sacred thread, but in older times this term was used only the initiated Brahmins.

In theosophical literature, generally used for an initiate in the original sense of the word: one who really and actually is *twice-born* — the first time physically, the second time spiritually and intellectually through initiation. The modern-day purely ceremonial and ritualistic observance of “passing through a silver or golden cow” (TG 107) is a faithful but purely physical emblematic ceremony of which even among most modern Brahmins the real and original meaning has been utterly forgotten. Just as in ancient Egypt, from archaic times in Hindustan the cow has always been considered the symbol of Mother Nature, who brings to birth all things out of her ever fertile and continuously productive womb; gold has always stood for the sun, the parent of the human spiritual and intellectual faculties, while silver stood for the moon, parent of the lower human mind. Thus, just as human beings through repeated rebirths through the womb of nature grows through evolution in all parts of their constitution, so through initiation does a person become a twice-born or *dvija*, by being reborn from either the sun or the moon — both of them organs of Mother Nature.

Dvipa (Sanskrit) *Dvīpa* A zone, region, land, or continent; those in Hindu mythology refer esoterically to the seven globes of the earth’s planetary chain, as well as to the seven great continents which come successively into existence as the homes of the seven root-races. These seven *dvipas* are given in Sanskrit works as Jambu, Plaksha, Kusa, Krauncha, Saka, Salmala, and Pushkara.

Dwaita. See DVAITA

Dwapara Yuga. See DVAPARA YUGA

Dwarf(s) (Icelandic) [from *dvergr*, Anglo-Saxon *dveorg*, German *zwerg*, Swedish *dverg*] Popularly thought to be “little people,” in Norse mythology they are described as *mindre* (which can mean either “smaller” or “less”) than human; hence dwarfs may be regarded as creatures smaller than or less evolved than human beings. The word may also connote “middle,” which can describe the position of the so-called dwarf kingdoms in our universe.

Among the dwarf names in the Eddas are typical animal characteristics, such as Antlered or

Speedy. There are also more general names such as Sindre (vegetation) and Brock (the mineral world). At the formation of our globe earth Sindre and Brock, sons of Ivaldi, regent of the former earth — now the moon — created suitable gifts for the gods Odin, Thor, and Frey in competition with Loki and Dvalin (human nature). Their respective gifts were:

Artisans: Sindre and Brock // Loki and Dvalin

for Odin: Draupnir - - - - - // - - Gungnir

for Thor: Mjolnir - - - - - // - - Sif's hair

for Frey: Gullinbursti - - - - - // - - Skidbladnir

Thus the vegetable and animal world produce for Odin the cyclic progression of events, for Thor electric power and life force, and for Frey (the earth deity) the golden boar (earth) on which he rides through space; the gifts of Loki (intelligence) and Dvalin (unawakened human soul) are: for Odin the spear which never fails its mark (spiritual will), for Thor they restore the golden hair of Sif (the harvest, spiritual and material), and for Frey the ship which contains all seeds of life but which can be folded up like a kerchief when its age is over.

Dwarf of Death. See DAINN

Dweller on the Threshold (Dweller of the Threshold) Coined by Bulwer-Lytton in his romance *Zanoni*, where it represents a malevolent entity of awful and terrifying aspect awaiting to menace and tempt the aspirant to occultism. The author, by means of this vivid portrayal, has expressed the mystical fact that when one has taken a stand to overcome a certain weakness in one's nature, or even a habit, such resolution seems to array all the opposing forces against the aspirant. Thus it may readily be understood that when one seeks to enter the domain of the occult, a similar experience awaits the candidate; but the forces or energies thus aroused are of one's own making, and they must be met and conquered by their originator before progress may be successfully made. "The real Dweller on the Threshold is formed of the despair and despondency of the neophyte, who is called upon to give up all his old affections for kindred, parents and children, as well as his aspirations for objects of worldly ambition, which have perhaps been his associates for many incarnations. When called upon to give up these things, the neophyte feels a kind of blank, before he realizes his higher possibilities." (Subba Row, Theos 7:284).

Generally speaking, because of their menacing aspects, the term Dweller on the Threshold might be applied to the denizens of kama-loka, specifically to the past kama-lokic or astral remnants of a former incarnation which haunt the new imbodiment of that reincarnating ego. A person who gives way to strongly material impulse and desires forms for himself a kama-rupa which, when the person dies, can persist without undergoing complete dissolution until the quick return of such materially-minded human soul to reincarnation, when the kama-rupa is then strongly attracted to the person thus reimbodied and haunts him as an evil genius, continually instilling by automatic psychomagnetic action thoughts and impulses of evil, temptations, and suggestions of fear and

terror — all of which the person himself was responsible for in his last life.

There is even such a dweller for globes of a planetary chain of strongly material characteristic. Our moon is such a dweller to the earth. All planetary chains in the solar system probably have or have had their moons, but not in all have such moon-dwellers lasted long after the planetary chain undergoes imbodiment anew.

Dwesa. See DVESHA

Dwija. See DVIJA

Dwipa. See DVIPA

Dyanisis. See DAYYAN'ISHI

Dyaus (Sanskrit) *Dyaus* [nominative of *div*, *dyu* heaven, sky from *div* day, brightness from the verbal root *div* to shine] Heaven, sky; in the Vedas the sky was regarded as descending in three divisions, named from below upwards *avama*, *madhyama*, and *uttama* or *tritiya*. The sky was designated the father (*dyaush-pita*); the earth, the mother (*dyava-prithivi*); and *ushas* (dawn) the daughter. The term stands for “the unrevealed Deity, or that which reveals Itself only as light and the bright day — metaphorically” (TG 97).

Dyfed (Welsh) Modern Pembrokeshire, called *Gwlad Hud a Lledrith* (Land of Illusion and Phantasy). Closely associated with the family of gods, *Pwyll*, *Rhianon*, *Pryderi* — gods of the underworld or Otherworld — and in some way regarded as being close to the Otherworld. The builders of Stonehenge brought one of their circles of stones from the *Preselen Mountains* in *Dyfed*; one suspects their motive to have been to give a certain consecration to the place with stones from the Land of the Gods of the Otherworld.

Dynasties Among ancient peoples almost worldwide there have always been two types of dynastic government, the divine and the human. Ancient religious philosophy taught that government should try to follow the pattern set in the heavens or in the hierarchies of nature; and it was upon this fact that arose the early teaching of what became later known as the divine right of kings. In fact, early human history taught of the former existence of dynasties which ruled the various peoples of earth by the right of spiritual wisdom and knowledge, first through demigods, then heroes, and finally before the system passed into the merely human dynasties as we now know them, the dynasties of initiate-kings.

In ancient Hindustan there were two principal dynasties of kings, as given in the epics and the Puranas, named the *Suryavansa* (the Solar Dynasty) and the *Chandravansa* (the Lunar Dynasty). The former was said to have been descended from the sun through *Ikshvaku*, who according to mythology was the son or grandson of the sun, *Vaivasvata-Manu*, the progenitor of our present humanity. The *Chandravansa* was said to have sprung from *Atri*, the maharshi (great rishi), whose

son again was Soma or the moon, whence the name lunar given to the dynasty.

In ancient Egypt there were thirty Dynasties of kings, as enumerated by the historian Manetho. But the Egyptian priests told Herodotus that there were three divine dynasties which preceded the reign of the human kings: that of the gods, of the demigods, and of the heroes. China too had its divine dynasties which preceded the human dynasties: thus the Chow rulers are placed at 1100 BC, but they were again preceded by the Sheng and the still earlier Hea (or Hia) dynasties. The Greeks taught the existence of divine dynasties followed by human, and Plato tells of divine and semi-divine instructors who first taught mankind the arts, sciences, and agriculture. The same general tradition is found in ancient America. The ancient Chaldeans used the figures 4 3 2 in their calculations concerning the time periods of their dynasties, which they said extended backwards from themselves for a length of 432,000 years.

The Secret Doctrine states that the earliest human races were instructed and guided by divine and semi-divine beings. Thus, the fourth or Atlantean race originally received its knowledge of cycles and astronomy, as well as of the arts and sciences, from divine and semi-divine dynasts. Before the Atlanteans, the Lemuro-Atlanteans were the first who had a dynasty of spirit-kings — actual living dhyanis or demigods who had assumed bodies to teach and guide humankind; and they also instructed mankind in arts and sciences (SD 2:222).

An ancient Egyptian zodiac has been found which represented three Virgins: “The three ‘Virgins,’ or Virgo in three different positions, meant . . . the record of the first three ‘divine or astronomical Dynasties,’ who taught the Third Root-Race; and after having abandoned the Atlanteans to their doom, returned (or redescended, rather) during the third Sub-Race of the Fifth, in order to reveal to saved humanity the mysteries of their birth-place — the sidereal Heavens. The same symbolical record of the human races and the three Dynasties (Gods, Manes — semi-divine astrals of the Third and Fourth, and the ‘Heroes’ of the Fifth Race), which preceded the purely human kings, was found in the distribution of the tiers and passages of the Egyptian Labyrinth” (SD 2:435-6).

Dyookna(h), Dyoqna, D’yuqnah. See DIYYUQNA’

Dzyan (Senzar) Closely similar to the Tibetan dzin (learning, knowledge). Although Blavatsky states that dzyan is “a corruption of the Sanskrit *Dhyan* and *Jnana* . . . Wisdom, divine knowledge” (TG 107), there is also a Chinese equivalent dan or jan-na, which in “modern Chinese and Tibetan phonetics *ch’an*, is the general term for the esoteric schools, and their literature. In the old books, the word *Janna* is defined as ‘to reform one’s self by meditation and knowledge,’ a second *inner* birth. Hence Dzan, *Djan* phonetically, the ‘Book of *Dzyan*’ ” (SD 1:xx). This term then is connected directly with the ancient mystery-language called Senzar, with Tibetan and Chinese mystical Buddhism mostly of the Mahayana schools, and thirdly with the Sanskrit dhyanas of which indeed it was probably originally a corruption.

Dzyu (Senzar) Real knowledge; “the one real (magical) knowledge, or Occult Wisdom; which,

dealing with eternal truths and primal causes, becomes almost omnipotence when applied in the right direction. Its antithesis is Dzyu-mi, that which deals with illusions and false appearances only, as in our exoteric modern sciences. . . . Dzyu is the expression of the collective Wisdom of the Dhyani-Buddhas” (SD 1:108).

Dzyu-mi. *See* DZYU

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Ea-El

Ea or Hea (Akkadian, Chaldean) [from house + water] One of the three chief gods of the Chaldaeo- or Assyro-Babylonian celestial triad of Anu, Bel, and Ea. In the division of the universe into heaven, earth, and water, Ea is king of the watery deeps (Shar Apsi); also Lord of that which is below (En-Ki).

Ea is figured as a man covered with the body of a fish, thus resembling Oannes and Dagon. Marodach and Marduk are also aspects of this same deity. His consort is Damkina (lady of that which is below) or Damgal-nunna (great lady of the waters). Ea is called the god of wisdom, and one of his titles, the Sublime Fish, points directly to his cosmic aspect as the ever-living spirit of and bearer of consciousness in the spatial deeps. “The waters are a symbol of wisdom and of occult learning. Hermes represented the sacred Science under the symbol of *fire*; the Northern Initiates, under that of water” (SD 2:495n).

Eabani (Babylonian) Created by Ea; the hero-companion of Izdubar (Gilgamesh) in the epic of Gilgamesh. Here he is created by Ea upon supplication by the people to send them a champion to deliver them from the tyranny of Izdubar. Eabani, however, becomes his bosom-friend and fellow-traveler, acting as guide when Izdubar descends to the regions of the dead. *See also* MARDUK

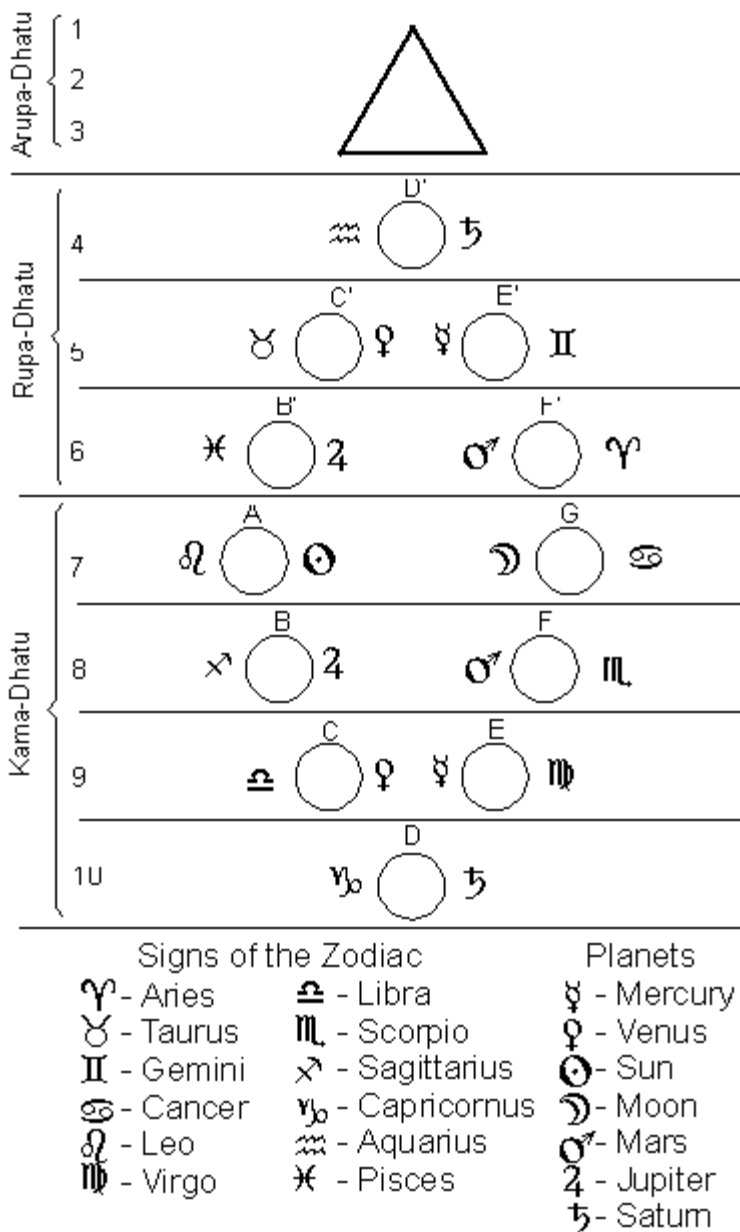
Eagle One of the four sacred animals of the Christian Qabbalists, the other three being the bull, the lion, and the man-angel. The eagle is a very ancient symbol, generally regarded as solar. “With the Greeks and Persians it was sacred to the Sun; with the Egyptians, under the name of *Ah*, to Horus, and the Koptos worshipped the eagle under the name of *Ahom*. It was regarded as the sacred emblem of Zeus by the Greeks, and as that of the highest god by the Druids. The symbol has passed down to our day, when following the example of the pagan Marius, who, in the second century B.C. used the double-headed eagle as the ensign of Rome, the Christian crowned heads of Europe made the double-headed sovereign of the air sacred to themselves . . .” (TG 108).

Ear. See SENSES; HEARING

Earth Besides being our terrestrial globe, earth is a comprehensive symbol, meaning the matter or vehicular side of manifestation as well as one of the four, five, or seven elements. It is primordial undifferentiated matter which, by the action of spirit, produces the manifested worlds of entities. The Western alchemists called this Adam's Earth; in Greek mythology it is the lower side of Rhea. The bringing forth of animate beings was due to the marriage of heaven and earth, so that our earth is an offspring of this cosmic union. Connected with this meaning are the numerous allusions to earth as the nether pole of manifestation, and it is often synonymous with the nether regions, as Pluto, Yama, etc. In the zodiac it is occasionally symbolized by Taurus, the bull which in popular astrology is the first and fixed earthy sign. As the lowest of the several elements, earth denotes physicalization, what we call physical matter being a combination of all four elements with the earth-element predominating. The pure element, however, is not physical, its characteristic property or tattva in connection with the human organs is smell, and its name in the Hindu system is prithivi-tattva; it is characterized by square or cubical forms and by fixity; the nature spirits pertaining to it were said by medieval European mystics to be the gnomes.

Our own earth is one of a system of planetary chains belonging to the solar system. The earth planetary chain consists of a coadunation or chain of seven or twelve globes, though the name earth is usually applied to the grossest globe, which alone is in direct rapport with our physical senses. The earth actually is an animate being, as are all the celestial globes.

Earth-chain Our planet, like every visible cosmic body, is one of a composite chain or coadunated group formed of seven or twelve energies and substances, the ones on our plane alone visible to our physical senses. These septenary or duodenary groups are called planetary chains, and the earth-chain is the one whose visible component is what we call the planet earth. The words and diagrams describing the idea are merely representations, not photographic. The components are distinctly separate spheres in each chain, but nevertheless form a coadunated unit, but no two globes are of the same substance.



See also PLANETARY CHAIN

Earthquakes Physical phenomena such as earthquakes are generally the end-products of a chain of causation operating not only on the physical plane but also on other cosmic planes. A study of the geology of the earth's crust as regards the lie of the rocks, the position of faults, the presence of volcanic activities, etc., may indicate the places most likely to be affected, and the relation between earthquakes and the positions of the heavenly bodies is now receiving some consideration from scientists; but they still do not recognize any connection between the cause of earthquakes and events on the mental plane of the earth. "But when they understand that there is no such thing as accident in the universe, that every event which appears to us as accident, is the effect of a force on the mental plane, then they will be able to understand why the superstitious Hindus look upon earthquakes as the effect of accumulated sins committed by men." (Theos 6:285, "Earthquakes" by K. D. M.)

The more subtle forms of force-matter or astral light form the links between the physical earth and the mental state of the living beings upon it; and rapid and more or less violent physical cataclysms may be regarded as the final effects of a sudden release of tension in those higher realms. That unusual psychic conditions perceptible to animals and even to humans precede earthquakes many hours before a shock, and long before the seismographs show the smallest tremor, is well-authenticated. "It is absolutely *false*, and but an additional demonstration of the great conceit of our age, to assert (as men of science do) that all the great geological changes and terrible convulsions have been produced *by ordinary and known physical forces*. For these forces were but the tools and final means for the accomplishment of certain purposes, acting periodically, and apparently mechanically, through an inward impulse mixed up with, but beyond their material nature. There is a purpose in every important act of Nature, whose acts are all cyclic and periodical. But spiritual Forces having been usually confused with the purely physical, the former are denied by, and therefore have to remain unknown to Science, because left unexamined" (SD 1:640).

Earth-spirit The psychic as opposed to the heavenly nature of man or of any celestial body, and therefore the astral light, the lower and lowest portions of the anima mundi. With the Gnostics and Nazarenes it was feminine; in Jewish mystical thought it is Samael, also in a sense Jehovah — in other senses Satan. It builds the physical body of terrestrial beings. In some systems it stands for the entire matter-side of manifestation; in others it is the last of a series of spirits pertaining to a hierarchy of beings and planes.

In the plural, and in a more restricted sense, applied to the gnomes or earth elementals of medieval European thought.

Eashoor. See ISVARA

East [from Old English *est*; cf Latin *aurora*, Greek *auos* dawn] One of the four quarters of the globe, different quarters being considered sacred in archaic religio-philosophy, sometimes said to be the place whence wisdom comes: there are the wise men from the East, the star in the East; Christian churches are orientated with the altar to the east. It is the place of the rising sun, and that part of the celestial equator which the ecliptic intersects at the spring equinox. Hence, as European symbology goes back to a time when the equinox was in Taurus, its corresponding figure among the four sacred animals is the bull.

Easter [from *Eostre* or *Ostara* goddess of spring] In the northern hemisphere, the time of the renewal of life in nature, and therefore the appropriate season for celebrating the mystery of rebirth and regeneration. Easter day was close to the time of one of the four sacred seasons connected with the equinoxes and solstices, which were individually celebrated in the ancient Mysteries as representatives of the four main phases of the drama of initiation. It was the second stage of initiation when the awakened person, in whom the Christ had already been born (as

celebrated at a winter solstice), was preparing to become a conqueror of self and then a teacher. Easter today is the result of a confusion and compromise between this ancient spring festival (chiefly in its Northern European form) with ecclesiastical legends and the Jewish Feast of the Passover (pesah). Good Friday, following the Christian version of this ancient theme, commemorates the descent of the Christ into the tomb, and the Sunday following, which is the third day counting inclusively, celebrates the resurrection. Due to a confusion in early Christian thought, there are certain aspects of the Easter celebration which properly pertain to the winter solstice, which the Christians, however, have rightly held as commemorating the *birth* of Christ. The Jewish ecclesiastical calendar was lunar, and the attempt to reconcile the solar calendar with the date of the Passover as fixed by the lunar calendar resulted in protracted disputes, ending in the present compromise with its fluctuating date. The use of eggs at Easter is symbolic of rebirth and shows the influence of the ancient rites, especially of Northern Europe.

Easter Island A volcanic island in the South Pacific about 2000 miles west of Chile, celebrated for its mysterious megalithic monuments including many huge platforms (ahus) built of large blocks of basalt so hard that it can scarcely be worked with steel tools. Some of the platforms are made of carefully hewn stones, ten feet long and fitted together with almost invisible joints. Some are drilled with curious round holes. Easter Island is best known for about 550 statues of great but varying size found in different places, mostly facing the ocean, some of which formerly stood on the platforms. Most vary in height from 4 to 32 feet, but the largest one, which still remains unfinished in the quarry measures about 70 feet. They are composed of a friable rock much softer than the platforms, which may well be far older. Their significance and origin are unknown, but they bear the distinct imprint of the Lemuro-Atlantean tradition. Easter Island *as land* is said to belong to the earliest civilizations of the third root-race, but the island, submerged towards the end of the third root-race, reappeared due to a sudden uplifting of that part of the ocean floor during the Champlain epoch of northern polar submersion (SD 2:327).

Wooden tablets with elaborate inscriptions were in the possession of the natives when the island was discovered, and a few still exist, but these unquestionably, when compared with the megalithic monuments, are of very recent fabrication. Somewhat similar but syllabic inscriptions are found at Oleai in the Caroline Islands, but nowhere else in the Pacific. The Easter Island script curiously resembles that on the seals discovered at Mohenjo-Daro on the Indus River, India, cities which flourished more than 5000 years ago; but neither script has yet been deciphered.

Ebionites [probably from Hebrew *'ebyon* poor] An early sect of Christians, but predating the term Christian. They were probably disciples of Jeshua ben Panthera, an initiated teacher living in the reign of Alexander Jannaeus (104-79 BC), around whom many scholars believe the Gospel story of the avatara Jesus was later built. There seems little support for the conjecture that they had a founder called Ebion. Accounts of their tenets are uncertain, for their name was transferred to various diverging sects, differing in the extent of their adhesion to the Mosaic law and in their way

of interpreting Christian dogmas as to the nature and work of Jesus. They were regarded as Judaizers and heretics, and eventually became eliminated from the Church. As Gnostics of a kind, they regarded both Christ and the polar opposite Jehovah as emanations or rays of the Logos, and were concerned with the adaptation of esoteric teachings with the Mosaic law on the one hand and with the materializing spirit of the Church on the other.

Eblis. See IBLIS

Ecclesia non novit sanguinem (Latin) The church knows not blood; formula used by the Inquisition when it handed over its culprits to the secular arm for punishment, ignoring another maxim of ancient legal jurisprudence *qui facit per alium, facit per se* (who does something through another, does it himself).

Echath. See 'AHATH

Echod. See 'EHAD

Eclectic [from Greek *eklektikos* selective, picking out] Applied to systems of philosophy or religion which cull the best from a variety of systems, with the view of thus arriving at essentials. It was applied to the School of Ammonius Saccas and other Alexandrian philosophers, implying that they picked out what was best in all faiths in order to make a new system, doing so because they knew that all the major systems of human religion and philosophy fundamentally derive from a common wisdom-religion of remote antiquity, and therefore that each such system contains at least some elements of truth. Hence they were teaching the wisdom-religion through synthesizing, and by illustrating it from various faiths. The word is also applied to other matters, e.g. schools of painting.

Eclipses of the sun and moon take place when a new or full moon occurs near one of the lunar nodes. These events were recognized by the ancients as spiritually and cyclically significant, for the universe was regarded as a corporate whole, and throughout by analogy outer events are keys to inner correspondences. According to many ancient legends, eclipses were caused by the sun's or moon's being swallowed by a cosmic dragon — figurative language, as for instance in Sanskrit where the dragon's head and tail, Rahu and Ketu are the moon's nodes.

In astrology, the moment of an eclipse is regarded as one of those epochs when the planetary configurations of the moment are significant of coming events — the birth moment of a cycle, in fact; and eclipses are mentioned in *The Secret Doctrine* as being guideposts in fixing the dates of ancient epochs that mark the junction of long cycles.

Ecliptic An imaginary great circle on the celestial sphere, defining the apparent annual path of the sun around the earth. A line drawn through the center of this circle and perpendicular to its plane constitutes its axis, the extremities of which are the poles of the ecliptic. The axis of the ecliptic and the axis of the earth are inclined to each other at an angle of 23 degrees 27 minutes, which is said

to be at present decreasing at the rate of 1 minute in 128 years. The relative movement of the two axes causes the precession of the equinoxes.

Ecpyrosis. See CATAclysms

Ecstasy, Ecstasis (Greek) [from *ekstasis* displacement, standing out from the proper place, hence rising above] A transference of consciousness from the physical plane to another inner and superior plane, accompanied by awareness and memory of the experience. It is necessary to distinguish between an astral-psychic experience and a truly psychospiritual one. The former is delusive and fraught with harm; the latter is the state of illumination spoken of by Plotinus, resulting from the true asceticism of the disciple, and in its highest form is the same as the high stage of meditation of the Hindu yogi.

Used in the Gospels to mean astonishment, trance, or ecstatic visions.

Ectenic Force [from Greek *ektenes* stretched out, extended] Name proposed by Professor Thury of Geneva for a force or agent which is supposed to be the cause or operative agency in the production of psychic phenomena such as levitation, moving objects without contact, thought transference, hypnotism, etc. Pervading all matter — nervous, organic, or inorganic — it is equivalent to Crookes' psychic force and similar hypothetical agents, and to the lowest portions of the akasa or lower astral light in connection with human nerve-force.

Ectoplasm [from Greek *ektos* without + *plasma* a thing formed] Used by observers interested in psychic research and kindred subjects to denote the filmy matter which appears at times to exude from the body of a medium. Inasmuch as purported photographs have been shown representing this matter in close proximity to the body of a medium, and even as clearly issuing from it, it is quite evident that physical or quasi-physical matter must be associated with this ectoplasm. When this ectoplasm is genuine (for it may of course be simulated for a photograph), it occurs because the constitution of the medium is loosely knit together and thus an exudation becomes possible from the medium's *linga-sarira* or model-body upon which the physical body is built. In cases of genuine ectoplasmic projection, because of the peculiar, exceptional magnetic and vital condition surrounding a medium's body, atoms are also drawn to the medium by electromagnetic attraction, such as molecules of air or dust particles of physical and pranic substance with which the air is laden. These tiny particles of often invisible physical substance fuse with the exuding material from the *linga-sarira* of the medium, giving it substance and even the appearance of physical matter. Thus when the ectoplasm is touched, it feels warm and vital; occasionally even a throbbing sensation may be felt due to the pulse-beat coming from the heart of the medium.

Edda(s) (Icelandic) [from *edda* great grandmother] Matrix of the mythic wisdom of the ancient Norse peoples, the Edda consists of two main parts: the poetic or Elder Edda, which was written down by Saemund the Wise in Iceland after the ancient oral traditions of the skalds, about 1000 AD, a version known as the *Codex Regius*.

Saemund was a learned man who, after studying in Paris, founded a school at Oddi in Iceland. Scholars have speculated on the possibility that the manuscript of Saemund may have been called *The Book of Oddi*, which became linguistically *Edda*.

In 1643 Bishop Brynjolf Sveinsson of Skalholt discovered Saemund's manuscript. He had copies made and sent the original with Thormod Torfaeus to King Frederik III of Denmark as a gift in 1662. After three hundred years it was returned to Iceland.

The Younger Edda, in which the verses are rendered in prose form by Snorri Sturlusson, a pupil of Saemund's grandson in the school at Oddi, contains some material which has been omitted or lost from the poetic version. A large part of Snorri's Edda is devoted to *Skaldskaparmal*, a treatise on the rules of alliteration and meter that apply in the creation of poetry, and the uses of *kenningar* — a type of word play giving suggestive descriptions instead of the words commonly used to designate people, gods, and things. As examples of kennings the Tree of Life is called variously the soil mulcher, the shade giver, and Odin is named allfather, the thinker, the disguised, etc. The other two sections of Snorri's Edda are named *Hattatal* (rules or conventions), and *Gylfaginning* (the mocking of Gylfe). This can also mean the "apotheosis of Gylfe" which, in the context of a Mystery teaching presents interesting possibilities.

One 18th century author, Johan Goransson, believes that the Eddas were copied from old *Runobocker* (books of runes) and that when Christianity first spread its influence in Sweden about two hundred years after Saemund, these ancient writings were systematically destroyed (*Sviogota ok Nordmanna Edda xxxi*).

The manuscripts containing the collection of lays and stories known as *Edda* are: *Codex Regius*, *Codex Wormianus*, and *Codex Upsaliensis*. The last-named and also the Arnamagnaean Vellum No. 748, which contains a portion of the text, are clearly written by Snorri.

The Eddas have given rise to a great many fairy tales, mythic and heroic stories, and humorous anecdotes, but the keys to decipher their esoteric meaning have been largely lost.

E Delphicum The Delphic E, a sacred symbol denoting, among other things, the number 5. It is the fifth letter in the Greek and English alphabets, corresponding to *he'*, the fifth letter in the Hebrew alphabet, which signifies a window and, in the Qabbalah, the human womb.

Eden or the garden of Eden (Hebrew) *'Ēden, Gan-'ēden* [from *'ēden* delight, pleasure, loveliness] The country in which the garden of Adam and Eve was situated according to the Bible. Not wholly a mythical name, for Eden "is an archaic name of the country watered by the Euphrates and its many branches, from Asia and Armenia to the Erythraean Sea" (SD 2:202). Hebraists hold that the site of Eden would be the cradle of the human race. *See also* GAN-EDEN; PARADISE

Edom (Hebrew) *'Edom* The land and the Kings of Edom are mentioned in the Bible (Genesis 36) in

allegorical manner, and treated in the Qabalah as referring to a period of unbalance before balance or harmony was inaugurated; the Kings, in one meaning of this Qabbalistic allegory, refer to the various attempts (and failures) at the formation of worlds before this one. However, “the ‘Edomite Kings’ could never symbolize the ‘prior worlds,’ but only the ‘attempts at men’ on this globe: the ‘pre-Adamite races,’ of which the Zohar speaks, and which we explain as the *First Root-Race*. . . . the Kings of Edom are the sons of ‘Esau the father of the Edomites’ (Gen., xxxvi, 43); *i.e.*, Esau represents in the Bible the race which stands between the Fourth and the Fifth, the Atlantean and the Aryan” (SD 2:705). Interestingly Edom is exactly the same word as ‘Adam (man), the only difference being one of vocalization, of changing the Massoretic points. The seven Kings of Edom are therefore the seven races of man, whether the reference be made to the seven subraces of any one root-race, or to the seven root-races themselves.

Egg One of the most comprehensive symbols, equally suggestive in a spiritual, physiological, and cosmological sense. Among other things, it stands for primordial chaos, the universal matrix, the great Deep, the Virgin Mother, and also for the kosmos or world egg produced from it. As chaos or space, it is the virgin egg, unproduced; this is fructified by the spiritual ray, and from it then issues the Third Logos. “The Virgin-egg being in one sense abstract Egg-ness, or the power of becoming developed through fecundation, is eternal and for ever the same. And just as the fecundation of an egg takes place before it is dropped; so the non-eternal periodical germ which becomes later in symbolism the mundane egg, contains in itself, when it emerges from the said symbol, ‘the promise and potency’ of all the Universe . . . The simile of an egg also expresses the fact . . . that the primordial form of everything manifested, from atom to globe, from man to angel, is spheroidal, the sphere having been with all nations the emblem of eternity and infinity” (SD 1:64-5).

As the symbol of generation, birth, and rebirth, it is “the most familiar form of that in which is deposited and developed the germ of every living being” (IU 1:157), used not only on account of the mystery of apparent self-generation, but from its spheroidal shape, the sphere and circle both being symbols of encompassing space.

The egg symbol appears in many cultures. In the *Laws of Manu*, for instance, it is stated that the Self-existent Lord, becoming manifest, created water alone; in that he cast seed which became a golden egg (hiranyagarbha); having dwelt in that egg for a divine year, Brahma splits it, forming heaven and earth. Brahma thus both fructifies the egg and is produced from it. Again, the female evolver or emanator is first a germ, a drop of heavenly dew, a pearl, and then an egg; the egg gives birth to the four elements with the fifth (akasa); it splits, the shell being heaven, the meat earth, and the white the waters of both space and earth. Vishnu, too, emerges from the egg. In Egypt, Osiris is born from an egg, like Brahma; the egg was sacred to Isis and therefore the priests never ate eggs.

The egg is used in Easter celebrations as the symbol of the renewal of life. The Easter egg derives

from the pagan custom of exchanging eggs at the birth-time of the year. Originally it had a deep esoteric hint completely lost sight of today where the custom is still held in the Occident, although commonly candies in the shape of eggs are exchanged. Giving a fellow disciple an egg in the old Mystery schools suggested the rebirth of nature, so apparent in the springtime, or again the initiation ceremonies that prevailed at the spring equinox, thereby expressing the hope that he too might at some time be “reborn,” able to free his spiritual nature from the enveloping shell as a chick frees itself from the egg.

Sometimes the word is used for the circle or zero, for the egg combines the senses of fertility and sphericity in one symbol. The egg with its central germ is the circle with the point. In company with the stroke for the masculine power in nature — sometimes represented as a vertical line — it makes the number 10, or the figure of relatively perfected or complete emanation. The egg was the symbol of life in immortality and eternity, and also the glyph of the generative matrix. The anatomy of a hen’s egg shows a wonderful analogy with the stages in comic evolution and the human principles. *See also* BRAHMANDA; WORLD EGG

Egg-born The earlier divisions of the third root-race, which produced their offspring from eggs — a method which may still be said to exist in humans today, as well as among the animals. This race and its method of reproduction was the logical outcome of the so-called “sweat-born” of the later second and earliest third root-race. The human race from its beginnings on globe D passed through different modes of reproduction which again depended upon the physiological characteristics of the various phases through which humanity progressed from ethereal through astral into physical types. At first humanity was sexless and then, through various phases of seeding, budding, and egg-bearing, became androgynous, its offspring as time passed appearing with one or the other sex predominating, and finally during the latter third root-race appeared distinct males and females from birth as at present. The higher intellectual dhyanis (manasas, sons of wisdom) would not incarnate in the earliest forms, nor even in the bodies of the early egg-born. The first half of the egg-born race was therefore mortal in its lower or personal aspects, there being as yet no personal ego to survive; the inner monadic fires were there, but with no proper vehicle into which to pour their flames. The second half became intellectually immortal at will and spiritually immortal by reason of the development and incarnation of the fifth or manas principle through the agency of the informing manasas. In the days of Lemuria, the middle and later third root-race, the egg-born are to be referred not only to the physiological processes of reproduction then current, but to the seven dhyani-chohanic classes who incarnated in the “seven Elect” of the third root-race. *See also* ROOT-RACE, THIRD

Egg of Brahma. *See* BRAHMANDA; EGG; HIRANYAGARBHA

Eggregores. *See* EGREGORES

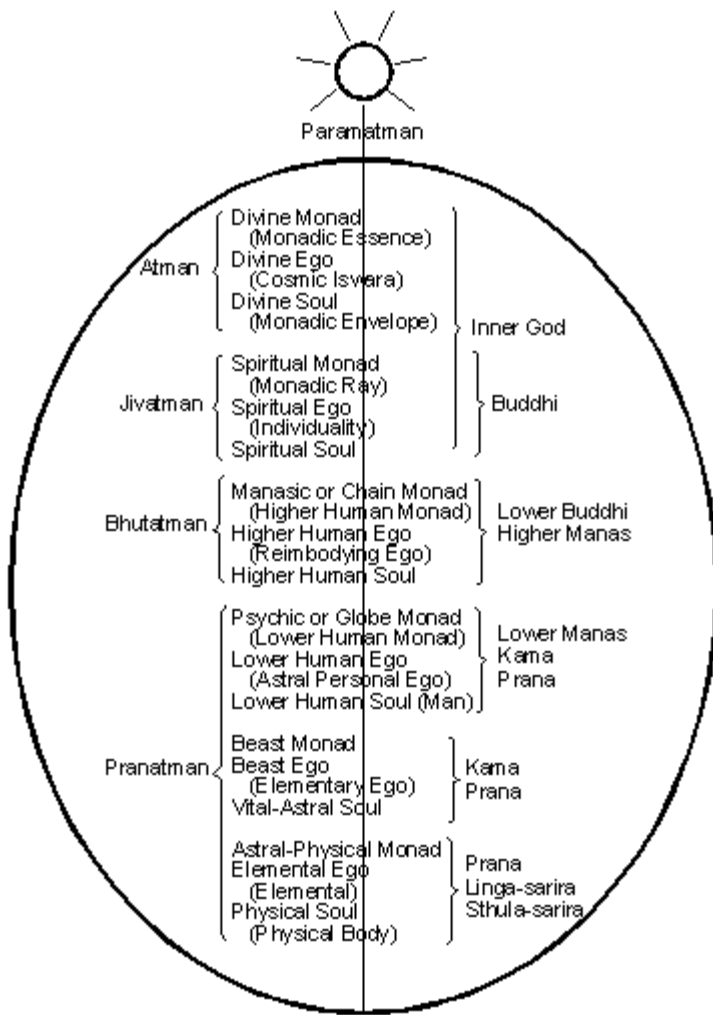
Egkosmioi or Enkosmioi (Greek) In the world or universe; applied by Proclus to his second

highest rank of gods or planetary spirits, the first rank being the twelve hyperouranioi (supercelestial). They are the inspiring and inspiriting agencies in the universe, the indwelling gods whose spiritual, intellectual, and psychic movements provide the universe in which they exist with the respective ranges of spiritual, intellectual, and psychic intelligence and forces. The very lowest range of these indwelling divinities, however, are but slightly above the elemental beings of the cosmic astral plane.

Ego (Latin) The personal pronoun “I”; in philosophy and theosophy, the ego is the center of ‘I-am-ship’ or egoity in the human being. There are two such centers: the spiritual and impersonal, commonly called the individuality; and the personal, often called the soul or the personality. The former ego is unconditionally immortal, the latter ego is conditionally immortal, but in most cases mortal because of its lack of binding aspirations with its higher Over-self, the individuality.

The ego is that which says “I am I”; it is indirect or reflected consciousness, consciousness recognizing its own mayavi existence as a separate entity. It is not the permanent self or the atma-buddhi-manas considered as an indissoluble triad; for all egos in the human constitution are reflections of the permanent spiritual selfhood. This means that there are innumerable egos of the same kind — “myself” and other similar myselfs — also that there are egos of different kinds.

If we consider the hierarchy of the human constitution to grow from the immanent or permanent self, regarding this as the very seed of essential egoity, then a mayavi ego will be formed on each of the planes of matter and therefore on all the planes or layers of the human constitution; the seed of egoity manifesting itself in each successive vehicle and thus producing there an ego, permanent or impermanent according to its distance from the permanent self.



Thus we have: atman, the divine monad, giving birth to the divine ego, which latter evolves forth the monadic envelope or divine soul. Jiva, the spiritual monad, has its child, which is the spiritual ego, and this in turn evolves forth the spiritual soul or individual; and the combination of these two, considered as a unit, generally speaking, is atma-buddhi; bhutatman, the human ego — the higher human soul, including the lower buddhi and higher manas; pranatman, the personal ego — the ordinary human soul or person — including manas, kama, and prana; and finally the beast or animal ego — the vital-astral soul: kama and prana.

Egoity I-am-I-ness, ahamkara; human egoity is dual, but egoity really should mean individuality, not personality. The characteristic or swabhava of individuality is egoity or the essential root of I-am-I-ness, while the characteristic or swabhava of the personality is egoism, the faint shadow of egoity drunken with the sense of its own exclusive importance in the world. Further, both egoity and egoism are sharply distinguished from essential selfhood; paradoxically, the stronger the idea of essential selfhood in the human being, the less is there of egoity, and the least there is of egoism, for even egoity is a reflection, albeit high, of spiritual selfhood, which recognizes its oneness with the All. Thus ego is defined as I-am-I, consciousness recognizing its own mayavi existence as a separate entity, hence often called reflected consciousness. Essential selfhood is the characteristic

of atman in the human constitution; egoity arises in the conjunction of atma-buddhi with manas; whereas personality or egoism is the faint reflection of the latter working in and through the lower manas, kama, and prana.

Egregores Coined by Eliphas Levi, who explains it as “the chiefs of the souls who are the spirits of energy and action” (SD 1:259). They are beings “whose bodies and essence is a tissue of the so-called *astral light*. They are the shadows of the higher Planetary Spirits whose bodies are of the essence of the higher divine light” (TG 111). They are “the ‘giants’ of *Genesis* who loved the daughters of men: an allusion to the first prehuman (so to say) races of men evolved, not *born* — Alpha and the Omega of Humanity in this our ‘Round’ ” (BCW 6:176).

Egyptian Book of the Dead. See BOOK OF THE DEAD, EGYPTIAN

’Ehad (Hebrew) *’Ehād* One, first, alone, single; used by Orthodox Jews in relation to Jehovah as the one and only god. The feminine form is *’Ahath*.

Eheieh, Eheyeh, Eheih. See *’EHYEH*

’Ehyeh (Hebrew) *’Ehyeh* [from *hāyāh* to be] I am, I will be; He who exists; an equivalent for the highest name of the Deity, although not uttered. “Existence . . . corresponds to Kether and Macroprosopus” (TG 11). “The secret of this word □□□□, Ehyeh, I Am, comprises everything, when the ways are hidden and not separated and together in one place, then it is called Ehyeh, I am, all hidden and not revealed; but after it goes out from its defined line and that river bears in its bosom all things, then He is called Asher Ehyeh, *i.e.*, *That I Am*” (Zohar iii, 65b).

In *The Secret Doctrine* (2:468), used in connection with the phrase “I am that I am” (*’ehyeh ’asher ’ehyeh*), said to have been uttered by Jehovah when Moses inquired as to his name. Likewise a name for the first of the Sephiroth, Kether the Crown. See also ADONAI

Eidolon [from Greek *eidolon* form, shape; a phantom-double of the human form; Latin *simulacrum*] The astral double of living beings; the shade or perispirit, the kama-rupa after death before its disintegration. The phantom which can appear under certain conditions to survivors of the deceased.

Eight Although infrequently used in occultism, one of the important numerical stages in nature and, therefore, in all occult systems of reckoning and computation. An inaccurate use of 8, or a use springing from ignorance, can very easily mislead the student of archaic numerology as to its ancient computational value and numerical signification. After remarking that the ancients always referred to seven planets (the sun being included in the septenary), Blavatsky says: “These ‘seven’ became the eight, the *Ogdoad*, of the later *materialized* religions, the seventh, or the highest principle, being no longer the pervading Spirit, the Synthesis, but becoming an anthropomorphic number, or additional unit” (SD 2:358n).

However, the ogdoad of the ancients had a special significance, among other things referring to the addition of the linking unit, whether of a superior or inferior hierarchy, to the septenary hierarchy envisioned at the moment. Furthermore, when the seven sacred planets of the ancients were considered in connection with their relations to earth, this conjoining of the eight units was often called an ogdoad. Hinduism takes cognizance of eight great gods, namely, the eight adityas, and on some of the oldest monuments of India, Persia, and Chaldea one may see the eight-pointed or double cross.

When the figure 8 is placed on its side . . . it symbolizes the eternal and spiral motion of cycles “and is symbolized in its turn by the Caduceus. It shows the regular breathing of the Kosmos presided over by the eight great gods — the seven from the primeval Mother, the One and the Triad” (SD 2:580). In modern mathematics, it is the symbol for infinity, or for the approach to infinity.

Eightfold Path. See ARIYA ATTHANGIKA MAGGA; ARYASHTANGAMARGA

Eighth Sphere or Planet of Death Both a globe and a condition of being, where utterly, irredeemably corrupt human souls are attracted, to be dissipated as earth entities. These “lost souls” have through lifetimes lost their link with their inner god, and so can no longer serve as a channel for those spiritual forces. Too gross to remain in kama-loka or avichi, they sink to this slowly dying planet of our solar system, invisible because too dense, which acts as a vent or receptacle for human waste. “The Eighth Sphere is a very necessary organic part of the destiny of our earth and its chain. . . . in the solar system there are certain bodies which act as vents, cleansing channels, receptacles for human waste and slag. . . . [the lost soul] therefore sinks into the Planet of Death or the globe of Mara to which its own heavy material magnetism drags it, where it is dissipated as an entity from above, which means from our globe, and is slowly ground over in nature’s laboratory. . . . However, precisely because the lost soul is yet an aggregate of astral-vital-psychical life-atoms connected around a monad as yet scarcely evolved, this monad, when freed from its earth veil of life atoms, thereupon begins in the Planet of Death a career of its own in this highly material globe.” (FSO 347-8)

Ein Soph, 'Ein-suph. See 'EYN SOPH

Eisteddfod (Welsh) [from *eistedd* to sit] A session; a festival of competitions in music and poetry, presided over and organized by the Gorsedd of the Bards.

Eis Zeus Sarapi An invocation to Sarapis (or Serapis) frequently found on Gnostic gems, meaning “the One Zeus, Sarapis,” a recognition of Sarapis as the supreme deity. Similar in meaning to the Gnostic phrase Abrasax Iao (Abrasax is the One Iao) also inscribed on gems.

Eka (Sanskrit) *Eka* The numeral adjective “one”; in the sense of first, primeval, or adi, it may mean Brahma, the third or creative cosmic Logos. This or any other One, such as the Hebrew 'ahath or 'ehad, never means boundless, frontierless infinity, which is symbolized by the zero. One is always

the beginning of numeration as well as of enumeration, so that on however high a plane the One may be, it is always the beginning of the hierarchy flowing forth from it as its root or seed. In boundless infinitude there are, therefore, innumerable such Ones or hierarchs of cosmic hierarchies.

Ekagrata or **Ekagratva** (Sanskrit) *Ekāgratā, Ekāgratva* One-pointedness, absolute intentness in the contemplation of an object of meditation, holding the mind in perfect concentration on a single point of thought.

Ekana-rupa, Ekanekarupa. *See* EKANEKA-SVARUPA

Ekaneka-Svarupa (Sanskrit) *Ekānekasvarūpa* [from *eka* one + *aneka* not one, many + *svarūpa* one's own form or shape] Single yet manifold in one's own form; applied in the Puranas to Brahma: although the aspect is single yet it manifests in multiform expressions. Applicable to the various manifestations of the Logos despite its individuality and transcendency, and indeed on smaller scales applicable to any monadic individuality, such as that of a human being.

Ekasloka-Sastra (Sanskrit) *Ekaśloka-śāstra* [from *eka* one + *śloka* stanza + *śāstra* scripture] A Buddhist mystical work written by Nagarjuna, called in Chinese the *Yih-shu-lu-kia-lun*.

El (Hebrew) *’Ēl* Sometimes written Al. Strong, mighty; as an abstract noun — strength, might — applied to divinities, heroes, or cosmic spirits. By the later Jewish and Christian monotheists rendered as God.

Used in connection with Jehovah as well as with non-Jewish gods. Its plural form is *’elim*, whereas the Hebrew plural *’elohim* is, strictly speaking, the plural of a cognate Chaldee and Hebrew word *’eloah*. This last word has a feminine termination, whereas the plural has the masculine termination, thus embodying in curious fashion both masculine and feminine attributes when used in the plural form. In translations from the Bible, *’elohim* is usually translated into English as God, whereas Jehovah is usually rendered into English as Lord. *See also* ALHIM

Elder Brothers. *See* MAHATMA

Eldorado (Spanish) [from *el* the + *dorado* golden, gilded] An imaginary region supposed to abound in gold and other precious elements, often located by early European explorers in the New World somewhere in Central or South America; figuratively, a speculative goal of blissful hopes. Such ideas, like that of the Promised Land, Elysium, or Paradise, are echoes of intuitive and traditional awareness of mankind's divine origin and destiny — traditions also connected with certain spots on the earth, such as the north pole.

Electra (Greek) *Elektra*. One of the Pleiades, daughter of Atlas and mother by Zeus of Dardanus, ancestor of the royal house of Troy. Called “dark-faced,” she is sometimes considered the Pleiad not visible to the naked eye, as upon seeing the ruin of Troy, she left her place to become a comet.

Also, a daughter of Ocean, mother by Thaumias of Iris and the Harpies; and a river nymph, daughter of Ocean and Tethys. Again, she is the daughter of Agamemnon and Clytemnestra, sister of Iphigenia and Orestes. After her mother killed her father, Electra saved her brother and eventually helped him revenge their father's death. (SD 2:768; BCW 4:224)

Electricity Theosophy regards electricity not as a mere effect but as an entity or cosmic force named fohat, also spoken of distributively as the sons of fohat. In correlating electricity with these cosmic forces, we find the term given either to the one great energy from which the others differentiate, or to a particular one of such differentiations: e.g., kundalini-sakti, which is characterized by spiral or serpentine motion and is thus related to electromagnetic phenomena, although kundalini might better be called vital electricity or magnetism, for electricity and magnetism are alter egos.

Electricity as we know it is the end product of a chain of appearances on various cosmic planes. It is said in old occult works that Father-Mother is the primordial aether or akasa, sometimes called svabhavat, which was homogeneous before the evolution of the Son — fohat or cosmic electricity. Electricity is also mentioned as a form of cosmic vitality, emanating chiefly from the various suns in the universe, but also in a less degree from all other cosmic entities; and behind all such vital activities is the all-permanent cosmic intelligence unfolding itself into the vital web of the minor cosmic intelligences. Electricity on our earth-plane is one of the lowest forms of spirit-light or daiviprakriti.

The Secret Doctrine states that electricity is atomic, as signifying infinitesimal particles, which obtains confirmation from modern research and theory. Again, the statement that electricity is intimately involved in the manifestations of all forms of life is being elucidated by investigations relative to the currents which accompany vital actions in living organisms.

The standpoint of occultism is that no cosmic force, or manifestations of any cosmic force, is different from cosmic life itself — except in its svabhava or characteristic attributes; and furthermore, that no smallest particle or point of infinite space is lifeless, so that the grossest matter is to be looked upon as a dense composite of vital action. From these two postulates it follows that electricity is not only vitality, but vitality controlled by intelligence, and our own inability to sense the intelligence in electric action lies solely in our ignorance of how cosmic intelligence acts, for it is all-permeant and virtually infinite in its manifestations, whereas our own ideas of vital action are limited to the very small compass of our acquaintance with particular units which we call living.

El Elion (Hebrew) 'Ēl 'Elyōn ['ēl divinity + 'elyōn what is high or above] The God on high; “a name of the Deity *borrowed* by the Jews from the Phoenician *Elon*, a name of the Sun” (TG 111). *See also* ELON

Element [from Latin *elementa* first principles; also (singular) *elementum* an element; cf Sanskrit *lī*

to dissolve] Though element may be applied to anything, it more specifically refers to the matterside of nature; and thus the primordial element is found in mulaprakriti, the fundamental root-substance which underlies all manifestation. Schools of philosophy have seen fire, air, or water (not as understood in the usual sense) as the primal element; or have recognized fire, air, water, earth, and sometimes aether as primal elements.

While all things spring from an original unity, element is employed relatively to many things which are themselves compound. The chemical elements, for example, may spring from a more elementary protyle, and this again from the akasa, the common spiritual-ethereal parent of the physical substratum. Thus, what is homogeneous in relation to that which comes from it, may be heterogeneous in relation to that from which it comes.

The theosophical teaching regarding the cosmic elements and principles is treated under the term Tattvas. *See also* BHUTA; MAHABHUTAS; AETHER; AIR; EARTH; FIRE; WATER

Elemental(s) Used by medieval European mystics, such as the Fire-philosophers, Rosicrucians, and Qabbalists, to signify those classes of ethereal beings evolved in and born of the four elements or kingdoms of nature. Ordinarily they are spoken of as existing in four classes corresponding to the four popular elements air, fire, water, and earth; but theosophy describes these kingdoms of nature as seven or even ten in number: four of the material or quasi-material range, and three (or six) of highly ethereal and even quasi-spiritual substance. They are often described as nature spirits or sprites.

More strictly, the word is confined to those beings who are beginning their evolutionary growth, who have developed in their constitution but one of the four elements — that one from which they were born — and who are therefore in the *elemental* state of growth. It is a generalizing term for all beings evolutionally below the minerals. Nevertheless, by extension of meaning, the mineral, vegetable, and animal kingdoms are often referred to as families of elemental beings, though in more advanced stages. An elemental, therefore, is a being who has entered our, or any other, universe on its lowest plane or world.

There are three kingdoms of the elementals below the mineral kingdom, each of which has seven (or ten) subdivisions, and every entity high or low has passed through this stage at some time in its career.

There are four commonly recognized great classes of these unevolved beings, called by the medieval European mystics gnomes, undines, sylphs, and salamanders — elementals respectively of earth, water, air, and fire. These elementals are not only the inhabitants of and born from the respective elements, but really are the elements themselves. They are from one viewpoint simply nature forces, tools of the higher intelligences, and actually perform all the physical work of the world.

From another point of view they may be looked upon as life-atoms in different stages of evolutionary growth; and being in various degrees of evolution they are variously spiritual, ethereal, astral, or material, running through vast ranges on all these planes. Thus they exist everywhere: in the air we breathe, the food we eat, and all the tissues of physical nature. Through their agency we perform all our bodily or mental activities.

The three kingdoms of elementals actually build and form every new planet or world, beginning in serial order with the lowest of the three kingdoms, preparing the globe for the advent of the mineral kingdom, to be followed in turn by the vegetable and higher kingdoms in regular succession. The elementals are not only the matters of nature, but when acting together and used by higher intelligences become the forces or energies of nature, such as electricity, magnetism, light, vitality, etc. Unconsciously, human and other beings use them in the carrying on of all their bodily functions. For example, our bodies cohere through the automatic aid of the elementals of earth; and the elementals of fire give us our bodily heat.

The four kingdoms of elementals, existing in the four elements, are also known under the general designation of fairies and fays in the myths, fables, traditions, and poetry of all nations, ancient and modern. Their names are legion: peris, devs, jinn, sylvans, satyrs, fauns, elves, dwarfs, trolls, nixies, kobolds, brownies, banshees, leprechauns, pixies, moss-people, good people, good neighbors, wild women, men of peace, white ladies, and many more. They have been seen, feared, blessed, banned, and invoked in every quarter of the globe in every age.

These elementals are the principal nature forces used by the disembodied human dead, very real but *never visible* “shells” mistaken for spirits at seances, and are the producers of all the phenomena except the purely subjective. They may be described as centers of force having instinctive desires but no consciousness as we understand it. Hence their acts may be what we humans call good or bad, indifferently. They have astral forms which partake, to a distinguishing degree, of the element to which they belong and also of the universally encompassing ether. They are a combination of sublimated matter and a purely rudimental mind. Some remain throughout several cycles relatively unchanging, so far as radical change goes, but still have no separate individuality, and usually acting collectively, so to speak. Others, of certain elements and species, change under a fixed law which Qabbalists explain. The most solid of their bodies are ordinarily just immaterial enough to escape perception by our physical eyesight, but not so unsubstantial that they cannot be perfectly recognized by the inner or clairvoyant vision. They not only exist and can all live in ether, but can handle and direct it for the production of physical effects, as readily as we can compress air or water for the same purpose by pneumatic and hydraulic apparatus; in which occupation they are readily helped by the human elementaries or astral shells.

More than this, they can so condense the ether as to make for themselves tangible bodies which, by their Protean powers, they can cause to assume such likeness as the elementals themselves are at

the time impressed to assume, this being caused by their taking automatically as their models the portraits they find stamped in the memory of a person or persons present at a seance. It is not necessary that the sitter should be thinking at the moment of the one represented: the image may have faded many years before. The mind receives indelible impressions even from chance acquaintances. As a few seconds' exposure of the sensitized photographic plate is all that is requisite to preserve indefinitely the image of the sitter, so is it in incomparably greater degree with the mind. Unable to invent anything or to produce anything of itself, the elemental automatically reflects stamped impressions in the memory of human beings to its very depths; hence the nervous exhaustion and mental oppression of certain sensitive natures at spiritualistic circles. The elementals will bring to light long-forgotten remembrances of the past: forms, images, even familiar sentences, long since faded from memory, but vividly preserved on the astral tablets of the imperishable book of life. The elementals are very imitative, having neither developed will nor intelligence of their own which they self-consciously use, and hence tend automatically to copy forms in all the higher kingdoms. They have therefore many shapes or bodies, some of the more advanced taking even a quasi-human form.

Some of the elementals are said to be friendly, others unfriendly, to humanity not because of any deliberate intent on their part, but simply because mankind happens to be in such evolutionary position that it is affected one way or the other by them. Also, as different people contain in their constitution a preponderance of one of the elements over the other, they are more sensitive to the elementals of their predominating element.

Elemental Dissolution. *See* PRAKRITIKA PRALAYA

Elemental Vortices. *See* VORTEX-ATOM THEORY

Elementaries The earth-bound disembodied human souls of people who were evil or depraved when embodied: the conscious or quasi-conscious astral souls of people who on earth refused all spiritual light, remained and died deeply immersed in the mire of matter, and from whose souls or intermediate, personal nature the immortal spirit has gradually separated. These may exist for centuries before completely dissolving. Blavatsky writes of the spiritual death leading to this condition: "When one falls into a love of self and love of the world, with its pleasures, losing the divine love of God and of the neighbor, he falls from life to death. The higher principles which constitute the essential elements of his humanity perish, and he lives only on the natural plane of his faculties. Physically he exists, spiritually he is dead. . . . This spiritual death results from disobedience of the laws of spiritual life, which is followed by the same penalty as the disobedience of the laws of natural life. But the spiritually dead have still their delights; they have their intellectual endowments and power, and intense activities. All the animal delights are theirs, and to multitudes of men and women these constitute the highest ideal of human happiness. The tireless pursuit of riches, of the amusements and entertainments of social life; the cultivation of

graces of manner, of taste in dress, of social preferment, of scientific distinction, intoxicate and enrapture these dead-alive . . .” (IU 1:318).

When highly developed, this class of people, during incarnation on earth, is known in the East as the Brothers of the Shadow, a title rightly applied also to their astral shades, which are often quite fully conscious in the lower parts of nature, “cunning, low, vindictive, and seeking to retaliate their sufferings upon humanity, they become, until final annihilation, vampires, ghouls, and prominent actors. These are the leading ‘stars’ on the great spiritual stage of ‘materialization,’ which phenomena they perform with the help of the more intelligent of the genuine-born ‘elemental’ creatures, which hover around and welcome them with delight in their own spheres” (IU 1:319).

In popular modern theosophical literature, the word has also been applied to the phantoms or kama-rupic shades of disembodied persons in general, especially to the case of grossly materialistic humans whose evil impulses and appetites, still inhering in the kama-rupic phantom, draw these phantoms to physical spheres congenial to them. Even these last are a real danger to the psychological health and sanity of embodied humans, and literally haunt living human beings possessing tendencies akin to their own. Such soulless astral shells are less dangerous than actual elementaries because far less conscious, but are still filled with energies of a depraved and ignoble type. Their destiny is like that of all other pretas or bhutas — ultimate disintegration; for the gross astral atoms composing them slowly dissolve after the manner of a dissolving column of smoke.

Both these classes of astral souls or phantoms are attracted to and thickly cluster about the grossest and most material places and beings of the physical sphere. Any person of spiritual character and aspiring soul, however, repels these astral entities by a type of psychomagnetic antipathy.

Element-Principles. See TATTVA

Elephanta A small island near Bombay, called Gharipur or Gharapuri in India, which received its present name from Portuguese navigators because of its colossal elephants sculpted in stone. The island is also famous for a large cave-temple containing much noteworthy sculptures.

Eleusinia or **Eleusinian Mysteries** (Greek) [from *eleusinia* things that are to come] The most famous Mysteries in ancient Greece and, next to those of Samothrace, the most ancient. Even the Christian writer Epiphanius traces them to the days of Inachos (which some writers place so close to our time as 1800 BC, which is far too near), while others make the founder Eumolpos. Both these founders are described as at once kings and of divine parentage.

The Greater Eleusinian Mysteries were celebrated at the time of the autumnal equinox, the time of grape gathering, and the Mysteries were in honor of Demeter — in Latin Ceres and in one range of mythologic thought also the Egyptian Isis — the Earth-Mother, presiding over fertility.

The celebration of the complete Eleusinia consisted of Less and Greater Mysteries. In the former

the produce of the earth was given a part, while in the latter emphasis was laid on its higher correspondences in connection with Mystery-teaching. As its name implies, at Eleusis were taught the doctrines concerning what will happen to man after death.

Iacchos, the god of wine in more senses than one, plays an important part in these Mysteries. Demeter's daughter Persephone, goddess of the underworld, was also honored. The usual accounts, vague and fragmentary only, describe the dramatic representations of the adventures of these deities, the esoteric meaning of which was given in the Greater Mysteries.

Eleusis (Greek) [from *eleusis* a coming, advent from *eleusomai* will come] Seat near Athens of one of the most renown Mystery centers in ancient Greece. In the New Testament, it is translated as "the advent." *See also* ELEUSINIA; MYSTERIES

Elias, Elijah (Hebrew) *'Ēliyyāh* Hebrew prophet (9th century BC) who struggled against the worship of the Phoenician Baal (1 Kings 17 - 2 Kings 2:15). Blavatsky states that the Hebrew root of the name is equivalent to buddhi, and is so used in the Gospel of John and the *Pistis Sophia* (BCW 9:492-3, 13:13). *See also* CARMEL, MOUNT

Elicius (Latin) [from *elicio* to draw down, entice out] Meteorological title of Jupiter, referring to his manifestation as lightning, by which means he can be drawn down to earth.

'Eli, 'eli, lamah shabahtani. *See* CRY FROM THE CROSS

Elion. *See* EL ELION

Elivagar (Icelandic) [from *eli* ice + *vagar* waves] In Norse mythology the "waves of ice" (glaciers) which flow from the fountain Hvergelmir into all the worlds and which provide the life forms for the embodiment of all beings. In the cosmogony of the Eddas, it was from elivagar, the glacier or unmoving waters of nonbeing, that the frost giant Ymir was formed: the void of non-existence in which there was "no soil, no sea, no waves" (cf Voluspa in the elder Edda).

Into the elivagar massed in Ginnungagap (formless or sacred void) fell showers of sparks from Muspellsheim (home of fire), the energetic counterpart of Niflheim (home of clouds, nebulae), creating a vapor — Ymir, the frost giant from which the gods created worlds. Ymir is then said to have given rise to the race of rime-thurses — matter giants, for "all their kin is ever evil."

Elixir [from Arabic *al iksir* possibly from Greek *xeros* dry] An alchemical agent, the so-called power of transmutation, also the elixir of life and the universal solvent. The alchemists knew that the gross compound elements must spring from a single element, at once life and matter, not subject to decay — for the homogeneous cannot disintegrate. This was their elixir, able to extract pure gold from alloys, to dissolve all substances, and to revivify and perpetuate the life of mortal being: "he who would allopropise sluggish oxygen into *ozone* to a measure of alchemical activity, reducing it to its pure essence (for which there are means), would discover thereby a substitute for

an ‘elixir of life’ and prepare it for practical use” (SD 1:144n).

In theosophical philosophy, the general or essential elixir is attained by the student-adept when he fills his whole being with the spiritual flow of substance and energy from the immortal center within himself. It is precisely this flow of the spirit which is the true elixir of immortality and the basis of all the marvelous powers within the person thus regenerated which enables him to transmute the base into the fine, evil into good, and to obtain self-conscious perpetuity during the manvantara. *See also* HETEROGENEITY AND HOMOGENEITY; PRIMEVAL MATTER

Elmes-Fire. *See* HERMES FIRE

Eloaeos (Gnostic) The spiritual genius of the planet Jupiter; one of the seven stellar or planetary spirits of the Egyptian and other Gnostics, who together form the second or inferior hebdomad. *See also* ASTAPHAI

’Eloah (Hebrew) *’Elōah* Goddess — although because of masculine anthropomorphic predisposition, it has been commonly rendered god by European translators; used as a title of eminence both for the Jewish Jehovah and the deities, especially the goddesses, of other nations.

’Elohim is the masculine plural form; in Talmudic literature, however, the plural is frequently given as ’elohoth, *oth* being the feminine plural ending. The word is pointed ’eloha in the *Zohar* in its connection as a divinity of feminine potency with the fifth Sephirah, Geburah.

Eloai. *See* ELOAEOS

Elohim (Hebrew) *’Elohīm* [from *’elōah* goddess + *īm* masculine plural ending] The monotheistic proclivities, not only of the Jews but of Christian translators, have led to this word always being translated as God; yet the word itself is a plural form, nor is it in any sense necessarily a plural of majesty, as suggested by some monotheistic scholars. A correct rendering should denote both masculine and feminine characteristics, such as androgyne divinities.

In spite of the ideas imbodyed in the word itself, the later development of Judaism caused ’elohim to be almost entirely translated in paraphrase as the “one true God”; but in earlier times ’elohim (or rather benei ’elohim or benei ’elim — sons of gods, members of the classes of divine beings) meant spiritual beings or cosmic spirits of differing hierarchical grades: a collective class of cosmic spirits among whom is found the familiar Jewish Yahweh or Jehovah. Thus, strictly speaking and as viewed in the original Qabalah, the ’elohim meant the angelic hierarchies of many varying grades of spirituality or ethereality; and in cosmogonic or astrological matters, the ’elohim were often mentally aggregated under the generalized term tseba’oth [fem pl from the verbal root *tsaba’* a host, an army] as in the expression “host of heaven.”

In the Jewish Qabalah the ’elohim, however, are the sixth hierarchical group in derivation from the first or Crown, Kether: cosmogonically they represent the manifested formers or weavers of

the cosmos. In this Qabbalistic system, Jehovah was the third angelic potency (counting from the first, Kether). Blavatsky calls all these hierarchies symbols “emblematic, mutually and correlatively, of Spirit, Soul and Body (man); of the circle transformed into Spirit, the Soul of the World, and its body (or Earth). Stepping out of the Circle of Infinity, that no man comprehendeth, Ain-Soph (the Kabalistic synonym for Parabrahm, for the Zeroana Akerne, of the Mazdeans, or for any other ‘Unknowable’) becomes ‘One’ — the Echos, the Eka, the Ahu — then he (or it) is transformed by evolution into the One in many, the Dhyani-Buddhas or the Elohim, or again the Amshaspendis, his third Step being taken into generation of the flesh, or ‘Man.’ And from man, or Jah-Hova, ‘male female,’ the *inner* divine entity becomes, on the metaphysical planes, once more the Elohim” (SD 1:113).

The opening words of the Bible refer directly to the activities of the ’elohim, for this is the sole divine name mentioned in Genesis 1:1-2. De Purucker translates these verses from the original Hebrew as: “In a host (or multitude), the gods (Elohim) formed themselves into the heavens and the earth. And the earth became ethereal. And darkness upon the face of the ethers. And the ruah (the spirit-soul) of the gods (of Elohim) fluttered or hovered, brooding” (cf Fund 99-100). He goes on to say that “we see that the Elohim evolved man, humanity, *out of themselves*, and told them to become, then to enter into and inform these other creatures. Indeed, these sons of the Elohim are, in our teachings, the children of light, the sons of light, *which are we ourselves*, and yet different from ourselves, because higher, yet they are our own very selves inwardly. In fact, the Elohim, became, evolved into, their own offspring, remaining in a sense still always the inspiring light within, or rather above . . . the Elohim *projected themselves* into the nascent forms of the then ‘humanity,’ which thenceforward were ‘men,’ however imperfect their development still was” (Fund 101-2).

The ’elohim, then, correspond to both classes of the pitris mentioned in theosophical literature: the higher or more spiritual-intellectual of the ’elohim are the agnishvatta-pitris, and the lower groups are the barhishad-pitris. As the agnishvatta-pitris are devoid of the astral-vital-physical productive fire because they are too high and distinctly intellectual, they leave the work of production to the lower ’elohim or barhishads, who “being the lunar spirits more closely connected with Earth, became the creative Elohim of form, or the Adam of dust” (SD 2:78).

Eloi, Eloai. See ELOAEOS

Elon or **Elion** (Phoenician) A name of the sun, recognized as one of the highest active deities or cosmic energies by the Phoenicians; rendered in Greek as ’Elioun. The Hebrew form of this word is found in the Bible in the phrase ’El ’elyon, “the God or Divinity on high.”

El Shaddai. See SHADDAI

Elu (Chaldean) A Chaldean god, variant of ’El (deity, divinity), frequently used by the Hebrews as equivalent to God. The original Semitic meaning embraces the idea of surpassing might, immense

power, and unlimited strength.

Elysian Fields, Elysium (Greek) Originally in Greek mythology, beautiful meadows or plains, or islands of the blest, located in the far west by the banks of Ocean. There certain heroes of the fourth race who never experienced death were said to dwell in perfect happiness ruled by Rhadamanthus. The titans after being reconciled with Zeus also lived there under the rule of Kronos. Pindar holds that all who have passed blamelessly through life three times live there in bliss. Later, Elysium was located in the underworld as the abode of those whom the judges of the dead found worthy. The river Lethe (forgetfulness) flowed by the Elysian Fields. *See also* AANROO; DEVACHAN; HADES

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Em-Ez

Emanation [from Latin *emanatus* having flowed forth from *e* from + *manare* to flow] The issuing of streams of light and life from a sun is an act of emanation; the unfolding of what is latent in a germ is an act of evolution — but equally so an emanation, for all the attributes of the developing germ “flow forth” from the inherent life which is unfolding itself. Emanation is the more appropriate term for the process by which hosts of individual monads issue from their originant or parent-source; and evolution for the subsequent unfolding, from each monad, of what is latent in it. In the word emanation is summed up the doctrine of the manifestation of worlds and living beings from a unitary divine source; so that it is opposed both to the Christian doctrine of special creation and to the materialistic scientific theory of evolution, which is a blind building up from below.

The word has a particular use in the Gnostic system of Valentinus, where the pairs of aeons successively emanate, the lower from the higher.

“The doctrine of Emanation was at one time universal. It was taught by the Alexandrian as well as by the Indian philosophers, by the Egyptian, the Chaldean and Hellenic Hierophants, and also by the Hebrews (in their Kabbala, and even in *Genesis*). For it is only owing to deliberate mistranslation that the Hebrew word *asdt* has been translated ‘angels’ from the Septuagint, when it means *Emanations, AEons*, precisely as with the Gnostics. Indeed, in Deuteronomy (xxxiii., 2) the word *asdt* or *ashdt* is translated as ‘fiery law,’ while the correct rendering of the passage should be ‘from his right hand went [not *a fiery law*, but] *a fire according to law*’; viz., that the fire of one flame is imparted to, and caught up by another like as in a trail of inflammable substance. This is precisely emanation” (TG 113-4).

Emancipation See LIBERATION; MOKSHA

Embalming. See MUMMY

Embla (Icelandic) The alder tree; in the Norse Edda, one of the two trees from which the first humanity is said to be created, woman being created from the alder and man from the ash tree. Emblu-askr is apparently a form of the askr (ash tree), the Tree of Life, a replica in the small of the cosmic ash tree, which represents a universe with all its lives, each of which is at once a branch of the “noble ash tree” and a tree of life in its own right.

The creative trinity of gods — Odin, Lodur, and Honer — endowed the ash and the alder with their own properties, thus bringing into being the human race. Odin gave his spirit, Lodur his life-force and appearance, while Honer endowed mankind with his intelligence. The vegetative growth-force was already present in the ash and alder.

Embryo In general, the vitalized germ of an organism in its earlier stages, and sometimes applied to it until it leaves the egg or womb covering. The fertilization of the germ-cell in plant or animal is an everyday working of the universal law by which spirit incubates matter for the purpose of differentiating on the objective planes, in order to manifest the subjective monadic life. Thus the reincarnating ego, in beginning to make a new body for itself, with the division of the fertilized microscopic egg cell, is analogous to the world-germ awakening in a laya-center to begin another galactic, solar, or planetary existence. “This desire for a sentient life shows itself in everything, from an atom to a sun, and is a reflection of the Divine Thought propelled into objective existence” (SD 1:44).

In the unfolding marvel of the embryonic germ-cell, both in the human and subhuman kingdoms, each kind manifests its own essential selfhood or svabhava, and its own degree of evolution. In the unfolding growth of the human embryo it rapidly epitomizes the aeon-long history of the imbodiments of the race, as it also repeats its individual course through all the forms of matter — a process often referred to as recapitulation. It goes back to past manvantaras of manifestation in mineral form, for “the cell-germinating substance (the *cytoblastema*) and the mother-lye from which crystals originate, are one and the same essence, save in differentiation for purposes” (SD 2:256n).

Back of all the orderly unfolding of the embryonic cells — usually ascribed to nature — is the subconscious directing influence of the monadic ego born from and bathing in the cosmic intelligence. In human beings the reincarnating ego is a ray of a spiritual monad, whose self-consciousness and activity takes in the solar system. This monad is karmically bound to oversee the evolving career of the human ego; and this celestial parentage in the cosmic hierarchy makes humans literally children of the sun. Here, then, is the solution of the biological mystery of unfolding purpose which is so harmoniously worked out by the reproductive material of a single cell. This intelligent influence acts upon the embryo through the directive power of “the astral fluid, working through and in conjunction with the vital capacities and potentialities of the cell . . .” (MIE 217-8).

Emepht (Egyptian) “The One, Supreme *Planetary* principle, who blows the [world] egg out of his mouth, and who is, therefore, Brahma”; (SD 1:367) “the supreme, first principle, produced an egg; by brooding over which, and permeating the substance of it with its own vivifying essence, the germ contained within was developed; and *Phtha*, the active creative principle proceeded from it, and began his work.” (IU 1:146; 2:41)

Emerald Tablet. See SMARAGDINE TABLET

Emims. See ANAK, SONS OF

Emotion(s). See KAMA; SENSES

Emptiness. See SUNYATA

Empusa (Greek) A horrible monster, often considered to be a specter, said to be sent by Hecate in her capacity as deity of the underworld, to scare people, especially travelers; it was said to change into various shapes. By transferred meaning, used of hobgoblins in general. However, empusa was also a generalizing term for certain spectral beings or appearances entering the physical world from the lower realms of the astral, which were all directly under control of the moon, Hecate being goddess of the moon in one of the its most esoteric functions.

Empyrean [from Greek *empyres* fiery] In certain ancient and medieval cosmologies the earth was surrounded by concentric crystalline spheres, the nearest being that of the Moon, followed by the spheres of Mercury, Venus, Sun, Mars, Jupiter, and Saturn. The outermost sphere was the Empyrean, composed of a subtle cosmic fire — the word is sometimes used for heaven or firmament. These crystalline spheres of the ancients, so grotesquely misunderstood today because taken literally, were given sometimes as seven, ten, or twelve, depending on the point of view. See also CRYSTALLINE SPHERES

Emunah (Hebrew) *'Emūnāh* [from *'ēm* mother] Mother; the cosmic feminine builder or mother-builder; feminine *'Ao* (builder, architect). Found infrequently in the Qabalah, applied to the third Sephirah, Binah, which forms the first Qabbalistic triad with the first Sephirah, Kether — to which the term *'Abba* (father) is applied — and Hochmah, the second Sephirah. Both *'Amon* and *'Emunah* likewise mean firmness, stability, or security, thus involving the ideas of fidelity, faithfulness, regularity in procedures; from these last ideas, Binah or *'Imma* is called Intelligence — because it is through cosmic intelligence and its firmness or stability and fidelity in ideation that the worlds are built in their manifold manifestations and follow the intrinsic regular courses of divine ideation.

En (Greek) [from *en, eis* one; cf Latin *unum*] With Pythagoras and Empedocles, it corresponds to the *yliaster* (primordial matter or matrix) of Paracelsus, and to *akasa, anima mundi, or alaya.* (BCW 7:283)

En (Hebrew). See 'EYN

Encapsulation Medieval theory, a misunderstood rendering of the pagan Mystery teaching of the One becoming the many, which later was rejected by scientists.

“The idea was that Mother Eve in the Garden of Eden held encapsulated in her womb all the seeds of the human race, which she passed on to her children, the families of which in their turn held encapsulated the seeds of future generations, passing them on to their children; and so forth. When properly interpreted, this is what H. P. B. meant when she spoke in *The Secret Doctrine* (I, 223-4) of the unmodified germ plasm — Weismann’s theory.

“Here again the Christians anthropomorphized the esoteric doctrine, thus distorting it. As a matter of fact, not only the animal kingdom, but the vegetable, mineral, and even the three elemental kingdoms, came forth from the primal human, the 'Adam Qadmon. They were all encapsulated within him, and he brought them forth” (FSO 354n). (Dialogues 3:421-3)

Endor, Witch or Wise Woman of. See WITCH OF ENDOR

Eneidfaddeu (Welsh) [from *enaid* soul + *maddeu* to forgive] The Druidic doctrine that the soul was cleared of its sins by suffering, that suffering was both the result and the forgiveness of wrong thinking and doing; the law of karma.

Energia Naturae (Latin) Energy of nature; the same as vis naturae and similar terms in 19th century theories of a unitary vital force in nature.

Energy [from Greek *energeia* possessing + *ergon* active power] In physics, energy is treated as a measurable quantity, without reference to its actual nature or source. It used to be considered as distinct from and correlative to either matter, inertia, or mass; but now the conception of mass or matter as distinct from energy has disappeared.

Science admits the existence of vast stores of latent energy in the atoms; and considering everything as a question of physical dynamics, it infers that an equivalent quantity of physical energy must have been expended in creating the atom. Energy or life is a fundamental attribute and function of the universe, which has its manifestations on all seven or ten planes of prakriti, appearing as centers of energy which radiate outwards from within. Also used to denote the female potency or sakti (SD 1:136); *aether* too is mentioned as the quintessence of energy. Energy expended on the astral plane is far more productive of results than the same amount expended on the physical plane, according to occult dynamics.

Theosophy makes a distinction between force (or forces) and energy. The former is the name of active monadic essences, each one of which may be considered to be a living, intelligent, self-conscious force; and when this force is actively used, its power to do work or to produce effects is energy.

Enneads [from Greek *ennead* group of nine] A work of Plotinus (205? - 270) — one of the last and most famous of the Neoplatonic philosophers, and pupil of Ammonius Saccas — published by his disciple Porphyry. Each of its six books contained nine chapters.

Ennoia (Greek) [from *en* + *nous* mind, as contrasted with the object or act without] The divine mind spoken of by Simon Magus as coequal with the supreme (the Father), and as being the mother of all the archangels and angels (aeons or emanations). Ennoia had descended through the lower worlds and finally become imprisoned in gross matter, where she was subjected to abuse; but the Father manifests himself as the Son and rescues Ennoia to reinstate her on her original throne. Simon used the first person in giving out this teaching, and in the same symbolic way called Ennoia his wife Helena, and speaks of her degradation as prostitution; this has been the occasion of misunderstanding on the part of scholars, ancient and modern. Ennoia is paired with Ophis (the serpent of divine wisdom) to constitute the creative Logos.

There is a close mystical connection between Ennoia and Epinoia, the first passive aeon — aeon in Gnosticism signifying both a period of time and also a spiritual entity forming part of a cosmic hierarchy.

Enoch, Onech (Hebrew) *Ḥanōkh* Initiation or initiated; hence also hierophant. In the Bible (Genesis 4, 5), “there are three distinct Enochs — the son of Cain, the son of Seth, and the son of Jared; but they are all identical, and two of them are mentioned for the purposes of misleading. The years of only the last two are given, the first one being left without further notice.” He is the great grandfather of Noah, and stands for the first subrace of the fifth root-race (BCW 14:86&n).

The prophet Enoch, supposed to have been an antediluvian, was the inventor of learning, letters, and the founder of initiatory rites. Among the Arabs Enoch is commonly called Idris, meaning the wise or learned. Again, “The *Kerkes* and the *Onech* stand for a race cycle, and the mystical tree Ababel — the ‘*Father Tree*’ in the Kuran — shoots out new branches and vegetation at every resurrection of the *Kerkes* or Phoenix” (SD 2:617). The connection with the phoenix is purely mystical, because just as the phoenix is said to be reborn from its own ashes, thus bringing about a new cycle, so the neophyte during initiation is said to be reborn from the “ashes” of his past self.

Enoichion (Greek-Hebrew) [from Hebrew *hanakh* to make narrow, be narrow; pressure; hence to initiate, train into the paths of consecration or dedication; probably from *hanōkh* (Enoch) initiated, initiator] The root-meaning of narrowness, that which is straightened or close, is reminiscent of the New Testament saying: “Strait is the gate, and narrow is the way” (Matthew 7:14) — a direct reference to initiation. Thus enoichion can be rendered as a seer. “Esoterically and spiritually Enoichion means the ‘Seer of the Open Eye,’ the inner spiritual eye” (SD 2:530).

Ens (Latin) [from *esse* to be, being] According to scholastic philosophy, being in the most abstract sense, not necessarily existent, requiring the addition of a category to yield reality. Equivalent to the Greek *ousia* (essence), the essential nature of a thing; or the Hindu *sat*. In alchemy, an extract

containing the essential qualities of a substance; e.g., *primum ens melissae* (the spirit of balm).

Used for the real or spiritual presence in universal nature, as signifying the Ever-being or Ever-existing.

En Soph See 'EYN SOPH

Entelechy [from Greek *entelecheia* from *en telos echein* to be complete] In Aristotelian philosophy, actuality as opposed to potentiality: water is potentially solid, liquid, or gas, but actually only one of these at a time. Soul is spoken of by Aristotle as the entelecheia of body — the subsisting principle of the body's existence, and therefore the real although unseen actuality of the body's being, irrespective of emanated monads from the fundamental spirit-substance (svabhavat), when the latter is considered as their collective unity. It is the principle or substantive element of a being or thing, which produces or makes the actuality of such being or thing, considered apart from or irrespective of dependent or derivative powers or qualities.

Entropy [from Greek *entropia* turned in] The second law of thermodynamics, enunciated by mathematical physicist Clausius (1822-1888), which states that heat cannot of itself pass from a colder to a warmer body; also that it is impossible, by means of inanimate material agencies, to derive mechanical effect from any portion of matter by cooling it below the temperature of the coldest surrounding objects. The process of cooling is considered irreversible, and the energy is said to have passed into an unavailable form. The entropy of such a cooling system is said to have attained a maximum — all energy is “turned in” or run-down. The final result of such a process on a universe supposed to be dissipating its energy in the form of heat, would be to reduce all bodies to the same temperature; hence there could be no further transference of heat or energy among them and a state of quiescence or deadness would ensue. Such has been the scientific view, which assumes that the sun is a hot body cooling — a view not held by theosophy.

Further, it is a mere assumption that a process is irreversible, made on no better ground than that we have not yet been able to reverse it. For example, if all the waters of the earth ran down into the sea, and no other agency intervened, we should soon have a universal dead-level and no more running water. But this result is prevented by the effects of evaporation and other causes collaborating with it. It is easy to fall into errors by considering only a portion of the facts; but we live in a living universe and *not* in a soulless heat-engine.

Enw Duw. See NAME OF GOD, THE

Eocene. See GEOLOGICAL ERAS

Eolus. See AEOLUS

Eon. See AEON

Eosphoros (Greek) The morning star, equivalent of Lucifer or Venus. Venus “was known in *pre-*

Hesiodic theogony as Eosphoros (or Phosphoros) and Hesperos, the children of the dawn and twilight. In Hesiod, moreover, the planet is decomposed into two divine beings, two brothers — Eosphoros (the *Lucifer* of the Latins) the morning, and Hesperos, the evening star. They are the children of Astraios and Eos, the starry heaven and the dawn, as also of Kephalos and Eos . . .” (BCW 8:16). (BCW 8:5-6, 10-1, 18, 25, 27n)

Epaphos (Greek) Son of Zeus and Io, in this case the sun and moon; in the Dionysos-Sabazian Mysteries, the son of Zeus and Demeter, who is also a moon goddess. The birth of Epaphos, like that of Prometheus, symbolizes the entry of humanity on the upward arc of evolution after its descent into materiality. For Epaphos in one sense is the Logos, Zeus in the form of a serpent, and stands for the power that will carry humanity up again towards the spirituality from which it descended or fell — plus the experience garnered as intellectual beings.

Ephesus The chief of the twelve Ionic cities on the coast of Asia Minor, where the cultures of western Asia and Greece blended. Associated with Artemis or Diana of the Ephesians, Greek name of the Mylitta, Cybele, etc., of the Asiatic cults. The Ephesian Artemis is represented as a female figure with many breasts, the Great Mother Multimamma. The original temple was built in the 6th century BC, burnt in 356 BC and so magnificently restored that it was enumerated among the seven wonders of the world.

Ephesus was one of the foci of the universal secret doctrine, a laboratory whence sprang light derived from the quintessence of Buddhist, Zoroastrian, and Chaldean philosophy (IU 2:155). It was such in the early days of Christianity, and from it spread that Gnosis to which the Church was later so bitter an antagonist. It was “famous for its great metaphysical College where Occultism (*Gnosis*) and Platonic philosophy were taught in the days of the Apostle Paul. . . . It was at Ephesus where was the great College of the Essenes and all the lore the Tanaim had brought from the *Chaldees*” (TG 114).

Ephialtes (Greek) In Greek mythology a titan, son of Poseidon, who with his brother Otus makes war on Olympus and puts Ares in chains for 13 months. At the age of nine years each brother was 54 feet high and 36 feet broad. These two titans as types refer to the late Lemurians of the third root-race, and also to the earliest Atlanteans, known for their huge size, daring spirit, and their wars against the gods or Sons of Light. However, they were not demons in the Christian sense; for these early races were simply the gigantic early mankind in which self-consciousness expressed itself in high pride, the love of material power as compared with spiritual, and in works of material or physical achievement.

The name Ephialtes was borrowed in medieval etymology for a demoniac spirit who causes nightmares; and later still, for that complaint itself.

Epictetus Greek Stoic philosopher, a freed slave who taught philosophy in Rome until 90 AD, when Domitian expelled all philosophers. He left no writings, and his philosophy is known through the

Discourses and *Enchiridion* of his pupil Flavius Arrian. Like other Stoics, he held that each person has at the root of his or her being a spark of the Logos, so that all people are brothers and relationships with others must be respected. Inner harmony could be attained by correct perceptions and attitudes, differentiating between what is “ours” and thus under our control, and what is “not ours” and therefore beyond our control. He encouraged making new habits of thought and action through constant practice and self-discipline and by acting deliberately.

Epicurean Philosophy School founded by **Epicurus** (b. 341 BC), an atomist philosopher popularly associated with later travesties of his teachings. His actual teachings and way of living prove that his chief aim and good was happiness rather than pleasure; for he taught and practiced abstemiousness of living. In this he reacted to the travestied forms of Platonism which existed in his time, moving away from a barren idealism towards a concrete practicality, trying to substitute realities for empty abstractions, both in philosophy and ethics. For this reason he lays the chief stress on ethics, to the comparative neglect of logic and philosophy.

In philosophy he taught atoms and a void as the cosmic fundamentals; but his atoms were not the material particles of later European science, but the living monads or intelligent souls of the older Atomists. He did not attempt to represent the universe under the form of physical matter, but merely insisted upon the substantial nature of all being and life in protest against the impractical idealism which had reduced significant values to unrealities.

Again, Epicurus based everything on sensation in order to bring people back to actual experience, as opposed to vain outlooking speculation, as a solid foundation for an ethic. He was not an atheist in the modern sense, for he explicitly says that there are gods, but not the gods of the anthropomorphic religionists. In the same way, he did not teach a selfish individualism, but that the way to final freedom is within oneself; and when he depreciates the State and sundry social or political theories, he was merely opposing the futile abstractions then prevalent under these names.

Epidemics [from Greek *epi* upon + *demos* the people] The causes usually assigned to epidemic diseases are: individual susceptibility; earth conditions of heat, moisture, soil, water, hygiene, and sanitation; and mass movements of people, as in wars, pilgrimages, etc. While all these factors provide physical and psychological conditions favorable for the spread of certain epidemic diseases and emotional disorders, there remain potent invisible causes to be reckoned with.

Blavatsky discusses unusual and serious effects of certain causes which in some cases are cosmic rather than bacterial (BCW 12: 109). She explains that all such mysterious epidemics as influenza are due to an exuberance of ozone in the air, where an excess of oxygen has become ozone under the powerful stimulus of electricity.

The pranic life-atoms of the human body make an electrical field which, permeating our astral-vital-physical constitution, puts us in contact with the natural flow of ethereal currents of electric

and magnetic force. These forces emanate from great cosmic entities who are the intelligent agencies for the karmic action of the so-called laws of nature. They function in the noumenal realm of causes which are due to appear on earth as phenomena of all kinds. These entities, leaving aside solar forces, are the regents of the seven sacred planets, who help to build the body and oversee the destiny of both humanity and the earth. They act automatically and impersonally in harmony with the combined causes and effects of ethereal and terrestrial conditions.

The sun, moon, planets, earth, and human brain are all magnets in contact with a common network of “live” wires of consciousness. The atoms in the solar system not only probably change their combining equivalents on every planet, but they undergo a certain change in their rapid passage through our atmosphere: concerning “the *Spirit*, the *noumenon* of that which becomes in its grossest form oxygen and hydrogen and nitrogen on Earth. . . . Before these *gases* and fluids become what they are in *our* atmosphere, they are interstellar Ether; still earlier and on a *deeper* plane — something else, and so on *in infinitum*” (SD 1:626). These fluids and gases, then, have been stepped down, plane after plane, bringing to us the karmic influences of the hierarchies of entities which compose the solar organism. They are the tangible carriers of the cosmic electrical fire of divine, spiritual, mental, psychic, astral, and material forces which infill the universe. Here, in brief, are the astrological causative influences in typical epidemics, which are variously operating in other karmic diseases and mental and emotional disorders such as popular uprisings, fanatical movements, and waves of crime and vice. Happily, the same impersonal agents of the karmic law, under the influences of far higher spiritual agents, are equally active and helpful during human cycles of ethical and spiritual aspiration and progress.

Epigenesis [from Greek *epi* upon + *genesis* production] A biological theory of generation which holds that the embryo is created from the original germinal elements by a process of gradual evolution, i.e., by a passage from a relatively homogeneous condition to a specialized condition through a process of differentiation. This replaced the older idea of encasement according to which the future organism existed entire, but of microscopic dimensions, within the ovum, and was afterwards merely enlarged; and it also replaced the idea that the organism was formed by a relatively sudden accretion of parts derived from the corresponding organs in the parents. It thus accommodated embryology to the modern theory of evolution. It is open to the objections that by attempting to view growth as a purely physical process, development is made to appear as a process of accretion or adding together, instead of as a process of unfolding; and suggests the notion that something entirely new can be formed by such an additive process. But nothing can be formed unless it has previously existed in entirety, though on a subtler plane of materiality; and the coming together of physical elements is merely the filling in of a plan that has already been sketched. The astral prototype of the physical organism, seeking incarnation, draws together the physical elements required, using the procreative processes as a means. The older theory of encasement contains as much truth as the epigenesis theory, though distorted by a too physical

and theological view of the process. *See also* EMBRYO

Epilepsy A disorder recognized in antiquity as an obsession or possession by an elementary which ousts temporarily the astral-vital soul from the physical body and for the time being assumes control of the bodily mechanism. The mind thereby loses direct connection with its physical vehicle and unconsciousness results. The theosophical teaching about elementaries — astral entities whose intense desires draw them to neurotic, mediumistic, and negatively sensitive natures — gives the key to the injurious, purposeless explosions of force in the person who has been dissociated from his body and brain. Of the various bizarre sensations which usher in many typical attacks, one of the most common is the sudden look of fear or terror with which the sufferer stares fixedly as if held in thrall by some gruesome astral sight. The frequent hallucinations are, as a rule, of the same quality which the alcoholic senses in delirium tremens. Blavatsky says that epileptic fits “are the first and strongest symptoms of genuine mediumship” (Key 195).

Modern medicine reports that some cases of essential or idiopathic epilepsy often are normal individuals between attacks, and also that many autopsies reveal no organic disease to account for such marked disorder.

Epimetheus (Greek) The after-thinker; a titan, the brother of Prometheus (the fore-thinker), husband of Pandora and creator of the animals while Prometheus created humankind. Epimetheus stands for the lower aspect of human mind.

Epinoia (Greek) Thinking on a thing; by extension of meaning, the power of thought, inventiveness; a purpose, design. In Gnosticism, a name of the first passive aeon or spiritual entity forming part of a cosmic hierarchy. *See also* ENNOIA

Epiphany [from Greek *epi* to + *phaino* appear] In the Christian Church, the manifestation of Christ to the Gentiles, celebrated later in the Christian Church on January 6, and variously referred to the baptism of Christ, the visit of the Magi to Bethlehem, and other events noted in the New Testament.

In connection with initiation, it means a minor manifestation of the inner god to the candidate, as contrasted with theophany, which takes place in a higher degree, and is the appearance of the inner god.

Epithumia (Greek) In Greek metaphysics, equivalent in the human constitution to kama or the desire principle. Psyche or soul was a union of bios (physical vitality, prana), epithumia, and phren or mens (mind, manas). (BCW 1:292, 365) “Pythagoras and Plato both divided soul into two representative parts, independent of each other — the one, the rational soul, or *logos*, the other *irrational*, *alogos* — the latter being again subdivided into two parts or aspects the *thymichon* and the *epithymichon*, which, with the divine soul and its spirit and the body, make the *seven* principles of Theosophy” (BCW 7:229). *See also* PRINCIPLES

Epithymichon. See EPITHUMIA

Epopteia, Eoptai(o). See EOPTES

Epoptes (Greek) [from *epi* at, upon + *opt* to see] Sometimes epopt. In the Eleusinian Mysteries, seer, overseer, master mason, one who has the vision sublime; an initiate into the highest degree of the Mysteries (epopteia) who had attained, among other spiritual faculties and powers, that of spiritual clairvoyance. The state attained, epopteia, was the seventh and highest degree of initiation in the Eleusinian Mysteries, when the inner god shone forth through the human being, so that the candidate was at one with his inner divinity.

Equinox [from Latin *aequinoctium* equal nights] The two annual epochs when the sun, in its apparent path around the ecliptic, crosses the celestial equator, occurring about March 21 and September 23, when the days and nights are equal to each other in length. The position of this intersection or node — the equinoctial point — on the ecliptic, at the vernal equinox in the northern hemisphere, is called the first degree of Aries in the ecliptic zodiac. But this point shifts continuously, having a retrograde motion around the ecliptic occupying about 25,920 years. This period is very important because every astronomical cycle is indicative of cosmic and human cycles. In accordance with the signs of the zodiac, it is divided into twelve parts, each of 2160 years, called in theosophy the Messianic cycle and marking the coming of a world savior. The recession of the equinoxes from Pisces into Aquarius is stated to occur somewhere about the present age, and to mark a new spiritual dispensation.

In SD 2:330, a cycle is mentioned which is obtained by compounding the precessional cycle with the cycle of the apsidal revolution; this, according to figures for apsis and equinox given by modern astronomers, gives a period of about 21,000 years (probably 21,160 years).

The two equinoctial epochs of each year are also highly important as they indicate conditions favorable to certain operations, initiations, and ceremonies. These times were the ones often chosen as being favored for the celebration of the ancient Mysteries and the initiation of candidates; although the two solstices, falling in December and June, are equally important.

Erataoth (Hebrew-Syrian) The dog; one of several somewhat arbitrary but highly mystical titles given to spiritual beings among early Syrian, Hebrew, and other Near Eastern mystics, having especial reference perhaps to the seven sacred planets.

Erebus (Greek) *erebos*. Darkness; Erebus and Nux or Nyx (night) sprang from Chaos, and the pair gave birth in their turn to Aether and Hemera (Day). Darkness begets light. “Erebus was the spiritual or active side corresponding to Brahman in Hindu philosophy, and Nyx the passive side corresponding to pradhana or mulaprakriti, . . . Then from Erebus and Nyx as dual were born Aether and Hemera, Spirit and Day — Spirit being here again in this succeeding stage the active side, and Day the passive aspect, the substantial or vehicular side” (FSO 72).

Cosmically, the darkness spoken of here is the light of cosmic spirit, which is so far beyond all human ability to grasp or sense, that to us even intellectually it is as darkness; because even our intellectual light, being a secondary derivative from the cosmic darkness, is like a shadow to it. Therefore darkness and night, signifying the light of cosmic spirit in connection with original substance (here called night), gave birth to cosmic aether and day.

Similarly, the name Erebus became transferred to the underworld because its vast regions, reaching as they do into the cosmic deeps, are to human intelligence obscure and therefore dark.

Eridanus (Greek) In Greek mythology, a river into which Zeus cast Phaethon, a son of Helios (the sun), when he rashly tried to drive the chariot of the sun and had nearly set the earth on fire. It is identified with the sacred river Nile, and its etymological roots are the same as those found in *Jordan*.

As the myth of Phaethon refers, among other things, to geological changes, Eridanus has both a cosmic and earthly significance; in the former referring to the flowing of the ocean or river, mystically supposed to surround the world; and in the latter, referring to the mystical river of inspiration flowing downwards in its descent from the spirit into recipient minds.

Eridu One of the oldest seats of religious culture in ancient Babylonia, located a few miles SSW of Ur in Chaldea, and mentioned in ancient records as the city of the deep. In it was a temple of Ea, god of the sea and of wisdom. Rediscovered in 1854, it is now about 120 miles from the Persian Gulf, though spoken of in old records as being on the shore; calculations based on the rate of alluvial deposition places its date in the seventh millennium BC. Sayce, by comparing the Akkadian calendar with the present position of the vernal equinox, gives a date going back to 4700 BC.

Erinyes (Greek) [cf Latin *Furæ* furies] Also Diræ. Furies, avenging goddesses; sometimes legion, sometimes three in number, according to the point of view of the ancient writers, named by Alexandrian authors, copying Euripides: Tisiphone (avenger of the slain), Megaera (the jealous), and Alecto (unceasing hatred). Their mission was to follow and reform evil doers, which has popularly been misunderstood to be persecution. Aeschylus speaks of them as being daughters of Night, Sophocles as being born of Darkness and Earth, and Hesiod as having sprung from the blood of the injured Uranus. They dwell in the underworld, whence they issue to pursue the wicked towards reformation and the reestablishment of all broken natural equilibrium; upon the expiation of crime in Aeschylus they transform themselves into gracious and beneficent deities called the Eumenides. In Athens they were known as Semnae (the venerable ones).

The Erinyes or Eumenides are thus seen as beings who function almost automatically as karmic agents in the restoration of broken or disturbed equilibrium in the universe, and therefore are inherent in the vegetative and automatic functions of nature; thus the human body, as an analogy, when injured in some part, will attempt by latent and automatic restorative functions, as it were, to heal the injury. Their functions therefore in the world are seen at once as avengers and

beneficent healers or eumenides.

Eros (Greek) Love, desire; represented in the Hesiodic theogony as one of four self-existent deities, the others being Chaos, Gaia, and Erebus; otherwise as the son of Aphrodite by either Ares, Zeus, or Hermes. Eros is the cosmic force which causes the unmanifest to seek self-manifestation: it is divine love, will, desire; the desire to manifest in creative activity, and thus to give life and existence to all beings. This desire, which “arises first in It” (SD 2:578), is in the gods and in all nature. After the worlds have been manifested, Eros then becomes, under the form of fohat, the ever-active force which brings together and combines the elemental atoms. “Fohat, in his capacity of Divine Love (*Eros*), the electric Power of affinity and sympathy, is shown allegorically as trying to bring the pure Spirit, the Ray inseparable from the one absolute, into union with the Soul” (SD 1:119). Eros, like his synonyms kama, amor, and cupido, acts on many planes.

Eros-Phanes (Greek) [from *eros* god of love + *phanes* revealed, manifested] One of the Orphic triad — Chaos, Chronos, Phanes — evolving from the divine or cosmic egg, which the aethereal winds of space impregnate. Similar to Eros which Hesiod makes the third person of the original Greek trinity of Ouranos, Gaia, and Eros. There is a relatively close affinity between Eros or Eros-Phanes and the spiritual aspect of fohat.

Esau (Hebrew) *Ēśāw* Hairy, rough; the son of Isaac and twin brother of Jacob (Genesis 25). These twins symbolize duality in nature — good and evil, day and night; “Jacob-Israel is the feminine principle of Esau, as Abel is that of Cain, both Cain and Esau being the male principle” (TG 158). Esau as father of the Edomites (Genesis 36:43) is said to represent the race between the fourth and the fifth root-races (SD 2:705). *See also* ADAM; EDOM

Eschylus. *See* AESCHYLUS

Esculapius. *See* AESCULAPIUS

’Esh (Hebrew) *’Ēsh* **’Eshsha**’ (Aramaic) *’Eshshā*’ (cf Sanskrit *ush* to burn) Sometimes Ash(a). Fire.

’Esh Metsareph (Hebrew) *’Ēsh Metsārēf* [from *’esh* fire + the verbal root *tsāraf* to smelt, refine, purify] Fire purifying; one of the books of the so-called Dogmatic Qabbalah, usually called “The Book of the Purifying Fire,” considered by some to be a rare hermetic and alchemical work.

Eshmim. *See* SHAMAYIM

Esoteric [from Greek *esoterikos* pertaining to the inner] Applied to the advanced instructions given to qualified candidates in Mysteries or schools of philosophy, first used popularly in Greece by Aristotle. Jesus in the Bible had teachings for his disciples in private, and others for the public, precisely as all other ancient religious and philosophical teachers always had. Esoteric teachings both were and are such as could not be understood or profitably received by those not previously prepared by study and probation. Exoteric or outer teachings were often given in symbolic

language which revealed the esoteric meaning only to those who were in possession of the keys to interpretation.

Esoteric Doctrine, Philosophy, or Science. See THEOSOPHY; OCCULTISM

Esoteric School. See HIERARCHY OF COMPASSION; MAHATMA

Esse (Latin) Being, essence; *in esse* is sometimes contrasted with *in posse*, as actual existence is contrasted with potential existence. Esse is also contrasted with *existere*, in the same way as being is contrasted with existence. Alexander Wilder defined genesis as a coming from esse into *existere*, from Be-ness into being, from the eternal into kosmos and time.

Essence [from Latin *esse* to be] The characteristic nature of an entity or element. In one sense equivalent to *svabhava* (characteristic nature, type-being, pure individuality). As the name of a logical category its use was not uniform even among the Schoolmen who originated it, and it has been both identified with and discriminated from substance.

Essenes [probably from Hebrew *asa* to heal] Described by Josephus as one of three principal sects among Jews from about the middle of the 2nd century BC; the title Healer, often equivalent to savior or teacher (cf *therapeutae*). They were a sect of Jewish theosophy, rather exclusive, adhering to Jewish tradition in some respects though regarded as heretical in others. Their cardinal principles were active benevolence and self-discipline. They had an esoteric school guarded by secrecy, accessible through novitiate and degrees. Josephus, describing the rule of a community, presents the picture of a tranquil life, divided between practical avocations, assemblies, and ritual observances.

Estufas. See ARTUFAS

Eswara. See ISVARA

Eternity [from Latin *aeternus*, *aeviternus* from *aevum* an age] Originally eternity signified time divided into endless cycles stretching from the indefinite past through the present into the indefinite future, comprised within encompassing frontierless duration. Eternity therefore is the abstract sum total of endlessly cyclical time periods. As used in *The Secret Doctrine*, eternity often means a cosmic mahakalpa or manifestation period; thus the seven eternities means seven cosmic periods equivalent to 100 Years of Brahma or 311,040,000,000,000 human years. Even in the Hindu *Vishnu-Purana*, immortality, which is given as a definition of eternity, means merely “existence to the end of the Kalpa” (2:8). Occasionally used as a synonym for duration.

The emblem of eternity is the serpent in the form of a circle, biting with its active head its passive tail, and from its emanations spring worlds, beings, and things.

Ether. See AETHER; ETHEREAL

Ethereal, Ethereality Used in an attempt to define states of matter more refined and less dense than familiar physical matter. The differences between the higher divisions of matter is analogous to the corresponding subdivisions of physical matter — solid, liquid, gas, and fiery. Thus the characteristic of the solid is fixity of form, restriction of movement; that of liquid, mobility; of gas, expansibility; while the fiery element among other things is exempt from gravitation. The major divisions of matter must be graded on a somewhat analogous scale.

There is a clear distinction between 1) akasa; 2) the astral light; and 3) ether. Akasa in its higher portions is pure spirit; the astral light is the seventh or highest division of our physical cosmic plane and may even in a sense be called the most subtle part of the terrestrial atmosphere; whereas ether is a material agent or stuff interpenetrating molecular matter, and is therefore even more gross than is the astral light. In one sense these three are the highest, the very low, and the lowest parts of spirit or akasa itself, the physical stuff or body of our plane being its lees or dregs.

Etheric Body. *See* ASTRAL BODY; LINGA-SARIRA

Ethics In theosophy, a philosophy of moral conduct based on the inner structure and operations of the universe itself, not a mere code of conventional behavior. The grounds alleged for moral conduct depend on one's view of man and the universe. Theosophy distinguishes between a person's real self and the illusive personal masks which are mistaken for that self. As with Kant, a sharp distinction is drawn between wish and inclination on the one hand, and the sense of moral obligation on the other; this latter is regarded as supervening upon the drama of self-interest and imposing a higher law.

Recognizing the essential oneness of the individual with the universe, not only spiritually but on all planes, the student of occultism strives for the subordination of the personal self as an individual to the common good of all mankind, and indeed of all things that are. With this training, the student in time comes keenly to realize that there is no longer a moral obligation lying upon him to subject his personal wish to the common good, but that this subordination becomes the first joyful duty of all his life. In this manner spiritual powers, faculties, and attributes are gained, as well as intellectual expansion that, when more or less complete, combine to make the full adept or initiate. A master of wisdom is one who has developed an individual consciousness of his oneness with the Boundless, and this is the very foundation of the ethics of theosophy.

The human ethical sense is a manifestation of one's awareness and willing cooperation with the inherent spiritual laws of the universe. No person can misconduct himself without injecting disharmony into the human hierarchy of which he is a part, and for this he must pay, though nature does not revenge or punish but readjusts or restores the disturbed harmony. Though these essential laws are eternal and changeless, the degree of their manifestation at any time or in any group vary; so that we may speak of ethics also in a relative sense. The world saviors and messengers from the Great Lodge, in obedience to cyclic necessity, strike for humanity the ethical

keynote for each coming cycle.

Etruscans An ancient Italian people predating the Romans. Among the older Greek historians there is mention of Tyrrhenoi or Tyrsenoi, and of a king of Lydia named Tyrrhenos who led a Pelasgian colony to Umbria. Roman history describes a mixed population, Etrusci, Tusci, or (by their own name) Rasenna, formed by immigrants from Asia and from over the Alps, still preserving much of their ancient culture amid corrupted habits, and diffusing it to other Italian peoples.

Throughout Roman history Etruria and the Etruscans were looked upon by virtually all classes of peoples under the sway of Rome as being the seat and the exponents of magic, profound mystical thought, and esoteric philosophy; and as the Romans knew much more about those so close to their own time than modern scholarship does, this manner of viewing the ancient Etruscans cannot be set aside lightly.

‘Ets Ha-Hayyim (Hebrew) *‘Ēts Ha-ḥayyīm* The Tree of Lives; sometimes simply called the Tree (Chald *’ilan*). A Qabbalistic term applied to the Sephirothal tenfold scheme, when arranged diagrammatically in three columns of three Sephiroth each, crowned with the tenth, Sephirah or Kether.

‘Ets Ha-Hayyim is an important Qabbalistic work, which is often called together with the *Zohar* the two Bibles of the Qabbalah. It was produced by Chajim Vital (1543-1620), an Italian Qabbalist.

Eucharist [from Greek *eucharistia* thanksgiving] Adopted in the early centuries of the Christian era for the Sacrament of the Lord’s Supper, because of the thanksgiving offered over the sacred elements; also applied to the elements themselves. Thus the original meaning, a manifestation of the spirit or inner god in the soul of the neophyte or adept, became degraded into a mere ceremonial rite, itself based on the ceremony of the Bacchic participation of wine and bread — wine signifying the spirit and bread the manifested body of the spirit in matter. *See also* BREAD AND WINE

Eue, Eua. *See* EVE

Euhemerization The theory of Euhemeros, a Greek of about 316 BC, that the ancient Greek myths were imaginative or allegorical renderings of historical events, the gods once having been mortals or men, and their deeds the poetized actions of archaic human worthies. Hence to euhemerize is to interpret myths as having been once historical events. It is sometimes used in *The Secret Doctrine* as equivalent to anthropomorphism. A great deal of archaic mythology, however, is the half-forgotten and often distorted racial tradition or memory of events in the lives of once semi-divine humans, who actually were in most cases the demigods, god-men, or initiates of the later third and early fourth root-races.

Eumenides (Greek) [from *eumenides* beneficent or gracious ones]. Beneficent deities; they appear

in the famous Greek tragedy *The Eumenides* by Aeschylus. Originally karmic agents, called by the ancient Greeks avenging Erinyes (Furies), whose functions it is to attend upon human acts such as crimes and to bring about the reestablishment of the broken harmony, immediately after which they are seen in their real character: divinities of beneficence and beauty. *See also* ERINYES

Eumolpidae (Greek) Descendants of Eumolpos, a demigod who founded the Eleusinian Mysteries, of which these descendants continued to be the hereditary hierophants, although living in Athens. *See also* LYCOMIDAE

Eurydice (Greek) She of wide power and justice; the beloved companion of Orpheus. After her untimely death, he gained access to the underworld in order to lead her back to earth, only to lose her again.

The marriage of Orpheus to Eurydice is but one of many similar allegories of the union of the initiate with the esoteric truth he has won after heavy trial. Soon after her marriage, Eurydice was seen and pursued by Aristaeus who was enamored of her beauty, and she consequently died of a serpent's bite. "Aristaeus is *brutal power*, pursuing Eurydike, the esoteric doctrine, into the woods where the serpent (emblem of every sun-god . . .) kills her; *i.e.*, forces truth to become still more esoteric, and seek shelter in the Underworld, which is not the hell of our theologians" (IU 2:129-30).

The legend of Orpheus and Eurydice has also an astronomical or cosmic significance connected with terrestrial cataclysms produced by cyclic changes in the angle of the ecliptic and by the precession of the equinoxes, Eurydice or Astraea being the constellation Virgo (SD 2:785)

Eurymedon (Greek) Wide-ruling; title of Poseidon (Neptune).

Euthanasia [from Greek *eu* well + *thanatos* death] Easy death, a painless death; used for the practice of mercifully killing people who would otherwise suffer a painful death. To decide if a person should or should not be kept alive by artificial means or a life ended by artificial means requires almost superhuman discernment. An individual is not his body nor even his mind, but fundamentally a spiritual being. Physical suffering from bodily ills, however unpleasant, provides an opportunity to meet and dispose of certain karmic causes, and thereby learn and grow. Aside from the difficulty of preventing abuses in legalized euthanasia, the ethical and spiritual questions surrounding artificial prolongation and shortening of life remain extremely complex. The Stoics held that life is a gift of the gods and therefore no person has the right to reject that gift — for oneself or another — until the gods themselves call it back.

Also used for the power possessed by adepts to quit or drop their physical body painlessly, in order to work as nirmanakayas, which is the meaning of the stories in the Bible which speak of men being taken to heaven without dying.

Evangelists, Four The evangelists to whom are ascribed the four Gospels in the New Testament — Matthew, Mark, Luke, and John — associated in the symbolism of the Roman Catholic Church with

the four sacred animals found in so many ancient mythologies: the man, bull, lion, and eagle; Aquarius, Taurus, Leo, Scorpio; the four Maharajas, etc.

Evapto. See EPOPTES

Eve (Hebrew) *Hawwāh* [from *ḥāwāh* to breathe, live] Mystically the mother of all living, an allegorical yet actual figure in all archaic cosmogonies. Genesis describes three Eves: 1) the archetypal Eve, the feminine aspect of the divine androgyne which is on the one hand 'Adam Qadmon, and on the other hand Sephirah-Eve (ch. 1); 2) the Eve of the early third root-race, *after* the separation of the sexes but *before* the awakening of mind (ch. 2); and 3) Eve the mother of Abel and of Seth, here beginning the course of human history after the awakening of mind. The first Eve was no woman but, like the first Adam, the spiritual feminine aspect of an archetypal spiritual host; the second was no woman but womankind; while the third was woman and mother as now known. They companion and correspond to the three Adams: the first, the spiritual albeit masculine type of the archetypal host; the second, the mindless first human race; and the third, "the race that [had fully] separated, whose eyes are opened" (SD 2:46n). Between the Eve of Genesis and Eve the mother of Seth (Genesis 4) passed long ages, involving millions of years during which the archetypal preparation of the globe for human habitation was followed by distinct root-races and three Edens, with millions of years between even these latter.

The original from which the Hebrew Genesis was later compiled is lost. Yet even as the latter has reached us — first veiled, then probably remodeled by Ezra with shiftings that confuse the chronology — despite important words and clauses mistranslated by European scholars, its resemblance to the esoteric account is unmistakable. For Jehovah, who gave the human body and (physical) breath of life, is the hyperaxis of Saturn and an earthly, not a celestial, hierarchy. The human mind and spirit are essentially emanations from the immortal spiritual monad coeval with the universe, and subsequent human evolutionary development was both from and aided by the elohim, a spiritual host. Adam and Eve, once mind appeared in them, enter the path of self-directed evolution, a reference to the second and third Eves mentioned above. The eating of the fruit of the tree is the awakening or lighting of mind in man. It shows Eve as consorting with spiritual, not demoniacal, forces and incidentally reconciles the two creation stories. Like the serpent, the tree is an ancient and universal symbol of sacred and esoteric knowledge. To eat of its fruit is to acquire the knowledge that only the gods possess, and the possession confers immortality under the law.

There is neither relationship nor historic nor philosophic resemblance between Eve and Lilith, Adam's "first wife."

Ever-living Human Banyan. See BANYAN; WONDROUS BEING

Evil Good and evil are attributes of relativity in nature as cognized by the minds of percipient beings. "Esoteric philosophy admits neither good nor evil *per se* as existing independently in

nature. The cause for both is found, as regards the Kosmos, in the necessity of contraries or contrasts, and with respect to man, in his human nature, his ignorance and passions. There is no *devil* or the utterly depraved, as there are no Angels absolutely perfect, though there may be spirits of Light and of Darkness . . .” (SD 2:162).

Pythagorean philosophy regards the duad as evil, and the One as the only good; which symbolizes that manifested qualities are in pairs of opposites, so that contrast subsists not merely within the pair itself but also between the pair considered as a whole and the One which is superior to it. Since throughout nature we find such pairs of opposites, reconciled by a synthesizing unity, it follows that the words good and evil of necessity are used in a relative sense, and convey the notion of incompleteness as contrasted with an intuitively conceived perfection. We cannot suppose that things can be good or evil in themselves, except relatively, or even in their relations to other things.

Evil Spirits A vague expression, often applied by theological misinterpretation to the Fallen Angels — the cosmic spirits who form or produce the lower worlds; or to the powers of the matter side of nature. Again, it may designate any of a numerous class of nonphysical beings, such as elementals, nature spirits, ghosts, or astral entities generated by human thoughts, all known in Christianity under the generalizing term Devil.

Evocation [from Latin *evocare* to call forth] The calling forth of simulacra of the departed by magical processes; or the calling forth of the daemons or nature spirits of various classes by will directed by knowledge. The spiritual aspects of human beings cannot, however, be called forth, except in rare instances immediately after death, which in this case means black magic; and even so, these disembodied spirits do not actually come, but cause their simulacrum to be formed, or send a messenger. The attempt thus to evoke the departed is a wrongful interference with the courses of nature and detrimental to the welfare of the departing egos. It is much easier and more common to evoke spooks from kama-loka, or denizens of the lower astral light; and the appearances thus created are often of a composite nature, to which the medium and sitters, whether knowingly or not, contribute. This must necessarily be the case where there is actual materialization. Such practices come under the general heading of necromancy.

Evolution [from Latin *evolutio* unrolling, opening] The unfolding or bringing into manifestation of the inherent, already inwardly existing characteristics of a being; it is therefore growth from within, development. The process is universal, since the universe consists of living beings, all of which are growing because unfolding. Evolution presupposes two main factors: the entity which is evolving, and the form which is evolved. These two are related as spirit to matter, as the monad to its organism. Every one of the countless beings which constitute the universe is essentially a spark of the universal divine fire, life, or spirit; and at any time is at one stage or another of a continuous career of unfolding growth. Every spark creates for itself a succession of forms by which it expresses more or less of its inherent qualities. The physical vehicles are merely the physical end-

products; before these physical imbodiments are engendered, there are other imbodiments made of subtler grades of matter or consciousness-substance on intermediate planes, and astral stuff on the lower plane close to the physical. Evolution is a continual reaction between what is within and what is without: environment modifies growth; but without the urge of the indwelling monad, there could be no action upon environment, nor any reaction by environment.

Evolution is not a process of accretion from without; such accretion could not produce an organism unless the full plan of that organism existed already latently in ideation. Nor is evolution in the vegetable and animal kingdoms a process of mere transformism by which one physical organism changes into another. The changes take place because of the unfolding growth of the indwelling entity, each new evolutionary enfoldment of the latter impacting on the body, and therefore more or less modifying it; and this indwelling entity in this manner builds for itself new forms suitable to its own changed or more largely unfolded states.

Theosophy does not hold to the idea of a single-track, end-on evolution from a protoplasmic speck to human being, without inner astral, mental, and spiritual urge from within. Rather, the plan of evolution as represented by the different classes and orders of beings on earth may be represented by a tree, whose main trunk is the human stem, from which (so far as this manvantara is concerned) the various animal types have issued like branches, each of them then entering upon a special unfolding development and differentiation of its own. Indeed, the same observation applies with equal force to the vegetable and mineral kingdoms, although their root-types issued from the human stem long aeons before the animal types appeared on earth.

Evolution is an ancient and cardinal tenet of the archaic wisdom and was formerly called emanation. In mankind, three distinct, principal lines of evolution take place and converge; the spiritual, the mental or manasic, and the astral-vital-physical. The manasic factor is derived from the perfected humanity of a previous manvantara, whose entrance into the human stock of the third root-race brought about the union of the heavenly and the terrestrial so as to make a complete self-conscious being who thereafter mirrors every plane in nature. In humankind, the divine monad, a spark of the universal spirit, emanates from itself its first vehicle, and thus is formed the spiritual monad, atma-buddhi. This monad, emanating from itself in its turn another vehicle, becomes the higher human soul or re embodying ego; and the emanational process is continued throughout the human constitution by the formation of the astral-vital soul which in its turn emanates or oozes forth the physical body.

The process of evolution cannot be considered as ending. Just as below human beings there are less evolved kingdoms, so above are beings in whom fuller self-consciousness has been achieved than we have yet achieved, and still more of the divine potentialities realized. All evolution beneath humankind tends towards humanhood as its objective; but humanity itself has ever greater heights still before it to attain in the future.

Existence [from Latin *existo* standing forth, emerging] Although often used interchangeably with being, in theosophy being refers to abstract continuity in spirit, while existence means the phenomenal manifestation of an entity in the phenomenal worlds. Therefore being is the noumenon and existence is the phenomenon. Hence one can speak of the causes of existence (nidanas), or of all existences being dissolved. The Absolute, a cosmic hierarch, is defined with equal appropriateness as absolute existence and as non-existence. Non-existence is described as absolute being, existence, and consciousness (SD 1:39). Fichte makes a proper distinction between being (Seyn) and existence (Daseyn), the former being the noumenal One, and the latter the phenomenal manifold through which the One is known.

Exorcism [from Greek *exorkizein* to bind by an oath] In the Christian Church, the casting out of evil spirits by adjuring and commanding them. Under other names the rite has been practiced in all lands and times, with a great variety of ceremonies, and by the power of a person who is versed in the procedure and especially efficaciously by one whose life is holy. Jesus of the Gospels exercises the power and delegates it to his disciples.

Exoteric [from Greek *exoterikos* pertaining to the outer] Applied to teachings given to the public or to nonprepared candidates in the Mysteries or schools of philosophy. It applies to all the various great religions of the past insofar as their popular or public teaching is concerned. Thus exoteric does not mean false or untrue, but simply that form of the inner wisdom which was so clothed as to hide much of the inner truth; but nevertheless, despite that cloak, contained it in hidden and secret sense.

Extension Applies chiefly to the familiar attribute of physical objects or space, but can be used in a wider and more general sense. The terms space, extension, and spatial extension are to a great extent interchangeable in popular speech. The notion they convey seems essential to our mental processes, and we cannot even think of a point without having first imagined an extended space for it to be located in. When abstract space is spoken of as boundless extension, the latter word must be understood as the extension of this, that, or some other cosmic plane, and hence on each such plane resembling the spatial extension which we recognize as physical space, great or small. However, extension is not abstract space itself, for all extensions of whatever character, and on whatever plane, are contained in abstract space; so that if we speak of abstract space as boundless extension, we must enlarge the word extension to include the inner and the outer, the high and the low, and all that is visible or invisible, past, present, and future.

Extracosmic Outside the cosmos; applied to a theological personal God, who is regarded as outside of or separate from the universe which he is supposed to have created. It is the opposite of the pantheistic conception of the divine as the all-permeant cosmic spirit of the universe, in which all beings that exist “live, move, and have their being.”

Eye of Horus or **Osiris** One of the names by which the Egyptian symbol of the eye is known,

especially its hieroglyphic representation, designated *Utchat* in Egyptian. There were, in fact, two eyes: one the symbol of Thoth (Tehuti), representing the full moon; the other, the utchat of Ra (or Osiris), representing the midday sun. When referred to as the eyes of Horus they were designated as the white and the black: the white eye standing for the sun, the black for the moon. Or again they were called the right and the left, referring respectively to the sun and the moon.

“The Sun was always called by the Egyptians ‘the eye of Osiris,’ and was himself the *Logos*, the first-begotten, or light made manifest to the world, ‘which is the Mind and divine intellect of the Concealed’ ” (SD 2:25). This symbol connects Horus with the characteristic nature and functions of the manifest Logos which spiritually surveys all, guides all, and watches over all; and as the Logos contains in itself all that is, both of spirit and matter when they are manifested, the reason is seen for the more detailed ascription to sun or moon of this or that function or activity of the Logos.

Eye of Siva The third eye; physically the pineal gland, which when awakened into activity becomes the organ of the inner spiritual vision of a seer. The pineal gland was in former ages an active physical exterior organ before the present-day two eyes were developed, and was then the faculty both of physical vision and of interior illumination. As the ages passed, this third eye or pineal gland receded within the skull, finally being covered by hardened bone and the scalp. This eye may be described as the organ on this plane of spiritual intuition, through which direct and certain knowledge is obtainable at any time at the will of the seer. “The ‘eye of Siva’ did not become entirely atrophied before the close of the Fourth Race. When spirituality and all the divine powers and attributes of the deva-man of the Third had been made the hand-maidens of the newly-awakened physiological and psychic passions of the physical man, instead of the reverse, the eye lost its powers” (SD 2:302).

'Eyeh. See 'EHYEH

'Eyn Soph (Hebrew) *'Ēin Sōf* Also Ain Soph, Ayn Soph, Eyn Suph, Ein Soph, etc. No-thing, the negatively existent one, or the no-thing of space corresponding closely in some respects to the mystical sunyata of Mahayana Buddhism. Used in the Qabbalah for that which is above Kether or Macroprosopus, i.e., no-thing. “It is so named because we do not know, and it is impossible to know, that which there is in this Principle, because it never descends as far as our ignorance and because it is above Wisdom itself” (Zohar iii, 288b).

Strictly speaking, 'eyn signifies abstract Be-ness or the vast spatial deep in which all existences take their rise. Anything that is existent is a production and exists; and the womb of being or Be-ness, from which existences arise, is not only the cause of all existences but likewise their field of action — the spatial deeps. Often wrongly translated as “nothing”; but Be-ness is certainly not nothing, but essential, full Be-ness itself.

'Eyn Soph 'Or (Hebrew) *'Ēin Sōf 'Ōr* ‘The Light without bounds’ — Infinite Light. A term used in the Qabbalah, representing the Intelligence or Mind of Divinity which permeates the All, and which is

without bounds, as an immeasurable Ocean, emanating from 'Eyn Soph. From this ever-present Source of Light and arising out of it as from a womb by means of the karmically whirling movement of Fohat, is thrown into manifested being a particular Hierarchy, or River of Life or Lives, which is born from its 'Primordial' Point and proceeds in space and time to emanate the hierarchical ten Sephiroth — in their combination finally becoming a manifested universe.

The speculations of the later Qabbalists were chiefly concerned with the doctrine of emanation, but in order to complete the picture, one might add that just as the whirling motion of fohatic life in evolving, or centrifugal movement, brought the Sephiroth into being, so in the far-distant aeons of the future by means of involuting or centripetal motion, the manifested universe (or Sephiroth) will be gathered again into the Boundless Light.

'Eyn Soph 'Or thus corresponds to what in other systems of thought is called the First or Unmanifest Logos, itself born in and from the womb of the Boundless or 'Eyn Soph. This First or Unmanifest Logos in its turn, as the next stage in the emanational process, brings forth the Second or Manifest-Unmanifest Logos, which in its turn produces the Third or Formative Logos: the Three Logoi in their turn emanating the subsequent manifest seven Sephiroth.

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Fa-Fz

Face Used in the Qabalah especially for the first emanations of the Sephiroth or Cosmic Tree, the cosmic structure. Two Faces are mentioned: 'Arikh 'Anpin (Macroprosopus, Great or Long Face), applied to the first Sephirah; and Ze'eir 'Anpin (Microprosopus, Small or Short Face), applied to the lower nine Sephiroth. A third Face or Head, corresponding to 'Arikh 'Anpin or Kether, is also enumerated: Resha' Hiwwara' or Re'sh Hiwwar (generally rendered White Head), signifying the white or colorless spirituality of the cosmic originating source. From the moment of their emanation, says the Qabalah, all the material for future forms was contained in the three Faces, Heads, or Beginnings. It is when the Faces look toward each other that the Holy Ancients in three Heads are called 'Arikh 'Appayim (Long Faces) (Zohar iii, 292a): the union or conjunction thus signified by "looking towards each other" meaning the combined unity in a triad of an individual, whether the monad be human, cosmic, or intermediate.

Fafnir A mythical dragon in the Norse Edda. In the long and involved saga of the Children of the Mist (Niflungar, best known as the Wagnerian *Nibelungen*), Fáfnir slew his father for his golden treasure, which had been cursed by the dwarf Andvari [from *and* spirit + *vari* watcher or guardian]. Fáfnir assumed the form of a dragon and lay guarding the gold on Gnipheden (high heath). His brother Regin, desiring to share the gold, persuaded his ward, the hero Sigurd, to kill the dragon and cook its heart for him. When Sigurd did so, he burnt his finger. Instinctively putting it in his mouth, he found that, as soon as the dragon's heart-blood touched his tongue, he became able to understand the language and messages of the birds.

This tale, like so many mythic stories, is an allegoric history of the early races of mankind, featuring their successive development of distinctive qualities and intelligence. Many myths feature the slaying of a dragon or serpent of wisdom to obtain a treasure of gold (wisdom), which in many cases carries with it a curse, indicating the need for discrimination in its use.

Fairies. See ELEMENTALS

Faith Healing, Drugless Healing Apart from the regular medical and surgical practice, widespread forms of drugless healing are employed today. Public opinion generally is either frankly skeptical about the whole matter, or believes that such afford safe and easy means of relief and escape from suffering and disease. As a whole, these forms of faith or magnetic healing depend on the “inborn or inherent, ability of the ‘healer’ or practitioner to convey healthy life-force from himself to the diseased person. This is the key to success, or the lack of success, in all cases, and in all kinds of healing of whatever so-called ‘school’ ” (SOPh 622). If the practitioner succeeds in conveying the vitality of the pranic fluids from his own healthy body to the diseased body or organ of another person, that healthy life-force “expels” or changes the inharmonious vibrations in the afflicted part and, by restoring harmony there, brings about health. Such cures can be permanent; usually they are temporary, lasting from a few days to a few years.

All these methods were known to the ancients. Unfortunately, the Western lack of any true psychology leaves unexplained the rationale of these healing systems — whether by hypnotism, magnetism, mesmerism, or healing by faith as practiced by the Christian Scientists and faith-healers — and gives no hint of their end results. The potential dangers incurred, both physical and superphysical, are unsuspected. The magnetic healer’s emanation of his vitality and will-force inevitably carries and implants in the person it affects something of his own *quality* of mind, heart, and body. The germs of any latent disease, hidden vice, or mental bias will complicate any supposed cure. Moreover, the subtle infection on inner lines karmically links for the future both healer and patient in the outcome. Even diseased or evil-minded persons of strong will and animal vitality can displace a disease and, by driving it back onto some inner level of the sufferer’s constitution, can make a seeming cure. Howsoever it is displaced out of sight, it cannot be denied out of existence, and sooner or later it will reappear in a more untimely, unnatural, and probably a more dangerous form because of its suppression at the moment of its endeavor to exhaust itself in physical expression. Physical disease, originating in wrong thought in this or a former life, becomes visible on the most material level in working its way out of the system for good. It is positively pernicious for a healer to act upon the will, conscience, or moral integrity of the sick person by hypnotizing his mind, will, and conscience into believing that sickness does not exist, or that he is a victim of fate instead of suffering from his own past actions. Any such control of another’s conscious life is a form of suggestion or hypnotism, and falls under what was formerly called black magic.

On the other hand, we are morally obligated to help the sick and suffering in the right ways of treating the body, mind, and soul; right because involving the arousing of the patient’s own inner powers of spiritual, moral, and intellectual resistance against the weaknesses in himself. The wrong ways consist in the overpowering — however good the motive of the practitioner may be — of the moral instincts, will, and conscience of the sufferer, thereby rendering him weaker than

before. In genuine mesmerism the vital emanation from a pure-minded, unselfish, healthy operator arouses the inert or disordered forces of the diseased organ or body, causing them to vibrate harmoniously and naturally. Thus the sufferer *makes himself* whole or healthy, and has no bad reaction. The best of all drugless healing methods is where the sufferer is brought into a state of hope, self-confidence, and the higher kind of resignation bringing peace and inner quiet, all of which works in harmony with the body's natural resources of health and healing. This is the kind of faith-cure used by Jesus and others of similar spiritual and intellectual stature.

Fakir (Arabic) [from *faqīr* poor] An Islamic religious mendicant, synonymous with dervish; the term is loosely applied to any mendicant devotee or yogi in India. According to T. P. Hughes, there are five principal orders of fakirs in North India and Pakistan: the Naqshbandia, Qadiria, Chishtia, Jalalia, and Sarwardia — all being ba-shara (with the law) fakirs — those who govern their conduct according to the principles of Islam. Fakirs should not be confounded with sannyasins or Hindu yogis.

Fall With reference to Christian theology and thought, the fall of the angels; or the fall of man. The former in theosophy refers to the descent of those dhyanis whose mission was intellectually to enlighten nascent mankind, and in a sense also the lower kingdoms of nature. The latter refers to the descent of human beings into matter, when they became clothed in coats of skin, and incidentally began to reproduce by sexual generation. Both of these events in the cycle of evolution have been perverted by ecclesiastical error into calamities. The descent of the manasaputric dhyanis has been transformed in Occidental theology into a rebellion of Satan and his host against God, through which Satan becomes a perpetual foe to God and mankind. The War in Heaven is allegorical and means the natural opposition and resistance of lower nature and its hosts to the progress of unfolding beings which is essential to evolution. The fall of mankind includes the natural human evolutionary passage into physical corporeality, and also the misuse of human intelligence; but does not refer to the natural use of procreative functions or to innate sinfulness.

Fallen Angels Those cosmic entities or dhyanis of various classes who in the course of their evolution descended into matter in order to form and inform the lower worlds. In doing so they rebelled in a purely mystical sense against spirit or heaven, asserting individual free will and divine love. Their act is in part one of compassion and self-sacrifice, and they are eventually saved, while they carry the cycle of evolution along the ascending arc. Christian theology has interpreted this into the legend of the fallen angles, whose rebellion against God is a crime, who are the eternal enemies of God and mankind, and who are in consequence doomed to final destruction. The myth in its original form has many variants, as in the story of Prometheus, Bahak-Zivo, the Dragon of *Revelation*, the kumaras, etc.

Family Race In theosophy, each of the main seven racial cycles is first divided into seven primary subraces, each of which is again divided into seven secondary or sub-subraces, each of which

latter is divided into seven so-called family races. The period of such a family race is generally given as that of the precessional cycle (25,920 years).

Familiar Spirit “A man or woman having a familiar spirit” is the translation in the Old Testament of the Hebrew *'Ob* or *Aub*, which means a sorcerer or necromancer, and in *The Secret Doctrine* (1:364n) is translated serpent. Such a person is a medium who is more or less under the control of this elemental or elementary, miscalled spirit, by whom he may be entranced; and is to be distinguished sharply from an adept or genuine theurgist, who is in self-conscious control of his own higher faculties through initiation following due and long preparation. These familiar spirits are equivalent to the Greek daimones, and to elementals and elementaries.

Farbauti (Icelandic) [from *far* travel, ship + *bauti* to beat, chase] In Norse mythology, a giant, father of Loki, whose mother is variously named Lofu (leafy isle, earth) or Nal (needle). Farbauti represents the wind that beats or chases the ship of life and may allegorically be connected with the manifestation of living things. This in turn produced the human intelligence (Loki).

Fargard (Pahlavi) The sections or chapters of the *Vendidad*, the principal book of the Avesta.

Farses, Farsis. See ZOROASTER

Farvarshi. See FRAVASHI

Fascination Bewitching, exercising a charm or spell over another person or an animal, consciously or unconsciously, either for good or ill, but more often the word has an evil implication. True fascination is never used by any of the right-hand path, for their working is invariably by arousing the innate spiritual, intellectual, and psychic powers inherent in others, and training the individual to take command of these powers. Fascination is exercised by snakes on birds, and by the human eye on beasts. It is used as an evil power by sorcerers, and is exercised more or less consciously by ordinary people upon each other. It is even taught today as an art for swaying the minds of customers, or more obviously by advertisements offering to confer occult powers for a fee.

Fatalism. See FATE; KARMA

Fate [from Latin *fatum* that which is divinely decreed from *fari* to speak] The regents of the kosmos, acting as karmic agents of past destiny, are said to be the establishers of fate or destiny for the world or universe then beginning its manvantaric evolution. They establish in the noumenal worlds the roots, and in the phenomenal worlds the fruits, of the essential laws of being. Fatalism is the belief that human beings have no free will; however, in actual fact, though perhaps we cannot maintain our own personal will against the laws of the universe except in very moderate degree, yet we have considerable latitude to make experiments and learn from our mistakes. The Latin *fatum* means the laws of nature or the will of the gods, personified as the Parcae or three Fates, the Greek Moirai. In the best sense therefore it means our lot, appointed by the destiny born

of our own past thoughts, feelings, and acts. *See also* KARMA; MOIRA

Fates. *See* MOIRA

Father in Heaven, Father in Secret Phrases used by Jesus in the New Testament for the human divine or spiritual monad, atman or in another context atma-buddhi; and in a smaller sense Father may be applied to the higher or reincarnating ego. In the case of an individual it is his own Absolute, the crown or summit of his constitutional hierarchy, the root or seed of all that he is. In this sense likewise, one may call the Father the paramatman, the person's spiritual self, the ray from the dhyani-buddha with which the individual is in most intimate connection. For each person the Father is his own individual Wondrous Being. Jesus bids us invoke, not an imaginary image of God, but our own spiritual self, which is in its essence one with the universal self or cosmic paramatman.

Father-Aether or -Ether. *See* ARCHAEUS

Father-Mother. *See* LOGOS; SVABHAVAT

Father-Mother-Son. *See* TRINITY

Fathers. *See* PITRI(S)

Fauns, Fauni Faunus was an ancient Italian deity, protecting agriculture and flocks and giving oracles. The Romans later identified him with the Greek Pan, and because of the many manners in which the forces of nature manifest themselves, pluralized the name into fauni, which in turn were identified with the Greek satyrs. The fauns were popularly pictured as mischievous, capricious imps and were said to cause nightmares.

Feast of the Dead Roman Catholic festival held on November 2; "it is the same thought or fear of the soul's torments at being earth-bound that underlies the ceremony of the Feast of the Dead" (BCW 3:483).

Female Principle Once the unmanifest One becomes the Duad, duality pervades the kosmos, often represented as male and female, or as active and passive, spirit and matter, mind and body, positive and negative. These latter expressions are much to be preferred because of their lack of personal attributes. Synonyms for the female principle are root-matter, mulaprakriti, the eternal cosmic Virgin, Great Mother, womb of nature, cosmic ark, etc. The physical distinction which furnishes this symbol to human minds is that of duality; and if we reason from below to above, we may easily fall into the error of assigning attributes of *physical* human nature to the celestial beings and formative powers of the kosmos, resulting in phallicism and the degradation of sacred symbols.

The male and female principles are not entities in themselves but aspects of a unity; and since every element is compound, the words male and female as applied to any element signify merely a

temporary predominance of the one or the other quality. Again, the distinction is not one of fundamental nature but of relationship, so that what is female in relation to one thing may be male in relation to another.

Feng Shui. *See* FUNG SHUI

Fenris, Fenrir (Scandinavian, Icelandic) The mythical Norse wolf destined to devour the sun at the end of its lifetime. Fenris is one of the three monstrous offspring of Loki, the other two being Hel, queen of the realms of death, and Iormungandr, the serpent that encircles the earth in the ocean's depths.

According to popular tale, Fenris grew so rapidly that the gods became alarmed lest he devour the sun prematurely and tried repeatedly to restrain him with heavy chains with no success. The dwarfs forged a magic thread, Gleipnir (lissom bond), with which the gods bound the wolf, but only when one of the gods, Tyr (Mars), agreed to hold his hand in its jaws. Tyr sacrificed his hand, so that Fenris would be harmless until the end of the cycle.

Ferho (Gnostic) Used by the Nazarene Gnostics in the *Codex Nazaraeus* for life per se, which in itself is unknown and formless, because being the productive cosmic vitality behind and within the worlds of form. "Before any creature came into existence, the Lord Ferho was" (*Codex Nazaraeus* 1:45). He is described as the Supreme Lord of Splendor and of Light, manifested as the unrevealed cosmic life which exists in Ferho from eternity.

In tabulating the Gnostic names into triads, Blavatsky places Ferho heading the first trinity of Ferho, Chaos, and Fetahil, equivalent to Father, Mother, and Son of the Christian system (IU 2:227). This is the concealed or nonmanifested trinity, equivalent to the unmanifested or First Logos of theosophical literature. At the same time Ferho is "the Life which is no Life — the Supreme God. The *Cause* which produces the Light, or the Logos *in abscondito*" (IU 2:295). Ferho, therefore, was at one time viewed as is the Hindu Brahma, the formative and creative cosmic power, and at another time as is the Hindu Brahman. Cosmic life has the same double significance: it is either the root-life or unmanifest source of all, or again the life manifest, the producer and former of the worlds.

Feruer or **Ferouer** (Persian) [from *fravashi* or *farvarshi*] A highly mystical term in ancient Persian theology, signifying generally a spiritual veil, lining, or vehicle of a still more spiritual and higher original. Consequently in mystical thought, the feruer or fravashi need not necessarily always be of the higher spiritual type or class; if the original divinity is not high, its feruer, lining or darker side, will also not be of a high spiritual character.

Ferver. *See* FERUER

Fetahil, Ptahil (Gnostic) With the Nazarene Gnostics, the builder of the material worlds. In the *Codex Nazaraeus*, Abatur, the Father, opens a gate and walks to the dark water (chaos) and looks down into it. The darkness reflects the image, whereupon a son appears or is emanated, the Logos

or Demiurge, Fetahil. Because Fetahil is thus produced in order to bring forth the worlds of manifestation, the *Codex* describes him as being immersed in the abyss of primordial stuff or matter (chaos), soliloquizing on his inability alone to produce it. Whereupon Spiritus (the Gnostic “Mother”) appears and unites with Karabtanos, cosmic kama involved in primordial matter, thus bringing forth seven stellars. These are, however, seven imperfect figures “which represent also the *seven capital sins*, the progeny of an astral soul separated from its divine source (spirit) and *matter*, the blind demon of concupiscence. Seeing this, Fetahil extends his hand towards the abyss of matter, and says: — ‘Let the Earth exist, just as the abode of the powers has exited.’ Dipping his hand in the chaos, which he condenses, he creates our planet” (SD 1:195).

The first Gnostic trinity, equivalent to Father-Mother-Son is composed of Ferho, Chaos, and Fetahil — this first triad is concealed or nonmanifest — a pure abstraction to us (IU 2:227).

In the *Codex Nazaraeus* Fetahil is also presented as one of the creative powers who were commanded to form man, and who tried to obey but failed because he was too pure; whereupon other and lower powers — Iukabar Zivo — had to be called to complete the work. In the hierarchical structure of the universe, all so-called creative powers of too high a rank are unable because of their spiritual purity and lofty state to form the lower planes until the intermediate ranges, in the gradually descending ladder of life, have been evolved or emanated into manifestation.

Fetishism [from Latin *facticius* artificial] Applied by modern scholars to the practice of worshiping various objects, either natural, as a tooth or claw of some animal, or artificial, as a carved image (idolatry). It is a relic of ancient knowledge concerning the interrelationships of everything in the kosmos and the use of objects and symbols, corresponding to particular kosmic potencies, as a means of invoking those potencies. It is a relic of archaic magic, now in many cases become degraded to a superstition; though even among many so-called primitive peoples, sympathetic students have found that certain among them often still possess more knowledge than they are willing to disclose to the casual unsympathetic outsider. The subject verges upon that of ceremonial magic, talismans, and the like, where powers of nature may be influenced.

Fetus. See EMBRYO; RECAPITULATION

Fiat Lux (Latin) Let there be light (Genesis 1:3); the light meant here is the cosmic appearance of the sons of light or the hierarchy of light, the formative logoi in their hierarchical unity.

Fiat lux ex nihilo (Let there be light out of nothing), another Latin phrase, refers to the alleged creation of light out of nothing, which is meaningless unless nothing is understood as the primordial chaos of the universe, the cosmic void or sunyata (emptiness).

Fiery Lives They are “the seventh and highest sub-division of the plane of matter, and correspond in the individual with the One Life of the Universe, though only on that plane” (SD 1:262n). These

lives by the use of their vitality alternately allow the microbes to build up and destroy the human body. *See also* LIFE-ATOM (SD 1:249-50, 262-3n; 2:117)

Fifth Principle. *See* MANAS

Fifth Root-race. *See* ROOT-RACE, FIFTH

Fifth Round. *See* ROUND, FIFTH

Fifth Rounders Human monads who, though incarnate among us in this present fourth round, are psychically, mentally, and spiritually at the stage which humanity as a whole will reach in the fifth round. The life-waves which pass around the planetary chains are not rigid and fixed as wholes so as to bind all individuals to perfect conformity with group evolution; so it is possible for certain individual monads to outstrip the mass of the life-wave in their own development, somewhat as a few drops of rain may precede a coming monsoon. These forerunners of the life-wave as individuals through their various incarnations finish the fourth round and inwardly, although not in physical bodies, undergo the experiences which the life-wave as a whole will undertake during the course of the fifth round. Thus because they have experienced at least part of the fifth round conditions, and are developed by it in this fourth round, these individuals are called fifth rounders.

Fifty Gates of Wisdom. *See* GATES OF WISDOM

Filia Vocis. *See* BATH QOL

Filioque Dogma [from Latin *filioque* or *et filio* and from the Son] Originally the Christian Creed stated simply a belief in the Holy Ghost or Spirit, and to this was added *qui ex Patre procedit* (who proceeds from the Father); still later the clause *filioque* or *et filio* was added by one of the Councils of the Western Church. The position of the insertion of this clause in the Creed marks one of the main distinctions between the Western and Eastern Churches, the former holding that the Holy Ghost proceeds from the Father and from the Son, whereas the latter has always held the more original Christian thought that the Holy Ghost proceeded from the Father, and being of a feminine nature, from both these proceeded the Son. Thus the procession so called in the Western Church: Father, Son, and Holy Spirit; whereas in the Eastern Church it has always been Father, Holy Spirit, and Son. This difference in the procession of the Holy Spirit was one of the main causes of the breaking of the Christian Church into its two main original branches, the earlier or Greek Orthodox Church, and the Western, of which the Roman Church is the typical and largest example.

Fimbulvetr (Icelandic) [from *fimbul* mighty + *vetr* winter] In Norse mythology, the immensely long period of nonlife intervening between cycles of universal existence, equivalent to the Sanskrit pralaya. In the Edda it is interchangeable with the frost giant Ymer or Ymir, who is “slain” by the gods at each new creation.

Fire Fire has been venerated in all ages as the symbol of spirit as opposed to matter. Its essence or substance is spirit; with essential or substantial air or water — considered as primordial elements — it becomes soul; with the further addition of the element earth, it becomes animated bodies because ensouled and enlivened with the attributes and qualities of the preceding more ethereal elements. Great importance was attached in ancient times to keeping alive the sacred fires of hearth and altar. In all this it was recognized that terrestrial fire is the representative of celestial fire, a phase of cosmic consciousness. Deity is often spoken of as the cosmic fire of consciousness.

The ancient conception of fire thus embraced far more than the ordinary view of fire as chemical combustion or one of its phenomena. Among all the older peoples fire was multitudinous in both characteristics and attributes, ranging from divine-spiritual intellectuality through all intermediate stages of its manifestations to the physical heat arising from the burning of material such as wood, or the natural heat of the body. It is for this reason that certain ancient philosophers, such as Heracleitos, spoke of fire as the primordial element of the universe, in close accord with the archaic outlook.

Fire is the active, energetic, vitalizing, quickening principle on all planes. It is often paired with water as spirit and form; contrasted with earth, as celestial and terrestrial; air is spoken of as its vehicle, as is also aether, because the root of cosmic aether is the celestial fire. The order of the elements varies, from different points of view and on different planes of manifestation. *The Secret Doctrine* states that from primordial chaos came forth a fire that was cold, formless, and luminous — essential consciousness-substance. The first manifested hot fires and flames issued at a much later stage in manifestation. Concealed within the central sun is the triple formless invisible fire, which precedes the septenary manifested fire of cosmos. Fire, whether heavenly or terrestrial, is the most perfect and pure reflection of the one universal flame; it is life and death, creator and recreator; the origin and end of every material thing — divine consciousness-substance. From one flame all lamps can be kindled: fire imparts infinitely without loss. Fire alone is One, on the plane of the one reality; and on the plane of illusion, its particles are fiery lives.

Like most other things, fire has its nether pole and hence its infernal aspect; but the fires of hell are purificatory. By his power of self-conscious choice an individual may set himself at variance with nature's processes, thus creating his own devils. Fire was the great agent of purification in medieval alchemy, for it removes the dross from the gold. The same is true on the moral plane, for spiritual aspiration calls down an inner fire that purifies the gold from the dross in the aspirant's heart. The two births or baptisms relate to water and fire; the former being carnal, the latter being the spiritual birth or baptism that comes to the aspirant. *See also* AGNI; ELEMENT; FLAMES; TAIJASA-TATTVA

Fireless Progenitors Primeval mankind issued from the bodies of its fireless astral progenitors, who were aeriform and devoid of compactness, although these progenitors were the former astral-

physical vehicles of the human stock itself. Thus we may say that the adult issued from the body or being of his youthful progenitor, himself as a child. These progenitors are called fireless because, not having the flame or fire of mind, they could not consciously receive and contain the higher intellectual pitris or classes of the manasaputras.

Fire-Mist In *The Secret Doctrine* (1:83, 86-7) used to signify the fire or living intellectual life of the one element in its second stage as Father-Mother, akasa, jivatman, divine astral light, or world-soul; or again as the first or highest stage of physical or lower astral substance, in some respects equivalent to the mahabhuta creation.

The Sons of the Fire-Mist are the “Sons of Will and Yoga,” the minor hierarchy of the elect or select which came into existence in the fourth root-race. *See also* AD, SONS OF

Fire-philosophers Philosophers of medieval Europe who regarded fire as the supreme principle. Their ideas were largely those of Oriental occult or semi-occult bodies; hence they may be described as either the Persian Magi, or the European followers of Robert Fludd (1574-1637), a student of Paracelsus who taught the analogy of macrocosm and microcosm and the four elements.

“The name given to the Hermetists and Alchemists of the Middle Ages, and also to the Rosicrucians. The latter, the successors of the Theurgists, regarded fire as the symbol of Deity. It was the source, not only of material atoms, but the container of the spiritual and psychic Forces energizing them. Broadly analyzed, fire is a triple principle; esoterically, a septenary, as are all the rest of the Elements. As man is composed of Spirit, Soul and Body, *plus* a fourfold aspect: so is Fire. As in the works of Robert Fludd (*de Fluctibus*) one of the famous Rosicrucians, Fire contains (1) a visible flame (Body); (2) an invisible, astral fire (Soul); and (3) Spirit. The four aspects are heat (life), light (mind), electricity (Kamic, or molecular powers) and the Synthetic Essence, *beyond Spirit*, or the radical cause of its existence and manifestation. For the Hermetist or Rosicrucian, when a flame is extinct on the objective plane it has only passed from the seen world unto the unseen, from the knowable into the unknowable” (TG 119-20).

Fire, Sacred An equivalent for sacred spark, with reference to the lighting of the fires of mind in man during the third root-race. Especially used in connection with the occult allegory of the ancient Greeks dealing with Prometheus, who is represented as bringing the sacred fire — signifying the fire of mind and thought — to mankind from heaven.

Also used in reference to the sacred Samothracian deities, the kabeiroi: “the *personified sacred Fires of the most occult powers of Nature*” (SD 2:106).

Equated with Living Fire as “a figure of speech to denote deity, the ‘One’ life. A theurgic term, used later by the Rosicrucians. The symbol of the *living fire* is the sun, *certain of whose rays develop the fire of life in a diseased body, impart the knowledge of the future* to the sluggish mind, and stimulate

to active function a certain psychic and generally dormant faculty in man” (TG 119).

Fire-self Fire-self has several meanings, from the divine to the physical fire of vitality. When used alone, it signifies the divine-spiritual power which is the very essence of the divine monad, its individuality; and because fire in occultism is but a manifestation of pure intelligence, the fire-self is therefore the loftiest monadic or individualized egoity, divine in its essence in the human or cosmic constitution.

Fires, The Forty-nine Refers to the seven states of manifestation of the one life with its various septenary subdivisions — whether these seven states of manifestation be in the kosmos or in an individualized entity. Thus cosmically it refers to the seven cosmic principles with their respective seven subdivisions. When applied to the individual it refers to its seven principles with their septenary subdivisions: “To man, it gives all that it bestows on all the rest of the manifested units in nature; but develops, furthermore, the reflection of all its Forty-nine Fires in him. Each of his seven principles is an heir in full to, and a partaker of, the seven principles of the ‘great Mother’ ” (SD 1:291).

To illustrate the meaning in the case of the human being, every one of the seven main elements or principles into which the human constitution may be divided might readily each one be called a fire, subdivided in a septenary way, so that all the seven human principles and elements when thus considered are seen to be the fires of intelligence, life, consciousness, and substance, reflecting as the individual does in his sevenfold constitution the seven kosmic elements and principles subdivided in septenary fashion.

In works such as the Hindu Puranas, the fires are personified in Agni-Abhimani and his 48 descendants, each one of which might likewise be called a brother of Abhimani, each being a particular representation or aspect of fire. The term is also applied to the Dioscuri and kabiri.

Fire or the 49 fires refer not only to the physical kosmic fire or the human vital warmth which is so generally recognized; but more strongly to the fires of vitality and intelligence. Thus for instance the kosmic First Logos might be called the original kosmic fire of intelligence and life as well as substance, dividing in manifestation as it does into its offspring which are likewise in a sense its brothers, the various principles and elements of the manifested universe. In the Gnostic *Pistis Sophia* the Rabbi Jesus in speaking to his disciples says: “Nothing therefore is more excellent than the mysteries which ye seek after, *saving only the mystery of the seven vowels and their forty and nine powers, . . .*” (SD 2:564).

Fire-walking The ability to walk unharmed across a bed of live coals, or to handle fire and heated objects with impunity. Recently this feat has been corroborated by research. It is well known to many ordinary Oriental fakirs, tribal medicine men, sorcerers, and adepts. Some mesmerists who, with a few passes, can anesthetize a limb use the same means as the fire-walkers. While some mediums are entranced before being rendered invulnerable to fire, in Tibet and India the

condition is produced consciously and at will.

In all these cases the condition results from a compression of the astral fluid already existing “about a person, so as to form an elastic shell, absolutely non-penetrable by any physical object” (IU 1:378). Nor does ordinary heat register, as such, on astral substance. This invisible shell of compressed astral fluid also accounts for the instances where the person so protected cannot be shot. In these cases the bullets appear just beyond the muzzle of the weapon, quiver in the air, and fall to the ground, as if meeting an impenetrable barrier. This protecting, elastic shell also explains why heavy blows and attacks with sharp instruments will make no impression upon “convulsionaries” as was shown by the historic records in the cases of the convulsionaries of St. Medard (IU 1:373-6).

Firmament Combines the meanings of support, expanse, and boundary; a translation of the Latin firmamentum (a support), which again renders the Greek stereoma (a foundation). The Hebrew is *raqia'* (an unfolding or expanse). The ordinary European meaning is the vault of heaven or sky. It is often identified with air, called the breath of the supporters of the heavenly dome in Islamic mysticism; in India the ethery expanse is the domain of Indra, and one reads of the 1008 divisions of the *devaloka* (god-worlds) and firmaments. It also relates to the supporters, pillars, or *cosmocratores* in so many ancient cosmogonies, said to uphold or support the world.

In this connection “waters” in Hebrew often has the mystical significance of ethers or aether, and hence the division between the waters above and the waters below does not refer to the common fluid. In this sense firmament signifies one aspect of Ring-pass-not, the dividing line between one hierarchical division and another, which divisions, rings, or firmaments mutually support and complement each other, and thus build up the web or fabric of the cosmic structure.

First Cause The first cause is demiurgic, the originating principle or root-impulse unfolding a universe or some portion of a universe. By the very fact of individualized activity it must be finite, however immense, not infinite or eternal. If the universe is a chain of causation in which each link is the effect of a precedent cause, then if there is no first cause there can be no effects, and the principle of causality disappears altogether. Infinity has no first cause but is the all-fecund womb of literally infinite numbers of productive demiurgic first causes. We can therefore but recognize the necessary limits of human conceptual power, and postulate a causeless cause: *parabrahman* or what the Vedic sages called *tad* or *tat* (that).

First Logos. *See* LOGOS; BRAHMAN; etc.

First Point. *See* PRIMORDIAL POINT

First Root-race. *See* ROOT-RACE, FIRST

First Round. *See* ROUND, FIRST

Fish In ancient theologic or mystical thought, fish is cognate with water and the matrix; in the Stanzas of Dzyan, the Mother is called the Fiery Fish of Life, and the defunct in the *Egyptian Book of the Dead* says, “I am the Fish of the Great Horus.” The esoteric meaning of the fish symbol is divine, but the theological is almost universally phallic.

Pisces, the Fishes (Sanskrit Mina), is the last sign of the zodiac, and therefore marks the end of one cycle and the initiatory stage of the succeeding cycle. The fish-avatara of Vishnu is both the first and the tenth or last; and this applies both to mahakalpas and to minor cycles within them, likewise to a division of the present and former manvantara. Though Pisces as now understood refers to cyclic junctions in general, with their accompanying world saviors and floods, it has particular reference for Occidentals to Jesus and the entry of the equinoctial point into Pisces.

Out of the Greek ichthys (fish) has been made the acrostic Jesus Christos Theou Yios Soter (Jesus Christ, Son of God, Savior). Jesus, Bacchus, the Chaldean Dagon and Oannes, the Akkadian Ea, the Babylonian Xisuthrus, and the Hindu Vishnu and Vaivasvata-Manu mystically are all fish characters, and hence connected with floods and avatars.

Fission. See REPRODUCTION

Five Because of its being one half of the perfect number (ten), five held the attention and study of all followers of the Pythagorean system of numerals. As we are now in the fifth root-race, the fifth principle (manas) takes an especially prominent position in human evolution. The five-pointed star, or again the pentagon, is the symbol of the microcosm, man, often referred to as a five-limbed man. Five “symbolizes at one and the same time the Spirit of life eternal and the Spirit of life and love terrestrial — in the human compound; and, it includes divine and infernal magic, and the universal and the individual quintessence of being” (SD 2:579).

The symbol of the kali yuga is the five-pointed star reversed, with the two points or horns of the star pointing upwards. This is also a sign of sorcery.

In the numerical mysticism of ancient Egypt five crocodiles, for instance, were represented as in the celestial Nile, and the emanating deity calls forth these crocodiles in his fifth creation. The number five, as well as other numbers, was sacred to the Gnostics, hence five words signifying the five mystic powers attained by the initiate were written upon the garment in their interpretation at the glorification of Jesus. In classical Greece the E Delphicum, a sacred symbol, was the numeral five. There were five ministers of Chozzar (the Gnostic Poseidon); and in the Hindu mythology Brahma is represented as uttering five words or vowels at the creation. From another standpoint, five is the “universal quintessence which spreads in every direction and forms all matter” (SD 2:583). See also PENTAGRAM

Five-pointed Star. See PENTAGRAM

Flagae Used by Paracelsus to denote an order of spiritual beings which correspond to the Christian

guardian angels, or what would be called in theosophy the higher pitris or the sixfold dhyani-chohans — that class of the dhyani-chohans in whom six of the seven constitutional principles of nature are more or less actively manifest.

Flames Largely interchangeable with fire, both being borrowed from the Fire-philosophers in an attempt to render the ancient teachings. Often the same distinction is made as in ordinary usage: that flame is a portion of fire, or that fire is a more abstract and general term and flame a more concrete and particular. Thus, the intellectual and guiding cosmic spirits, as well as the astrally and physically creative builders, are spoken of as being a hierarchy of flames. The Lords of the Flame are the agnishvatta-pitris, or the intelligent architects cosmically; as the givers of mind to humanity they are alluded to as those whose fire is too pure for the production of physical mortal mankind. The Asiatic Qabbalists or Shemitic initiates meant by Holy Flame what is called the anima mundi or world-soul, and this is why adepts were called sons of the holy flame. Flame is also a projection of fire, as when a flame of the divine fire descends into matter, or flames of fire descend upon one inspired by the Holy Spirit or encircle the head of an initiate.

Flamma (Latin) Fire, flame; an alchemical or Western Hermetic term used to denote one of the four elements, corresponding to the alchemical sulphur and spirit.

Flood. A story found in various forms in every cosmology. The Chaldean and Sumerian versions antedate the Hebrew; India, China, and other Asiatic countries furnish their own versions. It occurs in the *Popol Vuh*, the sacred book of the Quichés of Central American, as well as among many ancient American tribes; the story is found among the ancient Scandinavians, the Polynesian peoples, and among African tribes, such as the Masai of East Africa.

These stories refer in part to an actual great deluge in the world's history, mainly to the sinking of the great and smaller islands of the Atlantean continental stretches. In many if not all the versions, we find that a race had become so corrupt that nature or the gods would no longer tolerate it, and destroyed it and brought forth a new race. There is usually a type-figure, like the Hebrew Noah, who builds an ark or other vessel of salvation, thus saving from the waters the righteous few to be the seeds of the new race. In many versions are traditions of the destruction of the preceding root-race, Atlantis, by water, and of the saving of various groups of human remnants to found new civilizations on lands, then or shortly later geologically speaking, emerging from the ocean. But besides the particular application to this latest cataclysm in the earth's history, the story refers to cataclysms in general, to the death of old races and the birth of new ones. The evolution of the earth goes on *pari passu* with that of the beings upon it. These stories are evidently allegorical as well, with reference to cosmological facts. *See also* ARK

Fluidic Double Often used by Europeans for the linga-sarira, the astral or model body, whose form is duplicated with extreme exactness by that of the physical body, but which is mobile somewhat as a fluid is, instead of being comparatively rigid like the crystallized or physical body.

Fo-chu, Fo-ch'ou (Chinese) [from *fo* Buddha + *chu* lord] A Buddha-lord, Buddha-teacher, a teacher of the doctrines of the buddhas.

Foeticide. See ABORTION

Foetus. See EMBRYO; RECAPITULATION

Fohat (Tibetan-Mongolian) [from Mon *pho*, *fo* buddha, buddhi] Cosmic life or vitality; bipolar cosmic vital electricity, equivalent to the light of the Logos, daiviprakriti, eros, the fiery whirlwind, etc. As the bridge between spirit and matter, fohat is the collectivity of intelligent forces through which cosmic ideation impresses itself upon substance, thus forming the various worlds of manifestation. In the manifested universe, it “is that Occult, electric, vital power, which, under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse which becomes in time law. . . . Fohat becomes the propelling force, the active Power which causes the One to become Two and Three . . . then Fohat is transformed into that force which brings together the elemental atoms and makes them aggregate and combine” (SD 1:109).

Fohat is ever-present and active from the primordial beginnings of a manvantara to its last end, nor does it then actually pass out of existence, but becomes quiescent or latent as it were, sleeping or dormant during the cosmic pralaya.(OG 51)

Fohatic Magnetism(s) The spiritual magnetism or electricity individual to each entity, from subatomic to galactic. The twelve signs of the zodiac each has its own fohatic magnetism which together form the characteristic quality of the galaxy. These twelve magnetisms, which are actually six bipolar magnetisms, are also responsible for the precession of the equinoxes (FSO 140). “Any planetary chain, as well as any globe thereof, is produced not only by its own monadic swabhava, but . . . the twelve fohatic magnetisms of the twelve constellations are likewise intimately involved with these inherent magnetic swabhavas in producing the planetary chains and their respective globes” (FSO 143). (FSO 125, 127, 139)

Foh-maeyu, Fo mai-yu (Chinese) [from *fo* buddha + *miao* temple] Buddha’s temple; a temple dedicated to Sakyamuni Buddha.

Foh-tchou. See FO-CHU

Fons Vitae (Latin) Fount of life; Latin title of the chief work of Ibn Gebirol (Avicbron), the Arab Jewish philosopher of the 11th century, believed by many to be a profound Kabbalist. The Hebrew title is *Meqor Hayyim* (Fountain of Lives).

Force Used in two senses: an effect produced in matter, and the unknown cause of that effect. In the former sense it is a definite measurable quantity, usable in calculating the quantitative relation between phenomena, and of practical service in mechanics. But in the latter sense, force remains for science a mystery. If it is an inherent property of matter, then matter becomes a self-moving

entity, a divine thing in its essence; if it acts on matter from outside, then where does it inhere? Is it an independent existence? The whole question is thus left hanging in the air.

According to theosophy the forces of science are effects produced on the physical plane by elementals or nature forces, which are themselves secondary causes and the effects of primary causes, ultimately of divine origin, behind the veil of terrestrial phenomena. Descending through the planes of cosmos there is a chain of effects. Theosophy sees no fundamental difference between force and motion: eternal motion gives rise on every plane to the dual manifestation of force and matter, twin aspects of the same substance.

In the universe force may be generalized as a unity, just as substance or consciousness may; but nevertheless just as there are consciousnesses and substances, so likewise cosmic force is to be understood as a generalizing phrase for cosmic forces essentially intelligent, and therefore that these cosmic forces are essentially divinities — these divinities existing on different planes of the invisible worlds of the universe in hierarchical structure or degrees. We have therefore the picture of inner and invisible conscious and likewise self-conscious forces, which are really divinities of many kinds, which by their interconnections and interwoven activities, produce the differentiated and marvelously varied manifested world in which we live.

Form Aristotle's three hypostases of objectivization are privation, form, and matter, compared to Father-Mother-Son, in which however is included life. Privation does not signify emptiness or nothingness, for the term means that which precedes form and actively manifested life as the root cause and source of the latter; and because it is formless it is called privation as having no form implying limitation or constriction. Form also is equivalent to vehicle, and so to body or imbodiment, and to the Sanskrit rupa, as seen in the distinction between rupa and arupa worlds.

Formative World. See YETSIRAH

Formless Equivalent to the Sanskrit arupa (without body or form). Because an absolutely formless thing on its own plane would have no qualities by which it could be distinguished from any other entity or thing there, the word seems rather to mean without body or form as seen from our earthly point of view. Hence it implies that entities in the arupa spheres exist as what Plato would call ideas, which will become imbodiment in the various lower planes in one or another period during the immensely long cosmic existence. Cosmic pralaya is not such for arupa entities, as only the rupas are dissolved; but this statement, while true, is made from our earthly standpoint.

Forty-nine A septenate subdivided into sevens, and made into fifty by the inclusion of a synthesizing unit. The seven elements of our terrestrial nature, of which only five are thus far actually manifest, are each divisible into 49 sub-elements. The 49 fires are made up of Agni, the three original fires (Pavaka, Pavamana, and Suchi), and their 45 sons. The mother-principle develops in the human being the reflections of these 49 cosmic fires, without which we are not perfect. A similar grouping is found in the division by some mystics of the seven mystic vowels,

with their 49 powers. *See also* FIRES, THE FORTY-NINE

Forgiveness. *See* ATONEMENT; VICARIOUS ATONEMENT

Fo-tchou. *See* FO-CHU

Four The square of two, and the second even number, hence feminine in characteristics. It was regarded by the Pythagoreans with especial esteem, for it was the base number of the tetraktys. It corresponds to a solid figure, or a square — the quaternary although on the spiritual plane, as being the immediate successor of the triad, it became the symbol of immortality, and hence in this sense a perfect number, the ideal root of all subsequent hierarchical numbers on the lower planes including the physical. Thus there is the spiritual four as the mother-type of all productivity, and there was likewise the material four, the ideal root of all numbers on the astral and physical planes. It was called by the Pythagoreans the key-keeper of nature, but it was only so in union with the number three, for then the sum made seven — the perfect number of nature in our world. The Hermetists had the same idea: four was the symbol of truth when expanded into a cube, for when this cube is unfolded the production is seven. Four is the number “which affords an arithmetical division between *unity* and *seven*, as it surpasses the former by the same number (three), as it is itself surpassed by the seven, since *four* is by as many numbers above *one*, as *seven* is above *four*” (SD 2:582).

The number four is considered feminine on the planes of matter; it is considered to be masculine and energetic only on the highest plane of abstraction. When united with three (spirit), “their union is the emblem of life eternal in spirit on its ascending arc, and in matter as the ever resurrecting element — by procreation and reproduction” (SD 2:592).

In ancient and modern occultism, 3, 4, and 7 are respectively held sacred as symbolizing light, life, and union — at least during our present manvantara; for the reckoning was somewhat as follows: unity, the One or the monad, was the generating point of spirit, from which flowed forth the first manifested stream of energy or the duad, which became in expressing itself the triad, the carrier and holder of cosmic wisdom and therefore light to our view. These three expressing themselves in the next stage of differentiation clothed themselves in a vehicle, the square or four, which thus became manifested life. Hence, when light and life conjoin in unitary action we have the complete septenary, the significant number of complete monadic being on this plane — the septenary individual.

Four also appears in the sacred key-numbers 4, 3, 2 (in this sequence): these are the basic numbers used in esoteric computations, and hence they form the numerical structure of the time periods of the four yugas of ancient India, which likewise were prominent in ancient Chaldean calculations — for the numerical science was the same in both lands. “The sacredness of the cycle of 4320, with additional cyphers, lies in the fact that the figures which compose it, taken separately or joined in various combinations, are each and all symbolical of the greatest mysteries in Nature. Indeed,

whether one takes the 4 separately, or the 3 by itself, or the two together making 7, or again the three [4, 3, 2] added together and yielding 9, all these numbers have their application in the most sacred and occult things, and record the workings of Nature in her eternally periodical phenomena. They are never erring, perpetually recurring numbers, unveiling, to him who studies the secrets of Nature, a truly divine System, an *intelligent* plan in Cosmogony, which results in natural cosmic divisions of times, seasons, invisible influences, astronomical phenomena, with their action and reaction on terrestrial and even moral nature; on birth, death, and growth, on health and disease. All these natural events are based and depend upon cyclical processes in the Kosmos itself, producing periodic agencies which, acting from without, affect the Earth and all that lives and breathes on it, from one end to the other of any Manvantara. Causes and effects are esoteric, exoteric, and *endexoteric*, so to say” (SD 2:73-4).

As instances of the recurring of the sequence 4, 3, 2: the addition of 3 ciphers produces the length of the kali yuga, 432, 000 years; with 4 ciphers, the total of the four yugas or one mahayuga, 4,320,000 years; with 7 ciphers, the period of 14 Manus or 1,000 mahayugas, which is one Day of Brahma or a period of 4,320,000,000 years. When this latter figure is multiplied by two, in order to add the period of a Night of Brahma, and then multiplied by one year of Brahma (which is equivalent to 360 such days and nights) we have the basic figure of Brahma’s Life (which consists of 100 years). When 4320 is halved the result is 2160, which multiplied by 12 is the number of years in one turning of the precessional cycle; again 2160 is the period of the so-called Messianic cycle.

Four Ages. See YUGA

Four Animals When used by Hebrews and Christians, the sacred animals seen by Ezekiel in his vision (Ezek 1:4-10): the man, the eagle, the ox or bull, and the lion. “These four animals are, in reality, the symbols of the four elements, and of the four *lower* principles in man. Nevertheless, they correspond physically and materially to the four constellations that form, so to speak, the *suite* or *cortege* of the solar god, and occupy during the winter solstice the four cardinal points of the zodiacal circle” (SD 1:363).

Sometimes called the sacred animals of the Bible, they have been associated by Christians with the four evangelists. In this connection, “each represents one of the four lower classes of worlds or planes, into the similitude of which each *personality* is cast. Thus the Eagle (associated with St. John) represents cosmic Spirit or Ether, the all-piercing Eye of the Seer; the Bull of St. Luke, the waters of Life, the all-generating element and cosmic strength; the Lion of St. Mark, fierce energy, undaunted courage and cosmic fire; while the human Head or the Angel, which stands near St. Matthew is the synthesis of all three combined in the higher Intellect of man, and in cosmic Spirituality. . . . The Eagle, Bull and Lion-headed gods are plentiful, and all represented the same idea, whether in the Egyptian, Chaldean, Indian or Jewish religions, but beginning with the Astral

body they went no higher than the cosmic Spirit or the Higher Manas — Atma-Buddhi, or Absolute Spirit and Spiritual Soul its vehicle, being incapable of being symbolised by concrete images” (TG 121).

Fourfold Classification There are many different ways of dividing the constitution of the universe or of any integral entity within it, such as a human being. Several philosophical and religious systems employ a fourfold division, as is found in certain Hindu systems. Subba Row, a Vedantist as well as a theosophist, pointed out that the fourfold classification of the human principles in some Hindu systems is not only applicable to man, but likewise to the universe and solar system. The Taraka-Raja-Yoga system — perhaps the most subtlety philosophical of the Brahmanical yoga schools — divides the human constitution into three upadhis (bases) plus the atman or essential self, as follows: atman, karanopadhi, sukshmapadhi, and sthulopadhi.

Subba Row’s fourfold classification follows:

Universe	Solar System	Man
Parabrahman <i>Beyond Brahman</i>	Brahman, Paramatman <i>Cosmic Monad</i>	Atman <i>Essential Self</i>
Mulaprakriti <i>Primordial Thread-Self</i>	Sutratman <i>Causal Vehicle or Root-Substance</i>	Karana-sarira <i>Essential Egoity</i>
Isvara <i>The Logos</i>	Hiranyagarbha <i>Golden Egg</i>	Sukshma-sarira <i>Subtle Vehicle or Personal Monad</i>
Daiviprakriti <i>Light of the Logos</i>	Visvanara <i>Subtle Essence of Physical Vehicle</i>	Sthula-sarira <i>Manifested Universe</i>

In these three columns there are correspondences reading right to left which apply to three vastly differing scales of magnitude both in quality and in explanation. Thus the last term in the first column is daiviprakriti, which really means spirit-matter in manifestation, and therefore is a gross body of the universe, although in the human case this is equivalent to the sthula-sarira or gross physical body.

It is likewise to be noted that the Vedantist classification of the principles, whether of a universe or an individual, is six in number: the essential self or atman, and five kosas emanating from it; the main reason for the Taraka-Raja-Yoga fourfold division lies in the fact that the atman of a person may be used in any one of the three upadhis independently as it were of the others, without the person’s running the risk of killing himself. In this way they form a natural division of the human being.

Comparing this fourfold classification of the human constitution with the sevenfold division

commonly set forth in theosophical literature: atman (the essential principle of selfhood and therefore the highest) is the same in both; karana-sarira is equivalent to buddhi and the higher manas; sukshma-sarira comprises manas and kama; while sthula-sarira takes in the three lower principles — prana, linga-sarira, and sthula-sarira. The reason for the two classifications is that Subba Row fastened “attention on the monads, looking upon the universe as a vast aggregate of individualities; while H. P. B. for that time of the world’s history saw the need to give to the inquiring Western mind . . . some real explanation of what the composition of the universe is as an entity — what its ‘stuff’ is, and what man is as an integral part of it. Now the seven principles are the seven kinds of ‘stuff’ of the universe. . . . [however] we must not have our minds confused with the idea that the seven principles are one thing, and the monads are something else which work through the principles as disjunct from them” (FSO 443-4). *See also* PRINCIPLES.

Four Maharajas. *See* MAHARAJA; CHATUR-MAHARAJAS

Four Noble Truths. *See* ARYASATYA; ARIYASACHCHA

Fourteen A septenate in which each member is dual. In the Hindu *Laws of Manu*, fourteen manus are enumerated; and in theosophy a root-manu and a seed-manu are given for each round. In a Hindu allegory, there arise from the churning of the ocean fourteen “precious things,” which in a corresponding Japanese system are enumerated as seven. *See also* KURMA-AVATARA

Fourth Continent. *See* ATLANTIS

Fourth Dimension A subject on which there is great confusion, owing chiefly to failure to distinguish between physical concepts and the concepts of pure geometry. Physical bodies are three-dimensional, neither more nor less; anything with fewer or more dimensions is not a physical body. In pure mathematics we may assume as many or few so-called dimensions as we like, as independent variables, and use this formulation in the interpretation of phenomena. Thus we can represent motion or position in time by a vector or a line, and thus devise a special calculus for the interpretation of physical phenomena, which we may call a space-time continuum. But we err if we try to imagine the existence of one-, two-, or four-dimensional *physical* bodies. It is of course easy to calculate how many sides, edges, such a transcendental body *would* have, supposing it could exist; but such calculations are purely algebraic. Such cloudy speculations have been seized upon to explain such phenomena as spiritualism and UFOs. However, this dimensional calculus is only useful for the interpretation of nonphysical ideas or phenomena — for example, the phenomena of thought or emotion — where physical concepts have been abstracted from our mind.

Fourth Globe or Sphere The globe D of any planetary chain, especially of our earth-chain. The lowest of the chain, because it is by itself on the lowest of the series of cosmic planes in which a planetary chain is manifesting. *See also* PLANETARY CHAIN

Fourth Principle In any septenate the fourth is the middle, and in the sevenfold human constitution it is the kama or animal soul which forms a link between the higher and lower triads, a contact-field between spirit and matter, whether cosmically or in man. This principle is fully developed during the course of the fourth round, as a fit vehicle for the next higher principle. Among the principles which create worlds, fohat in its secondary aspect as solar energy, electric vital fluid, or animal soul of nature, is denoted as the preserving fourth principle. *See also* KAMA: PRINCIPLE

Fourth Race. *See* ROOT-RACE, FOURTH

Fourth Round. *See* ROUND, FOURTH

Fravashi (Avestan) **Fravahr** (Pahlavi), **Fravati** (old Persian) [from *fra* before + *var* to grow upright, incline upward, be true] Sometimes Farvarshi. Primeval truth; the alter ego or spiritual counterpart of every entity. "The Fravashi is the inner power in every being that maintains it and makes it grow and subsist. Originally the Fravashis were the same as the Pitris of the Hindus or the Manes of the Latins, that is to say, the everlasting and deified souls of the dead; but in course of time they gained a wider domain, and not only men, but gods and even physical objects, like the sky and the earth, etc., had each a Fravashi" (Darmesteter, *Farvardin Yasht* 179).

In Yasna 26 five different faculties for understanding or five stages of consciousness are mentioned: Ahu, Daena, Baudha, Urvan, and Fravashi (the need of upright growth). In the *Bundahish* (ch 1), Ahura-Mazda produces a preparatory creation of embryonic and immaterial existences, the prototypes, fravashis, spiritual counterparts of the guardian angels of the spiritual and material creatures afterwards produced.

Ahura-Mazda, previous to the material creation, consults with the Fravashis of men (the sons of light) and these guardian spirits of men choose to fight the adversary, Ahriman, in a bodily form.

Cosmically it is the celestial double of lower celestial beings, the cosmic Christos or universal spirit (SD 2:478).

Freemasonry. *See* MASONRY

Free Will The inherent power or capacity of choice, divine in its origin, which every being in the kosmos exercises in some degree as, consciously or unself-consciously, it evolves forth its essential self. Every thing and being has its own essential characteristic or svabhava and, the universal urge being towards self-expression and self-consciousness, of necessity each has its relative share of inherent free will with which to work out its destiny. Since evolution is a coming forth of the involved monadic essence, the unfolding of inner capacities and attributes, it cannot be produced, however stimulated, by something outside of itself. The one divine will is the force behind evolution on all planes of manifestation throughout the kosmos. Hence, each entity, as a unit of the divine All, has its portion of free choice and power to bring forth what is within itself.

Free will is manifesting, however feebly, in vegetative or automatic action in the whirling electrons of the atom; also in characteristic actions of matter, such as cohesion, polarity, and electricity; in the varied growths of vegetation; in the range of animal activities; in the evolving human being, and in the perfected humans called gods; and so forth up the scales of being. It acts in the urge which brings the monad to cast off its former garments in the minerals in order to assume new ones in the vegetable kingdom, from which again, after casting off these latter, it progresses to the animal kingdom; and from this again, the monad rejects beast forms and assumes the human shape where it gains in range and momentum because now acting self-consciously in greater or less degree.

The karma which brings to a person conditions which he does not choose or wish for in his present life, is yet consistent with his free will because he is the result of all his previous actions, now expressing themselves in results. These reactions of causes which he set in motion in this or in former lives, being the result which was inherent in his previous choices, is a self-imposed destiny; but it is *not* fatalism, because *he is now free to decide* again how he will meet the results of what he previously had chosen for himself. Karma is mathematically exact, both physically and metaphysically, but it is so constantly involved with new elements of choice and of proportion that its effects of necessity are measured on a sliding scale of being, so to say.

There is an automatic phase of free will in the purposeful instinct which marks the various activities of even minute and lowly forms of life. The unself-conscious beasts are protected, and therefore guided, by the wills of celestial beings who make the so-called laws of nature, yet even the beasts instinctively choose to run true to their own inner types or *svabhava*. They unconsciously *will* to be themselves and to copy no other. They have free will exactly in proportion to their consciousness, just as any person has it in the higher degrees of his intelligence and more active intuition. Thus human beings have the power to work out their evolution, for the kingdom of heaven is taken by strength. The gods have gone ahead on the pathway towards omniscience — so far as our universe is concerned — by their own individual efforts consciously to act with an ever-enlarging measure of harmony with the one divine will. Thus the volume or power of free will is in strict proportion with the degree in which the entity has brought forth the central spark of divine willing fire which animates all that is. Nevertheless no single being or entity has completely unfettered and perfectly irresponsible free will, because of its *relative* imperfection and because of its inescapable subordination to greater wills, each such entity ever evolving from its stage of imperfection as it ascends along the scales of being: those on the higher rungs of the hierarchical ladder consciously *willing* in ever-enlarging degree to follow the greater divine will which holds all in its keeping.

Frey, Freyr, Fro (Icelandic, Scandinavian) [from *fro* seed; Anglo-Saxon *frea*; Swedish *frojda* rejoice] The Norse god associated with the earth: in theosophy he represents the planetary chain whose soul-world (Alfhem) was his “teething gift in the morning of time.” Frey and his sister Freya,

goddess of the planet Venus, are the children of Njord, the Norse Saturn-Chronos.

At the formation of the globe earth, in which Frey embodied, the dwarfs fashioned for Frey the magic ship Skidbladnir [from *skida* ski + *blad* blade] which contains the seeds of all living things but which can be folded up like a kerchief when its lifetime has elapsed. Frey is also owner of the magic sword (spiritual will) which is invincible in battle against giants (matter) provided the wielder is pure and resourceful. He is the god of sunshine and fertility.

Freya, Freyja, Froja (Icelandic, Scandinavian) Lady; Norse goddess of the planet Venus and sister of Frey, god of the planet Earth. Both are children of Njord, the Norse Saturn-Chronos, patron of the planet Saturn and the representative of time. Hence Frey and Freya are the children of time and due to end in time.

Freya, the goddess of love and beauty, corresponds to the Greek Aphrodite and the Roman Venus. As the higher intelligence of the planet Earth, she is the sponsor and supporter of motherhood, the family, and of the human race. She wears on her breast the “fiery jewel” Brisingamen, representing humanity’s finest characteristics. Often confused with Frigga, she is in certain respects interchangeable with her, inasmuch as the divinities of the solar system have strong correspondences with one another. Sacred to Freya is Friday (as Vendredi is to Venus).

Frigga, Frigg (Scandinavian, Icelandic) In the Norse Edda, the consort of Allfather Odin and wise mother of the aesir (gods) and of all creation. She spins the clouds (nebulae) and knows every being’s destiny. In Valhalla she “receives half the fallen” — Odin’s warriors who battle daily on Vigridsslatten (the plain of consecration); she has been connected with the planet Venus, but this properly belongs to Freya, with whom Frigg is sometimes confused.

Frog One of the oldest symbols in Egypt, for although associated particularly with the frog goddess Heqet, the four primeval gods of Egypt — Heh, Kek, Nau, and Amen — were each depicted with a frog’s head, the reference here being to the cosmic waters of space, out of which all things arose in the beginnings. Frog gods and goddesses were associated with the beginning or formation of the world, the symbol of the frog itself being that of resurrection and hence of renewed birth. “There must have been some very profound and sacred meaning attached to this symbol, since, notwithstanding the risk of being charged with a disgusting form of zoolatry, the early Egyptian Christians adopted it in their Churches. A frog or toad enshrined in a lotus flower, or simply without the latter emblem, was the form chosen *for the Church lamps*, on which were engraved the words ‘I am the resurrection’ . . . These frog goddesses are also found on all the mummies” (SD 1:386).

Frost Giants, Rime Thurses In the Norse Eddas, the primeval hrimthurses [from Icelandic, Scandinavian *hrim* rime + *thurs*, *thruse* giant] or frost giants are ponderous, motionless, totally mindless and stupid, to illustrate that their characteristics are those of nonliving, inert matter, not formed or organized in any way. They are the equivalent of the Greek Chaos. They represent ages

of nonlife between manifestations of universes, corresponding to the Sanskrit pralaya (dissolution). They depict graphically the stage of utter cold, unmoving “wavelessness” when no atoms move and therefore nothing exists. The frost giant from whose limbs the creative deities brought into being the spheres of life in the universe is named Ymir. His slaying marked the creation of worlds, when the gods “raised the tables” (spheres) where the deities feast on the mead of experience. The rime-thurses are said to be born from Ymir’s feet.

Ymir becomes Orgalmer when he is transformed into the primeval sound which gives rise to the range of vibrations or substantiality of which our world is built. Orgalmer becomes Trudgalmer during the period of activity of the universe, and culminates as Bargalmer, who is “placed on a boat keel and saved” or “ground on the mill” to be re-used in future existences. This sequence parallels the Hindu progression where Brahma (the expander) propels the universe into being, Vishnu sustains it, and Siva destroys its manifestation.

The Edda’s frost giants should not be confused with the giants and their daughter giantesses, or giant maidens, which represent periods of life and activity. The gods are energetic consciousnesses (monads) at all-varying stages of evolution; the giants are their physical expressions or forms, whose lifetimes, however long, are limited. The giants’ daughters represent lesser life periods, several daughter races together comprising their father-race.

Fulgur (Latin) Lightning; one aspect of Zeus or Jupiter as a cosmic god, was as Jupiter fulgurans (Jupiter when expressing his power as lightning).

Fullness, Doctrine of the. See PLEROMA

Fundamental Propositions In theosophy, the three fundamental religio-philosophic principles or propositions which Blavatsky states in the Proem to *The Secret Doctrine* are the foundation on which theosophy presents its modern philosophical teachings: 1) “An Omnipresent, Eternal, Boundless, and Immutable Principle on which all speculation is impossible, since it transcends the power of human conception”; 2) “The Eternity of the Universe *in toto* as a boundless plane; periodically ‘the playground of numberless Universes incessantly manifesting and disappearing’”; and 3) “The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul — a spark of the former — through the Cycle of Incarnation (or ‘Necessity’) in accordance with Cyclic and Karmic law, during the whole term” (SD 1:14-17). There are also three fundamental propositions in volume 2:

As regards the evolution of mankind, the Secret Doctrine postulates three new propositions, which stand in direct antagonism to modern science as well as to current religious dogmas: it teaches (a) the simultaneous evolution of seven human groups on seven different portions of our globe; (b) the birth of the *astral*, before the *physical* body: the former being a model for the latter; and (c) that man, in this Round, preceded every mammalian — the anthropoids included — in the animal kingdom. — 2:1

Fung Shui, Feng Shui (Chinese) Wind, rain, or water; the science and art which tends to realize the ideal aim that every human dwelling place — village or city, fields and surrounding regions, roads, gates, temples; in fact everything connected with human activities upon earth — must be situated and constructed so that the universe can exercise as completely as possible its favorable influences upon them.

Also called *khan yu* (heaven and earth) in Han literature.

Future. *See* TIME; PREVISION

Fylfot. *See* SVASTIKA

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Ga-Gl

Gabriel (Hebrew) *Gabrī'ēl* [from *geber* might, power + *'ēl* divinity, god] Power or might of God, my power of divinity; in the New Testament represented as one of the archangels who stand in the presence of God, sent to announce to Mary the birth of Jesus (Luke 1:19, 26-31). Among the Nazarenes, Aebel Zivo was also called Gabriel Legatus (Gabriel the Messenger). With the later Jews Gabriel was regarded as one of the seven archangels; likewise in Christian theology he belongs to the hierarchy of archangels and perhaps to the first, which are equivalent to the virgin angels or kumaras (SD 2:246). The angel Gabriel watches over Iran or Persia, according to popular view; and in Ezekiel's vision of the cherubim or the four sacred animals, the face of the eagle corresponded to Gabriel. In ancient astrology, he was the ruler of the moon and the sign Taurus.

With the Gnostics the term spirit or Christos was known as the messenger of life, also called Gabriel, which Irenaeus states took the place of the Logos born of the cosmic Mother or Holy Spirit, while the Holy Spirit was considered one with the aeon, cosmic life. Gabriel is also one with the higher ego or inner divinity.

Gaea. See GAIA

Gaekarena. See GOKARD

Gaganesvara (Sanskrit) *Gagaṇeśvara* [from *gagaṇa* sky or the verbal root *gam* to go + *īśvara* lord] The lord of the sky, the lord of those who move; title of Garuda because of his dazzling splendor, for Garuda represents an occult aspect of the sun, most especially as the occult lord of migrating and peregrinating monads within the solar system. Garuda often is represented as a flying or wandering bird.

Gah (Pahlavi-Persian) In Zoroastrian tradition, a day is broken into five periods or gahs: the period of daybreak, the period of midday, the period of afternoon, the period after sunset to midnight,

and the period from midnight until the stars disappear. The second was the most celebrated gah because when the sun was at its meridian and there was no shadow, Ahura-Mazda performed the ceremony of prayer with the Amesha-Spantas in order to overcome the adversary.

Gahambars In Zoroastrianism, the six periods, or the periodical evolution of the world. These include Maidyoizaremaya when the heavens were formed; Maidyoisema when water originated; Paitishahya when earth solidified; Ayathrima when vegetation arose; Maidyairya when animal life appeared; and Hamaspathaedaya when man appeared. A seventh cycle is supposed to come after a certain cycle, after which the Persian Messiah will appear, seated on a Horse. (BCW 3:462)

Gaia, Gaea, Ge (Greek) [cf Latin *Tellus, Terra* earth] One of the older gods, described as the first being that sprang from Chaos and as giving birth to Uranos (heaven) and Pontos (sea); yet it was by Uranos that Gaia gave birth to the titans, cyclopes, and hecatoncheires. This apparent anomaly is due partly to the variable meaning of the word earth, which may mean either primordial matter in process of formation, or the earth as already formed. Gaia is thus in one sense equivalent to Aditi or the great cosmic deep. With Chaos and Eros, Gaia forms the primeval trinity. Gaia is represented by its initial, gamma, which is also the third letter in the Greek alphabet and thus indicates the third stage of cosmic evolution. As the primordial mother, she was worshiped as the nourisher of all things, also as the goddess of death to whom all must return.

Gai-hinnom. See GEI' HINNOM

Galukpas. See GELUKPAS

Gambanteinn, Gammanten (Icelandic) [from *gamban* repay + *teinn* staff; or from Swedish *gamman* joy + *ten* staff] Used in the Icelandic Edda in Skirnismal to denote a magic rod with which the messenger of the god Frey, Skirner (radiance), sought to woo the giantess Gerd (a race of humanity) on the god's behalf. The tale appears to relate an avataric descent to the human world.

Gamma Third letter in the Greek alphabet. Its capital form often stands for Gaia, the goddess or divinity of earth, which in its cosmic aspect is the third stage of evolution. Alphabetically it corresponds to gimel, the third letter in the Hebrew alphabet; and in the English alphabet is replaced by the hard guttural, C.

Gan-Aeden. See GAN-EDEN; EDEN

Gana (Sanskrit) *Gaṇa* [from the verbal root *gaṇ* to count] A group, flock, troop, multitude, number, class, etc.; in the plural used for troops or classes of inferior deities (devatas), considered as Siva's attendants, and under special superintendence of the god Ganesa (often used in the compound forms Ganadevata or Ganadevas). These celestial beings are said to inhabit maharloka: "They are the rulers of our Kalpa (Cycle) and therefore termed Kalpadhikarins, or Lords of the Kalpas. They last only 'One Day' of Brahma" (TG 124).

Also a series of asterisms or lunar mansions placed in three classes: that of the gods, men, and rakshasas.

Ganapati (Sanskrit) *Gaṇapati* Ganesa. *See also* GANESA.

Gandapada. *See* GAUDAPADA

Gandhara (Sanskrit) *Gāndhāra* The third of the seven primary notes of the Hindu musical scale. *See also* SHADJA

Gandharvas (Sanskrit) *Gandharva*-s Hindu devas or divinities called celestial singers or musicians. Esoterically they are intermediaries between the gods and mankind, and hence can be called the instructors of humanity in the secret science.

“The Gandharva of the Veda is the deity who knows and reveals the secrets of heaven and divine truths to mortals. *Cosmically* — the Gandharvas are the aggregate powers of the solar-fire, and constitute its Forces; *psychically* — the intelligence residing in the *Sushumna*, Solar ray, the highest of the *seven* rays; *mystically* — the occult force in the Soma (the moon, or lunar plant) and the drink made of it; *physically* — the phenomenal, and *spiritually* — the noumenal causes of *Sound* and the ‘Voice of Nature.’ Hence, they are called the 6,333 ‘heavenly’ Singers and musicians of Indra’s loka who personify (even in number) the various and manifold sounds in Nature, both above and below. In the latter allegories they are said to have mystic power over women, and *to be fond of them*. The esoteric meaning is plain. They are one of the forms, if not the prototypes, of Enoch’s angels, the Sons of God, who saw that the daughters of men were fair (Gen. vi.) who married them, and taught the daughters of the Earth *the secrets of Heaven*” (SD 1:523n).

The heavenly consorts or saktis of the gandharvas are the apsarases, their negative or vehicular aspects, much as a person’s soul is the container and vehicular expression of his spirit and will.

The gandharvas are similar to the various classes of Greek daimones or to the classes of the Christian angels; the highest classes of the angels, or the highest gandharvas, are equivalent to the higher dhyani-chohans. They are intelligent streams in the cosmic economy, at times active and at times passive in the working out of karmic destiny.

Gandunia(s). *See* GAN-EDEN

Gan-Eden (Hebrew) *Gan ’Ēden* [from *gan* garden, park + *’ēden*] Sometimes Gan-Aeden, Gandunia. The garden of Eden; in the Assyrian tablets it is rendered gan-dunyas or gan-dunu, which is also a name of Babylonia. *See also* EDEN; PARADISE

Ganesa (Sanskrit) *Gaṇeśa* The Hindu god of wisdom, son of Siva, who lost his human head which was replaced by that of an elephant. As he who removes obstacles, he is invoked at the commencement of any important undertaking, likewise at the beginning of books. In some

respects he is thus equivalent to the Egyptian Thoth or Thoth-Hermes, the scribe of the gods. Ganesa is the chief or head of multitudes of subordinate spiritual entities — a necessity if as the god of wisdom he accomplishes his cosmic labors through subordinate hierarchies of intelligent and semi-intelligent beings, acting as their director or guide in forming and guiding nature.

Ganga (Sanskrit) *Gaṅgā* The Ganges, the sacred river of India. The Puranas and old tales of India represent the goddess Ganga transforming herself into a river and then flowing from the toe of Vishnu. She is said to have been brought from heaven by the prayers of Bhagiratha to purify the ashes of the 60,000 sons of King Sagara who had been consumed by the angry glance of the sage Kapila.

The Ganges, like many other ancient, highly revered streams, was an emblem of the flowing from spirit to matter, or from celestial realms to material, of occult forces including streams of wisdom and power flowing from heaven to earth or from gods to mankind, an idea which once understood kept perennially before people's minds the reality of the spiritual worlds and their intimate interconnection with the realms of physical space and time.

As the true interpretation of this old tale gradually was lost, there arose the religious belief that the actual waters of the Ganges were sin-cleansing, reminiscent of the supposed sin-cleansing power of the river Jordan in Christian and even in certain Jewish thought.

Gangadvara (Sanskrit) *Gaṅgādvāra* [from *gaṅgā* the Ganges river + *dvāra* door] The door or opening of the Ganges; a town, now called Hardwar, at the foot of the Himalayas where legend says the sage Kapila sat in meditation for a number of years.

Ganga-Putra (Sanskrit) *Gaṅgā-putra* Son of the Ganges; among other things, a name of Karttikeya, the Hindu god of war.

Ganges River. See GANGA

Gangi (Sanskrit) *Gaṅgi* A renowned sorcerer, according to legend, in the time of Kasyapa Buddha, a predecessor of Gautama Buddha; regarded as an incarnation of Apalala, a naga who was the guardian spirit of the sources of the Subhavastu, a river in Udyana. Apalala is said to have been converted by Gautama Buddha and to have become an arhat.

Ganymede [from Greek and Latin *Ganymedes*] The fairest youth among mortals, abducted by Zeus. One interpretation is that when Ganymede, standing for objects of low desire, is seized by the World Lord of a darker cycle, Astraea, goddess of justice and purity, is cast out, and the Golden Age is then over (SD 2:785); astronomically, it stands for an inversion of the earth's poles, which casts down Virgo (Astraea) and brings up Aquarius (Ganymedes).

Gaekarena, Gaokerena. See GOKARD

Garden of Eden. See EDEN; GAN-EDEN; PARADISE

Garm (Icelandic) The hound of Hel, queen of the underworld, depicted in the Eddas as bloody-jawed and chained in the Gnipa cave at the entrance to her realm. At the last battle he will break his bonds and battle with the god Tyr whereupon each will be bane to the other.

Garuda (Sanskrit) *Garuḍa* In Hindu mythology a gigantic half-man and half-bird, born from an egg brought forth by Vinata, wife of Kasyapa, the self-born sprung from time and one of the seven emanators of the world. Symbol of the great cycle or manvantara, Garuda is also an emblem of the sun and the solar cycle. He is made coeternal with Vishnu as one aspect or manifestation of Vishnu himself, who therefore is often described as riding on Garuda as Vishnu in space and time. Garuda's son is Jatayu who in the *Ramayana* rushed to rescue Sita when she was carried off by Ravana, the Rakshasa king of Lanka, but was slain in the ensuing conflict.

Garuda Purana (Sanskrit) *Garuḍa Purāṇa* One of the 18 principal Puranas of ancient India, relating principally to the birth of Garuda from Vinata.

Gates of Horn and Ivory. *See* WIND

Gates of Wisdom Qabbalistic term meaning, among other things, that a candidate for occult wisdom must pass through successive gates in order to attain the highest knowledge possible to human beings. A common figure of speech in the ancient world, e.g., Egypt. In the Qabbalah fifty gates are enumerated, but

“the number is a *blind*, and there are really 49 gates, . . . These ‘gates’ typify the different planes of Being or *Ens*. They are thus the ‘gates’ of life and the ‘gates’ of understanding or degrees of occult knowledge. These 49 (or 50) gates correspond to the seven gates in the seven caves of Initiation into the Mysteries of Mithra (see Celsus and Kircher). The division of the 50 gates into five chief gates, each including *ten* — is again a blind. It is in the fourth gate of these five, from which begins, ending at the tenth, the world of Planets, thus making seven, corresponding to the seven lower Sephiroth — that the key to their meaning lies hidden. They are also called the ‘gates of Binah’ or understanding” (TG 120).

Gatha (Sanskrit) *Gāthā* [from the verbal root *gā* to sing] A song, metrical hymn, or verse; usually applied to a verse consisting of a moral aphorism which belongs not to the Vedic writings but to the Itihasas or the epic poetry and legends of a later date. A gatha of eight equal feet or 32 syllables is called aryagiti.

Gati (Sanskrit) *Gati* Way, course, path; “the six (esoterically *seven*) conditions of sentient existence. These are divided into two groups: the three higher and the three lower *paths*. To the former belong the devas, the asuras and (*immortal*) men; to the latter (in exoteric teachings) creatures in hell, pretas or hungry demons, and animals. Explained *esoterically*, however, the last three are the *personalities* in Kamaloka, elementals and animals. The seventh mode of existence is that of the Nirmanakaya . . .” (TG 125).

A gati is the path or sphere of existence entered upon by entities impelled because of past karma. If a person lives a noble and upright life, his gati will be the path or sphere of humanity in its higher aspects. If he deliberately lives an evil, degenerate existence, his course or next sphere of existence will be a rebirth in some degenerate human form or sphere of activity. Similarly with the divinities and all other entities: they find their succeeding spheres of life and action strictly according to karma. For karma is universal; and what one makes himself to be, that in very truth he shall become. The becoming in every instance and sphere of the manifested universe is according to the persisting karmic conditions impelling, and occasionally compelling, an entity into this, that, or some other of the gatis.

Gatra (Sanskrit) *Gātra* [from the verbal root *gā* to go, move] A limb or member of the body; in the plural, mystically refers to the limbs of Brahma, from which the seven mind-born sons, the kumaras or manasaputras, are said to be born. The feminine form sometimes is used as a name of the earth, the Mover.

Gaudapada (Sanskrit) *Gauḍapāda* A celebrated Brahmin teacher, author of the Commentaries on the *Sankhya-Karika*, *Mandukya-Upanishad*, and other works.

Gaudapadacharya (Sanskrit) *Gauḍapādācārya* The teacher Gaudapada; Sankaracharya's guru or teacher of philosophy.

Gauramukha (Sanskrit) *Gauramukha* [from *gaura* shining, brilliant, beautiful + *mukha* face] The purohita or family priest of Ugrasena, king of Mathura.

Gauri (Sanskrit) *Gaurī* Feminine adjective brilliant, beautiful. Frequently used for feminine beings or entities, it means a maid; the earth; the goddess Parvati; consort of Siva and of Varuna; and likewise the Mother of Sakyamuni, Gautama Buddha.

Gautama (Sanskrit) *Gautama* Gotama (Pali) The sacerdotal name of the Sakya family, hence the name of Prince Siddhartha, the son of Suddhodana of Kapilavastu. Gautama Buddha was also called Sakyamuni, meaning the muni or sage of the Sakyas.

Gavel. See MALLET

Gaya (Sanskrit) *Gayā* A famous city of pilgrimage in Bihar, India, a little north of the modern Bodhgaya, where Sakyamuni reached buddhaship.

Gayatri or **Savitri** (Sanskrit) *Gāyatrī*, *Sāvitrī* [from the verbal root *gā* to sing] A verse of the *Rig-Veda* (III, 62, 10): Tat savitur varenyam bhargo devasya dhimahi dhiyo yo nah prachodayat, "Let us meditate on that excellent splendor of the divine sun; may it illumine (inspire) our hearts (minds)."

Every orthodox Brahmin is supposed to repeat this archaic hymn, at least mentally, at both his morning and evening religious devotions. An explanatory paraphrase, giving the inner meaning of

the Gayatri is: O thou golden sun of most excellent splendor, illumine our hearts and fill our minds, so that we, recognizing our oneness with the divinity which is the heart of the universe, may see the pathway before our feet, and tread it to those distant goals of perfection stimulated by thine own radiant light.

“First it [the light of the Logos] is the life, or the *Mahachaitanyam* of the cosmos; that is one aspect of it; secondly, it is force, and in this aspect it is the *Fohat* of the Buddhist philosophy; lastly, it is wisdom, in the sense that it is the Chichakti [Chichchakti] of the Hindu philosophers. All these three aspects are . . . combined in our conception of the Gayatri” (N on BG 90).

Gayomard, Gayo-martan. See KAYUMARS

Geber (Hebrew) *Geber* [from *gābar* to be strong, plural *gibbōrīm*] Man, with the connotation of might or strength; hence a mighty or strong man. Intimately connected with the word *kabbirim* (*kabiri* or *kabeiroi*), *geber* has a triple meaning, signifying a mighty spiritual power or being, of angelic character, as well as giants or titans on earth — the latter the reflection of the former. The planets, likewise, because of their indwelling spiritual angels or rectors, are frequently called by the same name. See also *Gibborim*.

Ge’boorah. See GEBURAH

Geborim. See GEBER; GIBBORIM

Geburah (Hebrew) *Gēbūrāh* Strength, might, power; the fifth Sephirah, also called Pahad (fear) and Din (judgment, justice), emanated from the four preceding Sephiroth. It is regarded in the Qabbalah as a passive potency, a feminine aspect, the second in the left pillar of the Sephirothal Tree. Its Divine Name is usually pointed by Qabbalists ’Eloha, though this word is most often found in its slightly shortened form of ’Eloah or ’Eloha. In the Angelic Order Geburah is represented as the Seraphim. In its application to the human body, it is regarded as the left arm; while in its application to the seven globes of a planetary chain it corresponds to globe A (SD 1:200). From this Sephirah is emanated the sixth, Tiph’ereth.

Gedong, Gyelong, Gelung (Tibetan) *dge slong* (ge-long) Buddhist monk, translating Sanskrit *bhikshu*.

Gedulah (Hebrew) *Gēdūlāh* Greatness, majesty; in the Qabbalah, another name for the Sephirah Hesed.

Geh (Pahlavi) A wicked female demon who comes to the assistance of Ahriman to vex Ahura-Mazda’s creation.

Gehenna. See GEI’ HINNOM

Gehs. See GAH

Gei' Hinnom (Hebrew) *Gēi' Hinnōm* Also Gai-hinnom. The valley of Hinnom, generally rendered as by the Greek Gehenna, situated south of Jerusalem, in which was Tophet where children were at one time sacrificed to Moloch (2 Kings 23:10). Later the place was used as a crematorium for the refuse of the city, perpetual fires being kept for that purpose. In the Bible it is translated as hell or hell of fire, but the Hebrew word bears no such interpretation. The Greek Gehenna “is identical with the Homeric Tartarus” (IU 2:507).

In the Zohar and Talmud, the place of purification. After death, Dumah (the Angel of Death, or the shadowy land of silence, the region of the astral dead — She'ol, Hades, the underworld) leads the impure Neshamah to the dwelling of Gei' Hinnom, where it must be purified in order to proceed upon its journey (Zohar i 218b). Just as cities need a crematorium for purifying purposes, so has the earth a gehenna, a planet like our own which is “termed by the occultists the *eighth* sphere . . . on which all the dross and scorification of the cosmic matter pertaining to our planet is in a continual state of remodelling” (IU 1:328).

Geist (German) Spirit.

Gelukpas (Tibetan) *dge lugs pa* (ge-lug-pa, ge-luk-pa) Also Gelugpas. Model of virtue, or a contraction for earlier names of Tsong-kha-pa's school *dga' ldan pa'i lugs*, or *dga' ldan lugs pa*, derived from the name of the great monastery of Ganden (*dga ldan*) which he founded. Those who follow the precepts inaugurated by the Tibetan Buddhist reformer Tsong-kha-pa (1358-1417).

Buddhism was introduced into Tibet in the latter half of the 8th century, but was colored by a Tantric element and Bon, the pre-Buddhist Tibetan religion, both of which were quite foreign to the teachings of Gautama Buddha. The state of the priesthood was then so low, and the religion so degraded, that the reforms instituted by Tsong-kha-pa were generally welcomed. A far stricter code of morals was laid down for the priests who were forbidden to marry or to drink wine; and to distinguish the Kah-dum-pas (those bound by ordinances), the wearing of yellow robes and hoods was inaugurated in contradistinction to the red robes and the black robes of the degenerate sects; hence following Chinese usage, the Gelukpas are commonly called the Yellow Caps, Yellow Hats, or Yellow Hoods.

Tsong-kha-pa founded the large lamaseries at Ganden and Sera, which with the Drepung lamasery were the three most powerful religious bodies in Tibet — called the Three Pillars of the State (*den-sa sum*). His successor Geden-tub-pa founded the monastery of Tashi-lhunpo — which in the 17th century became the residence of the Panchan Lama. In 1641 the Red Caps were completely subdued by the Oelot Mongols, by request of the fifth Dalai Lama (Lob-sang Gyatso); and ever since the Dalai Lamas have held the temporal sovereignty of Tibet, adhering to the Reformed Buddhism of the Gelukpas.

Gelung. See GEDONG

Gemara' (Hebrew) *Gēmārā'* [from the verbal root *gāmar* to complete, perfect] Teaching leading to full initiation; the supplementary part of the Talmud based upon the Mishnah. The arrangement of the present Gemara' is attributed originally to Rabbi Ashi (352-427).

Gematria [Hebrew/Aramaic *gēmaṭriyā'* from Greek *geōmetría* geometry] A Qabbalistic system of interpreting the Bible, consisting in finding the numerical value of a word or words — the 22 letters of the Hebrew alphabet each designating a number — and then substituting another word whose numerical value is equivalent to the one under consideration. Another method is that of using arithmetical values of words and phrases for interpretation of scriptures. This method forms *one* of the keys of interpreting sacred scriptures, although a very minor one, and in the hands of one who is inexpert an almost useless method.

Gemini The Twins; third zodiacal sign, an airy, masculine, common or mutable sign, corresponding to the shoulders, lungs, and arms. It governs the west and is the diurnal house of Mercury.

In Sanskrit the third sign is called Mithuna (pair, couple, also male and female); in the Hebrew system, assigning the twelve sons of Jacob to the twelve signs of the zodiac, Simeon and Levi represent Gemini.

Gemmation. See BUDDING

Genesis (Greek) Beginning; generation; birth, production; the first book in the Bible as translated into Greek, whose opening chapters deal with the genesis of worlds and creatures. The Book of Genesis is based on the cosmogony of the Chaldeans.

“The first three chapters are transcribed from the allegorical narratives of the beginnings common to all nations. Chapters four and five are a new allegorical adaptation of the same narration in the secret *Book of Numbers*; chapter six is an astronomical narrative of the Solar year and the seven *cosmocratores* from the Egyptian original of the Pymander and the symbolical visions of a series of *Enoichioi* (Seers) — from whom came also the Book of Enoch. The beginning of Exodus, and the story of Moses is that of the Babylonian Sargon, who having flourished . . . 3750 B.C. preceded the Jewish lawgiver by almost 2300 years. (See *Secret Doctrine*, vol. II., pp. 691 *et seq.*) Nevertheless, *Genesis* is an undeniably esoteric work. It has not borrowed, nor has it disfigured the universal symbols and teachings on the lines of which it was written, but simply adapted the eternal truths to its own national spirit and clothed them in cunning allegories comprehensible only to its Kabbalists and Initiates” (TG 127).

Genius, Genii (Latin) [from the verbal root *gen* birth, innate] Generally an indwelling spiritual or ethereal being, as contrasted with a corporeal being. Genii are the active individualizing beings or

elements in the constitution of any entity, although invariably of ethereal or spiritual type. For instance, in the human being, the intellectual genius is the manasaputra in our constitution; likewise our astral genius is the vital-astral monad, or astral person.

In one significance, a genius is an instructing divinity, but not necessarily of the higher classes. In the special sense found in Greek and Roman belief, the genii were personal tutelary deities of human beings, assigned to each one at birth, attending him through life, and conducting him to Hades at death. This genius was honored by rites and sometimes deified. The word is also used, as *genius loci*, to mean the deity that presides over a locality or over some topographical feature. These are the ethereal, as distinguished from the corporeal, forces in nature.

The word genius is also applicable to the divine instructors of individuals and races; while with the Gnostics it stood for aeons or angels. Atom, in its original sense and not as denoting a particle, is equivalent to genius, for in this original sense it is equivalent to the theosophical term life-atom.

The word is also familiar in its evil side, in the expression evil genius. Human beings hover between the influence of benign and malign powers which have been personified into guardian angels and besetting demons, or good and evil stars. The good and evil genii of the individual are among the karmic conditions which, interacting with free choice, modify his ruling destiny; they are either the heavenly voice of the invisible spiritual prototype, or the lower astral person.

In the wider meaning, genius stands for so great a range of beings as to comprise virtually all the hierarchies of dhyān-chohans, operative on all inner planes, including those denoted by god, deva, angel, daimon, etc.

In modern usage, genius is exalted intellectual power and creative ability, a remarkable aptitude for some special pursuit, which is the greatest responsiveness of the brain and brain-memory to the higher manas or mind. The bent or especial aptitude along a particular line is due to efforts made along that line in past lives now coming forth in force, and relatively unhindered by the necessity of having to go through every step of the learning stages. It is as though the genius is enabled to tap the garnered treasury of wisdom stored within the reincarnating ego, and it flows forth through his mind unhampered; whereas the average person, except at odd inspirational moments, cannot regularly make the connection with this inner store of wisdom and knowledge. *See also* JINN

Geocentric Theory A theory in which the earth is regarded as being at the center of the solar system, usually referring to the system of Claudius Ptolemy. In accordance with ancient teachings, Ptolemy represents the earth as surrounded by ten concentric spheres: those of water, air (or fire), Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn, and the stars. To account for the actual irregularities of the planetary motions, he introduced eccentrics and epicycles as corrections, and by this means the system, though complicated, is workable. The heliocentric theory reduces the complication and anomaly to order and regularity. However, since we are living on the earth, and

our consciousness is functioning on the corresponding plane, there is considerable justification for the adoption of a geocentric theory; and this may have been done for exoteric purposes by those who were actually aware of the heliocentric theory.

Geological Eras When H. P. Blavatsky was writing about the age of the earth in *The Secret Doctrine* she compared the teachings of the scientists of that time and found nothing but confusion and uncertainty as to geological figures. However, Professor Lefevre in his *Philosophy* adopted an original method of interpreting the data available. Instead of trying to reach exact figures in regard to the length of the entire fossil-bearing period of sedimentation from the Laurentian period to the present day, or of its subdivisions, he worked out the *relative* durations of the sedimentary deposits. With this for a background the actual duration of the eras and periods could easily be calculated when reliable evidence was found. Lefevre's studies were based on the erosion of rocks and the deposition of sediments, and his conclusions have stood with little modification till now. H. P. Blavatsky noticed that his estimates of the *relative* duration of the geological ages agreed fairly well with the 'esoteric' information in her possession, and so by adapting her knowledge of the real figures to Lefevre's proportional scale she constructed a time table which, she says, approximates the truth "in almost every particular." Her total of "320,000,000 years of sedimentation" is much less than that of modern geologists, even though she includes the Laurentian period in her table, which they omit. Her "Esoteric" table (SD 2:710) is as follows:

ROUGH APPROXIMATIONS.

Primordial lasted 171,200,000 years.

Laurentian

Cambrian

Silurian

Primary lasted 103,040,000 years

Devonian

Coal

Permian

Secondary lasted 36,800,000 years

Triassic

Jurassic

Cretaceous

Tertiary lasted 7,360,000 years (probably in excess)

Eocene

Miocene

Pliocene

Quaternary lasted 1,600,000 years (probably in excess).

A glance at the modern table alongside hers will show how greatly modern geologists have extended their time periods. Two reasons are given for this great extension: first, the supposedly known and constant rate of radioactive disintegration in certain minerals found in the rocks; second, the modern belief that biological evolution by natural selection, etc., required far more time than formerly seemed necessary or permissible.

In her Esoteric table Blavatsky, following Lefevre's arrangement, combines the three oldest periods, the Laurentian, Cambrian and Silurian, into her Primordial era. The two latter are now placed in the Paleozoic era, and the Laurentian and older rocks are included within the preceding Precambrian era, an enormously long complex of sedimentary, plutonic and metamorphosed rocks lying in tangled confusion below the Paleozoic strata, and in which forms of life are very scanty or altogether absent. The Precambrian era was longer than all the subsequent eras combined, and probably covers much of the "third round" evolution of life on this globe, for Blavatsky says that her 320,000,000 years of sedimentation, which approximates to the time elapsed since the Precambrian era, refers to this round (the fourth) of the human life-wave, for "it must be noted that even a greater time elapsed during the preparation of this globe for the Fourth Round *previous to stratification*" (SD 2:715n). The tremendous cataclysms and the general transformations of the earth's crust that took place at the end of the third round (greater than any of the "revolutions" that have happened since) destroyed nearly all traces of the third round forms of life. A few living entities, mostly or entirely marine, managed to exist in and survive the great disturbances during the dawning of the opening drama of the fourth round. Their fossils are found in the earliest periods of the Paleozoic era associated with the rather more advanced forms which gradually superseded them (SD 2:712).

The scheme of terrestrial evolution from the standpoint of the ancient wisdom given in *The Secret Doctrine* is, in a few words: the earth we see is the fourth of a sevenfold "chain" of globes which constitutes a single organism, as we may call it. The other six globes are not visible to our gross senses but the entire group is intimately connected. The vast stream of human monads circulates seven times round the earth planetary chain during the great cycle. We are now in the fourth circulation or *round* of the great pilgrimage on our globe and so this period is called the fourth round. While on our globe we pass through seven stages called "root-races," each lasting for millions of years. Each in its turn is subdivided into smaller septenary sections. Each succeeding root-race is shorter than its predecessor, and there is some overlapping. Great geological changes separate each root-race from its successor and only a comparatively few survivors remain to provide the seed for the next root-race.

The individualized life cycles in the rounds are associated with diversities in environment. Each round is a component part of a great serial order of evolution which may be summarized as the

gradual descent of spirit into matter and the subsequent ascent. The first round, even on this globe, was highly spiritual and ethereal: the succeeding rounds are less so, until the middle of the fourth round is reached. After that axial period the process is reversed and by degrees the original state of ethereality is reassumed. A similar process takes place within each round, but on a minor scale — smaller cycles within a dominant one. The physical condition of the earth's substance is modified in a corresponding way. The amazing modern discoveries of the nature of the atom, of its transmutations, and of the transformation of 'matter' into energy have removed any prima facie objections to such a process.

The first root-race of the fourth round was by far the longest of its seven root-races, because within it were included advanced monads from the third round or life-wave on this globe, called *sishtas* (those left behind to serve as "seeds of life" for the returning life-wave in the succeeding round), and other forerunners, who preceded by millions of years the main aggregation of monads that formed the first root-race properly so called. The second root-race was not so long as the first, the third was considerably shorter, and so forth. We are now about halfway through the fifth root-race, and two-and-a-half root-races are still to come before the end of the fourth round on this globe. The fourth round contains the period of greatest materiality for the vehicles of the monad during the entire seven rounds, and during this middle round the ascent of the ladder of spiritual unfoldment begins. Although the "physical" conditions of the entire fourth round were denser than those of its predecessors, the early part of the fourth, which includes the first and second root-races and most of the third, was still quite ethereal and no material traces of man have been left for science to discover. In the fourth root-race, the earth itself became hard and dense.

In regard to the dates and duration of the earlier root-races of the fourth round we are given but little information. We can, however, place the early root-races approximately side by side with the periods and dates given by H. P. Blavatsky in her Esoteric table and reach a fairly close idea of their antiquity. From some casual hints contained in *The Secret Doctrine* it is clear that the first root-race began before the Mesozoic (Secondary) era, most probably in the Pennsylvanian (Carboniferous) period in the Paleozoic, but possibly earlier. According to the Esoteric table this could even be almost 150,000,000 years ago. The ethereal first root-race, which did not know physical "death," gradually blended with the second root-race in the Permian period.

It is noteworthy that there is some parallelism between the root-races and the periods beginning with great geological, climatic, and biological changes called by geologists "revolutions." This applies even to the earliest or ethereal races. At least four and possibly more have taken place, the most important and earth-shaking being that which ushered in the fourth round (about the end of the Precambrian era as already mentioned). As we are only in the fifth root-race no doubt we shall experience other cataclysmic changes during the closing period of this round on this globe. We read in *The Secret Doctrine*:

As land needs rest and renovation, new forces, and a change for its soil, so does water. Thence arises a periodical redistribution of land and water, change of climates, etc., all brought on by geological revolution, and ending in a final change in the axis. — 2:726

The exact duration of the rounds or the root-races has never been given out; and the geologists are not inclined to commit themselves definitely in regard to the length of their eras and periods. But there is no doubt of the actuality of the serial events or cyclic repetitions and of the order in which they occur, irrespective of the number of years that may be assigned to them.

Nothing definite is revealed about the chronology of the four earlier *subraces* of the third root-race, but approximately exact figures are given for the first time when we reach the fifth subrace, and we learn that about 18,618,000 years have elapsed from that subrace to the present day. This period is called by Blavatsky that of “our humanity” because the characteristics of mankind as we understand it — physically, emotionally and mentally — showed their first indications in the fifth subrace.

We have, however, so greatly changed since the monad emerged from the shadowy ethereal vestures or vehicles of “pre-human man” that as Blavatsky says:

that which Science — recognizing *only physical man* — has a right to regard as the *prehuman* period, may be conceded to have extended from the First Race down to the first half of the Atlantean [Fourth] race, since it is only then that man became the “complete *organic* being he is now.” And this would make *Adamic* man no older than a few million of years. — SD 2:315

According to the dating in the Esoteric table, the third root-race was at its peak in the Jurassic period, becoming denser in the Cretaceous period and ending in the early Cenozoic era. It overlapped the fourth root-race, commonly called the Atlantean, which reached its middle period 8-9,000,000 years ago, near the beginning of the earliest division of the Cenozoic era, the Paleocene. The disastrous breaking up of the main Atlantean continental area occurred in the Miocene period, but portions such as the great islands, Ruta and Daitya, lingered until much later, and Plato’s small “island of Atlantis” perished only 11-12,000 years ago.

As Vaivasvata’s humanity, in which we are particularly interested, began to develop 18-19,000,000 years ago, it is obviously far older than the Cenozoic era which, according to the Esoteric table, began about 8,960,000 years ago, but here we find a striking unconformity between modern geology and the esoteric teaching. In several places Blavatsky envisages the possibility that the geologists might increase their estimate of the length of the Cenozoic era, and says that this would not be disturbing.

It may make our position plainer if we state at once that we use Sir C. Lyell’s nomenclature for the ages and periods, and that when we talk of the Secondary and Tertiary age, of the

Eocene, Miocene and Pliocene periods — this is simply to make our facts more comprehensible. Since these ages and periods have not yet been allowed fixed and determined durations, 2½ and 15 million years being assigned at different times to one and the same age (the Tertiary) — and since no two geologists and naturalists seem to agree on this point — Esoteric teachings may remain quite indifferent to whether man is shown to appear in the Secondary or the Tertiary age. If the latter age may be allowed even so much as 15 million years' duration — well and good; for the Occult doctrine, jealously guarding its real and correct figures as far as concerns the First, Second, and two-thirds of the Third Root-Race — gives clear information upon one point only — the age of “Vaivasvata Manu's humanity.” (SD 2:693)

Though Vaivasvata's humanity — our humanity — has existed for 18-19,000,000 years, and for less than half that time we have been complete organic beings, we may look forward to many more millions of years before any radical changes will take place in our physical structure. During the fourth root-race, the Atlantean, the lowest stage of materiality was reached, and we in the fifth root-race are now somewhat less physically dense. By the time we attain the seventh root-race of this fourth round, in the far distant future, our flesh will have become much more refined and almost translucent, and near the close of the manvantara or great life-period of planetary evolution in the seventh round we shall have risen so far above the lower cosmic plane in which our earth now functions that our highly ethereal bodies “are of light.” ()

Germ In cosmogenesis, the germ stands for the first well-developed localized cosmic entity, luminous and semi-astral, that is to be a future world, whether a globe or a sun. Hence the germ is the developed resultant of the first cosmic impulse of the primeval intelligent formative principle working downwards into manifestation. This stage in the evolution of a cosmic entity, whether globe or sun, in Sanskrit is called *hiranyagarbha* (golden germ or womb), for out of the germ as from a womb springs or evolves the entity later to appear. *The Secret Doctrine* (2:176) speaks of the self-existent Kama, born from the heart of Brahma, as the personification of “the *first movement* that stirred the ONE, after its manifestation from the purely abstract principle, to create, ‘Desire first arose in It, which was the *primal germ of mind*; . . . the bond which connects Entity with Non-Entity.’”

Japanese cosmogony says that “out of the chaotic mass, an egg-like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestrial life” (SD 1:216).

The fourth order of celestial beings, the highest group among those monads invested with their appropriate forms for that plane, is the nursery of the human, conscious, spiritual souls, and they constitute, through the next lower order “the first group of the first septenary host — the great mystery of human conscious and intellectual Being. For the latter are the field wherein lies concealed *in its privation* the germ *that will fall into generation*. That germ will become the

spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man” (SD 1:218-19). *See also* BACTERIA

Germain, Count St. *See* SAINT-GERMAIN

Germ-Buds. *See* BUDDING

Germ Cell The early physical vehicle or carrier of the ‘ “spiritual plasm’ that dominates the germinal plasm” in the development of the embryo (SD 1:219); “every germ-cell, human or other, is the physical expression of inner, ethereal, and psycho-magnetic activities, and is a compact or bundle or sheaf of inner forces and substances ranging from the divine through intermediate degrees down to the astral and the physical, just as man, but on a much larger scale, himself is” (ET 487 3rd & rev ed). Each germ-cell is the precipitation or projection on and into the physical plane of an inner, psycho-ethereal radiation, an incarnation of a ray point originating in the inner worlds and contacting physical matter by psychomagnetic affinity, and thus arousing a proper particle or molecular aggregate of living physical substance into becoming a reproductive cell. This ray point or tip of the imbodying ray or radiance, is not the reincarnating ego itself, but the tip of the projected ray issuing from the reimbodying ego. When this ego — itself a ray from the spiritual monad — reaches its own intermediate sphere, after leaving its parent-monad, it descends no farther into matter from that plane. But its radiated influence, its psychomagnetic ray, having stronger affinities for material worlds than itself, goes deeper into matter and there awakens into activity the life-atoms in each of the various planes between that of the reimbodying ego and the grossest matter of physical earth. When this psycho-vital-electric or -magnetic ray awakens some particular life-atom in gross physical matter on earth, that life-atom so chosen belonged to the same reimbodying ego before, and therefore responds to its own “parent.” It may even be regarded as the tip of the reimbodying ray from which it is precipitated into matter, “which physical matter, as atoms, is thus attracted around this tip, building first the material imbodiment of the said life-atom and by progressive accretion finally becoming the living germ-cell” (ET 488 4 3rd & rev ed).

This descent of the ray tip into, and selection of, suitable earth of matter, has been the basis of all the various methods of procreation. The process began in the huge ovoid form of the ethereal first root-race by simple division of this human cell, as the embryo today repeats in beginning its rapid review of racial records. “One infinitesimal cell, out of millions of others at work in the formation of an organism, determining alone and unaided, by means of constant segmentation and multiplication, the correct image of the future man (or animal) in its physical, mental, and psychic characteristics. . . . *those germinal cells do not have their genesis at all in the body of the individual, but proceed directly from the ancestral germinal cell passed from father to son through long generations*” (SD 1:223n). *See also* HEREDITY; PROCREATION; REPRODUCTION

Germ Plasm A term used by German biologist August Weismann (1894-1914) for the hereditary material in each cell passed unchanged from generation to generation. The cell was divided into somatic plasm and germ plasm, the latter divided into the dormant portion passed on to the next generation unchanged and the active portion which was used to build the body. This passive germ plasm was “immortal” in that it was the identical to that belonging to a person’s earliest ancestor. *See also* HEREDITY

Ghadia (Prakrit) Medieval and modern form of the Sanskrit ghati, or ghatika, the 60th part of a day of 24 hours.

Ghaf. *See* KAF

Gharma-ja (Sanskrit) *Gharma-ja* [from *gharma* heat, warmth, perspiration from the verbal root *ghṛ* to moisten, wet (cf Greek *thermos* heat) + *ja* born] Sweat-born; title of Karttikeya, said to have been born of Siva’s vital sweat. Karttikeya is one of the most important of the kumaras of archaic Hindu occult legends, the kumaras being virginal divinities who sprang from the body of Brahma. As Brahma is the Third Logos, whatever minor parts the kumaras may play in subsequent cosmic history, their primary importance was in the building of the universe.

Ghatkas, Ghatikas. *See* GHADIA

Ghocha. *See* GHOSHA

Ghools. *See* GHOUL

Ghosha (Sanskrit) *Ghoṣa* An indistinct noise; tumult; a sound of words or cries heard at a distance. In Buddhism, a great arhat, author of the *Abhidharmamrita-Sastra*.

Ghost The occasional apparitions of deceased persons — but in no instances whatsoever of the spirits of the dead — or invisible astral entities producing various psychic phenomena. This age-old belief is consistent with the breaking up of composite human nature into its component parts at death. As the astral model-body, when freed from its familiar physical duplicate, is still magnetically attached to the body, it is sometimes seen haunting the new grave for a short time. Soon the atoms of this shadowy form begin to dissipate. But the more ethereal and enduring astral atoms cohere in the kama-rupic body of the deceased person’s lower mental, emotional, and psychic nature. These imbodyed lower passions and desires become in connection with their astral automatic vehicle an earth-bound entity when they are separated from the re embodying ego at the second death in the purgatorial astral underworld. These so-called spooks are what the Roman writers named umbrae or larvae of the dead; earlier, the Greeks spoke of these human reliquiae as eidola — the astral “images” of the dead. The ancients were well informed regarding the shades or shells which were cast off by the purified inner self when it ascended from kama-loka to its devachan in higher spheres.

The kama-rupic shades, whether mere shells or not, are usually invisible but they are sometimes seen by clairvoyants. The more coherent ones are the shells of gross or wicked people and are influences of sensual or evil trend which instinctively haunt the atmosphere of persons and places whose characters or conditions are congenial to them and therefore magnetically attract them. Even well-meaning sensitives and persons of mediumistic or psychic type, being relatively negative physically because more or less aware on the astral plane, are susceptible, at times, to some of these strangely perverse and obsessing influences. The ancient teachings show why people's instinctive dread of the ghostly dregs or remnants of the personal self is well founded.

Ghoul [from Arabic *ghul*, *ghuwal*] In popular Arabic lore a class of evil beings, haunting the mountains and woods and preying upon mankind and animals. More specifically, the astral or astral-physical entities haunting cemeteries or burial grounds, with an eye upon the danger to humans or animals who come into contact with them. These Arabic ghouls are earth-bound kama-rupas of the most debased and material type, and parallel the Hindu preta of the lowest type, or even the pisachas, etc.

Gian-ben-Gian. See GYAN

Giant The universal tradition of gigantic human beings and beasts points back to the Lemurian and Atlantean races, which were physically gigantic as compared with humankind of today. Also often popularly used as an equivalent of demons, titans, daityas, asuras, danavas, gibborim, jotuns, etc., here having reference to the powers of earth who contended against the gods in the early periods of the formation of the globe and its populations.

Gibborim (Hebrew) *Gibbōrīm* [plural of *geber* mighty man from *gābar* to be strong] Generally refers to the antediluvian giants or Atlanteans, the fourth root-race of mankind. In the fifth root-race they became known as the kabiri — the early mighty men of wisdom (SD 2:273). See also GEBER

Gilgoolem. See GILGULIM

Gilgulim (Hebrew) *Gilgūlīm* [from the verbal root *gālal* to roll, revolve] Wheels; cycling, whether of things or of periods of time; a whirlwind, and things driven by a whirlwind. In the Qabbalah, used to express the doctrine of the revolution, whirling, or cycling of souls in both space and time: “All the souls go up into the *gil-gool-ah* [gilgula’], i.e. revolutions or turnings . . . How many *Gilgoolem* and how many hidden things, the Holy does with them? . . . And how many worlds turn around with them, and how the world turns around in so many hidden wonders? And the children of man do not know and do not comprehend, how the souls revolve like a stone which is thrown from a sling” (Zohar ii 99b).

Orthodox Qabbalists maintain that after death the soul goes through a series of whirlings or cyclings, finding no rest until the “immortal particle” reaches Palestine (the promised land). “The

process was supposed to be accomplished by a kind of metempsychosis, the psychic spark being conveyed through bird, beast, fish, and the most minute insect. . . . The Allegory relates *to the atoms of the body*, which have each to pass through every form before all reach the *final* state, which is the first starting point of the departure of every atom — its primitive *laya* State. But the primitive meaning of *Gilgoolem*, or ‘Revolution of Souls,’ was the idea of the re-incarnating Souls or *Egos*” (SD 1:568n).

The lowest of the four ‘olams (worlds or spheres) named ‘Asiyyah is also called the world of the gilgulim. A further reference to gilgulim is in the representation of the Sephirothal scheme of the ten spheres, the first being called re’shith hag-gilgulim — the commencement of whirling motions from and under the primum mobile.

One of the treatises usually included in the *Zohar*, “The Book of the Revolutions of Souls,” is considered to be an explanation of Rabbi Loria’s ideas contained in *Beth ’Elohim* — also part of the *Zohar*.

Gimil, Gimle. See GIMLI

Gimli (Icelandic) [from *gimill*, *himill*, *himin* heaven] In Norse mythology, a heavenly abode, where “gentle gods of the chosen” shall abide in serenity after the destruction of the present world system (Ragnarok). Not to be confused with Valhalla, where Odin’s heroes rest between battles on the Plain of Consecration (Vigridsslatten).

In Gimli a golden palace will shine brighter than the sun. It will surpass in splendor the heavens named Audlang [from *aud* empty, desolate + *lang* vast, spacious] and Vidblain [from *vid* wide, spacious + *bla* blue] and will be the future home of the gods when they return after Ragnarok. “These are the three gradually ascending planets of our ‘Chain.’ There the gods were enthroned, as *they used to be*. . . . From Gimil’s heights (the *seventh* plane or globe, the highest and the purest), they looked down upon the happy descendants of LIF and LIFTHRASIR (the coming Adam and Eve of purified *humanity*), and signed to them to CLIMB *up higher*, to *rise in knowledge and wisdom*, step by step, from one ‘heaven to another,’ until they were at last fit to be united to the Gods in the house of All-Father” (SD 2:100). This is foretold by the sibyl in Voluspa.

Gin-Hoang. See T’IEN-HUANG

Ginnungagap (Icelandic) [from *ginn* vast, wide + *unga* bring to birth, hatch (as an egg) + *gap* chasm, maw] The gaping void of Norse mythology; space as an unimaginable abstraction, without form and void. The formless void that preceded creation, and the abode of the gods during the long night of nonbeing. The prefix “ginn” is found only in conjunction with such words a ginnheilog (the supreme divine essence), ginnregin (the highest gods, superior to the aesir and even the vanir). Ginnungave represents the “most holy sanctuaries” — the universe. Odin in his loftiest aspect is referred to as ginnarr, connoting the aether or Sanskrit akasa. The verb *ginna* also means

to delude or play a trick on.

According to the Edda's poetic description, before the existence of worlds, there was naught but Ginnungagap. All matter was frozen in a state of nonbeing, for in the absence of the energizing impulsion (the gods) nothing moved, no atoms existed, hence no matter. This state of non-existence was portrayed as the frost giant Ymir, which resulted when heat from the fiery world, Muspellsheim (home of flame), met the vapors from the world of mists, Niflheim (home of nebulae), creating fertile vapor in the void.

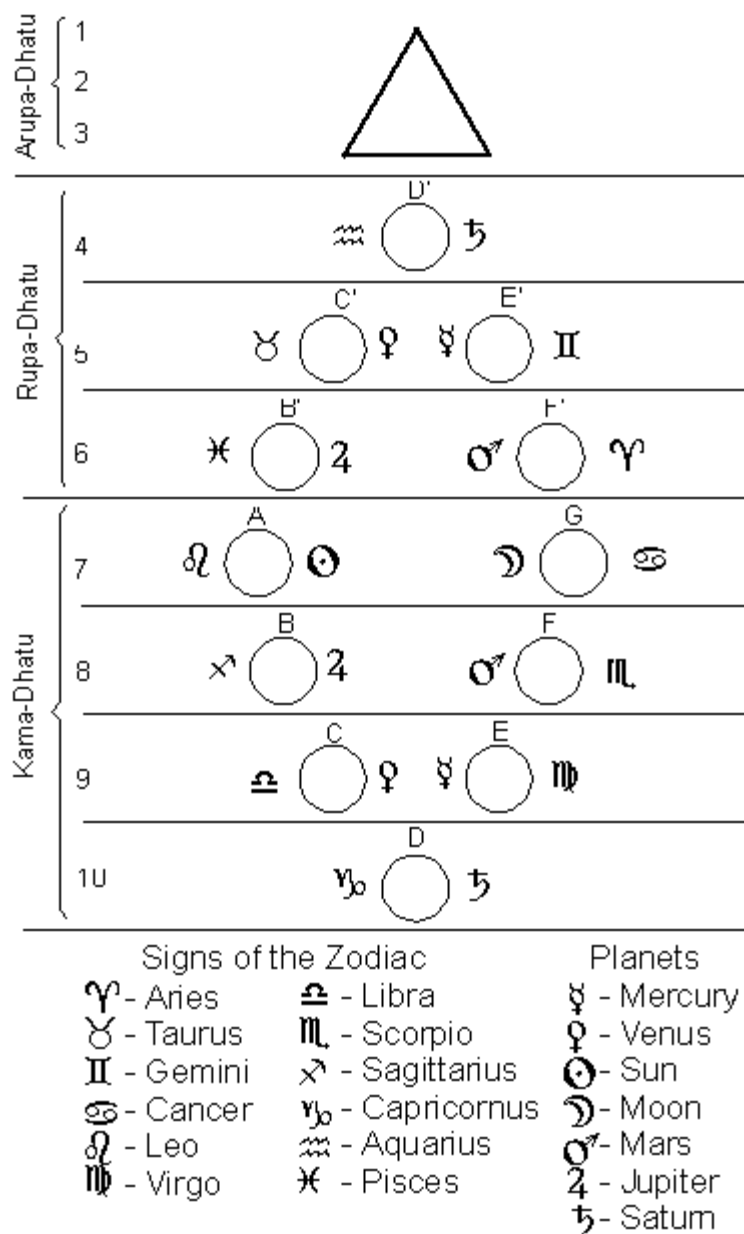
The cow Audhumla licked salt from the blocks of ice and uncovered the head of Buri (King Bore of Swedish tradition), personification of frozen, unmoving nonbeing. From Buri emanated Bur and from this second stage (or second divine Logos) descended the creative trinity of gods: Odin, Vile, and Vi, which powers together "slew" Ymir and with his body (matter) formed the worlds.

Gjol, Gjöl (Icelandic) [from *gjoll* din] In Norse mythology, one of the rivers of elivagar (icicle waves) which flow from Hvergelmir, the source of absolute matter, the abyss. It is bridged by the gold-covered Gjallarbru (noisy bridge) which leads to the realm of Hel, queen of the dead.

Glamour. See FASCINATION

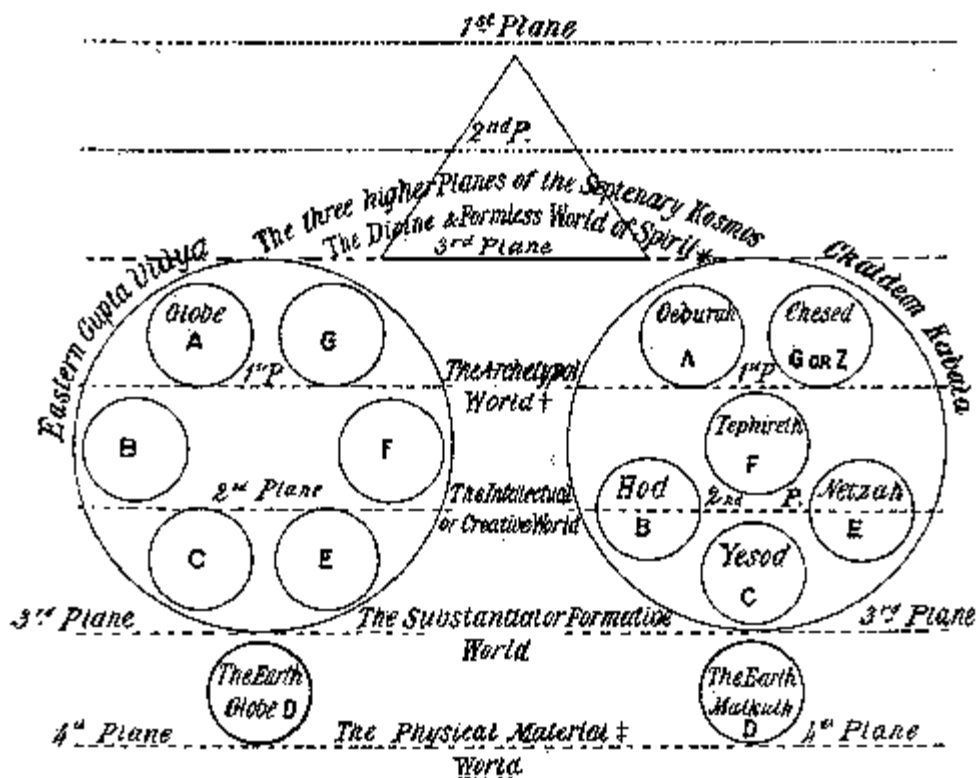
Gland. See PINEAL GLAND; PITUITARY GLAND

Globe In theosophy, a unit in the constitution of every planet or sun, each of which is composed of several globes, in their entirety referred to as a planetary or solar chain. Furthermore, moons, nebulae, and comets also have a seven or twelvefold constitution, even as has man, who is a copy in the small of the universe. These globes are analogous to the monadic centers in the human constitution. The seven manifested globes on the four lower cosmic planes for purposes of convenience are enumerated as A, B, C, D, E, F, G; but reference is sometimes made more mystically to the globes from "A to Z," plainly hinting at all the globes of the chain. When considering seven cosmic planes, twelve globes are given. These globes are related to the seven (or twelve) sacred planets and to the twelve zodiacal constellations (diagram from FSO 323).



The life-waves, the various hosts or kingdoms such as elemental, mineral, animal, human, or devas, circle around these globes in seven great cycles called rounds. Each life-wave in turn first enters globe A, runs through its life cycle there, and then passes in time on to globe B, the succeeding life-wave meanwhile entering globe A, and so onwards and forwards through the whole series. In our own planetary chain, globe D is our earth. Three globes precede it on the downward arc, and three follow it on the ascending arc of evolution — referring here to the manifested seven globes. The passing through seven root-races of any kingdom or life-wave on any globe is called a globe-round.

The seven globes can be related to the Qabbalistic worlds and sephiroth, as Blavatsky did (SD 1:200):



See also PLANETARY CHAIN

Globe-round In theosophical terminology, the passage of one life-wave through seven root-races on one globe. Seven (or ten or twelve) globe-rounds — one on each globe of a planetary chain — is called a planetary round. See also ROUND; INNER ROUND

Globe, Winged A very ancient Egyptian design of a globe borne on wings, with two uraei or mystic serpents on either side of the globe, incubating it with their breath. The symbol signifies regeneration; also the passage from the illusory past through the present and into the illusory future, which all things of material type must undergo. It signifies the rebirth of the world from pralaya into manvantara, sinking again into pralaya, and again winging its way out of the vast womb and deeps of cosmic spatial consciousness into individualized existence. It signifies the passing of entities from one embodiment to another. The globe itself is symbolic of the center of consciousness; the wings signify the passage through time and space: the passage from planet to planet and from planet to sun; from sun to stars; and the return. The two serpents signify the mystic powers of consciousness and will; of life and death.

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Gn-Gz

Gna (Icelandic) One of the handmaidens of Frigga, consort of Allfather Odin in Norse mythology. She carries messages throughout the nine worlds on behalf of her mistress.

Gnana, Gnanam. See JNANA

Gnana-Devas, Gnan-Devas. See JNANA-DEVAS

Gnanasakti. See JNANA-SAKTI

Gnata, Gnatha. See JNATA

Gnayam. See JNEYA

Gnipa (Icelandic, Scandinavian) Peak; in Norse mythology, the gnipa-hollow is the cave that gives entrance to the underworld or world of the dead governed by Hel, Loki's daughter. The hound of Hel, Garm, howls in the hollow before Ragnarok.

Gnome [from Greek *gnome* thought, intelligence; or *gnomon* one who knows, an instructor, interpreter, guardian] Coined by Paracelsus for the elemental beings pertaining to the element earth, hence popularly believed in Medieval Europe to inhabit mines and caves, pictured as very small men, ugly and often misshapen. The females, called gnomides, were supposed to be of extreme beauty and goodness, being the especial guardians of diamonds. Elemental beings generally "are the Soul of the elements, the capricious forces in Nature, acting under one immutable Law, inherent in these Centres of Force, with undeveloped consciousness and bodies of plastic mould, which can be shaped according to the conscious or unconscious will of the human being who puts himself *en rapport* with them" (BCW 6:189). They belong to the three elemental kingdoms below the mineral kingdom.

The element earth is not that which we call earth, which is a compound of all seven of the ancient

elements and of all or most of the modern chemical elements. Rather, it is the Hindu prithivi-tattva, whose quality is smell and whose shape is mystically cubic as regards its paramanus. When a person has a predominance of the earth element in his constitution, the gnomes are said to be attracted to him and aid him in things which correspond to the earth principle; these include hidden treasures and wealth. Of course there is the antithetical side of the earth element which produces heaviness, grossness, etc.

Gnosis (Greek) [cf Sanskrit *jnana* knowledge] Knowledge; used by Plato and the Neoplatonists to signify the divine knowledge (gupta-vidya) attained through initiation; and means for the student the active penetration into and going beyond the veils of mind, by which process a true vision of reality is to be obtained.

Gnostics Various schools — agreeing in fundamentals, differing in details according to their teachers — which inculcated gnosis (divine wisdom); they preceded or coincided with the early centuries of Christianity, and were grouped about Alexandria, Antioch, and other large centers of the Jewish-Hellenic-Syrian culture. The teachers include Philo Judaeus, Clement of Alexandria, Simon Magus and his pupil Menander, Saturninus, Basilides, Valentinus, Marcion, Celsus, and others. Their teachings in many respects were those of the ancient wisdom, derived from contact with the still extant sources in Egypt, India, Persia, and elsewhere.

Characteristic doctrines held by them are the system of emanations, powers, or aeons, with which they bridged the gap, otherwise remaining unfilled, between divinity and the world; the whole thus constituting the pleroma. All the potentialities of the supreme descend by emanational evolution through the various orders of aeons to man, who is thereby endowed with unlimited potentials. The distinction between Agathodaimon and Kakodaimon; the recognition of the mystical serpent of knowledge as the endower of mankind with wisdom and opponent of the merely creative or working Demiourgos (represented as the Old Testament Jehovah) were, among other matters, fairly well made in these systems.

According to Clement, the enlightened or perfect Christian is a Gnostic. In Gnostic teaching, Christ is an aeon of high degree; he is Lucifer the Light-bringer, who redeems humanity from the lower power of the merely creative or working Demiourgos — that is, from becoming enmeshed in the lower cosmic powers.

Until the mid-twentieth century, the principal extant Gnostic writings were quotes in surviving attacks against the Gnostics made by early Christian writers, the *Pistis Sophia* and “two Books of Jeu,” and the Neoplatonic *Corpus Hermeticum* (Hermes Trimegistos, Divine Pymander, etc.). With the discovery of the Nag-Hammadi scrolls, many more Gnostic writings have come to light and scholars are gaining a wider understanding of both Christian and non-Christian Gnosticism.

Gnyana. See JNANA

Gnypa. *See* GNIPA

Goat of Mendes. *See* MENDES

Gobi or Shamo Desert A wild, arid region of mountains and sandy plains which was once fertile land and in part the site of a former inland sea or lake on which was the “Sacred Island” where the “Sons of Will and Yoga,” the elect of the third root-race, took refuge when the daityas prevailed over the devas and humanity became black with sin. It has been called by the Chinese the Sea of Knowledge, and tradition says that the descendants of the holy refugees still inhabit an oasis in “the dreadful wildernesses of the great Desert, the Gobi . . .” (SD 2:220). This region was transformed into a sea for the last time ten or twelve thousand years ago; a local cataclysm drained off the waters southward and westward, leaving the present conditions. It is also said that the events connected with the drying up of the Gobi region are associated with allegories of wars between the good and evil forces and the “systematic persecution of the Prophets of the Right Path by those of the Left” which led the world into materialistic forms of thought.

Goblin. *See* ELEMENTAL

God In its widest sense, the origin and root of all that is. Absolute Being may be regarded perhaps as one equivalent expression, but even Being itself may be regarded as a condition or attribute, and beyond it we must therefore postulate Be-ness. The idea of a root or origin sometimes connotes supreme power and governance; but such conception of a rootless root or infinite origin does not exist, for whatever is, or has been, or ever will be, must ultimately spring from the womb of boundless infinitude, and we can speak only of a power and governance in connection with the subordinate or minor — however supernal or sublime they may be — which spring forth from the Boundless in virtually infinite numbers through beginningless and endless duration.

Monotheists recognize but one God, conceived as a supreme personality and usually endowed with attributes pertaining to human personality, this mental image of God therefore being but a reflection of the human mind, with its inherent limitations and biases; yet even monotheists tacitly recognize other gods under the name of natural forces. Polytheism recognizes hierarchies of divine beings, and pantheism discerns divine power as everywhere and eternally present. The human being also in essence is a divinity. The attribution of personality to God is justly regarded as an inadmissible limitation; but there is a lack of clearness as to the meaning of such words as personality, self, and individuality, which unfortunately leads some monotheistic minds to the fear that the denial of personality will reduce the conception of divinity to merely an empty abstraction. Yet our inability to conceive the inconceivable has nothing to do with our intuition and duty, nor with the vision of the inner god as the supreme guide in a human life. *See also* PERSONAL GOD

God(s) and Goddess(es) A generalizing term signifying all self-conscious entities superior to humankind, most often restricted to the three dhyanic-chohanic kingdoms. The gods have differing

places in nature's hierarchical scheme, running through innumerable grades of cosmic intelligences. Theosophy teaches that human beings who successfully reach the seventh round on this earth chain will pass, at the conclusion of this last round, into the kingdom superior to the human, that of the lowest dhyani-chohans.

One function of dhyani-chohans (gods or demigods of a lower type) is the watching over of all hierarchies below them, some being guardians of the human host, others guarding and protecting the less evolved kingdoms. The higher hierarchical ranges of gods or divinities in our universe "are Entities of the higher worlds in the hierarchy of Being, so immeasurably high that, to us, they must appear as Gods, and collectively — God. . . . To the highest, we are taught, belong the seven orders of the purely divine Spirits; to the six lower ones belong hierarchies that can occasionally be seen and heard by men, and who do communicate with their progeny of the Earth; which progeny is indissolubly linked with them, each principle in man having its direct source in the nature of those great Beings, who furnish us with the respective invisible elements in us" (SD 1:133).

These beings belong to two general divisions, the arupa (formless) and the rupa (form) divinities. Those having forms should not be imagined as necessarily having human forms as in the ancient pantheons, yet rupa gods do have highly ethereal forms, some perhaps resembling the present human shape and others of quite different construction. But the arupa divinities are to our power of imagination "beings of pure intelligence and of understanding, pure essences, pure spirits, formless as we conceive form" (Fund 347).

Tradition has it that in the immemorial past, certain lower gods associated intimately with their children, humanity, on this globe; but as time went by and mankind became more immersed in material pursuits, people grew to become increasingly forgetful of their divine origin and of the presence of the shining divinities instructing and guiding their forebears, so that the gods and demigods were remembered only in mythologies and religious metaphors of the various races.

What did the ancients mean by their gods and goddesses? They were intended to represent the guiding intelligences present within or in back of all invisible secrets, as well as astral and physical manifestations of nature. During the third root-race there were beings who were

"endowed with the *sacred fire* from the spark of higher and then independent Beings, who were the psychic and spiritual parents of Man, as the lower *Pitar Devata* (the *Pitris*) were the progenitors of his physical body. That Third and holy Race consisted of men who, at their zenith, were described as, 'towering giants of godly strength and beauty, and the depositaries of all the mysteries of Heaven and Earth.' . . .

" . . . the chief gods and heroes of the Fourth and Fifth Races, as of later antiquity, are the *deified images of these men of the Third*. The days of their physiological purity, and those of their so-called Fall, have equally survived in the hearts and memories of their descendants.

Hence, the dual nature shown in those gods, both virtue and sin being exalted to their highest degree, in the biographies composed by posterity” (SD 2:171-2).

The primeval human deity worship degenerated during the fourth root-race (the Atlantean), the ideal at first becoming confused with the form, and the latter finally almost superseding the spirit — thus in the relatively complete materialization of idea into form, the later Atlanteans in time began to worship themselves, what was to them the powers of nature appearing through themselves as human beings; the degeneration of the ideal proceeding so far that ultimately the worst kind of idol worship became relatively universal, except for the seed of the newer and somewhat higher mankind of the fifth root-race then beginning. “The moderns are satisfied with worshipping the male heroes of the Fourth race, who created gods after their own sexual image, whereas the gods of primeval mankind were ‘male and female,’ ” i.e., hermaphrodite (SD 2:135).
See also DEITY

Godhead The essential state or nature of divinity; as a Christian term used sometimes as a synonym for God; the Christian Trinity or God as a three-in-one.

God-man Mankind after the change in the third root-race when animal humanity became incarnate devas because of the overshadowing incarnations of the manasaputras. Also manas (mind) in alliance with atma-buddhi, as contrasted with manas in alliance with the lower principles — the latter being simply and merely human. Sometimes used to describe the avatars appearing in the human race at periodic intervals, or again to describe buddhas or other spiritual-human beings.

God-parents Christian law, strong in the Greek Orthodox Church, weaker in the Roman Catholic, and forgotten in the Protestant, based in the fact that once a spiritual teacher begins to teach the disciple, he takes on the student’s karma in connection with the occult sciences until the student becomes in turn a master. The god-parents “tacitly take upon themselves all the sins of the newly baptised child — (anointed, as at the initiation, a mystery truly!) — until the day when the child becomes a responsible unit, knowing good and evil” (BCW 9:156, cf 9:285-6).

God-sparks When evolution starts on the downward arc, the spiritual essence appears as a vast host of individual monads or spiritual, conscious atoms which, because of their lack of the self-conscious human condition, are often termed unself-conscious god-sparks — although this does not mean that they lack self-consciousness on their own plane, for these monads never leave their own planes. To speak of a monad incarnating means that a ray projected from the monad “descends” from its plane in a minor avataric sense to inflame the nascent manasic element or power in lower beings, precisely as took place in the cases of the manasaputras. These god-sparks, being the spiritual monads of living entities, gradually emanate from themselves the successive vestures through which they manifest, the process taking place serially and ladder-fashion on the downward arc; with the eventual result that, at the end of the *ascending* arc, the unself-conscious

god-sparks become self-conscious gods, which means that the self-conscious humanity of them becomes linked self-consciously to the self-consciousness of the monads on their own plane.

God-wisdom. See THEOSOPHY

Goetia (Greek) [from *goes* enchanter, sorcerer] Also goety. One who uses incantations by song or speech, one who holds others under the spell of sound, chants, or incantations. Porphyry condemns it as black magic, distinguishing it from theurgy or divine magic; and it has in general been so contrasted.

Gogard. See GOKARD

Gokard (Pahlavi) *Gōkard*. Also Geokar, Gaekarena. In the *Bundahish* the white haoma or Tree of Life which guards the tree of all seeds (Harawispa tohma). This tree of all germs was given forth and grew up in the Farakhkard (unbounded) ocean from which the germs of species of plants ever increased. And near it, the Gokard tree was produced for keeping away deformed decrepitude, and the full perfection of the world arose from this (Bundahis 9:5-6). It is described as a luxuriant tree in whose branches a serpent dwells. “But while the Macrocosmic tree is the Serpent of Eternity and of absolute Wisdom itself, those who dwell in the Microcosmic tree are the Serpents of the manifested Wisdom. One is the One and All; the others are its *reflected* parts. The ‘tree’ is man himself, of course, and the Serpents dwelling in each, the conscious *Manas*, the connecting link between Spirit and Matter, heaven and earth” (SD 2:98). See also HAOMA

Gold The king of metal, symbol of perfection, durability, and purity; of the real sun, the great masculine principle, the Father, the positive side of the solar cosmic life. Alchemists considered gold as being a deposit of solar light, regarding light as the emanative fire from the sun. The gold of human nature, which has to be purified by fire from its dross, is manas, the self-conscious element, when purified from contamination with the dross of the lower principles and united with buddhi. While divine alchemy seeks to purify the gold of human nature, physical alchemy seeks to derive gold by transmutation from baser metals. In contrast with gold, brass is mentioned as signifying the baser elements or the world of passionate matter; and by another contrast, silver is the analog of the watery or feminine principle, whose planetary counterpart is the moon.

The first and purest of the four Hesiodic races in Greece was golden and gave the name to their age. In Hindu writings the world is evolved from a golden egg or germ (hiranyagarbha).

Golden Age The first of the four Hesiodic Ages — Gold, Silver, Bronze, Iron — signifying the beginning of a new root-race and, on a smaller scale, the beginning of any subordinate racial period. This four-fold division applies not only to root-races but to all their subdivisions.

The Golden Age was under the rule of Kronos (Saturnus) who, according to Plato, not believing that men could rule themselves, caused them to be ruled by gods. It was a time of innocence and happiness: truth and justice prevailed, the earth brought forth without toil all that was necessary

for mankind, perpetual spring reigned, and the heroes passed away peacefully into spiritual existence. Equivalent to the Hindu satya yuga.

Golden Apples. See HESPERIDES; TREE

Golden Ass. See APULEIUS; ASS; SATURN

Golden Calf In the Old Testament, an object (Hebrew *agel, egel*, calf or globe) made in the wilderness by Aaron at the request of the Israelites when Moses had not returned from Mt. Sinai (BCW 3:130). Upon his return, Moses destroyed the idol by burning it, grinding it to powder, strewing it on water, and making the Israelites drink it (Ex 32:20) — which Blavatsky holds has an alchemical significance (BCW 11:44). In one sense the golden calf stands for the secret knowledge the Jews took from the Egyptians. In another sense it is “the sacred heifer, the symbol of the ‘Great Mother,’ first the planet Venus, and then the moon . . . as says G. Massey . . . :

‘This [the Golden Calf] being of either sex, it supplied a twin type for Venus, as Hathor or Ishtar [Astareth], the double Star, that was male at rising and female at sunset, and therefore the Twin-Stars of the “First Day” ’ ” (BCW 8:308-9).

Golden Chain (of Hermes or Homer). See HERMETIC CHAIN

Golden Cow. See COW; DVIJA; HOLY OF HOLIES

Golden Egg. See HIRANYAGARBHA; FOURFOLD CLASSIFICATION; WORLD EGG; DUCK

Golden Fleece In Greek mythology, the fleece of a ram sent by the gods to save Phrixus and Helle, son and daughter of Athamas and Nephele, from their stepmother Ino. Flying through the air, it bore them towards Asia Minor. Helle drowned in the sea (at the Hellespont), but Phrixus arrived at Colchis. There he sacrificed the ram to Zeus and presented the fleece to king Aeetes, who hung it in a grove of Ares. Later, a generation before the Trojan War, Jason and the Argonauts brought the fleece back to Greece with the aid of Aeetes’ daughter Medea.

Golden Rule In the West, applied to the moral teaching as voiced by Jesus in the Sermon on the Mount, and stated by him to be all the law and the prophets: “All things whatsoever ye would that men should do to you, do ye even so to them” (Matt 7:12); “As ye would that men should do to you, do ye also to them likewise” (Luke 6:31).

This teaching is in all the religions of the world, expressing the law of our higher nature, which is love and harmony, as contrasted with the law of our lower nature, which makes for personal separateness and sets the individual at variance with his neighbor. Its realization in thought and conduct is an indispensable requisite to attainment on the path of wisdom and liberation. The following are selected from many similar teachings:

Hillel, Jewish Rabbi (b. 50 B.C.): “Do not to others what you would not like others to do to

you.”

Aristotle, Greek (385B.C.): “We should conduct ourselves towards others as we would have them act towards us.”

Pittacus, Greek (650 B.C.): “Do not to your neighbor what you would take ill from him.”

Zoroaster, Persian: “Hold it not meet to do unto others what thou wouldst not desire done unto thyself; do that unto the people, which when done to thyself, is not disagreeable unto these.”

Confucius, China: “Do unto another what you would have him do unto you, and do not unto another what you would not have him do unto you.”

The *Mahabharata*, India: “This is the sum of all true righteousness — treat others as thou wouldst thyself be treated. Do nothing to thy neighbor which hereafter thou wouldst not have thy neighbor do to thee.”

Golden Thread, Golden Cord. See SUTRATMAN

Golgotha [from Greek of Hebrew *gulgoleth*, Chald *gulgalta* skull; in Greek *cranion*; Latin *calvaria*, whence Calvary.] The site of Jesus’ alleged physical crucifixion; often used metaphorically to signify crucifixion or trial.

Gompa, Gonpa (Tibetan) *dgon-pa*. Wilderness, solitary hermitage, monastery. Often built in solitary places, met with most frequently in mountain fastnesses and in secluded valleys.

Good. See EVIL; AGATHON, TO

Good Friday Anniversary celebration of the alleged physical crucifixion of Jesus Christ, which has a shifting date, varying between the 20th of March and the 23rd of April, the epoch of the Jewish Passover and the spring equinox.

Good Friday and Easter Sunday are a borrowing from the ancient Mysteries — the mystic death and resurrection of the unconquered sun, exemplified by the mystic death and resurrection of the successful neophyte. This celebration is likewise connected with the winter solstice; the wish of the church authorities to accommodate themselves both to Roman and Jewish customs has caused the festival to be split, so that the birth now is celebrated in winter and the death and the resurrection in spring, whereas birth and resurrection are two words for the same mystic truth.

Even in the dogmatic and somewhat mechanical Christian celebration of these originally pagan mysteries, Friday is the day of Venus, a prototype of the organ of the gnostic individuality; Saturday is the day of Saturn, a prototype of the guardian in ancient mystical occultism of the initiatory Ring-pass-not; and Sunday, the day of the rising or resurrection, is the day of the sun, giver of life and light.

Goose. See HAMSA; KALAHANSA; SEB

Gopa (Sanskrit) *Gopa* [from *go* cow + the verbal root *pā* to protect, cherish] Protector, guardian, cowherd, herdsman, milkman; in the mythology concerning Krishna, Gopa is applied to him as chief herdsman — or shepherd, to use the Christian form of the idea.

Gopi (Sanskrit) *Gopī* [fem of *gopa* cowherd] In Hindu mythology the female cowherds of Vrindavana — playmates and companions of Krishna during his boyhood, considered mystically as celestial personages or powers. Gopi is sometimes spoken of as one of the wives of Sakyamuni, but the meaning here is a mystical power.

Gorgon (Greek) In Greek mythology, three sisters with wings, brazen claws, enormous teeth, and serpents instead of hair on their heads. The one usually meant is the mortal Medusa, once a beautiful maiden turned into a gorgon by the gods. She was overcome by Perseus who avoided her fatal glance, which would have turned him to stone, by using a mirror. Pegasus, the winged horse, sprang from her severed neck. Evidently the gorgons represent one of the powers which rule the lower realms of nature which have to be overcome by the aspirant to wisdom in the initiatory trials.

Gorilla. See ANTHROPOIDS; DOOR TO THE HUMAN KINGDOM

Gorsedd (Welsh) A throne, seat, chair; an assembly of the Bards; now, the Assembly of Bards that directs the National Eisteddfod. According to *Barddas*, a Gorsedd might be held four times a year at the solstices and equinoxes. According to Iolo Morganwg, there were three Gorseddau [Gorseddau] of old, of which two became public and lost the secret wisdom; but the third, the Gorsedd of Morganwg (Glamorgan) disappeared from public view in early times and became an esoteric body (cellddysgol — secret teaching), preserving the wisdom of the Druids.

Gospels Usually, the four accepted or canonical gospels of the New Testament, being the three synoptic gospels — Matthew, Mark, Luke — and the Gospel according to John. They are an authorized and approved selection from a far larger number of Gospels, extant, partially extant, and lost, attributed to various disciples and apostles, claiming to give accounts of the life and teachings of Jesus Christ and his apostles.

The key to an understanding of the nature of the four Gospels lies in a consideration of the process which the functions and teachings of some of the Mystery schools of Asia Minor became gradually transformed into the formal religious system known as Christianity. The Gospels must have originated as extracts from the Mystery-dramas enacted in those schools. The mystical-human birth of Jesus, his trials or tests, his teachings, crucifixion, resurrection, etc., are clearly a form of the world-old and universal Mystery-drama of initiation of a human neophyte re-enacted in those ceremonies. The Gospels' present form is the result of many copyings, recensions, omissions, additions, and alterations. They are, in fact, symbolic narratives made around the personality and

individuality of a real character which thus has become a Mystery-figure; and contain also many teachings properly to be attributed to him, belonging to the general class of *logia*, or wise sayings of teachers, paralleled in the other world sacred scriptures. Jesus, *as represented*, is not historical; but there was an actual teacher, doubtless bearing the name Yeshua', Latinized as Jesus, who lived about a century earlier than the commonly accepted beginning of the Christian era.

Gotama Pali spelling of Gautama. *See* GAUTAMA

Gotra (Sanskrit) *Gotra* A race, tribe, family, or kin.

Gotra-Bhu-Jnana (Sanskrit) *Gotra-bhū-jñāna* [from *gotra* race, family + *bhū* earth + *jñāna* knowledge, wisdom] Wisdom of the races of the earth.

Gott (German) God.

Governors Hermetic name for a septenate of builders, cosmic evolvers, or planetary spirits; or for more than one such septenate, as the seven rays of a logos each have septenary subdivisions. Usually the reference is to the seven cosmic spirits, according to the Hermetic system; which stimulate and guide the operations of nature and are reflected in the small in mankind. Equivalent terms are *rectores mundi*, *cosmocrates*, 'elohim, rulers, etc.

Grail, Holy In Christian legend, the cup or chalice which Jesus used at the Last Supper, later used to catch his blood. It was made from the stone which fell from Lucifer's crown as he plunged to earth. As Lucifer brought the mental principle to mankind, the stone can be seen as egoic consciousness. In medieval times, the grail associated with unusual powers, especially the regeneration of life and Christian purity. *See also* CERIDWEN, CAULDRON OF; CUP

Grain. *See* WHEAT

Gramani (Sanskrit) *Grāmaṇī* [from *grāma* village] The leader or chief of a village. Also a chief of the gandharvas. In the plural, an equivalent of yakshas.

Grand Architect of the Universe Masonic term for the maker of the universe; "the Greeks gave this Third or formative Logos the title Demiourgos, a word mystically signifying the supreme cosmic Architect of the universe. This same idea always has been held by the Christians as well as by modern speculative Freemasonry . . ." (FSO 183) Theosophically this Grand Architect is a collective way of presenting the forces of nature, the *cosmocrates* or cosmic builders, acting on the ideation laid down by still higher beings — dhyani-buddhas, referred to collectively as mahat or cosmic mind — rather than a personal god or entity; "but now the modern Masons make of their G. A. O. T. U. a personal and singular Deity" (TBL 40). *See also* MASTERS, THE THREE ANCIENT GREAT.

Grantha (Sanskrit) *Grantha* [from *granth* to tie, compose] A tying, binding, stringing together; a verse (particularly one of 32 syllables, i.e., a sloka); a composition, literary production, book — the

ancient Sanskrit manuscript being leaves held together by means of a cord.

The name especially given to the sacred scriptures of the Sikhs. These were originally compiled in 1604 by the fifth Sikh guru, Arjan, and consisted of hymns of the first five gurus and of saints of different religions and castes. In 1705-6 Govindsingh, the tenth and last guru, added the hymns of the ninth guru and enjoined that after him the Grantha would take the place of the guru. The theme of the hymns is the union of the human soul with the divine through transcending of egoism.

Gravitation Attraction, and hence gravitation, is a manifestation of cosmic desire, which draws together separate things into unities. Desire is the attribute of living beings, and the universe is exclusively composed of living beings.

The effects of gravitation within our terrestrial limits are calculable; and by transferring these laws speculatively to the stellar spaces, we can construct a coherent mechanics not only of the solar system but of the galaxy. But in doing so we merely sketch the architecture of a mechanical universe; and it is not certain how far we are justified in applying the terrestrial to extraterrestrial regions, and using this as a basis for calculations as to mass, distance, etc.

Gravitation, like all the other phenomena of nature, is to be attributed to living beings of cosmic magnitude by reason of the vital electricity or vital magnetism emanating from these beings, which electricity or magnetism is at once one of the phenomena of life and of cosmic intelligence. In the lower scale of magnitudes found in and among the molecules, atoms, and electronic particles, the same observations apply. Cohesion among the infinitesimals is the microcosmic working of the same fundamental qualities that manifest themselves in macrocosmic phenomena, such as gravitation.

Great Age. *See* MAHAYUGA

Great Bear. *See* URSA MAJOR AND MINOR

Great Breath. *See* BREATH

Great Day. *See* DAY BE WITH US, GREAT

Great Deep. *See* SPACE; ABYSS

Great Four. *See* MAHARAJA

Great Heresy. *See* HERESY OF SEPARATENESS

Great Initiator. *See* WATCHER; WONDROUS BEING

Great Mother. *See* CYBELE; MAGNA MATER; RHEA

Great Sacrifice, Renunciation. *See* WATCHER; WONDROUS BEING

Great War. See TARAKAMAYA

Great Year. See MESSIANIC CYCLE; EQUINOX

Griffin, Grypes (Latin) [plural of *gryps*; cf Greek *gryph*] A creature supposed to have the fore parts and wings of an eagle and the hind parts of a lion, with either the head of a lion or an eagle; in some forms there is also a serpent's tail. It belongs to the general class of dragons, chimeras, etc., which may be symbolic representations of abstractions, reminiscences of extinct animals, or the actual forms presented to the eye of a seer by certain cosmic powers — a familiar ancient Greek idea. Assyrian, Persian, and Greek griffins were generally represented as savage guardians of treasure, which shows them to be some of the natural energies which the individual has to defy in order to obtain such treasure. They are one way of representing the powers that guard and govern the lower kingdoms of nature, and which resist and menace whoever challenges their power and treasure; whence they appear as horrific monsters.

Grihasta. See GRIHASTHA

Grihasta (Sanskrit) *Grhasta* [from *grha* house, home + *sthā* to station oneself, stand] A householder; the second state or period in the religious life of a Brahmin, as enumerated in the Laws of Manu. He was supposed to perform the duties of the master of a house and father of a family, after having finished a preliminary course of studies and investiture with the sacred thread. He continued the reading and teaching of the Vedas, likewise making and assisting in sacrifices.

Group-souls The idea that there are entities which express themselves through the collectivity of the individuals of a race or nation, or other similar group, somewhat as the soul of a person may express itself through the collectivity of the living units which compose his organism. However, the living units of our body do not of themselves engender a unitary entity but, having been drawn together by similarity of karma and by the vital magnetism of the imbodyed soul, form the vehicle for the expression of the entity of a higher order. The individuals of a race or nation, though drawn by similarity of karma and character into the same race or nation, do not thereby constitute a vehicle for the manifestation of any entity of a higher order which is the predominant and almost exclusive factor in the case.

There are, nonetheless, such things as the national genius, which can be metaphysically explained by calling it a minor ray from the logos, to which belong the already relatively highly evolved individual units of the group thus overenlightened. Such a national or racial aggregation of individuals of like karma and character likewise create a vital atmosphere, a manifestation of the genius, which exists in the creative ideation of the planetary spirit, both as an imbodyed idea and as an abstract spiritual entity. It is in this sense that such expressions were used in ancient Greek and other mythologies when speaking of nature spirits, *genii loci*, or denoting families and races

by an eponym, ancestor, or the name of a god.

A misunderstanding of certain teachings has also given rise in some minds to the idea that animals, when they die, become merged in a group-soul, which is entirely erroneous when connected with the implication that they lose their individuality and do not reappear as the same partially egoic individuals. Every animal, as also every organism down to an atom, has its monad or permanent individuality, which is on the path of evolution just as human monads are, though at a lower stage. This individuality cannot be lost. Yet the manifested quality of individuality is so little developed in the animals, as compared with human beings, that their monads to our minds, although not in themselves, are much more alike than are human monads, so that they seem to us to fall together more readily into a group. But the word group here is a collective noun and denotes an entity, but of an extremely abstract — to us — type.

Grypes. See GRIFFIN

Guanches Aborigines of the Canary Islands, or only of Teneriffe.

Guardian Angel Christian term for the various classes of dhyanis which guard the worlds, races, nations, and mankind pertaining to them. The five middle human principles are the essence of the sixfold dhyanic-chohans and of the pitris. Equivalents are daimones, genii, theoi, devas, gods, Paracelsus' flagae, etc. The personal quality that pervades so much of Christianity represents them as special to each individual, which is true enough in a sense; and they may be anything from a ray of divine light from the core of our being, to the kind of karmic heirloom designated as one's lucky star. As a matter of fact, there is for each human individual an ever watching, forever guiding and stimulating spiritual power within himself, his own spiritual ego which, when allowed by the brain-mind, infills the individual with its strength, wisdom, and peace.

Guardian Wall A collective or generalized title given to the body of nirmanakayas and their immediate chelas or disciples who watch over, protect, and help humanity and all creatures of earth, each initiate being compared to a stone in the Guardian Wall (VS 68).

Guf. See GUPH

Guhya-vidya (Sanskrit) *Guhyavidyā* [from *guhya* secret from the verbal root *guh* to conceal, keep secret + *vidyā* knowledge, wisdom.] Secret knowledge, esoteric wisdom; in India, especially, the esoteric knowledge and science of the mantras and their true rhythm in chanting. Equivalent in grammatical meaning to *gupta-vidya*.

Guides Spiritualistic term for supposed invisible helpers and instructors belonging to the Spirit-land communicating with people either through mediumship or by a receptive capacity of the person communicated with. While theosophy rejects the explanation offered by spiritualists, it nevertheless teaches that the universe in its webs of being contains many orders of entities existing in all-various grades. Some of these entities can be to any worthy person a source of

inspiration. However, the fact that their influence comes from a nonphysical source is no guarantee of the desirability of that influence, but by the very fact of its unknown origin should be scrutinized at once or suspected as to character and source. Nor must we forget in this connection that the possibilities of self-deception are almost infinite.

In general the consensus of all antiquity was that communication or intercourse of any kind with astral entities, whether spooks, shells, elementaries, or what not, was extremely dangerous and often evil in their influence upon human character. In India such astral entities are called bhutas, pisachas, etc.

Gullinbursti (Icelandic) [from *gullin* golden + *bursti* bristles, mane] In Norse mythology, a golden boar which draws the chariot of Frey, god of the terrestrial world. He received it as a gift from the two dwarfs Brock (mineral kingdom) and Sindri (vegetable kingdom), sons of Ivalde, the moon.

Gullveig, Gultweig (Icelandic) [from *gull* gold + *veig* thirst, drink] The Norse Edda's principal poem, Voluspa, contains a cryptic allusion to Gullveig as "thrice burned, thrice reborn, yet still she lives." Speared by the gods, "thirst for gold" arose each time from her baptism of fire more beautiful than before. She was the cause of the first war in the world when the aesir (creative gods) were ousted from their heavenly abode by the vanir (superior gods), the latter remaining in Asgard.

Several meanings are possible: thirst for gold may be taken as the thirst for wisdom which causes deities to embody in worlds, leaving their divine spheres to higher powers. This is reminiscent of the Hindu agnishvattas and kumaras. The thrice purified gold has been identified with manas, the conscious soul (SD 2:520). A more obvious meaning is that thirst for gold represents greed for possessions, and that Gullveig was an enchantress who brought sin into the world and with it the action of karma.

Guna (Sanskrit) *Guṇa* A thread, cord, string of a musical instrument; also an attribute, quality, or peculiarity. Each of the five elements is said to have its guna or peculiar quality, as well as a corresponding organ of sense in the human being. Thus ether has sabda or sound for its guna and the ear for its organ; the air has tangibility for its guna and the skin for its organ; fire or light has sight for its guna and the eye for its organ; water has taste for its guna and the tongue for its organ; the earth has smell for its guna and the nose for its organ. There are actually seven gunas in nature, only five of which have yet been evolved in any especial degree, and two remain still to appear both as qualities and as sense organs in the distant future.

Each one of these gunas, with its corresponding quality or sense organ, is evolved in each one of the seven root-races that form a globe manvantara. The above listing gives the order in which these gunas appear correspondentially to the root-race which brings them into activity. At the present time, being in the fifth root-race, we have evolved five perceptible gunas with their corresponding qualities and sense organs.

According to the Sankhya philosophy, prakriti is considered to possess three basic qualities or qualitative bases (triguna), namely sattva (substantial reality), rajas (inherent activity), and tamas (inertia), popularly rendered goodness, passion, and darkness; or virtue, foulness, and ignorance.

According to the Nyaya philosophy, all existing things possess 24 gunas or characteristic qualities: rupa (shape or form); rasa (savor); gandha (odor); sparsa (tangibility); sankhya (number); parimana (dimension); prithaktva (severalty); samyoga (conjunction); vibhaga (disjunction); paratva (remoteness); aparatva (proximity); gurutva (weight); dravatva (fluidity); sneha (viscosity); sabda (sound); buddhi or jnana (understanding or knowledge); sukha (happiness); dukha (pain); ichchha (desire); dvesha (aversion); prayatna (effort); dharma (merit or virtue); adharma (demerit); and samskara (the self-reproductive quality).

Gunavat (Sanskrit) *Guṇavat* [from *guṇa* quality] Endowed with qualities or merits, hence excellent, perfect. In philosophy, endowed with the five qualities or elements. Blavatsky also uses the anglicized form gunavatic.

The noun *gunavatta* means the state of being endowed with qualities.

Gungnir (Scandinavian) [from *gunga* to swing] In Norse myths, the spear wrought for Allfather Odin by the giant-god Loki and the dwarf Dvalin. The name seems an allusion to alternating opposites, such as activity and rest, or spirituality and materiality.

Gullveig (thirst for gold, wisdom) was transfixed on it and burned, “thrice burned and thrice reborn, again and again, yet still she lives.” It was then that Odin hurled his spear into the throng of gods, thus instigating the war in heaven which caused the aesir (active gods) to be ousted from Asgard, leaving the vanir in possession of their heavenly abode. The vanir are “water gods”: cosmic deities having reference to the mystic void, the waters of space. The vanir do not participate directly in our system of worlds, whereas the aesir are the creative powers in our universe and dwell in its globes, seen and unseen.

Guph, Guf, Guff (Hebrew) *Gūf* A hollow or empty body, a shell; commonly used in the Qabbalah to signify the human physical body, whether alive or dead. Other Hebrew words for body are: guphah, gewiyyah, and gewah.

Gupta-maya (Sanskrit) *Gupta-māyā* [from *gupta* secret + *māyā* illusion] Secret illusion; the art used by Hindu street “magicians” to make mango trees appear to grow rapidly, to allow a boy to climb a rope fastened in the clouds, etc. Blavatsky holds that such phenomena arise from the psychological power of the “magician” to project a fascination or glamour on the spectators. (BCW 12:321, 326)

Gupta-vidya (Sanskrit) *Gupta-vidyā* [from *gupta* from the verbal root *gup* to conceal, preserve + *vidyā* knowledge, wisdom] Secret knowledge, secret wisdom; the source of all religions and philosophies known to the world: theosophy, the ancient wisdom-religion, the esoteric philosophy.

See also THEOSOPHY

Guru (Sanskrit) *Guru* Teacher, preceptor; applied not only to a chela's spiritual teacher, but to spiritual and metaphysical teachers of many kinds. The spiritual fire within each person, the higher self or atma-buddhi, is also called a guru, a divine instructor; and this higher self within each individual is, when all is said, the supreme guru for that person. The Master outside of the disciple's own spiritual guide is a very necessary element in genuine occult instruction; but the outer guru, the Master who teaches and leads the disciple, has always in view the evocation and development of the guru within the disciple — the bringing to birth of the chela's own inner divine and intellectual energies and powers.

Guru-deva (Sanskrit) *Guru-deva* [from *guru* teacher + *deva* divine being] Deva-teacher; a title of respect and reverence used by chelas for their instructors.

Guruparampara (Sanskrit) *Guruparamparā* [from *guru* teacher + *paramparā* a row or uninterrupted series or succession] An uninterrupted series or succession of teachers. Every Mystery school or esoteric college of ancient times had its regular and uninterrupted series of teacher succeeding teacher, each one passing on to his successor the mystical authority and headship he himself had received from his predecessor. There are two kinds of guruparampara: first, those who rise one above the other in spiritual dignity and in progressively greater esoteric degree; and, second, those who succeed each other in time and in one line in the outer world. Yet these two kinds are but the same rule of series manifesting in two slightly differing manners. This process copies the hierarchical structure of nature itself.

Guruparampara applies in ordinary human life, for “a long chain of influence extends from the highest spiritual guide who may belong to any man, down through vast numbers of spiritual chiefs, ending at last even in the mere teacher of our youth. Or, to restate it in modern reversion of thought, a chain extends up from our teacher or preceptors to the highest spiritual chief in whose ray or descending line one may happen to be. And it makes no difference whatever, in this occult relation, that neither pupil nor final guide may be aware, or admit, that this is the case” (Letters That Have Helped Me).

Gwydion (Welsh) The son of Don (Irish, Dana). There were two chief god-families: the Children of Don and the Children of Llyr. Gwydion might be equated with Hermes. His castle (Caer Gwydion) is the Milky Way, but also (like many of the stars and constellations) it was projected in Wales somewhere. An exactly similar projecting of celestial powers and functions into human life was at one time universal. One has to divine the functions of these gods from corresponding figures in other mythologies: in the *Mabinogi* they are all euhemerized into men.

Gwynfyd, Clych y Gwynfyd (Welsh) Bliss, the cycle of bliss. In Druidism, the worlds above the human, the second of the three cycles of being; that to which the soul attains after evolving beyond the Little World — the human state — and the cycle of Abred. From Gwynfyd the soul might elect

to take on further incarnation in the Little World, moved by the desire to help forward human evolution.

Gwynfydolion (Welsh) In Druidism, when the universe flashed into existence from latency, the Gwynfydolion — the host of souls that had reached Gwynfyd in a previous life period of the universe — awoke in Gwynfyd and, looking forth, desired to take infinity (Cylch y Ceugant) by storm. But traveling out from Gwynfyd with this purpose in view, they sank into Abred and began the cycle of incarnations that brought them at last into the human kingdom, whence by self-purification they may reach their native Cylch y Gwynfyd again.

Gyalugpas. See GELUKPAS

Gyan (Persian) Also Gian-ben-Gian, Gyan-ben-Gian. According to the Persian legend, Gyan was king of the peris or sylphs. He had a wonderful shield which served as a protection against evil or black magic — the sorcery of the devils. Blavatsky remarks that Gyan might be spelled Gnan (which corresponds to the Sanskrit jnana), meaning true or occult wisdom. His shield, “produced on the principles of astrology, destroyed charms, enchantments, and bad spells, could not prevail against *Iblis*, who was an agent of Fate (or Karma)” (SD 2:394).

Gyges (Greek) One of three giants having a dual aspect as a god and a mortal, imprisoned by Kronos for their rebellion against him. The Ring of Gyges is a familiar metaphor in European literature. Plato relates that Gyges was a Lydian who murdered King Candaules and then married his widow. He once descended into a chasm and found a brazen horse with an opening in its side in which was the skeleton of a man, on whose finger was a brass ring. Gyges took the ring and when placed upon his own finger, it made him invisible.

The ring here signifies the circle of knowledge or cycle of initiatory experience and wisdom thus gained, which the fully completed initiate thereafter carries with him in the form of the ring or circle of wisdom and power. One of the powers of the adept, for instance, is to render himself invisible at will, which is achieved by throwing around himself a veil of akasa. The descent into the earth points emphatically to the descent into the pit or underworld which every neophyte of the higher degrees must undertake before completing the initiatory cycle. See also BRIAREUS

Gyloon, Gylung. See GEDONG

Gymnosophists [from Greek *gymnosophistai* naked wise men] Name given by the Greeks to the ascetics met by Alexander in India, as mentioned by Plutarch and others. They are said in some cases to have practiced extreme asceticism, including virtual nudity in all weathers; these “learned yogis and ascetic type philosophers who returned to the jungle and forest, there to reach through great austerities superhuman knowledge and experience,” are said to have possessed occult powers due to their mode of life and to the traditional knowledge which they had (TG 130, IU 1:90, 113).

Gyn. *See* JNANA

Gyut. *See* KIU-CHE, BOOK OF

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Ha-Hh

Habal de Garmin. *See* HEBEL DE-GERMIN

Habel (Hebrew) *Hebel* [from the verbal root *hābal* to breathe, blow, be vain, transitory, impermanent, fade away] Breath, mist, vapor, emptiness; whatever is illusory, non-enduring, corresponding to the Sanskrit concept of maya; translated in Ecclesiastes (1:2) as “vanity.” (FSO 105)

Also the son of Adam and Eve, Abel. *See also* ABEL

Hachamim (Hebrew) *Hakhāmīm* **Hakkim** (Aramaic) *Hakkīm*. Wise men; philosophers, statesmen, magicians — also at times the historical Magians.

Hachoser. *See* HA-HOSER

Hades or **Aides** (Greek) [from *aides*, *Aidoneus* the invisible] Son of Kronos and Rhea, brother of Zeus and Poseidon. When the world was shared among the three brothers, Hades obtained the nether regions sometimes equated with Dis, Orcus, and Tartarus. After the time of Homer the name was given to the region he presided over with his consort Persephone. This corresponds to the underworld, those regions of the astral light which extend from the highest kama-loka to the deepest depths of avichi; although the more restricted usage of Hades applies to kama-loka. Hades is pictured as a dark realm in the depths of the earth, surrounded by rivers. However, the meaning of underworld shifts according to the viewpoint had at any time, the earth itself sometimes being equated with Hades.

The god Hades is sometimes called Pluto, giver of wealth, because grain grows from the depths of the earth, and in this respect he was worshipped as an agricultural god.

Hagar (Hebrew) *Hāgār* The Egyptian handmaiden of Sarai (Sarah), who bore Abraham a son,

Ishmael (Genesis 16). Some interpreters identify Hagar with Mount Sinai, as the numerical interpretation of her name is 235, the number of lunar cycles in 19 tropical years (SD 2:76).

Hahnir. See HONER

Ha-Hoser (Hebrew) *Ha-Ḥoser* The diminished, implying derivation and reflection; reflected lights is a Qabbalistic term for a minor hierarchy of builders of inferior power.

Haimavatas. See HIMAVAT

Ha-'Indra' Rabba' Qaddisha' (Aramaic) *Hā-'Idrā' Rabbā' Qaddīshā'*. The Great Holy Assembly; one treatise of the *Zohar*, consisting of discourses by Rabbi Shim'on to his assembly of disciples upon the form of the Deity and on pneumatology. It is considered to be a development of the *Siphra di-Tseni'utha'*, the most ancient portion, and therefore the basis of the *Zohar*.

Ha-'Idra' Zuta' Qaddisha' (Aramaic) *Hā-'Idrā' Zūṭā' Qaddīshā'*. The Less (or Small) Holy Assembly; a small treatise of the *Zohar*, containing the discourses of Rabbi Shim'on to his remaining six disciples upon the Sephiroth; based upon the *Ha-'Idra' Rabba' Qaddisha'*.

Haima (Sanskrit) *Haima* [from *heman* gold, winter] Golden, equivalent to *hiranya*; also wintry. Mystically, certain things or entities were considered golden in the sense of best, the most superior. Thus the Himalayan mountains, because they were considered the best of mountains, were often spoken of as *haima* (golden), and possibly in later times the term often was used merely to express the idea of golden, having lost its original implication.

Hajaschar. See HAY-YASHAR

Hakem The wise one, the Messiah to come, of the Druzes or the Disciples of Hamsa (TG 133).

Hakim (Arabic) *Ḥakīm* [from *ḥakama* to appoint, chose, judge] A sage, wise man, or physician.

Hakim (Arabic) *Ḥākīm* [from *ḥakama* to appoint, chose, judge] Title for a governor or judge.

Halloween. See ALL SAINTS' DAY

Hallucination Commonly, perception of objects without reality or an experience of sensations without external cause, usually thought to arise from a disorder of the nervous system. However, hallucination means something different to an occultist.

“A state produced sometimes by physiological disorders, sometimes by mediumship, and at others by drunkenness. But the cause that produces the visions has to be sought deeper than physiology. All such visions, especially when produced through mediumship, are preceded by a relaxation of the nervous system, invariably generating an abnormal magnetic condition which attracts to the sufferer waves of astral light. It is the latter that furnishes the various hallucinations. These, however, are not always what physicians would make

them, empty and unreal dreams. No one can see that which does not exist — *i.e.*, which is not impressed — in or on the astral waves. A Seer may, however, perceive objects and scenes (whether past, present, or future) which have no relation whatever to himself, and also perceive several things entirely disconnected with each other at one and the same time, thus producing the most grotesque and absurd combinations. Both drunkard and Seer, medium and Adept, see their respective visions in the Astral Light; but while the drunkard, the madman, and the untrained medium, or one suffering from brain-fever, see, because they cannot help it, and evoke the jumbled visions unconsciously to themselves, the Adept and the trained Seer have the choice and the control of such visions. They know where to fix their gaze, how to steady the scenes they want to observe, and how to see beyond the upper outward layers of the Astral Light. With the former such glimpses into the *waves* are hallucinations: with the latter they become the faithful reproduction of what actually has been, is, or will be, taking place. The glimpses at random caught by the medium, and his flickering visions in the deceptive light, are transformed under the guiding will of the Adept and Seer into steady pictures, the truthful representations of that which he wills to come within the focus of his perception” (TG 133-4).

Halo The radiance streaming from the head of a holy person. *See also* AUREOLE.

Haltiat (Finnish) Singular *haltia*. Regents or genii; in Finnish mythology everything in nature was governed by these invisible deities or cosmic spirits, who were generally represented in pairs. They were regarded as immortal, having spirits and distinctive individual forms, the minor ones in the hierarchy being less distinctive in vehicle and power than those of higher grade.

Ham *ham* (Hebrew) *Hām* [from *ḥām* hot, warm, heat, warmth] In the Bible, one of the three sons of Noah, from whom a great majority of the southern nations were supposed to trace their descent (Genesis 10). Some scholars have suggested that ham is equivalent to khem (black), the native name of Egypt, for Chem is the name of Egypt in the Qabbalah.

Noah and his sons in some instances represent the fifth root-race, in others the third root-race; or cosmically the collective symbol of the lower quaternary, “Ham being the Chaotic principle” (SD 2:597n).

Hamadryad [from Greek ‘*ama* together with + *dryad* tree-soul] Nearly the same as dryad, but indicating that the life of the tree elemental was bound up with that of the tree. With dryad, the mind dwells upon the fact that the physical tree is but an expression of an indwelling life or tree-soul, an elemental being expressing itself as a tree. With hamadryad, the emphasis lies in the thought that not only is a tree the expression of a tree-soul, but that this tree-soul and the tree are essentially, and even physically, one; and that the dryad or tree-soul itself is but again the expression of a still higher monadic essence.

Hamingja (Icelandic) Also *fylgja*. Luck, lot, or fortune in the Norse Edda; a human being’s guardian

angel, the spiritual soul who guides his destiny. She is descended from the norns, who are the hamingjas of the world. To bestow one's hamingja on another is to give a blessing. When a human being dies, his hamingja departs, withdrawn to its own divine realm.

Hamitic Races Generally speaking, the races or tribes which are supposed to have been descended from Ham, one of the sons of Noah according to Biblical legend. Now used by scholars chiefly in a philological sense, referring to a class of languages represented principally by the ancient Egyptian, and its greatly modified modern descendant Coptic; the Libyan or Berber languages of Northern Africa; and the Ethiopic languages of Eastern Africa.

Hammer (of Creation). See SVASTIKA; MJOLNIR

Hamsa, Hansa (Sanskrit) *Haṃsa* The mystic swan or goose; representing divine wisdom beyond the reach of men. Exoterically, a fabulous bird which, when given milk mixed with water, drank only the milk and left the water, milk standing for spirit and water for matter. Anagrammatically, hamsa

“is equal to a-ham-sa, . . . meaning ‘I am he’ (in English), while divided in still another way it will read ‘So-ham,’ ‘he (is) I’ — Soham being equal to Sah, ‘he,’ and aham, ‘I,’ or ‘I am he.’ In this alone is contained the universal mystery, the doctrine of the identity of man's essence with god-essence, for him who understands the language of wisdom. Hence the glyph of, and the allegory about, Kalahansa (or hamsa), and the name given to Brahma neuter (later on, to the male Brahma) of ‘Hansa-Vahana,’ he who uses the Hansa as his vehicle. The same word may be read ‘Kalaham-sa’ or ‘I am I’ in the eternity of Time, answering to the Biblical, or rather Zoroastrian ‘I am that I am’ ” (SD 1:78).

Hanoch, Hanokh. See ENOCH

Hansa-Vahana (Sanskrit) *Haṃsa-vāhana* He who uses the hansa (swan) as his vehicle, a title of Brahman (neuter).

Hanuman or **Hanumat** (Sanskrit) *Hanumān, Hanumat* Monkey-god of the *Ramayana*. The son of Pavana, god of the winds, or spirit, Hanuman is fabled to have assumed any form at will, wielded rocks, removed mountains, mounted the air, seized the clouds, and to have rivaled Garuda in swiftness of flight. According to the epic, Hanuman and his host of semi-human monkey-beings became the allies of Rama, the avatara of Vishnu, in his war with the Rakshasa-king of Lanka, Ravana, who had carried off Rama's wife, the beautiful Sita. As advisor to Rama and leader of his army, Hanuman showed unparalleled audacity, wit, and wisdom, thereby accomplishing great feats.

The deep reverence that the Hindus for ages have held for this monkey-being is based on an intuitive, but nevertheless traditional, remembrance of the connection, more intimate than at present, that existed during Atlantean and even Lemurian times between human beings and the

apes and even monkeys. The monkeys, although now static stocks, were originally derivative from Lemurian humanity, just as the anthropoids were later derivatives from miscegenations between undeveloped Atlantean savages and the monkeys of those distant times. Therefore, there is a strain of manas, however as yet undeveloped, in the anthropoid and the simian stocks.

Haoma (Avestan) **Hūm** (Pahlavi) **Homa** (Persian) The Tree of Life; there are two haomas: the yellow or golden earthly haoma, which when prepared and used as an offering for sacrifice is the king of healing plants, the most sacred and powerful of all the offerings prescribed in the Mazdean scriptures. This haoma is equivalent to the Hindu soma — the sacred drink used in the temples, and is said to endow he who drinks it with the property of mind.

The white haoma (or hom) is called the Gokard, the sacred tree of eternal life created by Ahura-Mazda which grows up in the middle of the Farakhard ocean (unbounded ocean or the waters of space), surrounded by the ten thousand healing plants, created by Ahura-Mazda to counteract the 99,999 diseases created by Angra-Mainyu. By the drinking of the Gokard men will become immortal on the day of the resurrection, according to the *Bundahish*. From the white haoma was also cut the sacred baresma of the Mobeds.

In later esoteric Persian literature, Simorgh takes the place of haoma at the top of Mount Alborz. It finally becomes the mythical bird that brings happiness and good fortune to those he protects.

The fruit of the haoma was the fruit of the tree of knowledge and wisdom (later transformed into the forbidden fruit), similar to the apples of wisdom and the pippala. *See also* ASVATTHA

Hap or **Hapi** (Egyptian) *Hāp* or *Hāpi*. God of the Nile; Hep (later Hap) is a name believed to be given to the river by the predynastic Egyptians. The deity is always represented in the form of a man with the breasts of a woman: symbol of fertility and nourishment.

As Egypt was divided into the North and South, the deity took on two aspects: Hap-Reset, the North Nile, pictured with a cluster of papyrus plants upon his head, and Hap-Meht, the South Nile, depicted with lotus plants. He was called the vivifier, creator of things which exist, father of the gods. In one aspect, Hap was identified with Osiris, especially Osiris-Apis or Serapis; thus Isis came to be regarded as his consort. Likewise he had absorbed the attributes of Nu, the primeval watery abyss from which Ra, the sun god, emerged on the first day of the new world period; therefore he was designated the father of living things, for without the waters of Hap, all living things would perish. Blavatsky points to his psychopompic role and his equivalence with the angel Gabriel (BCW 10:55-6).

Hap among the ancient Egyptians was considered to have two existences, the celestial and the earthly, and in a sense was in Egypt what the river Jordan, both mystical and earthly, became to the Jews and Christians. Again, it is both the river of life and the river of death, crossed at the beginning of the peregrinations undertaken by the deceased.

Happy Fields A name for the afterdeath state among the ancient Chaldeans, Babylonians, and Assyrians. These regions were reached after passing through the place of purgation (in a restricted sense therefore equivalent to the Greek Hades) which was ruled over by the Lady of the Great Land, called Nin-Kigal by the Assyrians and Allatu by the Babylonians. The entrance to this place was by means of the cave of Aralu.

The whole underworld was said to be ruled over by Nergal, god of wisdom, and was divided into seven spheres or regions, each under the guardianship of a watcher stationed at a massive portal. The deceased is represented as a traveler who must surrender a portion of his vestments (his sheaths of consciousness) to each one of the seven guardians in turn. *See also* ISHTAR

Hara (Sanskrit) *Hara* [from the verbal root *hr̥* to bear, take away] Bearing, taking away, carrying off, destroying; as a proper name, the destroyer, applied to Siva as the regenerator.

Hare Many mythologies have featured the hare, especially the Egyptian. Thus the symbol of the hare frequently occurs in the hieroglyph, as well as a hare-headed deity named Unnu, with his consort Unnut — ancient divinities of Hermopolis, the latter being closely associated with Sekhet.

A striking similarity is present in the mythology of the Algonquin Indians of North America; their chief deity was a mighty hare known as Menabosho or Michabo, to whom they went at death. One account places him in the east, another in the west. The ancient Germanic and Scandinavian peoples used the hare as a symbol, being sacred to the nature goddess Freyja; likewise to the Anglo-Saxon Ostara, goddess of springtime. This is believed to be the basis for the present-day association of the rabbit or hare with Easter. The anthropomorphic idea is found also among other races, very frequently among the Mongolians, Chinese, Japanese, and other Far Eastern peoples. It was considered to be androgynous, thus typifying an attribute of the creative Logos.

Eros, god of sexual love, is represented as carrying a hare. The hare was sacred to Osiris and was also a symbol of the moon.

Hari (Sanskrit) *Hari* [from the verbal root *hr̥* to take, remove; to be yellow] Especially the name of Krishna as an avatara of Vishnu; likewise applied to other deities, generally Siva. Also an alternative name for the sign of the zodiac Simha or Leo — the word itself meaning a lion, as well as being a name for the sun, the moon, the horses of Indra, and for one of the nine varshas or divisions of the world.

As an adjective, yellow or green.

Hari-ashvas. *See* HARYASVAS

Harikesa (Sanskrit) *Harikeśa* [from *hari* yellow + *keśa* hair] One of the seven principal rays of the sun; also a name for Savitri. As an adjective, yellow- or golden-haired. It is a title especially given to Siva.

Haris (Sanskrit) *Hari-s* One name of the twelve great gods or jayas emanated by Brahma in producing the universe and all in it.

Harivamsa, Harivansa (Sanskrit) *Harivaṃśa* The lineage of Hari, or Krishna. A celebrated poem of 16,374 verses, generally regarded as a part of the *Mahabharata*, but believed by some to be of much later date than the greater epic. It treats of the adventures of the family of Krishna, being divided into three parts: an introduction that traces the dynasty; the life and adventures of Krishna; and the conditions occurring during the kali yuga and the future condition of the world.

Harmachis (Greek) **Harmachus** (Latin) **Heru-khuti** (Egyptian) *Heru-khuti*. Horus of the two horizons, an aspect of the god referring particularly to the sun god Ra. The two horizons represent the day sun and the night sun, or sunrise and sunset. The principal sites of this worship were at Annu (Heliopolis) and Apollonopolis. The largest monument of Heru-khuti is the famous Sphinx near the pyramids of Gizeh. The meanings of Harmachis, the Sphinx, are both numerous and perplexing, but one of the most illuminating is that it was the symbol of the risen god-man, the type-figure of success achieved under the most difficult and trying ordeals of the initiatory cycle.

Haroeris, Haroiri. See AROERIS

Harpocrates (Greek) **Heru-pa-khart** (Egyptian) *Heru-pa-khart*. Horus the Younger, or Horus the Babe. Representations of his mother Isis with an infant are common in Egypt, and with his father, Osiris, a trinity is formed of Father-Mother-Son. Harpocrates came to be regarded as the type of new birth and life, thus the first hours of the day, the first days of the month, and the first days of the year, were especially associated with him. He was the god of silence or of the Mysteries, and little has come down to the present day with regard to this aspect of the deity.

Finally, at least in some important aspects of his characteristics and worship, he was adopted by both Greeks and Romans, albeit recognized as being a foreign divinity.

Har-Ru-Bah (Egyptian) *Heru-āa-ābu*. The heart of Horus; a title of Horus in *The Egyptian Book of the Dead*.

Harshana (Sanskrit) *Harṣaṇa* Thrilling with joy or desire; the name of a particular sraddha (rite) and of a deity presiding over sraddhas.

Harviri. See AROERIS

Haryasva (Sanskrit) *Haryaśva* [from *hari* bay + *aśva* horse] Bay horse; a name applied both to Indra and Siva. In the *Harivansa*, the Haryasavas are represented as the five or ten thousand sons of the patriarch Daksha, born for the purpose of peopling the earth, but the rishi Narada persuaded them to remain celibates; after which they dispersed themselves through the regions and did not return. This means “that they had all incarnated in mortals. The name is given to natural born mystics and celibates, who are said to be incarnations of the ‘Haryaswas’ ” (TG 136).

Haryaswas. See HARYASVA

Hasoth. See YESOD

Hatha Yoga (Sanskrit) *Haṭha-yoga* A lower form of yoga practice which uses physical means for purposes of self-development, teaching that it is possible to attain to a certain grade of psychomental abstraction and to develop some of the lower vital-astral powers, by means of a set of physical exercises and postures, by the regulation of the breath, or by certain other psychophysical methods. These methods are to be neither recommended nor followed, for they are exceedingly dangerous except when practiced in minor degree under the supervision of a teacher, and above everything else in full coordination with the higher forms of yoga.

Hatha yoga practices can be exceedingly dangerous to sanity and health. Being of nonphysical nature on one side, they can adversely affect the mind, and in extreme cases even dislodge the mind from its normal and proper seat, producing insanity. Being of a physical nature also, they interfere with the proper pranic circulations in the body; the pranas when left alone are usually productive of health, and when disturbed by attempted meddling produce disease.

One phase of hatha yoga is the pranayama (suppression of the breath), interference with the normal and healthy respiration of the body; a practice which can readily produce tuberculosis of the lungs. It is breathing deeply, healthfully, and as often as common sense suggests, that brings benefits to the body because bringing about a better oxygenation of the blood and therefore a better physical tone. In very rare circumstances only, where a chela has advanced relatively far mentally and spiritually, but has still an unfortunate and heavy physical karma as yet not worked out, it may possibly be proper, under the guidance of a genuine teacher, to use the hatha yoga methods in a limited degree, but only under the teacher's own eye. For this reason hatha yoga books are occasionally mentioned in theosophical literature — the *Yoga Aphorisms* of Patanjali, for example, is a hatha yoga scripture, but one of the highest type. But generally, hatha yoga practices are injurious and therefore unwise, for they distract the attention from things of the spirit and direct it to the lower parts of the constitution.

Unfortunately, however, physical practices of various kinds seem to be particularly attractive to the average person because apparently within the sphere of easy performance. One does not know the dangers lurking there; but actually, to achieve even the minor results that come from perfect performance, greater effort and larger difficulties have to be encountered than in raising one's eyes to the nobler forms of yoga. It is always safe and indeed requisite for a disciple to practice the higher branches of yoga: jnana yoga, raja yoga, bhakti yoga, and karma yoga, which means the yoga of unselfish action in daily life. Consequently, when considered apart from the nobler forms of yoga there is not a particle of spirituality in all these hatha yoga practices.

Hathor (Greek) **Het-Hert** (Egyptian) *Ḥet-Ḥert* [from *ḥet-ḥert* the house above] One of the oldest known Egyptian deities. Het-Hert refers to the sky or heaven, known by the Greeks as Hathor.

Originally, Hathor was a cosmic goddess, consort of Ra, mother of light — the production of which was considered the opening act in cosmogony, producer of the twin deities Shu and Tefnut (the sky and the moisture of the sky). Later she was regarded as the great Mother, bringing forth all the gods and goddesses — Mother Nature personified. She has been associated with all the goddesses of Egypt, partaking of all their attributes; but her principal title was Lady of Amentet (the Holy Land or underworld).

The Greeks identified Hathor with Aphrodite, for she was the patron deity of beauty and joy in life, of artists and their creative work as was the celestial and earthly Venus. Her chief position, however, was goddess of the Underworld, providing the deceased with food and drink.

Astronomically she was associated with the star Sept (Sothis or Sirius), which rose heliacally on the first day of the Egyptian New Year. When the sun god Ra entered his boat, Hathor went with him and took up her position as a crown upon his forehead.

Hathor was closely connected with Neith (at Sais), and in Ptolemaic times with Nekhebet, Uatchet, and Bast. “Hathor is the *infernal* Isis, the goddess pre-eminently of the West or the *nether* world” (SD 1:400n). Yet this was but the lower aspect of Hathor, Neith, and Isis. Neith, or the celestial Hathor, was one of the most spiritual, recondite, and abstract of all the deities of the Egyptian pantheon, in this sense the celestial womb of light, out of which came in hierarchical procession the world or the cosmos and all in and of it. *See also* NEITH

Hati. *See* AB HATI

Haunted Houses Physicho-astral remains of the deceased tend to haunt the places where they dwelt in life; and in cases which are relatively rare, though numerous absolutely, conditions may bring about a connection between the lower astral plane and the physical so that visible images are seen, voices or footsteps heard, and objects may be moved. In some cases the astral image or reliquiae may persist for centuries, making what is called a ghost; it is an astral corpse or relic, automatically repeating acts or words. Often bones have been found under a house, and popular belief has it that the haunting has ceased after they were ceremonially interred. Sometimes there is an evident desire on the part of the kama-rupa to communicate information of some sort, as of a hidden document or buried treasure, and this is not because the kama-rupa is the spirit desiring to communicate its information, but because the kama-rupa has stamped upon it photographically, as it were, the intense desire of the person during life to guard the treasure and conceal it, and even to reveal it to some individual.

Under this heading must be included the mischievous pranks of the poltergeist, due to the action of a persistent relic of the psycho-astral nature of a deceased person, in combination with elementals, often again working in conjunction with a mediumistic living individual.

Hauvah, Hava(h). *See* EVE

Havas. See HADES

Havvah. See EVE

Havyavahana (Sanskrit) *Havyavāhana* The fire of the gods; the sacrificial fire which receives offerings to the gods. In the Puranas, Suchi, the solar fire, is made its parent.

Hawk Symbol associated in ancient Egypt with the sun; whenever there was an emphasis placed on solar worship the hawk was usually present, especially at Hieraconopolis (the hawk city) south of Thebes. The hawk was especially sacred to Horus, Ra, Osiris, and Seker. Horus and Ra (the latter particularly in his association with Menthu, the lord of Thebes) were often depicted as hawk-headed, both being solar deities.

The golden hawk was often identified with the bennu (the Egyptian phoenix), and there was also the hawk of the gods itself which was regarded as an offspring of the god Tem and associated with Horus in his aspect of the son of Osiris.

The hawk too depicted one of the parts of the human constitution, the human soul; oftentimes it is represented as hovering over the mummy: "The sense varies with the postures of the bird. Thus when lying as dead it represents the transition, *larva* state, or the passage from the state of one life to another. When its wings are opened it means that the defunct is resurrected in Amenti and once more in conscious possession of his soul. The chrysalis has become a butterfly" (TG 136).

In many other countries the hawk, or some other flying creature, symbolized the human soul. See also KHENSU

Hayah. See HAYYAH

Hayo Bischat. See HIWYAI' BISHA'

Hayyah (Hebrew) *Ḥayyāh* [from *ḥāyāh* life, vitality.] Sometimes Chiah, Chayah, Hay-yeh, etc. Life in the abstract; as an adjective, living; a living being or thing, and hence often a beast or an animal; in a collective plural, living beings including human beings.

In its connection with nephesh, equivalent to the Greek psyche or Latin anima, there is frequently found the phrase nephesh hayyah (living creature). Equivalent also to the Sanskrit prana or vitality; and when considered as an entity, it corresponds closely with the astral monad, for prana or vitality must have its astral vehicle or body to work through, such as the *linga-sarira*.

The vital spirit or spirit of life runs throughout all the seven principles whether human or cosmic, so that there is a direct and distinct application of this word even to the highest or spiritual part of any being. Indeed, life itself which permeates the entire human and cosmic constitution is derived originally from the spiritual monad, which explains why hayyah is connected in meaning with neshamah (spirit), being equivalent to buddhi.

Hay-Yashar (Hebrew) *Hay-yāshār* Blavatsky spelled Hayasscher. The straight, upright, or righteous, the light-forces; used in the Qabalah for a group or minor hierarchy of forces or energies of an inferior grade, but still belonging to the powers of light.

Hayyim (Hebrew) *Ḥayyīm* [masculine plural of feminine *ḥayyāh* life] Lives, living beings. *See also* HAYYAH

Hayyoth Haq-Qadosh (Hebrew) *Ḥayyōth haq-Qādōsh* [from *ḥayyāh* a living being + *haq* definite article + *qādōsh* holy] Holy living creatures; Qabbalistic term for the four creatures of Ezekiel's vision, generally referred to as the cherubim. These holy living creatures are the four symbolic beasts which in the zodiac are called Taurus, Leo, Scorpio, and Aquarius.

Hazim hozim (Hebrew) *Ḥozīm* [from plural *ḥāzāh* to see, behold, contemplation as of spiritual or divine things; singular *ḥozeh* prophet or seer] In ancient times there were schools of hozim which were well known, in which occult sciences were taught. Samuel is said to have been the head of such a school at Ramah, while Elisha is said to have had his at Jericho.

Hdu-Byed (Tibetan) (hDu-bYed) *'du byed* (du-je) Equivalent of Sanskrit samskara; many meanings, including the fourth in the Buddhist list of five skandhas.

He', Hei (Hebrew) *Hē', Hēi* The fifth letter of the Hebrew alphabet, ה, supposed to be a window or opening. Blavatsky suggests that its meaning in the Tetragrammaton (IHVH) יהוה is that of a womb. The numerical value is 5.

It holds an intermediate position in pronunciation between the soft aleph א and the harsher heth ח and consequently both in pronunciation and writing it is occasionally interchanged with these two other characters.

Hea. *See* EA

Head of all Heads [from Chaldean *Reisha' dechol Reisha'*] Qabbalistic term also referred to as the Ancient of Ancients ('Attiqa' De'Attiqin), the Concealed of the Concealed, or the Hid of the Hid.

“In that Atteekah ['Attiqa'] nothing is revealed except the Head alone, because it is the Head of all Heads . . . The Wisdom above, which is the Head, is hidden in it, the Brain which is tranquil and quiet, and none knows it but Itself. . . . And this Hidden Wisdom . . . the Concealed of the Concealed, the Head of all Heads, a Head which is not a Head, nor does any one know, nor is it ever known, what is in that Head which Wisdom and Reason cannot comprehend” (Zohar iii 288a).

It corresponds to Brahman-pradhana, behind and within and above which is the ever-incomprehensible, parabrahman. *See also* RE'SH HIWWAR

Healing. *See* MEDICINE; FAITH HEALING; HERBS; MAGNETIC HEALING; MESMERISM

Hearing The fifth or highest sense corresponding in the tattvas to akasa. It was only during the third root-race that hearing became manifest as a distinctly individualized physical sense apparatus. Vibrations of material particles in and outside of the body arouse the sense of hearing as a physical manifestation. *See also* SENSES; SOUND

Heart The heart is the seat in the human body of buddhic consciousness, corresponding to the anahata chakra which is ruled by the planet Venus. There are three principal centers of the human body: the heart as the center of spiritual consciousness; the head as the center of mental consciousness; and the navel as the center of kamic or emotional consciousness. The heart is the organ through which the higher ego acts, seeking to impress the lower self which works through the brain. In this sense the heart is the most important part of the body, and when developed leads to spiritual mastery, the unity of atma-buddhi-manas. In another sense, the heart corresponds to prana, “but only because Prana and the Auric Envelope are essentially the same, and because again as Jiva it is the same as the Universal Deity” (BCW 12:694).

Cosmically, the sun is the beating heart of the solar system, and the sunspot cycle of approximately 12 years represents the cycle of its beating, as it sends forth and receives back the circulations on many planes which sustain the solar system. The sun is “a beating heart; in another sense, it is a brain. There is a temptation to use the words heart and brain literally, and such usage wanders not far from fact. But it is not the physical globe which is the true head and heart, except insofar as the physical universe is concerned. The real head and the real heart, coalescing and working as one, are the divinity behind and above and within the physical vehicle of our glorious daystar” (FSO 299; cf SD 1:541-2).

Heart Doctrine In Mahayana Buddhism, the hidden or esoteric teachings as opposed to the eye doctrine, the public or exoteric teachings. In theosophy, the heart doctrine is considered to contain the more profound and compassionate teachings which go beyond the literal interpretation of the publicly given doctrines. ()

Heart, Sacred. *See* SACRED HEART

Heat In science heat is a class of effects called thermal, and diagnosed as vibratory affections of the particles of bodies, produced by solar radiation, mechanical means, chemical action, or the flow of electric current. In seeking the unity which may reconcile these diversities, science has agreed to call heat a mode of motion or one of the forms of energy. According to this theory, heat energy and mechanical energy are mutually convertible. Heat in the terms of modern physics cannot be described either as a fluid or as a mode of motion; but like all physical phenomena, whether we call them substantial or dynamic, it is a function of the activities of some substratum whose nature science is still striving to define.

Theosophically, heat is a manifestation of one of seven forces emanating from the fount of cosmic life and manifesting itself by various effects on various planes. It is a form of one of the seven

primordial conscious forces emanating from anima mundi, one of the seven sons of fohat, or one of seven radicals — one aspect of universal motion; in other words, the emanation from a living entity expressing itself on our plane as heat. The forces of physics are manifestations of elementals, which themselves are manifestations of noumena on a still higher plane. Heat is both substantial and energetic in character, and we may speak of it as being actually a fluidic emanation from living bodies; although it is equally possible to produce heat in so-called inanimate matter because of the stirring up of the same fluid in these bodies by means of intelligence acting to that end.

Heathen. *See* PAGAN

Heaven and Hell In Christian theology, the abodes of Deity and the celestial hierarchy on the one hand, and of Satan and his fallen angels on the other hand; the final goal of those who are saved and of those who are damned. The origin of the doctrine is founded in the ancient Mystery teachings concerning the human afterdeath experiences and the corresponding experiences passed through by the candidate for initiation. Hell may be likened to kama-loka and also avichi, though neither is eternal. Kama-loka is better represented, however, by purgatory. Heaven is a reflection of devachan, blended also with ideas of nirvanic states. Thus heaven and hell should both be used in the plural, as is commonly the case in their non-Christian equivalents: Elysium, nirvana, Paradise, Valhalla, Olympus, and many other names for heaven; and Tartarus, Gehenna, She'ol, Niflheim, etc., for hell.

Heaven and hell may denote states of consciousness experienced in daily life on earth. A rough division of cosmic spheres makes heaven the highest, hell or Tartarus the lowest, with the earth beneath heaven, and the underworld beneath it and preceding Tartarus. The crystalline spheres of medieval astronomy are called heavens surrounding the earth concentrically. Far from being adjudicated by a deity to happiness or torment, after death a person goes to that region to which he is attracted by the affinities which he has set up during his life. Thus theosophy teaches the existence of almost endless and widely varying spheres or regions, all inhabited by peregrinating entities; and of these regions the higher can be dubbed the heavens and the lowest the hells, and the intermediate can be called the regions of experiences and purgation. All spheres possessing sufficient materialized substance to be called imbodyed spheres are hells by contrast with the ethereal and spiritual globes of the heavens. Therefore in a sense and on a smaller scale, the lower globes of a planetary chain may be called hells, and the higher globes of the chain, by contrast, heavens.

All evolving entities go to both the heavens and the hells of our solar system in accordance with their evolutionary necessities, and for the purpose of purgation through the suffering of material experience; but in all cases such peregrinating egos are attracted at the different times of their long evolutionary schooling to those spheres by sympathy or psychomagnetic pull. The immense justice of this idea, from which the heavens and hells of the different religions have come, is

readily apparent. *See also* LOKA

Heavenly Adam. *See* 'ADAM QADMON

Hebdomad [from Greek *hebdomas* a group of seven] A group of seven, a septenary; a period of seven days, or seven years, etc., as in Sabbatical periods.

Hebel. *See* ABEL

Hebel de-Garmin, Hebel de Germin (Aramaic) *Hebel de-Garmīn* [from *hebel* breath, vapor + *gerem* a bone] The breath (life) of the bones, rendered by some Qabbalists as the body of resurrection, referring to the tselem (image) of the deceased believed to remain as an indestructible prototype. Also met with in the Old Testament in the vision of Ezekiel (ch 37) where the army of bones are breathed into life; likewise in Daniel and Isaiah.

A somewhat parallel concept occurs in *The Egyptian Book of the Dead*: “Rise up thou, O Osiris, thou hast thy backbone, O still-heart, thou hast thy neck vertebrae and thy back” (ch 155).

Hebel is also the Hebrew spelling of the second son of Adam, usually rendered in English as Abel, brother of Cain.

Hecate (Greek) *Hekate*. This goddess, daughter of Perses and Asteria, was given power from Zeus in heaven, earth, and sea. She was a mysterious divinity, popularly represented as the goddess of sorcery and witchcraft, haunting crossroads and graveyards, wandering only by night and seen by dogs, whose barking told of her approach. Identified with Artemis and Persephone, she was held to be the same as Selene or Luna in heaven, Artemis or Diana on earth, and Persephone or Proserpina in the underworld; hence she was called Tergemina, Triformis, Triceps, etc. She is the personified moon, whose phenomena are triadic and is one prototype of the Christian Trinity (SD 1:387).

Just as Diana represented the moonlight splendor of night, so Hecate represented its darkness and terrors; and she is best known as a deity of the nether world, sending forth terrible phantoms and presiding wherever sorcery is practiced.

In the Orphic teachings, she was trimorphas (three-formed) “the personified symbol of the various and successive aspects represented by the moon in each of her three phases; and this interpretation was already that of the Stoics, . . . while the Orpheans explained the epithet [[*Trimorphos*]] by the three kingdoms of nature over which she reigned” (SD 1:395).

Hedonism [from Greek *hedone*, pleasure] In ethics, the doctrine that the gratification of natural inclinations is the chief good, and that the moral law is thereby fulfilled. The value of this doctrine depends entirely on what we are to understand by pleasure or inclination. In the best sense, which was that of Epicurus and his followers, these words may be considered as one way of trying to express the *summum bonum*, the goal of human endeavor; and this school pointedly taught that

neither happiness nor peace are ever attainable by the subjection of human thought, mind, and conscience to the instincts or inclinations of the body. Some aspects of modern utilitarianism may be considered as a form of hedonism. But the doctrine as stated is easily degraded, and in its worst form becomes the pursuit of sensual gratification. In fact, hedonism as a word, and as understood now and by many even in ancient times, is the exact opposite of what these early philosophers believed and taught. *See also* EPICUREAN PHILOSOPHY

Heh. *See* HE'

Hekat, Heket. *See* HEQET

Hel (Icelandic) [from *helju* hell, death] The mythical regent of the Norse realm of the dead, depicted as half black or blue and half flesh-colored. In myths the representative of death is usually said to be a child of mind: in the Edda she is the daughter of Loki (fire of mind) and of the giantess Angerboda (boder of regret). She rules the nine worlds of death which correspond to the nine worlds of life, and apportions to each arrival a domicile appropriate to that soul's merit or demerit. Some may frolic in sunlit meadows, others suffer agony beneath the lower gates leading to Niflhel [from *nifl* cloud + *hel* death] where matter is ground to extinction. The realm of Hel with its varied accommodations resembles the Greek Hades more than the hell of popular belief where evil souls are sent for punishment. Rather, the kingdom of death is a restful interlude where souls spend a fitting time in their rightful environment. The Eddas relate that elves (human souls) sleep among the gods when they are feasting on the mead of a past period of life (experience); thus the resting souls are present in the divine spheres even through unconscious of their surroundings.

In the Edda's *Vagtamskvadet*, the tale is told of the sun god's death and departure for the house of Hel, where a sumptuous apartment is furnished for him and mead is being freshly brewed for his arrival.

Helheim, Helhem (Icelandic, Swedish) Hel's home; in the Norse Eddas the domain of Hel, ruler of the realm of death. Hel or Hela, daughter of Loki, governs the lands where souls spend the time intervening between lives in the "victory worlds." The realms of death vary from beautiful, peaceful meadows of delight to cages woven of venomous serpents where the occupants undergo acute suffering. The lowest of these hells contain rivers of venom in which oath-brakers and adulterers must wade.

Heliocentric The heliocentric system was universally known in antiquity as a part of the teaching of the Mysteries, and certain eminent sages of those archaic times even taught it more or less openly, among them Confucius in China, Greek philosophers, Egyptian priests, and Hindu astronomical and other writers. Pythagoras veiled the heliocentric theory under the teaching that the planets (and the sun) revolved around a mysterious central fire, invisible to us, but whose light was reflected to the earth by the sun.

At the same time, practically all antiquity adopted the geocentric point of view for public dissemination of their ideas. Secrecy may have been their reason; or they may have wished to represent the mechanism geocentrically for convenience of use, since they and their readers lived upon the earth and not upon the sun. The same secrecy is not necessary today because we no longer recognize the harmony of nature and the universal correspondences: we can be trusted with the key because we have mislaid the lock.

Heliolatry. *See* SUN WORSHIP

Helios, Helion, Helius (Greek) The sun god, son of Hyperion and Theia, brother of Selene (the moon) and Eos (the dawn). He drives the chariot of the sun across the sky. Generally identical with Apollo or Phoebos; sol in Latin, sun in English, assimilated etymologically with the Hebrew 'El and 'elohim, the Chaldean Bel, and the Phoenician Ba'al. Helios is paired with Selene the moon, as Sol is with Luna.

Hell. *See* HEAVEN AND HELL

Hemadri (Sanskrit) *Hemādri* [from *heman* golden + *adri* mountain.] The golden mountain; one name of Mount Meru.

Hemera (Greek) Day; in older Greek mythology, from Chaos issue Erebus and Nox (cosmic darkness and cosmic night) and from these two under the action of Eros, issue Aether and Hemera (light and day) — darkness generates light. Aether is the light of the heavenly or superior spheres, whereas Hemera is the light of the inferior and terrestrial regions.

Henoah. *See* ENOCH

Hephaistos, Hephaestus (Greek) A fire god, child of Zeus and Hera, equivalent to the Latin Vulcanus or Vulcan. He is twice cast down from Olympus, to which however he returns; thus he is a messenger of the gods to earth, and appears on various planes as a manifestation of cosmic fire. He is a kabir, a cosmic teacher of men, whom he instructed in the use of fire and the metallurgic arts. Jupiter, or the four-faced or four-sided Brahma, partakes of all four elements and disputes his fiery function to Hephaistos. The volcanic island of Lemnos, on which Hephaistos is said to have fallen when cast from Olympus, was sacred to him.

Hephaistos has both a cosmic and an earthly significance; and because he is essentially a fire god, his nature and functions are necessarily involved with all the mystical ranges of thought into which fire enters: the fire of spirit, the fire of intellect, the fire of creative activity, etc. He may generally be identified with the fiery or aspiring element in human beings derivative from the higher manas, which links Hephaistos with the manasaputric activities.

As the smith of the gods, he is related to the kabiri, the instructor of mankind in the metal arts. He made thunderbolts for Zeus, armor, jewelry, and other items for the gods, and is said to have

molded the first woman, Pandora, which was sent to Epimetheus.

Heptachord The seven-stringed lyre of Apollo, corresponding to septenates in general, such as seven musical tones, seven prismatic colors, seven human or cosmic principles, etc. From it the god evoked the harmony that governs the worlds in their motions.

One of its correspondences is the seven sacred planets, Apollo being the sun. As the ancients all regarded the sun, under whatever name, as a seven- or twelve-rayed one — the allusions here being to the doctrine of the logoi proceeding from the sun's heart and finding their respective individual habitations in the planets — the heptachord is thus the actual or organic structure of the solar system; and in reality Apollo's heptachord is Apollo's own self flowing forth in seven logoi powers.

Heptad. See SEVEN

Heptakis (Greek) *heptaktys*. Seven times; equivalent of the seven-rayed Chaldean Iao, as represented on Gnostic gems. See also HEPTACHORD

Heqet or **Heqtit** (Egyptian) *Heqet* or *Heqtit*. A goddess, represented as frog-headed, generally identified with Hathor, but in Hermopolis also associated with Isis, as the two goddesses were the abstract and the concrete aspects of the same cosmic power. Originally the female counterpart of the god Khnemu, by whom she became the mother of Aroeris (Heru-ur or Horus the Elder). She is also connected with resurrection. See also FROG

Hera (Greek) Olympian divinity, sister and consort of Zeus, counterpart of the Roman Juno. According to the Homeric poems she was accorded the same honors by the other divinities as Zeus himself, who counseled with her and also shared with her secret things unknown to the other gods. She is represented as Queen of Heaven only at a later date. Like Zeus she had the power to confer the gift of prophecy. Mother of Ares, Hephaistos, and Hebe, she was the goddess of marriage and birth, patron divinity of woman from birth to death, and of domestic duties. Sanctuaries for the worship of Hera existed in many parts of Greece, the principal center being Argos.

Hera corresponds to the personalized prakriti of the Hindus, as Zeus in so many respects is a Greek counterpart of Brahma. This explains why the functions, high and low, of Hera were generative and productive, in general the fecund producer of all things throughout the drama of manvantara.

Heracles (Greek) *Herakles* **Hercules** (Latin) [probably from *heros* free man, cf Latin *herus* lord of a household; or "renowned through Hera"] Son of Zeus and Alcmene, greatest of the Greek heroes. He delivers Prometheus from Zeus, and slays the two serpents representing the nodes of the moon. The passage of the sun through the zodiacal signs typifies the twelve labors of Heracles, in this case denoting the energies of the cosmic Logos working on various planes, and also in the microcosmic sphere the trials through which an initiate must pass before reaching adeptship. In one of his highest aspects he is a solar entity, self-born, and possibly equivalent to Thor of Scandinavia (SD

1:131-2). He is the first-begotten, in some ways equivalent to Bel of Asia Minor and to Siva in India (SD 2:492). He is one of the minor logoi who strive to endow humankind with higher faculties. Again, he appears as the sun god who descends to Hades (cave of initiation) in order to deliver the denizens there from their bonds, thus being equivalent to Mahasura and Lucifer.

The name Heracles was often given to heroes and demigods who embodied his particular characteristics.

Heracitus *Herakleitos* (535-475 BC) Greek philosopher from Ephesus, known as “the obscure” because of difficult writing style. He held that knowledge is based on sense perceptions, and wisdom consists in recognizing the intelligence that guides the universe. Everything is in constant flux, everything being resolvable into the primordial element fire after cycling through all the elements. Nature is constantly dividing and uniting itself, so that all things are at once identical and not identical. ()

Herakles. See HERACLES

Heranasikha (Singhalese) [from *herana* novice + *sikha* rule, precept] Manual of Precepts; a work written in Elu or the ancient Singhalese, for the use of young priests.

Herbs The very large number of plants used as remedial agents in medicine are the natural remedies in treating disease, divine instructors having revealed to early humanity the great boon of agriculture and the medical use of plants. Echoes of the archaic wisdom appear in Vedic writings, but few can interpret the philosophy of the one Life which functions in the elements and forces of the human body, and their related action in the plants and minerals of the body of the earth.

The Sanskrit word for medicine in general is *aushadha* (consisting of herbs), and the ancient Hindu materia medica was the source from which subsequent systems of practice in many other countries drew their remedies, when a broad conception of the sacred art of healing marked their highest periods of national attainment. Originally the medical practitioners were as familiar with the mystical and occult properties of plants and minerals as magicians themselves were. Both understood the analogy and interrelations between the principles of the composite human being and all the various elements throughout the realm of nature. That some plants are attracted by the sun and others by the moon, etc., was explained by a profound knowledge of astronomy and of the occult influences of solar, lunar, and planetary time periods and sidereal forces. This gave the key for the best time, place, and conditions for gathering the herbs, and for the special pharmacy required for bringing out the vital remedial action which, by working with nature, left no unfavorable aftereffects. There is no record of medical laboratory work producing artificial synthetic products which, even when duplicating nature’s substances chemically, are not different vitally. Nor was organotherapy resorted to when and where the healing art held a worthy place in high civilizations.

One of the earliest physicians in Europe to bring herbs into medical practice was Paracelsus, who taught that every plant on earth belonged to, or had its origin in, a star. Following him there were many who allocated the herbs and plants as pertaining to the seven sacred planets of the ancients. The Hermetists of old also had the plants so listed.

Hercules. See HERACLES

Heredity The theosophical philosophy explains heredity as being the attraction of re embodying monads to the respective families with which they have affinities of various kinds; and thus it is the re embodying egos carrying such individual characteristics or attributes which perpetuate them in the family life-stream. It is the sutratman (life thread) which runs through successive generations.

The life-atoms of the lower human principles are drawn again to us when we re embody so that both the soul and the life-atoms of its bodies are essentially the same from life to life. The cause of heredity is a certain class of dhyanichohans spoken of as the fourth order of angelic beings. They “are the field wherein lies concealed *in its privation* the germ *that will fall into generation*. That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man. . . . This inner soul of the physical cell — this ‘spiritual plasm’ that dominates the germinal plasm — is the key that must open one day the gates of the terra incognita of the Biologist, now called the dark mystery of Embryology” (SD 1:219).

That the child carries on or transmits many features from his parents cannot be denied, but it is of no greater significance than the fact that he also derives features from a variety of other sources, all which contribute materials and subordinate agents by which the karma of the individual is fulfilled. That karma is the innate character of the individual, as embodied in the various spiritual, manasic, psychological, or astral vehicles which contribute to the composite human being. Without taking into account these acquired characteristics on the inner planes, what determines the extent or manner in which the character of the offspring will be modified by the modicum of new physical influence derived from the parents cannot be explained. For, “it is . . . unquestionable that in the case of *human* incarnations the law of Karma, racial or individual, overrides the subordinate tendencies of ‘Heredity,’ its servant” (SD 2:178).

Further, nothing in nature is static, and energy always flows into the physical system *from within*. Heredity cannot be understood on the presumption that inorganic particles exist; it is necessary to bear in mind that all the results are due to the cooperation and interaction of living beings of many kinds and degrees.

To summarize: what modern usage calls heredity, the transmission of characteristics from parents to children, is not a merely physiologic or biologic mechanism acting automatically or fortuitously;

but actually is brought about because of the attraction to certain families, or certain parents, of re embodying egos possessing in greater or larger degree the same characteristics which the parents themselves have. On identical lines is to be explained the reason why races and even nations continue with their respective characteristics; egos are drawn to similar fields for incarnation. Thus it is that the transmission of type and characteristics continues both racially and individually from generation to generation, always modified by the individualities of the re embodying egos.

Heresy of Separateness The belief that one's self is or can be separate in essence from all other selves. Our apparent separation is functional, not organic or real. This heresy is the one fundamental error against which all theosophical students are warned, and is alluded to in Christian mystic thought as the sin against the Holy Ghost. *See also* BROTHERHOOD

Hermanubis (Greek) **Heru-em-Anpu** (Egyptian) *Heru-em-Anpu* [Anubis in connection with Horus] The aspect of Anubis (Anpu) connected with the wisdom of the underworld, particularly in regard to its Mysteries, hence very little is known of this phase except what is mentioned mainly by Plutarch and Apuleius. In this aspect Anubis was “ ‘the revealer of the mysteries of the *lower world*’ — not of Hell or Hades as interpreted, but of our Earth (the *lowest world of the septenary chain of worlds*) — and also of the sexual mysteries. . . . The fact is that esoterically, Adam and Eve while representing the early *third* Root Race — those who, being still mindless, imitated the animals and degraded themselves with the latter — stand also as the dual symbol of the sexes. Hence Anubis, the Egyptian god of generation, is represented with the head of an animal, a dog or a jackal, and is also said to be the ‘Lord of the *under world*’ or ‘Hades’ into which he introduces the *souls of the dead* (the reincarnating entities), for *Hades* is in one sense the womb, as some of the writings of the Church Fathers fully show” (TG 139-40).

Hermaphrodite [from Greek *Hermes* + *Aphrodite*] The form and typical nature of both the god and goddess in one individual. Androgyne also relates to a dual-sexed human being. Thus, the hermaphrodite embodies nature's universal polarity on its lower planes, which polarity is an emanation from the non-dual or non-bipolar mental and spiritual realms. In an abstract sense, this is a personification of the universal polarity in nature on its lower planes, wherein the so-called masculine and feminine principles are the opposing but coordinating agencies, often called positive and negative, in their creative and generative aspects. “The ancients taught the, so to speak, *auto-generation* of the Gods: the one divine essence, *unmanifested*, perpetually begetting a second-self, *manifested*, which second-self, androgynous in its nature, *gives birth in an immaculate way* to everything macro- and micro-cosmical in this universe” (SD 1:398).

Attention is drawn to the philosophic need of making a sharp distinction between what Blavatsky has called primary creation and secondary creation, the former referring to the one divine unity in which all later manifesting hierarchies primordially inhere as One; whereas the secondary creation or stage in cosmic evolution begins with the fourth stage or fourth cosmic plane beneath

the former, where polarity, duality, and the consequent emanational elaboration of the universe into its hierarchical structures begins. Thus through emanational cosmic evolution the One breaks through its two aspects of parabrahman and mulaprakriti into the cosmically androgyne and phenomenal finite manifested universe.

The asexual procreative methods of the early root-races had evolved to the hermaphroditic status in the early and middle third root-race. The present conditions of sex will also pass away in due course of time after ages of experience as man and woman shall have brought forth the innate masculine and feminine aspects of the human ego. The human race in the course of millions of years will become dual-sexed and finally sexless.

Hermas *The Pastor of Hermas* or *The Shepherd of Hermas* is an early Christian book, attributed to Hermas because that name occurs several times in it, though the authorship is doubtful. It was widely known in the East and regarded as inspired, receiving a respect approximating that paid to the canonical New Testament. It had wide vogue as early as the 2nd century. Irenaeus, Clement of Alexandria, and Origen quote it as scripture; and Origen identifies the author with the Hermas mentioned in Romans. Though it is impossible to assign to it a definite date of composition, conjecture points to the time of Hadrian and Antoninus Pius (117-161 AD). Full of legends and allegories, it presents in suggestive forms the gospel of love, but the name of Jesus Christ does not occur. It was thought by some to be Jewish in origin and contains passages from the *Zohar*. It has come down to us in several Latin translations, but only fragments of the Greek manuscript have yet come to hand.

Hermes (Greek) Greek god, son of Zeus and Maia, the third person in a triad of Father-Mother-Son, hence the formative Logos or Word. He is equivalent to the Hindu Budha, the Zoroastrian Mithra, the Babylonian Nebo — son of Zarpa-Nitu (moon) and Merodach (sun) — and the Egyptian Thoth with the ibis for his emblem; also to Enoch and the Roman Mercurius, son of Coelus and Lux (heaven and light). Among his emblems are the cross, the cubical shape, the serpent, and especially his wand, the caduceus, which combines the serpent and cross. The name has been used generically for many adepts. To Hermes were attributed many functions, such as that of inspiring eloquence and healing, and he is the patron of intellectual, artistic, and productively agricultural pursuits. The nature and functions of this divinity express themselves to our mind as light, wisdom, intelligence, and quickness — especially in an intellectual sense. He was the messenger of the gods, and also the psychopomp or conductor of souls to the netherworld. In his lower aspects he is often made to serve as the inspirer of gross misuses of intelligence such as clever theft — thus illustrating that even the noblest qualities have their dark side.

Hermes-Fire Equivalent to St. Elmo's fire, the brush-discharge of electricity seen at mastheads.

Hermes, Tablets of. See SMARAGDINE TABLET

Hermes Trismegistus Hermes thrice-great; the name of Hermes or Thoth the divinity in his

human aspect as a high initiate. A mythical name for adepts adopted by several writers on so-called Hermetic subjects, with which the early Christian Fathers and the Gnostics show that they were acquainted. *See also* PYMANDER

Hermetic Axiom “As it is above, so it is below; as it is below, so it is above.” *See also* SMARAGDINE TABLET

Hermetic Chain or **Great Chain of Being** Greek expression found even in Homer, signifying the chain of beings from divinities reaching down to inferior gods, heroes, and sages, to ordinary human beings. Each link in this aggregate of hierarchies, of which each link is itself a hierarchy, transmitted its wisdom and power to the next below it; and it is thus that knowledge was originally communicated to early mankind. *See* GURUPARAMPARA

Hermod (Icelandic) [from *her* host, army + *mod* might, courage] A son of Odin in Norse mythology, equivalent to Hermes or Mercury, messenger of the gods. Best known for his memorable journey to the kingdom of Hel on behalf of the gods, when he was sent to entreat the queen of death to give up the sun god Balder whose death at the hands of his blind brother Hoder had been brought about by Loki (in some versions Odin himself undertakes the errand).

Heroes [from Greek *heros* free man, lord, great man] Classical antiquity speaks of heroes and demigods, of mingled divine and human parentage, who ruled over and instructed mankind in bygone ages. The mingled divine and human parentage has reference to the great human figures of the later third and early fourth root-races who embodied as individuals the spiritual qualities of their divine ancestors as well as the human attributes which in those days were continuously becoming more dominant, and in time were destined to overshadow the diviner parts.

Such traditions are found everywhere, from Chaldea to Peru and Mexico, and always consistent with one plan. They recount the evolution of mankind through long ages preceding the present kali yuga; and teach that, as mankind proceeded on the descending arc, human beings were ruled successively by gods, demigods, heroes, and finally mortal initiate-kings, who later gave way to ordinary human rulers. Among genuine semidivine heroes who belong to the earliest part of the present root-race, are such names as Orpheus, Hermes, Cadmus, and Asclepius, all of whom revealed true esoteric sciences to humanity, from which sciences have descended to our own times the various arts, knowledges, and sciences.

Horsusi. *See* HARPOCRATES; HORUS

Heru-amen. *See* HARPOCRATES; HORUS

Heru-pa-khart, Heru-sa-Ast. *See* HARPOCRATES; HORUS

Heru-ur. *See* AROERIS; HORUS

Hesed or **Chesed** (Hebrew) *Hesed* [from *hāsad* to be zealous towards, to feel kindness and love for]

Love, kindness; the fourth Sephirah, Mercy, Love, or Compassion, also called Gedulah (greatness, magnificence), emanated from the three preceding Sephiroth or first triad. Hesed is regarded as an active masculine potency, the second in the right pillar of the Sephiroth Tree. Its Divine Name is 'El (the mighty); in the Angelic Order it is represented as the Hashmaim (the scintillating flames), as of polished or burnished brass. In its application to the human body, regarded as the right arm, giving strength; while in its application to the seven globes of our planetary chain it corresponds to globe G. From this Sephiroth is emanated the fifth, Geburah.

Hesiodic Cosmogony The cosmogony and theogony of Hesiod, the Greek poet-philosopher of the 8th century BC, are historical but need interpretation to understand the symbology involved and to filter out the accumulation of minor myths which have been mingled with it. His two great works are *Works and Days* and *Theogony*. Among the features he mentions are: that gods and mortals have one common origin; that there have been four races preceding ours — called golden, silver, bronze, and iron, the fourth being that of the heroes who fell at Thebes and Troy; that seven is a sacred number in days and in constellations; that the beginning of all things was Chaos (Hesiod having the singular restraint to say nothing about what preceded Chaos); that “night” came before “day.” The giants he mentions parallel the asuras and suras and are reminiscences of Atlanteans. His three cyclopes are said to have been representative figures for the last three subraces of Lemuria, and also for three polar continents (SD 2:769, 776). His Prometheus typifies the Greek moral ideal in representing this rebel demigod as the benefactor of mankind, in contrast with the Christian Satan.

Hesperides The Greek goddesses who, with the hundred-headed dragon Ladon, guarded the golden apples which Gaia (earth) gave as a wedding present to Hera on her marriage to Zeus. These apples grew on a tree in a garden by the banks of the river Oceanus near Mt. Atlas, which geographically for the ancients was the peak of Teneriffe, a remnant of Atlantis. One of the tasks of Hercules was to secure some of these apples. The Hesperides are, according to various authorities, three, four, or seven in number. Hesiod calls them the daughters of Night; they are also called Atlantides, and by some made the daughters of Atlantis and Hesperis.

In this we recognize the mythos of the tree of knowledge with its fruit and its location in the garden of life, localized in those mysterious lands of the West from which the ancestors of the Greeks migrated when the new race was in birth from the surviving elect of the old. It represents the Golden Age, the Eden of Grecian mythology.

Hesperos (Greek) Venus as the evening star, brother of Eosphoros or Phosphoros (equivalent to the Roman Lucifer), the morning star, children of dawn and twilight. In Hesiod they are children of Astraios and Eos (starry heaven and dawn). Hesperos was glorified in early Christian and pagan bridal songs, and Blavatsky calls Hesperos the father of the Hesperides. (SD 1:386; BCW 8:16-8)

Hestia. See VESTA

Heteremeroi. *See* DIOSCURI

Heterogeneity and Homogeneity Heterogeneity applies in theosophy to the immensely differentiated and variegated emanations of the cosmic spirit, itself considered the homogeneous or nondifferentiated source and root of all. During a manvantara the one uniform and noncompounded spirit becomes differentiated into the incomprehensibly vast varieties of manifested nature; whereas during pralaya differentiation vanishes and all returns into the noncompounded homogeneity of the cosmic spirit. Neither term is used in too absolute a sense; each refers to cosmic hierarchies or universes, surrounded by the limitless spaces of infinite space. *See also* DIFFERENTIATION; ELEMENT; LAYA-CENTER; PRIMEVAL MATTER; UNITY

Hetu (Sanskrit) *Hetu* Cause, motive, impulse; in the Nyaya system of philosophy, a logical reason or deduction or argument; the reason for an inference, applied especially to the second member or avayava of the five-membered syllogism. In Buddhism, a primary cause, opposed to pratyaya (concurrent cause).

Heva(h). *See* EVE

Hexad. *See* SENARY; SIX

Hexagon, Hexagram. *See* SIX; SIX-POINTED STAR

Hezekiah (Hebrew) *Ḥizqiyyāh* Jehovah makes strong; according to the Bible, one of the greatest and best kings of Judah, the titular son of Ahaz and son-in-law of Isaiah. He sought to purge the religion and beliefs of the Jews: this is symbolized in the Bible as the breaking of the Brazen Serpent (2 Kings 18:4). “It was Hezekiah who was the expected Messiah of the exoteric state-religion. He was the scion from the stem of Jesse, who should recall the Jews from a deplorable captivity, about which the Hebrew historians seem to be very silent, . . . but which the irascible prophets imprudently disclose. If Hezekiah crushed the exoteric Baal-worship, he also tore violently away the people of Israel from the religion of their fathers, and the secret rites instituted by Moses” (IU 2:441).

Hgrasena. *See* UGRASENA

Hhachamim. *See* HACHAMIM

Hhanoch. *See* ENOCH

Hhawwah. *See* EVE

Hhayyah. *See* HAYYAH

Hhayyim. *See* HAYYIM

Hhayo Bishah. *See* HIWYAI' BISHA'

Hhayyoth Haq-Qadosh. *See* HAYYOTH HAQ-QADOSH

Hhesed. *See* HESED

Hhiwyai' Bisha'. *See* HIWYAI' BISHA'

Hhochmah. *See* HOCHMAH

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Hi-Hz

Hierarchies [from Greek *hieros* sacred + *archein* to rule] Primarily the field of influence of a ruler or hierarch of a body of beings — divine, human, or otherwise — organically disposed in serial grades or ranks; and secondarily, the power or post of a hierarch or ruler in sacred rites, copied after the cosmic pattern. In theosophy both meanings blend. Hierarchies, or the interpenetrating of beings, is a key teaching regarding the structure and operation of the universe. This applies not only to the entities comprising a universe but to all its planes and spheres, for these, as well as the entities therein, interblend and interlock in an endless series, one group linking to its superior or inferior in evolutionary grade, in *its* turn being the link to the ascending or descending group: thus everything exists in and because of everything else. The essential nature or hyparxis of the hierarchy flows forth from the hierarch, and is delegated in proportionate lower degrees to inferior members of the hierarchy, so that all is vitally and organically connected. The hierarchical system is inherent potentially in the cosmic germ or seed from which the entire manifested universe springs; and thus the hierarchical system pervades the manifested universe throughout in all its parts from the highest to the lowest.

Scales of seven, ten, or twelve may be used to define this hierarchical structure. Using the denary scale as an example, we see that the hierarch of any given hierarchy is the lowest member of the immediately superior decad; while the lowest member of the same hierarchy is the hierarch of the immediately inferior decad, so that the scale is a scale of nine. This may explain the use of nine as a sacred number, the difference between ancient inclusive methods of counting and our present methods, and the principle of overlapping cycles. The generalized Greek pre-Christian hierarchy is: 1) divine hierarchies; 2) gods, or divine-spiritual; 3) demigods; 4) heroes; 5) men; 6) animals; 7) plants; 8) minerals; 9) elementals, to which may be added the supreme source as hyparxis of this hierarchy, which is itself the lowest member of the immediately preceding superdivine hierarchy. *See also* LOKA; TALA; CELESTIAL ORDER OF BEINGS

Hierarchy of Compassion, Spiritual-psychological Hierarchy The hierarchy of spiritual beings extending from the highest solar or galactic monad, to the least element forming its vehicles or being. “It is built of divinities, demigods, buddhas, bodhisattvas, and great and noble men, who serve as a living channel for the spiritual currents coming to this and every other planet of our system from the heart of the solar divinity, and who themselves shed glory and light and peace upon that pathway from the compassionate deeps of their own being. . . .

“On our earth there is a minor hierarchy of light. Working in this sphere there are lofty intelligences, human souls, having their respective places in the hierarchical degrees. These masters or mahatmas are living forces in the spiritual life of the world; and awakened minds and intuitive hearts sense their presence, at least at times” (FSO 467-8). The head of the terrestrial spiritual-psychological hierarchy is a being sometimes called the Silent Watcher, who acts as a channel for all the spiritual forces flowing to and from the earth, and who is connected inwardly with all the beings on earth.

In theosophical literature, the Hierarchy of Compassion of our solar system is sometimes given as: 1) adi-buddhi (primal wisdom), the mystic universally diffused essence; 2) mahabuddhi (universal buddhi), the Logos; 3) daiviprakriti (universal divine light), universal life, the Second Logos; 4) Sons of Light, the seven cosmic logoi, the logoi of cosmic life, the Third Logos; 5) dhyani-buddhas (buddhas of contemplation); 6) dhyani-bodhisattvas (bodhisattvas of contemplation); 7) manushya-buddhas (human buddhas), racial buddhas; 8) bodhisattvas; and 9) men. Here, the Sons of Light or the seven cosmic logoi emanating from the sun and working in its kingdom are the parents of the rectors or planetary spirits of the seven sacred planets. The seven dhyani-buddhas, also called the celestial buddhas or causal buddhas, through their emanated representatives each govern one round of the septenary cycles of evolution on a planetary chain. The seven dhyani-bodhisattvas, or bodhisattvas of the celestial realms, similarly through their emanated representatives each govern one of the seven globes comprising a planetary chain. The manushya-buddhas are the buddhas which watch over the root-races in a round, two appearing in every race, one near the commencement and one near the midpoint of each root-race. Gautama Buddha was the second racial buddha of the fifth root-race. The bodhisattvas of earth are those spiritual and intellectually advanced human beings who leave the nirvana of buddhahood in order to remain on earth for their sublime work of aiding, stimulating, and guiding those hosts of entities, including humanity, trailing behind them.

Hierogrammatists [from Greek *hierogrammateus* from *hieros* sacred + *grammateus* scribe] Applied by Greek writers to the sacred scribes of ancient Egypt, who wrote and read the sacred records, and among whose functions was that of the instruction of initiants or neophytes preparing for initiation.

Hierophant [from Greek *hierophantes* from *hieros* sacred + *phainein* to show] A revealer of sacred

mysteries; title given to the highest adepts in the temples of antiquity, who taught and expounded the Mysteries. The attributes of a hierophant were those of Hermes or Mercury, being both expounder and mystagog or conductor of souls. In Hebrew an equivalent is found in the hierarchy of the 'elohim. Many names of man-gods refer to archaic hierophants, such as Orpheus, Enoch, etc. The hierophants of ancient Egypt handed down the sacred teachings, some of which were, however, lost by the deaths of hierophants before they had completed their message because, due to the degeneration which had come upon the West, they were unable to find appropriate pupils to receive the wisdom.

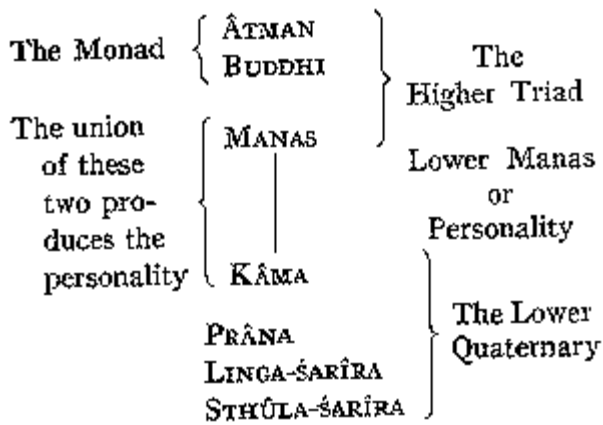
During the celebration of the ancient Mysteries, the hierophant in the drama of the Mysteries represented the demiurge, the Third Logos, opening or revealing the mysteries of the universe and, in consequence, of human nature to the neophytes. He was thus the sacred teacher.

Higher Ego The individuality, as contrasted with the personality; the higher ego lies in atma-buddhi-manas as the reincarnating ego, and is a reflection or minor projection of the higher self or atman. The higher ego is contrasted with the lower or personal ego which is formed from the kamic, astral, and physical imbodiments of the former.

Higher Manas The aspect of the dual manas or human mental principle, which is attracted to buddhi or the spiritual principle, and which therefore is conditionally immortal. The lower manas is attracted to the kama or desire principle and dissolves after death as part of the kama-rupa. ()

Higher Self The divine-spiritual essence or essential egoity overshadowing the human being, the atma-buddhi with the efflorescence of manas. The higher self is the god within, the source of all right motive, the fountain of intuition, and the voice of divine harmony seeking to control the individual's life and to transform or transmute all the voices of personal desire.

Higher Triad In theosophical literature a distinction is often made between that part of human nature which is immortal and that which is mortal. Hence the seven principles were divided into the higher triad — comprising atman, buddhi, and manas — and lower quaternary — kama, prana, linga-sarira, and sthula-sarira. Another division is also frequently used: higher triad — atman, buddhi, and higher manas; lower quaternary — lower manas or kama-manas, prana, linga-sarira, and sthula-sarira.



Thus, the higher triad is what is occasionally called the immortal re embodying ego or monad.

Hilasira. See DAWN

Hilkiah (Hebrew) *Hilqiyyāh* The high priest of Jerusalem during the reign of Josiah (2 Kings 22), who found again the manuscripts of the Bible. Blavatsky stresses the fact that he was unable to read “the Book of God,” and states that this copy disappeared (IU 2:470); and that the real Hebrew Bible was and is a volume partly written in cipher, which is what a large number of Qabbalists have always claimed. “What could remain, we ask, of the original writings of Moses, if such ever existed, when they had been lost for nearly 800 years and then found when every remembrance of them must have disappeared from the minds of the most learned, and Hilkiah has them re-written by Shaphan, the scribe?” (BCW 7:263).

Hillel, Heilel (Hebrew) *Hēilel* [from *hālal* to shine] Shining brightly or gloriously; used in Isaiah (14:12), referring to the king of Babylon: “How art thou fallen from the heavens, Lucifer [Hillel], Son of the Morning, how art thou cast down unto the earth, thou who didst cast down the nations.” (BCW 8:27-8n)

Himadri (Sanskrit) *Himādri* [from *hima* cold, frost + *adri* mountain] The cold mountain; applied to the Himalayas; other names are himachala (trembling with cold), himaga (snow mountain), and himavat.

Himalayas. See HIMAVAT; MOUNTAINS, MUNDANE

Himavat, Himavan (Sanskrit) *Himavat, Himavān* The snowy; a name of the Himalaya range, especially the personified aspect, mythologically considered as the husband of Mena or Menaka, whose eldest daughter was Himavatsuta — the Ganges. Also used as an adjective, snow-clad. The mountain range is known as Himavan-mekhala (the snowy mountain belt or girdle). In the esoteric commentaries on the Book of Dzyan this chain of mountains is represented as a belt that encircles the earth — whether above or below water (SD 2:401).

Hinayana (Sanskrit) *Hīnayāna* Little vehicle; the Theravada school of Southern Buddhism, with its

representative in the Buddhism of the North; usually considered the exoteric school in contrast with the Mahayana (great vehicle), the so-called esoteric school. The Hinayana represents what Buddhist mystics have called the eye doctrine, that portion of the Buddha's teaching which is exoteric or for the public, and therefore visible to the eye; while the Mahayana is called the heart doctrine, meaning that portion of the Buddha's teaching which was hid, the secret or heart of the teaching. But there is also a distinctly esoteric side to the Hinayana when it is properly analyzed and understood.

Hindu Trinity. See TRIMURTI

Hindu Schools, Six. See DARSANA

Hippocentaurs [from Greek *hippos* horse + *kentauros* centaur] Centaurs said to be half man, half horse. The prefix *hippo* distinguishes them from another kind of monster, the ichthyscentaurus — half man, half fish. They are among the monsters resulting from nature's unaided attempts to create in the early stages of evolution.

Hippopotamus In ancient Egypt, a symbol connected with every goddess, especially Rert or Rertu, Apet, and Ta-urt. It was used as a kindly guardian of the dead in the underworld in the *Book of the Dead*. In a contrary aspect, the monster Am-mit, which appears in the judgment scene, has the hindquarters of a hippopotamus. It represents the horrors and fear of the astral world awaiting the defunct, which spring into life if that person's karma has brought about awakening self-consciousness in kama-loka.

The hippopotamus, the crocodile, and the frog were all either aquatic or amphibious animals, and as all ancient zoocosmology took its figures of speech from the surrounding world, these animals were chosen as symbolic of the early creative action in the waters of space, out of which arose the world. In an equally important sense, however, the hippopotamus has distinct reference to the astral world, and hence so far as the individual is concerned, to the post-mortem peregrination of the latter in kama-loka.

In another aspect the hippopotamus goddess was the female counterpart of Set and the mother of the sun god, whom she brought into the world at Ombos. "In Egyptian symbolism Typhon was called 'the hippopotamus who slew his father and violated his mother,' Rhea (mother of the gods). His father was Chronos. As applied therefore to Time and Nature (Chronos and Rhea), the accusation becomes comprehensible. The type of Cosmic Disharmony, Typhon, who is also Python, the monster formed of the slime of the Deluge of Deucalion, 'violates' his mother Primordial Harmony, whose beneficence was so great that she was called 'The Mother of the Golden Age.' It was Typhon, who put an end to the latter, *i.e.*, produced the first war of the elements" (TG 142).

In ancient Persia the hippopotamus appears as a symbol in connection with the twelve-legged steed of Hushang. It also appears as a divine symbol in Mexico.

Hiquet. See HEQET

Hiram, Huram, King of Tyre (Hebrew) *Hīrām, Hūrām* [from *hāwar* to become white or pale; or from *hārāh* to burn (as with ardor), be noble or free-born; or *hāram* to devote, consecrate as to religion or destruction, be killed or destroyed] A contemporary of the kings of Israel David and Solomon, who sent David cedar trees, carpenters, and masons in order to build him a house and who later, in response to a request from Solomon, sent timber from Lebanon and a skillful man, Hiram Abif or Hiram 'abiu, to aid him in building Solomon's Temple (2 Chron 3:12-13). All the ancient records speak of King Hiram as a master builder who built the temples of Hercules and Astarte, virtually rebuilt Tyre, and reconstructed the national temple of Melkarth (Melekartha). At the entrance to this temple were two pillars, one of gold and one of smaragdus or emerald, which probably were the immediate prototypes of the pillars Jachin and Boaz in front of the temple which Solomon later built with Hiram's assistance, thus connecting the worship of Jehovah with that of Melkarth or Baal. The original prototype of these pillars were the Pillars of Hermes.

Hiram Abif, Hiram Abif (Hebrew) *Hīrām 'Ābīv, Hūrām 'Ābīv* [from *hāwar* to become white or pale; or from *hārāh* to burn (as with ardor), be noble or free-born; or *hāram* to devote, consecrate as to religion or destruction, be killed or destroyed] The last derivation is descriptive of the character and fate (according to Masonic tradition) of Hiram Abif; while the second derivation befits the character of Hiram King of Tyre. Hiram Abif is described as a widow's son of the tribe of Naphtali (1 Kings 7:14), and a skillful, knowledgeable man, a worker in gold, silver, brass, and iron, as was his father (2 Chron 2:12). Hiram Abif was sent by Hiram King of Tyre to King Solomon to aid in the building of his Temple.

In Freemasonry Hiram Abif is the central figure in the drama of the Third or Master Mason's degree, and one of the Three Ancient Grand Masters of the Craft (the other two being King Solomon and Hiram King of Tyre). Before the completion of the building of the Temple he was slain by three ruffians because he refused to communicate to them the Master Mason's Word, which on account of his death was said to be lost, for it can be communicated only when all the Three Ancient Grand Masters are present. Hiram Abif was hastily buried in a shallow grave marked by a sprig of acacia or myrtle, which led to its discovery and the subsequent raising of Hiram Abif by the power of a Substitute Word which, it was decreed, should be used until the Lost Word be again found.

The Masonic initiation was modeled on that of the Lesser Mysteries of Egypt, also used in India from time immemorial with Loka-chaksu (eye of the world) and Dinkara (day-maker or the sun). "In Egypt the third degree was called *Porte de la Mort* (the gate of death) . . . in the modern rite, one finds the reproduction of this Egyptian myth, except that in place of Osiris, inventor of the arts, or the Sun, one finds the name of Hiram, which signifies *raised — eleve*, (the epithet which belongs to the Sun) and who is skillful in the arts" (Ragon, *Orthodoxie Maçonnique* 101-2). The slaying of

Hiram signifies the annual slaying of the sun by the last three months of the year, the sun being reborn or raised at the winter solstice, one of the four great initiation periods celebrated in antiquity.

Hiram Abif is a type-figure of all the saviors of humanity who sacrificed themselves for the salvation of mankind, a direct human representative of its prototype among the divinities, such as Odin and Visvakarman, the builder and artificer of the gods. Hiram Abif is also the type-figure of the individual's inner god, crucified upon the cross of material existence.

Hiranya (Sanskrit) *Hiranya* Golden, hence any vessel or ornament made of gold; also substance, imperishable matter. *See also* HIRANYAGARBHA

Hiranyagarbha (Sanskrit) *Hiranyagarbha* [from *hiranya* imperishable substance, golden + *garbha* womb, embryo, fetus, also the interior of anything, hence a temple] Golden egg or womb; the matrix of imperishable substance. "The luminous 'fire mist' or ethereal stuff from which the Universe was formed" (TG 142); applied to Brahma, described in the *Rig-Veda* as born from a golden egg formed out of the seed deposited in the waters when they were produced as the first vikaras of the Self-existent; according to *Manu* (1:9) this seed became a golden egg, resplendent as the sun, in which the self-existent Brahman while remaining transcendent in its higher parts, evolved into Brahma the Creator, who is therefore regarded as a manifestation of the Self-existent. Having continued a year in the egg, Brahma divided it into two parts by his mere thought, and with these two he formed the heavens and the earth; and in the middle he placed the sky, the eight regions, and the eternal abode of the waters.

"The 'Mundane Egg' is, perhaps, one of the most universally adopted symbols, highly suggestive as it is, equally in the spiritual, physiological, and cosmological sense. . . . The mystery of apparent self-generation and evolution through its own creative power repeating in miniature the process of Cosmic evolution in the egg, both being due to heat and moisture under the efflux of the unseen creative spirit, justified fully the selection of this graphic symbol. The 'Virgin Egg' is the microcosmic symbol of the macrocosmic prototype — the 'Virgin Mother' — Chaos or the Primeval Deep. The male Creator (under whatever name) springs forth from the Virgin female, the immaculate root fructified by the Ray. Who, if versed in astronomy and natural sciences, can fail to see its suggestiveness? Cosmos as receptive Nature is an Egg fructified — yet left immaculate; once regarded as boundless, it could have no other representation than a spheroid. The Golden Egg was surrounded by seven natural elements (ether, fire, air, water), 'four ready, three secret' " (SD 1:65).

In Vedantic philosophy, used somewhat equivalently to sutratman, atman invested with the sukshma-sarira, as well as with the other sariras flowing forth from this and permeating and infilling them all as the thread-self.

Hiranyakasipu (Sanskrit) *Hiranyakaśipu* [from *hiranya* golden + *kaśipu* clothing, vesture] Golden clothing; one of the most celebrated of the Hindu titans or daityas, son of the sage Kasyapa and Diti. As related in the *Mahabharata*, he obtained the favor of Brahma and was granted sovereignty of the three worlds for a million years. He became all-powerful because he could not be slain either by god, man, or animal. But his power was used evilly, so that he became notorious for his impiety. He persecuted his son Prahlada for worshiping Vishnu until once, when Prahlada was engaged in his observances, Vishnu during his fourth avataric incarnation appeared out of a pillar in the form of Narasimha (half man, half lion) and tore Hiranyakasipu to pieces.

Hiranyakasipu, after being slain by the Narasimha-avatara was born as Ravana, who in turn was slain by Rama (another avatara of Vishnu); after which he is reborn as Sisupala, who was slain by Krishna (the latest avatara of Vishnu). “This parallel evolution of Vishnu (spirit) with a Daitya, as men, . . . gives us the key not only to the respective dates of Rama and Krishna but even to a certain psychological mystery” (SD 2:225).

Hiranyaksha (Sanskrit) *Hiranyākṣa* [from *hiranya* golden + *akṣa* eye] Golden eye; one of the principal daityas (titans), twin brother of Hrianyakasipu. In the *Mahabharata*, he dragged the earth to the depths of the ocean, and because of this was slain by Vishnu in his third avataric manifestation of the Varaha-avatara (the boar incarnation). His progeny is said to number 77 crores, or 770 millions. “Hiranyaksha is the ruler or king of the *fifth* region or Patala, a Snake-god” (SD 2:382n).

Hiranyapura (Sanskrit) *Hiranyapura* [from *hiranya* golden + *pura* city] Golden city; in Hindu mythology, a city which floats in the air, the abode of the danavas (one class of titans); again an asura town situated beyond the ocean. Generally asura was employed in the ancient popular writings to designate, among other things, members of the fourth root-race, who indeed were giants in stature and dwelt in the lands beyond the ocean, in Atlantis.

Hisi or **Hiisi** (Finnish) Also Juntas, Piru, and Lempo. The principle of evil in ancient Finnish mythology, described as a cruel, bloodthirsty spirit, responsible for all the evil in the world, inflicting diseases and misfortunes upon mankind. The Kalevala relates that when the highest deity, Ukko, refused to give life to the evil serpent formed from the spittle of Suoyatar, Hisi breathed a soul into the beast so it might aid him.

Hitopadesa (Sanskrit) *Hitopadeśa* [from *hita* good, proper + *upadeśa* counsel, advice] Good counsel; a well-known Sanskrit collection of ethical precepts, allegories, and tales from a larger and older work called the *Panchatantra*, both books consisting of mingled verse and prose. The verses, mostly proverbs and maxims of practical wisdom, are supported by prose fables in which animals often play the part of human beings.

Hivim (Hebrew) *Ḥiwwiym* [from *ḥāwāh* to live, breathe] Plural of hivi (*ḥiwwī*), which mystically signifies a serpent; likewise one of the tribes mentioned in the Old Testament as originating from

Canaan (Genesis 10:17), the serpent tribe of Palestine who were ministers to the temples, somewhat like the Levites or Ophites of Israel and Asia Minor respectively (cf IU 2:481).

In ancient America *hivim* was also used in association with the serpent: the chiefs called Votan, the Quetzalcohuatl or serpent deity of the Mexicans, say: “I am Hivim”; “Being a Hivim, I am of the great race of the Dragon (snake). I am a snake myself, for I am a Hivim” (IU 1:554).

Hiwyai’ Bisha’ (Aramaic) *Ḥiwyāi’ Bīshā’* [*ḥiwyāi’* animal + *bīshā’* evil, wrong] The beast (of evil); from the union of Samael (Prince of Poison) and his wife ’Esheth Zenunim (woman of whoredoms) is produced the Beast: forming an infernal triad, the nether pole of the divine triad — which becomes the devil and the tempter in the *Zohar*. “Esoterically our lower animal passions” (TG 137). *See also* LILITH.

Hler (Icelandic) [from *hles* shelter from Anglo-Saxon *hleō*] The Norse god of the sea, more often named Aegir in the Eddas, one of the three sons of the primeval giant Ymir. Comparable to the Greek Oceanos or Okeanos and the Welsh Llyr (sea); his nine daughters, Hles-doetr (daughters of Hler), are the waves.

Hlidskjalf (Icelandic) [from *hlid* side, gate; or from *hlifd* protection + *skjalf* shelf, bench, plane] The word may mean either that the gods are arrayed by our side in the struggle of life; or deriving it from the Scandinavian *lida* (to suffer), it could be by extension of meaning the “shelf of compassion,” whence their protection extends over the human race. In the Norse Edda, it is on Hlidskjalf that Odin is enthroned with his consort Frigga and whence he is able to survey all worlds. Frey, the deity of our terrestrial world, also oversees his domain from this vantage point.

Hoa. *See* HU’

Hoang Ty. *See* HUANG TI

Hobilgans. *See* KHOBILGAN

Hochmah (Hebrew) *Ḥokhmāh* Also transliterated as Chochmah, Hhokhmah, Chokmah, etc. Wisdom; the second Sephirah, regarded in the Qabalah as the first emanation from the first Sephirah, Kether. Wisdom is considered as a masculine active potency, and is therefore called ’Ab, the Father, to whom Binah, the Mother and third of the Sephiroth, is united. It is the head of one of the three pillars in the Sephirothal Tree, called the Column of Benignity, Mercy, or Grace, placed on the right side. Its Divine Name is Yah (a substitute for the mystery-name Iao), whereas the Divine Name for the third Sephirah is the so-called four-lettered name or Tetragrammaton IHVH — Jehovah. Among the angelic hosts it is represented by the ’ophanim, the wheels of Ezekiel’s vision. In its human application, Hochmah is represented as infilling the skull and brain, and less accurately as corresponding to the right shoulder. “Wisdom generates all things. By means of the 32 paths, Wisdom is spread throughout the universe, it gives to everything form and measure” (*Zohar* iii, 290a).

Hod (Hebrew) *Hōd* Splendor, glory, majesty; the eighth Sephirah, regarded in the Qabbalah as the emanation of the seven preceding Sephiroth. It is classed as a passive potency, feminine in aspect, forming the base of the left pillar of the Sephirothal Tree. Its Divine Name is 'Elohim Tseba'oth; in the angelic order it is represented as the Benei 'Elohim (Sons of God). In its application to the human body, as representative of 'Adam Qadmon (Heavenly Man), Hod is regarded as the left pillar or leg; while in its application to the seven globes of our planetary chain it corresponds to globe B (SD 1:200). From Hod is emanated the ninth Sephirah, Yesod.

Hoddmimir's Holt (Icelandic) [from *hodd* treasury + *Mimir, Mimer* a giant, the root of matter + *holt* grove] In Norse myths the sacred grove where is guarded the treasury that is being sought by the gods in matter during manifestation. In that grove Lif and Lifthrasir, the immortal principles in humanity, are secreted when the world has ended its lifetime and before it is reborn.

Hokhmah. See HOCHMAH

Holy City Many spiritual traditions symbolize the goal of human attainment or the abode of the gods as a holy city. With the Hindus, Brahmapura is the capital of Brahma on Mt. Kailasa in the Himalayas or on Mt. Meru, as well as being the inmost chamber of the heart. According to the Chhandogya Upanishad (8:1:1), within the Brahmapura "is an abode, a small lotus-flower; within it is a small space (*antarakasa*). What is within that, should be searched out; that, assuredly, is what one should desire to understand." Hiranyapura (golden city) stands for the sun and for the invisible, etheric regions of space; while the Siddhapura or White Island is both the indestructible home of adepts on earth and the poles of the earth or Mt. Meru.

The Jews and Christians speak of the City of God or heavenly Jerusalem, the secret or sacred Salem, which is the goal of human spiritual attainment. This is contrasted with the earthly Jerusalem, the earth or human world. In the Qabbalah, the Holy City symbolizes both the holy of holies and the maqom which is "(the Secret *Place* or the Shrine) on Earth: in other words, the human womb, the microcosmic copy and reflection of the *Heavenly Matrix*, the female space or primeval Chaos, in which the male Spirit fecundates the germ of the Son, or the visible Universe" (SD 2:84).

Holy Flame Qabbalistic term (particularly among Eastern Asiatic Semites), synonymous with anima mundi (the soul of the world). Initiates were called Sons of the Holy Flame.

Holy Ghost [from Greek *hagion pneuma* holy spirit or breath] The Holy Ghost or Spirit in the Occident usually means the Third Person of the Christian Trinity or Triune God. The typical form of the primary philosophic and cosmogonic triad is Father-Mother-Son with the female potency figuring both as mother, wife, and daughter of the Son. The Holy Ghost is strictly speaking the feminine principle in the Christian Trinity, and in primitive Christianity was counted the second in serial order or procession, although in later times the West, led by the Roman Catholic Church, transferred the position of the Holy Ghost from second to third. Thus the original series was

Father, Holy Ghost or Mother, and Son, whereas the Occident now reckons the series in the procession as Father, Son, and Holy Ghost; and this difference of opinion which arose in the Middle Ages was one of the great factors splitting the Christian Church into the Eastern or Greek Orthodox and the Western. In Christianity, the Son is said to be God made manifest in a particular man; the Holy Ghost is the divine spirit which works in all men and brings them into conformity with the image of the Son or Christ.

The Holy Ghost is the spiritual ray from the central sun, which passes down through the planes of manifestation, penetrating all hierarchies in its course and therefore likewise the human mind when it is permitted ingress into his soul. It is equivalent to the Light of the Logos, daiviprakriti, the Gnostic Sophia, the Qabbalistic Shechinah (or perhaps Sephirah), the Mother of the Ogdoad, and in Indian thought the feminine sakti. But while daiviprakriti is the Light of the Logos, this is only because the Logos transmits to itself the light from above.

Holy of Holies Equivalent to the Latin Sanctum sanctorum, referring to the sacred place in temples or churches from which all but the chief priest or hierophant were excluded. In pre-Christian times the ancient temples each had its especial sanctuary, in which was placed an altar or receptacle of some kind, be it ark, box, or some similar thing, perhaps even a sarcophagus.

The Holy of Holies in theory was the seat, residence, or sanctuary of the god or goddess to whom the temple had been consecrated; and piety always considered that the divine power was present there. A similar series of ideas clothes the chancel and its contained altar in Christian Churches even today.

The Holy of Holies, however, must not be confused with initiation chambers also contained in many temples and caves of antiquity, in which during the rites of initiation the neophyte entered, was initiated, and thereafter left the sacred precincts as reborn. In ancient Egypt the holy of holies par excellence of this latter type was the King's Chamber in the Great Pyramid; and the coffer there was the sarcophagus used for initiation purposes. The sarcophagus was symbolic of the female principle, as from the feminine principle of nature, as a mother, was born the new "child" or disciple, now become a twice-born. The idea of the twice-born was that the physical birth came from the human mother, while the mystic birth took place from the womb of nature, of which the initiation chamber was the emblem. Hence at a much later date arose the phallic idea of the Jews that the human female womb was the maqom (the place).

Although part of the Hindu ceremonies necessitated a passing through the golden cow, as an emblem of Mother Nature, the neophyte did this in the same stooping position that was done in passing through the gallery in the ancient pyramids of Egypt. "The ceremony of passing through the Holy of Holies (now symbolized by the cow), in the beginning through the temple *Hiranya gharba* (the radiant Egg) — in itself a symbol of Universal, abstract nature — meant spiritual conception and birth, or rather the *re-birth* of the individual and his regeneration: the *stooping*

man at the entrance of the *Sanctum Sanctorum*, ready to pass through the matrix of mother nature, or the physical creature ready to re-become the original spiritual Being, *pre-natal Man*” (SD 2:469-70).

Holy of Holies has a specific meaning in connection with the Jewish tabernacle, as explained in Exodus, referring to the inner part, the western division of the tabernacle. Three of the sides of the holy place were the walls of the tabernacle itself, while the fourth or eastern end of the sanctum was closed by a curtain or veil — upon which were the figures of the cherubim — suspended from four pillars of shittim wood overlaid with gold. The intention was to have this Holy of Holies in the shape of a perfect cube, the length, breath, and height being each ten cubits. In this sanctuary was placed the Ark of the Covenant or Testament, made of shittim wood overlaid with gold. Upon the Ark was the golden mercy-seat (the kapporeth), also two golden cherubim facing towards the center. Instead of being a “*sarcophagus* (the symbol of the matrix of Nature and resurrection) as in the *Sanctum sanctorum* of the pagans, they had the ark made still more *realistic* in its construction by the two cherubs set up on the coffer or ark of the covenant, facing each other, with their wings spread in such a manner as to form a perfect *yoni* (as now seen in India). Besides which, this generative symbol had its significance enforced by the four mystic letters of Jehovah’s name, namely יהוה; or ך meaning *Jod* (*membrum Virile*, see Kabala); ם (He, the *womb*); ן (Vau, a crook or a hook, a nail), and ף again, meaning also ‘an opening’; the whole forming the perfect *bisexual* emblem or symbol or Y(e)H(o)V(a)H, the male and female symbol” (SD 2:460). However, “the worship of the ‘god in the ark’ dates only from David; and for a thousand years Israel knew of no phallic Jehovah” (SD 2:469). *See also* ARK

Holy Spirit. *See* HOLY GHOST

Holy Water As practiced in the Roman Catholic Church the rite is virtually identical with that of the ancient Egyptians: the water which has been blessed or consecrated is used to sprinkle the worshipers and objects used in the church service. It was unquestionably adopted from the ancient Mysteries, and became a rite of external symbolic purification. In Egypt and pagan Rome, it “accompanied the rite of bread and wine. ‘Holy water was sprinkled by the Egyptian priest alike upon his gods’ images and the faithful. It was both poured and sprinkled. A brush has been found, supposed to have been used for that purpose, as at this day.’ (Bonwick’s *Egyptian Belief* [p. 418]) As to the bread, ‘the cakes of Isis . . . were placed upon the altar. Gliddon writes that they were “identical in shape with the consecrated cake of the Roman and Eastern Churches.” Melville assures us “the Egyptians marked this holy bread with St. Andrew’s cross.” The *Presence* bread was broken before being distributed by the priests to the people, and was supposed to become the flesh and blood of the Deity. The miracle was wrought by the hand of the officiating priest, who blessed the food. . . . Rouge tells us “the bread offerings bear the imprint *of the fingers*, the mark of consecration”.’ (*Ibid*, page 418)” (TG 144-5).

Homoeomerian (Homoimerian) System [from Greek *homoios* similar + *meros* part] The theory of the Greek philosopher Anaxagoras that the spiritual originants or seeds of all classes of beings and things existed in the primordial cosmic chaos, and that each such originant or seed was of like substance with all others, and therefore in a more extended sense likewise with the species to which these gave rise through emanational evolution. These seeds, particles, monads, or spiritual atoms were called homoimere (of similar part — often verging in meaning into identity). It was the action of nous (cosmic intelligence) on chaos — or in Hindu terms, of mahat on svabhavat — which at the opening of a period of cosmic evolution separated and discriminated these quasi-identical atoms, starting them on their respective evolutions in the families of hierarchies to which they belong, the various individuals thereof manifesting as beings and things of various kinds, such as atoms of grain or gold, etc., each according to its original nature or svabhava.

This profound system of philosophy traces all things back to an original cosmic fountain or identical source, as seeds from the world tree, out of which has grown the theosophical concept of universal brotherhood.

Homogeneity. See HETEROGENEITY AND HOMOGENEITY

Homoimerian. See HOMOEOMERIAN

Homunculi (Latin) Mannikins; in medieval alchemical thought, artificially created little men, little not necessarily in stature but in being incomplete. Paracelsus claims to have made them, and detailed sometimes gruesome accounts of their manufacture, and the result can be found in old books on magic. The principles of earth and water are required to give a body and vitality, the will of the magician is the directive force, and some kind of nature spirit must be imbodyed therein, as the 'Ishonim mentioned in the *Zohar*. But this makes only an animal with human (or other) shape; and to make a complete human being it would be necessary to imitate the act of the manasaputras. Blavatsky anticipates that science may and undoubtedly one day will be able to make homunculi, as the medieval alchemists dreamed of doing.

Honavar, Ahunavar (Pahlavi) *Hōnavar*, **Ahuna-Vairya** (Avestan) Ancient Persian name for the Logos or cosmic reason, Word or Verbum; the Holy Word of the Avesta is given by Ahura-Mazda to Zoroaster “in the boundless time,” and it is the great weapon of Zoroaster in prevailing over Angra-Mainyu. It was by reciting the Honavar at the beginning of the world that Ahura-Mazda likewise confounded Angra-Mainyu.

Also a prayer in the Avesta.

Honer, Hoener, Haenir (Scandinavian, Icelandic) In the Norse Edda, one of the three creative gods who fashion humanity from the ash and alder trees and endow their creation with their own divine properties. Each of the creative forces corresponds to one of the cosmic elements, the tattvas of Brahmanic philosophy. Honer stands for the principle of fluidity: he gives the

intelligence which illumines the soul with understanding, thus corresponding in one aspect with the manasaputras. Odin, who corresponds to air, gives breath or spirit, while Lodur or Lodurr, the fiery element, gives warm blood, color, and keen senses.

Honer was sent as a hostage to the vanir at the battle of the gods (the war in heaven) and will remain captive until the final confrontation at Ragnarok, when the gods withdraw to their own spheres.

Honey, Honey-dew Used by some ancient writers as a symbol for wisdom, the idea being that just as the bees (emblem of initiates) gather nectar or honey (knowledge) from the flowers (of life) and digest it into honey, so are the experiences of human life stored in the memory, and the knowledge so garnered is digested into wisdom. The priestesses of certain Greek temples were called Melissai (bees).

In the ancient Scandinavian conception of the World Tree (Yggdrasil), the dew that fell from this cosmic tree was called honey-dew, and was gathered by the bees — the initiates who through successes in passing the rites are enabled to bring themselves into synchronous harmony with the different cosmic powers and planes, and thus become channels or interpreters of cosmic wisdom to humanity. The idea is akin to the real meaning of the ambrosia of the ancient Greeks, which was the food of the gods — standing for the ancient wisdom.

Honir. See HONER

Honover, Hononer. See HONAVAR

Hoong. See HUM

Ho-pahme. See AMITABHA

Hor. See HARPOCRATES; HORUS

Horaios, Horaeus. See OURAIOS

Hor-Ammon (Greek) **Heru-Amen** (Egyptian) *Heru-Āmen*. “ ‘The Self-engendered,’ a word in theogony which answers to the Sanskrit *Anupadaka*, parentless. Hor-Ammon is a combination of the ram-headed god of Thebes and of Horus” (TG 145) (SD 2:464)

Horchia (Chaldean) A goddess of fire, and hence of the hearth, whether of the State or the family, and thus equivalent in some respects to the Roman Vesta. Also known under the name Titea Aretia and associated with the Earth Mother or the womb of planetary fire which brought the earth forth as one of the globes of the chain.

Horizontal Line Used in the symbols of the triangle and the cross. In an isosceles triangle with the point of the apex representing a Logos, and the two equal sides flowing from it representing the masculine and feminine rays, the horizontal base-line stands for the physical foundation from

which the manifested objective world starts into existence. In the cross, the horizontal line represents matter or vehicle, the perpendicular line spirit or life; the horizontal line is differentiated matter on the plane of perception and is called feminine.

Hor-Jared. *See* ARARAT; JARED

Horn, Door or Gate of. *See* WIND

Horns Much used in the Bible, often as a symbol of might; and the altar in the tabernacle had horns, which were seized as sanctuary by the fugitive suppliant. In the prophetic and apocalyptic books of Christianity and other religions, we find dragons and other monsters with horns, the number of horns possibly having a symbolical reference to races. Its most general sense is as a symbol of natural generative power, whence it is characteristic of several symbolic animals, as the ram, the bull and cow, the goat, etc. It is seen in Greece in Pan, the god of natural generation and procreative fertility; and in Judaism in the goat which, as the scapegoat, stands among other things for the fall into generation, and was thus said to bear away the burden of the people's sins in early and medieval Europe. Satan or the Devil is represented with horns in a similar sense, for actually he represents the nether aspect of nature, and in popular belief his horns, like his hoofs and tail, are regarded as horrific and bestial attributes. The moon, the oldest and most graphic symbol of productive generation, is said to have horns and the same are seen in the zodiacal Taurus, the sign of the moon's elevation, while the ram's horns are seen in Aries — the one representing the passive, the other the active principle in nature.

Horos. *See* HORUS

Horoscope [from Greek *horoskopos* observing the hours] The charts drawn in natal astrology for the birth-moment of a child, and the character and destiny to be read from them. The analogy between the positions of the heavenly bodies and the character and destiny of the native is deducible from theosophic principles and can be proved by the experience of really competent astrologers. To arrive at any completeness in such forecasts, however, it would be necessary to take into account vastly more data than are usually considered by, or accessible to, modern astrologers: the influence of fixed stars and of planets which are not visible to physical sight, and the immense influences of circumambient space. At best, too, astrologers can but ascertain the environmental circumstances which surround the native, without being able to estimate those indeterminate factors which result from a free will and an active intelligence. *See also* ASTROLOGY

Horse In the ancient Mediterranean and Northern European mythologies, used in connection with the sun and standing as a symbol for the solar powers or the sun itself. The sun is frequently represented in ancient thought as being drawn along the heavens by means of horses. In ancient Persia and Greece, individual heroes, as for instance Hushenk and Bellerophon, are said to have obtained mastery over and consequent use of wonderful horses with which they were enabled to approach the sun. In Scandinavian mythology, horses were represented as carrying the heroes

into the under- and over-world, and as mounts of the Valkyries they bore the fallen heroes to Valhalla.

In this connection, the Kalki-avatara — stated to be the final incarnation of Vishnu in Hinduism or the incarnation of Maitreya-Buddha in Northern Buddhism — and the final great hero and savior of mankind of the Zoroastrians called Sosiosh, as well as the Faithful and True one of the Christian book of Revelation, all appear on a white horse. All these heroes or saviors are connected emblematically with horses of power because the horse has been from immemorial time a representation of solar, spiritual, and intellectual energies. *See also* ASVAMEDHA

Hoshang. *See* HUSHANG

Horsusi. *See* HARPOCRATES; HORUS

Horus (Latin) **Heru** (Egyptian) *Heru* [from *heru* above] Egyptian deity associated with the sun god Ra, equivalent in certain respects to Apollo of the Greeks and, similarly, a slayer of a serpent. Originally two distinct deities were recognized: Heru-ur (Aroeris or Haroiri, Horus the Elder) and Heru-pa-khart (Harpocrates, Horus the Younger or Horus the Child). The older Horus was represented as the winged globe or solar disk, while the younger Horus represented the sun reborn each morning from the waters, carried on the lotus flower. But in later times the characteristics of the two were merged into one, and a further change was made from an original self-born deity to the mythological aspect of a holy child found in the triad Osiris-Isis-Horus — Father-Mother-Son. Thus the representations of Isis suckling the babe Horus are numerous. Each aspect of this god was represented in a different manner, yet all portrayed the deity as hawk-headed: the hieroglyph for Horus is a hawk.

Horus is helper to the dead in the *Book of the Dead*, where he is shown as presenting the justified pilgrim to Osiris, pleading in his behalf, so that the former may enter the regions of the glorified. In the Pyramid Texts, Horus and Set are portrayed as setting the ladder so that the deceased may proceed on his journey, Horus helping the pilgrim to mount the ladder into the other regions.

“If we bear in mind the definition of the chief Egyptian gods by Plutarch, these myths will become more comprehensible; as he well says: ‘Osiris represents the beginning and principle; Isis, that which receives; and Horus, the compound of both. Horus engendered between them, is not eternal nor incorruptible, but, being always in generation, he endeavours by vicissitudes of imitations, and by periodical passion [suffering] (yearly re-awakening to life) to continue always young, as if he should never die.’ Thus, since Horus is the personified physical world, Aroueris, or the ‘elder Horus’ is the ideal Universe; and this accounts for the saying that ‘he was begotten by Osiris and Isis when these were still in the bosom of their mother’ — Space” (TG 31).

And further: “the older Horus was the *Idea* of the world remaining in the demiurgic mind ‘born in

Darkness before the creation of the world'; the *second* Horus was the same Idea going forth from the *Logos*, becoming clothed with matter and assuming an actual existence" (SD 1:366).

Hoshang. See HUSHANG

Host, Hostia, Hostes. See BREAD AND WINE

Host. See ANGEL(S); DHYANI-CHOHANS; HIERARCHIES

Hotri (Sanskrit) *Hotr* An offerer of an oblation with fire, or burnt offering; hence a sacrificer, a priest. As used in the *Rig-Veda*, one of the four kinds of officiating priests at a sacrifice: he who invokes the gods by reciting the mantras from the *Rig-Veda*. In the *Anugita* the plural is used symbolically for the seven senses, which are represented as being seven priests: "the senses supply the fire of mind (*i.e.*, desire) with the oblations of external pleasures." Thus these seven are the causes of emancipation (cf TG 146).

Houah. See EVE

Houen (Chinese) The lower portion of the human soul, corresponding to kama. The other human aspect is the ling, the higher ling corresponding to buddhi and the lower ling to manas (BCW 7:202). The houen after death becomes the kama-rupa or astral elementary. Chinese used to evoke houen in cases of murder to receive information on the case (BCW 7:205).

Houris [French of Persian *huri*, Arabic *hawra'* from *hawira* to be black-eyed] Women with large black eyes set in large whites, described in the Koran as beautiful virgins of unfading youth and free from disease, who await the devout Moslem in paradise. Every Moslem who attains paradise is allotted 72 houris.

Houses or **Mansions** Receptacles, vehicles, stations; the visible planets are called the houses of the planetary regents. In astrology, the signs of the zodiac are called twelve houses: the sun and moon have one house each, and the other five planets have two houses each.

Houtouktou. See CHUTUKTU

Hovah. See EVE

Hozim. See HAZIM

Hpho-wa (Tibetan) *'pho-ba* (pho-wa) Also Fo-wa. The changing of one's place, the moving of one's self; applied especially to the occult exercise of the inner power by which one is enabled to transfer his consciousness to any desired place on earth, or even to heavenly bodies, while the physical body is left entranced. This occult power was well known among the ancients and is still well known today among those who are acquainted with certain occult laws, and in theosophical writings is called projection of the mayavi-rupa.

Also the yogic practice of the transference of one person's consciousness into the body of another, newly dead, person.

Hrada (Sanskrit) *Hrāda* According to a legend in the Puranas, there was in the night of time a war between the gods and the asuras or daityas, beings who opposed ritualism and dogma, which lasted one divine year. On this occasion the gods were defeated by the daityas under the leadership of Hrada.

Hrimthurses, Hrimthursar. See FROST GIANTS

Hrishikesa (Sanskrit) *Hṛṣīkeśa* [from *hṛṣīka* sense + *īś* to rule] Lord of the senses; applied to manas or the mentality. A distinction should be drawn between senses and sense organs. Also one of the names of Krishna and of Vishnu, with pointed reference to their manasic attributes.

Hsien-Chan(g). See T'IEN-CHAN

Hsin (Chinese) Mind, heart; philosophic term of the school of Ch'i (4th and 3rd centuries BC), which called its doctrine *hsin shu* (the art of mind). By mind is meant not the brain or the heart, but a "mind within the mind" that bears to the human constitution the same relation as the sun bears to its system. It is the ruler of the lower human aspects including the body, and the component parts of these lower aspects are its ministers (Kuan Tzu, P'ien 12,36).

Hsing (Chinese) Used in the *I Ching* for an individual's character or the soul's qualities. In the sevenfold classification of human principles, equivalent to *kama*: "*Zhing* [hsing], which is translated correctly enough 'essence,' is the more subtle and pure part of matter — the grosser form of the elementary ether" (BCW 4:242).

Hsi-tsang (Chinese) [from *hsi* west + *tsang* (cf Tibet *tsan*) a central province of Tibet whose most important city is Shigatse] Blavatsky spells Si-dzang. The name for Tibet "mentioned in the MSS. of the sacred library of the province of Fo-Kien [Fu-chien], as the great seat of Occult learning from time immemorial, ages before Buddha" (SD 1:271n).

Hu' (Hebrew) *Hū'* The pronoun he or it; used in the Qabbalah to represent the Macroprosopus or macrocosm because Macroprosopus is not so closely known as to be addressed in the second person, but is called in the third person Hu'. "That, from which proceeds *Ab*, the 'Father'; therefore the Concealed *Logos*" (TG 143).

Huan (Chinese) Also hwun. Spirit; used in the *I Ching*, equivalent to atman.

Huang Ti or **Hoang Ty** (Chinese) Great spirit; according to a legend, the Great Spirit's sons fall into the Valley of Pain (our earth), by which they acquire new wisdom of the lower spheres, their leader, the Flying Dragon, having drunk of the forbidden ambrosia. They are identical with the Fallen Angels or reincarnating egos (TG 143).

Hubilgan. See KHOBILGAN

Huen. See HOUEN

Hu Gadarn (Welsh) Hu the Mighty; from the time of Owen Glyndwr to that of Henry VII of England, Hu Gadarn is constantly mentioned in poetry, sometimes identified with Jesus Christ. From the period of Owen Glyndwr comes a hymn to Hu:

The smallest of the small
Is Hu Gadarn. . . .
And he is the greatest of the Great.
An atom of light is his chariot.

Hu led the Cymry into the Island of the Mighty; with his yoke of Exalted Oxen he drew the Afangc out of the Lake of Floods, thus preventing the drowning of the world; these Exalted Oxen, Nynnio and Peibio, had been formerly kings of England and Scotland who, because of their arrogance in claiming kingship of the galaxy, had been deposed by Rhita Giaut, King of Wales, and turned into oxen. Hu Gadarn is also said to have had a white shield — corresponding in this instance to the shield of Gyan of Persia.

There is no reference to Hu in the *Mabinogi* or the 6th century poets, though there was a Gaulish god, Hesus, who may be the same individual.

Hugin (Icelandic) [from *hug* mind] One of two ravens which fly daily over the battlefield earth (Vigridsslatten) and report back to Allfather Odin. The word *hug* connotes thought and thinking, mood, courage, wish, opinion, desire, foreboding; in addition it is used in numerous combinations, such as strength of mind, peace of mind, etc.

Odin's other raven, Munin (memory), is its inseparable companion. Both are indispensable for the growth of consciousness which evolves through the kingdoms from less to greater by means of experience in the realms of life.

Hum (Sanskrit) *Hum, Hūm* A mystical syllable used as an interjection or exclamation in sentences in sacred texts such as mantras, closely akin to and virtually identic with the sacred syllables Om and Aum. In Vedic ritual, used before the singing of the Prastava (prelude), as well as during the chanting of the Pratihara (response). It is present in the well-known Tibetan mystical sentence Om mani padme hum.

Human Ego The center of human egoity belonging to the higher part of manas. A vehicle or ray of the human monad, its expression is the human soul. It is distinguished from the animal soul or personal ego.

Human Kingdom One of the great kingdoms or divisions of monads on earth. Below it are the animal, plant, mineral, and also three elemental kingdoms; above are kingdoms of dhyanis or

highly evolved human beings and gods. One of the critical points in evolution, at which self-consciousness is attained, although by no means fully developed. Here the spiritual and the material meet: the spiritual self finds its house in the organism built up of lower elements, and the two-natured human being of earth is thus formed. *See* MAN; ROOT-RACES

Human Monad In the human constitution, the fourth monadic focus or center on the descending scale of individualizing consciousness. It is the basis or root of the human ego from which emanates the human soul — a temporary or periodic appearance enduring for one incarnation, having for its range of consciousness the ordinary human consciousness of daily life.

At death the essence of the human soul is united to the human ego, which in its turn at the second death is reunited with the upper duad (atma-buddhi); and the human ego thereupon enters into the state of consciousness called devachan. Having become at one with its spiritual parent, at least for the duration of devachan, the ego rests and digests its garnered store of wisdom, knowledge, and experience, and upon the completion of this period of devachanic recuperation it issues forth again when the karmic hour strikes, once more to become the human ego at its succeeding birth.

Human Soul The clothing or ray of the human ego; it is the egoic center in manas, under the influence of both buddhi and the kamic nature. We may speak of a threefold human soul — buddhi-manas or the spiritual soul, manas or the human soul, and kama-manas or the animal soul, each the expression of its own ego. Each ego is the expression of its monad. The characteristic of the human soul is duality, affording the field for the interaction of spiritual and lower forces.

Humors In medieval European medical thought, a fluid or juice, applied especially the four fluids — blood, phlegm, cholera (yellow bile), and melancholy (black bile) — which were thought to determine a person's health and temperament. This theory derived from classical sources. "These vital spirits and humors corresponded, however imperfectly, to the pranic fluids of ancient Hindu teaching — considered to be both ethereal essences and physical humors. From early mediaeval times up to the recent present, medicine consistently taught that normal physical health in the human body was maintained when these vital spirits and humors were operating in equilibrium, and that disease and even death were products of their malfunctioning. The archaic ages were unanimous in their agreement on these points" (FSO 556).

Huperouranioi (Greek) **Hyperurani** (Latin) Above the heavens, or in highest heaven; the name given by Plato, Proclus, and other Greek philosophers to the highest orders of celestial beings, those above the enkosmioi (intercosmic gods).

Huschenk. *See* HUSHANG

Hushang (Persian) Also Husheng, Hoshang, Hosheng, Haoshyanha; **Ushhanj** (Arabic) Second king of the legendary Pishdadi dynasty, who succeeded his grandfather Kaimurath. In Firdusi's *Shahnamah*, he is noted as having introduced and taught his people the method of making bread

and the art of cookery. He first brought out fire from stone, and thus founded the religion of the Fire-worshippers, calling the flame which was produced the Light of the Divinity, and introducing the Festival of Sadah. His celestial guardian was Manishram or Behram, the planet Mars.

He had a twelve-legged horse, born of a hippopotamus and a crocodile and found on the dry island (a new continent) seven months' journey distant. The horse was the Persian symbol for the sun and, interpreting a leg as a cycle, we have twelve divine cycles or the sum of the yugas — 12,000 divine years; which is the length of the Mazdean Zervan daregho-hvadata (the Sovereign Time of the long period). Again, Hushang mounted on his steed is the monad pursuing its journey on and through the twelve mansions.

Hutukhtu. See CHUTUKHTU

Hvaniratha (Avestan) Also Khvaniratha, Qaniratha. In the Avesta, the name of globe D of our earth planetary chain, the six other globes also being named in the *Vendidad*, where Hvaniratha is the fourth or lowest of the karshvares. See also KARSHVAR

Hvanuatha. See HVANIRATHA

Hvergelmir, Hvergalmer (Icelandic) [from *hverr* cauldron, boiler + *gelmir* loud one, screamer] Roaring cauldron; in Norse myths, the spring which waters the third root of Yggdrasil (the World Tree) which reaches into Niflheim, the home of mists (nebulae). From Hvergelmir flow the thrice twelve plus one ice streams or glaciers, elivagar, which furnish the various life forms for the kingdoms of nature, each one suitable to the type of being which is to inhabit and use that form.

Hwan (Chinese) Spirit.

Hwergelmir. See HVERGELMIR

Hwun. See HWAN

Hwyl (Welsh) Sail; the method of chanting used in Wales for poetry and rhetoric, the idea being that the inspiration drives and fills the spoken words with a certain vibrant, singing quality of sound, as the wind fills, swells, and drives the sails of a ship.

Hyades [from Greek *hyo* to rain] The rainers, or daughters of rain; the stars in the head of Taurus the Bull, the brightest of them being Aldebaran. The usual explanation, borrowed from the Greeks and Romans, is that their rising with the sun, which occurs in May, indicates rain, but they also indicate periodical deluges (SD 2:785).

In Greek mythology they were nymphs, the daughters of Atlas and Aethra, and sisters of the Pleiades, their number varying from two to seven. They were worshiped as nurses of Zeus or Dionysos, and for this service were put in the sky as stars.

Hydra (Greek) A water serpent, feminine, corresponding to a masculine hydros; usually the

monster which Hercules overcomes in one of his twelve labors. As the twelve labors signify, among other things, the trials of an initiate in the Mysteries, the mythologic hydra symbolizes the psycho-astral forces which have to be mastered.

In past stages of evolution, when inchoate attempts at formation were made, and when planes and states of matter were not as they are now, strange monsters existed, which were at first purely lower astral, then astral-physical, and finally physical, before they died out. Hence the idea that the hydra was derived from traditions or astral visions of some reptile-monster of the Mesozoic Age may be an imperfect intuition of the facts.

Hydranos (Greek) Baptizer; “a name of the ancient Hierophant of the Mysteries who made the candidate pass through the ‘trial by water,’ wherein he was plunged thrice. This was his baptism by the Holy Spirit which moves on the waters of Space. Paul refers to St. John as *Hydranos*, the Baptist. The Christian Church took this rite from the ritualism of the Eleusinian and other Mysteries” (TG 146).

Hydrogen The chemical element hydrogen is a terrestrial manifestation of an Element fundamental throughout the universe; and it is in this general sense that it is often spoken of in *The Secret Doctrine*. There we find hydrogen described as the material and spiritual *basis*, its subjective or abstract essence occupying a similar position in the world of mental and subjective phenomena to that which its physical equivalent occupies among the chemical elements. It is Spiritual Fire, the Ray which proceeds from its still greater Spiritual Noumenon, the Dhyani of the First Element. It is a gas only on our terrestrial plane, and is very closely allied to the physical protyle or root-element. It is the Upadhi of both Air and Water, and is fire, air, and water — one under three aspects (SD 2:105, 112-13).

Blavatsky also states that all the matter of the universe, when analyzed by science to its ultimates, yields only four elements: hydrogen, oxygen, nitrogen, and carbon. These four are the basis of organic matter, and are correlated with the four lower human principles: hydrogen with kama and with the primary creative powers, so that the trinity of Mother-Father-Son corresponds to hydrogen, oxygen, and nitrogen (SD 2:592-3).

Hydromancy. See DIVINATION

Hygeia or **Hygea** (Greek) *hygieia*. Health; goddess of health, daughter of Aesculapius, represented as a maiden feeding a serpent from a cup — the serpent referring generally to the vital pathways or flow of the buddhi, often alluded to in Hindu writings as kundalini, drinking from the cup of knowledge. Identified with the Roman Salus.

Hyksos The Shepherd-Kings of Egypt, who invaded and conquered Egypt from the east sometime after the beginning of the 13th dynasty. Under Salatis they made Memphis their capital city and their descendants held Egypt for 511 years. “According to Josephus, the Hyk-sos were the ancestors

of the Israelites. This is doubtless substantially true” (IU 2:487).

Hyle (Greek) Wood, material; primordial matter as first manifested in and from Chaos, but as yet undifferentiated; the Mother, paired with spirit as Father. A Pythagorean word and, according to Plutarch, one of a lower tetraktys consisting of *to agathon* (the good), *nous* (intelligence), *psyche* (soul), and *hyle* (matter). Equivalent to *ilus*.

Hylo-idealism A philosophic cult founded by Dr. Robert Lewins, popular at the time when *The Secret Doctrine* was written (1887-8). It regarded self as the reality. The main reason Blavatsky seems to have so strongly criticized this group was for its materialistic basis, as it derived the cognizing self from matter (as expressed by the *hylo* in its name). This is directly contrary to theosophic teachings which derive both the primordial self and all its manifestations from cosmic spirit or the Logos.

Hylozoism [from Greek *hyle* matter + *zoe* life] A term used by Ralph Cudworth (1617-88); the doctrine that matter includes its own vitalizing principle. Contrasted in *The Secret Doctrine* with crude materialism on the one hand and anthropomorphic deism on the other, it is said to be tantamount to a kind of pantheism. The Stoics, using the word matter to mean something that actually exists, argued that the vitalizing agents in matter, although spiritual in origin, must themselves be material in order to affect matter. The duality between spirit and matter, or the active and passive potencies, they regarded as formal and a concession to Aristotelianism. They recognized the mind and vitality inherent in nature: “Nature is a habit moved from itself, according to seminal principles,” says Laertius, after Zeno. This is equivalent to recognizing the hierarchies of gods, in contrast with the notion that one “Supreme Architect” concerns himself directly with the innumerable details of the inferior ranges of the universe.

Hyparxis (Greek) Essential nature; Neoplatonic term for the summit, beginning, or hierarch of a hierarchy: “this army of beings in any one hierarchy is . . . more than a mere collective entity, because it is united in its apex, in what is actually the fount of that hierarchy. This fount is the hyparxis or spiritual sun from which all the other nine planes or classes of the hierarchy emanate . . .; even as the hyparxis of any one hierarchy is the lowest class or plane of a superior hierarchy, and so practically ad infinitum” (Fund 108-9). Equivalent to the First Logos.

Hyperborean [from Greek *hyperboreos* beyond the north wind] In Greek mythology the Hyperboreans dwelt in the inaccessible extreme north, in bliss and everlasting spring, exempt from death and old age, toil and war. Sometimes it was said that sunshine was continuous for six months, and that Phoebes (the sun) visited the region every year. *The Secret Doctrine* adopts this name for the continent or homeland of the second great root-race of mankind. *See also* ROOT-RACE, SECOND

Hyperion (Greek) [from *hyper* above, high + *ion* he that goes] The sun god, commonly joined with Helios in Homer, as Hyperion Helios or Helios Hyperion. Also a titan descended from Ouranos and

Gaia (heaven and earth) who pairs with Thea. Strictly speaking, the sun god and the titan are one, the distinction lying in this individual's being viewed from two different aspects.

Hypnotism [from Greek *hypnos* sleep] One name for an artificially produced somnambulistic, entranced, or psychologized state. A better word for the procedure is psychologization, hypnotism being but one phase of the general subject which includes fascination, multiple or double personality, some religious ecstasies, and different methods of psychic healing. All these things operate in and upon the important intermediate part between our spiritual and physical-astral self and usually affect the latter self very strongly. This intermediate part is the human soul of the reincarnating entity — the man or woman we see and know. As this includes the psychomental-emotional powers and faculties, it is intimately related to intelligence and sanity, to emotions and conduct, and to health.

Theosophy holds that mesmerism is not hypnotism. In hypnotism the subject's intermediate nature is disjoined from its natural relations with his physical and astral body and put out of the control of the person himself, becoming susceptible to other influences. This process is a reversal of all evolutionary currents which in every being unfold and manifest from conscious centers within. Such a reversal is dangerous and far-reaching in its results, spiritually, mentally, morally, psychically, and physically.

Moreover, the hypnotizer endangers himself by such intimate linking with the lower mind and feeling of his subject — whose spiritual nature is always beyond another's control. From the operator's entrance into, and operation of, the subject's physico-astral body, there results a mutual infection with each other's faulty human nature. Whoever thus changes the forces and trend of another's life, obligates himself to share karmically in those changes to the end.

Psychologizing a person to heal him of disease or rid him of some injurious habit is also harmful. Bodily ills, in themselves, are the cleansing processes by which past inner wrongs of thought and feeling, having reached the material plane, can be worked out of the system. As for karmic faults and failings in character, the person restrained from them by hypnotism or psychologization merely loses a timely opportunity to develop his spiritual will by which alone every human being must consciously work out his own destiny. The apparent cure of disease, or of a weakness, means that these have been driven inwards, dammed back, inevitably to reappear with accumulated force at a less opportune time in this or a future life. Nor does the practice of self-hypnotization or self-psychologization prevent a disjunction of the person's intermediate nature from his immortal self. The results finally appear as mental disease resulting in crime or as physical disease which is the minor evil.

Suggestion has a dual power: for good or for ill, the results depending upon both the motive and the method of its use. The conscious and unconscious use of it for self-interest is unfortunately met with everywhere; as a part of modern training in high-power salesmanship, it pervades the

methods popular in both commercial and professional circles. However, suggestion has a power of noble appeal to the intelligence and spiritual will of others whose better nature responds to a good example, impersonal teaching, and pure and helpful thoughts and feelings. Hypnotism and other such practices are dangerous because they so often fall into black magic or sorcery.

Hypostasis (Greek) [from *hypo* under + *sta* stand, cf Latin *substantia*, English *substance*, Sanskrit *avastha*] The essential nature of a thing, the thing's original foundation, apart from any attributes. In Greek philosophy, used to signify the underlying basis or primordial origin of what flowed forth, that which flowed forth becoming the differentiated. It is also used to denote the persons of a trinity, as in theology and in the triune Vishnu.

Hysteria This protean disorder is regarded as a functional neurosis with abnormal sensations, emotions, or paroxysms, manifesting itself chiefly by emotional instability, by the ease with which it is influenced, in negativism and impulsiveness, a tendency to make sensations, a remarkable egotism, desire to talk, to fabricate, and to simulate. There is constant, capricious change of mood and activity. No other disorder can counterfeit so many diseases as hysteria. The psychic faculties at times displayed in clairvoyance, hallucinations, cataleptic and somnambulistic states, etc., show an active functioning in the astral body; while convulsive and other abnormal movements, and mental absences in which the actor does and says bizarre, unwonted, and inexplicable things for various periods of which only a vague or no remembrance is retained, point to the play of some astral entity, as occurs in other obsessions.

The theosophical interpretation of hysteria is that some obsessing astral entity, not always excarnate human or wholly human, is playing upon the human being in unnatural and useless ways. The patient's unconscious includes his various past lives in which he developed the neurotic tendencies which now attract harmful psychic influences. Among the various types and grades of astral entities from which the normal body and mind are a protection, there are the elementaries dominated and enslaved by some special form or forms of desire. Of such, there may be those with the intense love of attention and the egoism which is so generally marked in hysterical types.

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Ia-Iz

Iacchos (Greek) [from *iacho* or *iakcheo* to shout] A sacred name of Bacchus (Dionysos) in the Eleusinian Mysteries, in which he is son of Zeus and Demeter, not of Zeus and Semele as was the Theban Bacchus. The name, an allusion to the invocations accompanying the rites, is mystically connected with Iao and Jehovah.

Iabraoth (Gnostic) In the *Pistis Sophia*, ruler of six of the twelve aeons, who in response to the opposition of Ieu, Father of the Father of Jesus, do not persist in the Mystery of Intercourse, Converted to the Mysteries of Light, they are raised “into a pure *Air*, into the Light of the Sun, amid the Region of the Midst, and of the Invisible Deity” (BCW 13:34).

Iah(o). See IAO; YAH

Ialdabaoth (Gnostic) [from Shem *ilda* + *baoth*] Child from the egg (of Chaos); the spirit of matter, the chief of the lower 'elohim and father of the six dark stellar spirits or terrestrial angels, and thus one of the lower group of the Qabbalistic Sephiroth, the shadow or reflection on the lower four cosmic planes of the arupa or formless higher Sephirothic range. These emanations from the stellar spirits become darker and more material as they recede in descent from their sources, and are thus properly represented as the seven planetary (and global) genii or rectors.

Ialdabaoth's mother, Sophia Achamoth (wisdom of the lower four of the cosmic planes) is the daughter or manifested reflection of the Heavenly Sophia — divine wisdom, or the mahat-side of akasa. Therefore Ialdabaoth is equivalent to the Nazarene Demiourgos of the *Codex Nazaraeus*, which makes him identical with the Hebrew Jehovah, the creator of the physical earth and the material side of the rector of the planet Saturn. He is also identical with Tsebaoth-Adamas, “the Pthahil of the *Codex Nazaraeus*, the Demiurge of the Valentinian system, the Proarchose of the Barbelitae, the Great Archon of Basilides and the Elohim of Justinus, etc. Ialdabaoth (the Child of Chaos) was . . . the Chief of the Creative Forces and the representative of one of the classes of

Pitris” (BCW 13:43n). In the Ophite scheme he is the first of the superior septenate.

As a creative spirit, Ialdabaoth generates six sons (the lower terrestrial angels or stellar spirits) without assistance of any female, and when these sons strive with him he creates Ophiomorphos, the serpent-shaped spirit of all that is basest in matter. When Ialdabaoth proclaims that he is Father and God, and that none is above him, Sophia tells him that the first and second Anthropos (heavenly man) are above him. So Ialdabaoth’s sons create a man, Adam, to whom Ialdabaoth gives the breath of life, emptying himself of creative power. Having rebelled against his mother, his production is mindless and has to be endowed with mind by Sophia Achamothe — a reference to the descent of the manasaputras. The man, thus informed, aspires away from his producer, who thereupon becomes his adversary, produces the three lower kingdoms of beings, and imprisons man in a house of clay (flesh). Ialdabaoth also makes Eve (Lilith) to deprive the man of his light powers. Sophia sends the serpent or intelligence to make Adam and Eve transgress the commands of Ialdabaoth, who casts them from Paradise into the world along with the serpent. Sophia deprives Adam and Eve of their light power, but eventually restores this power so that they awoke mentally. Here there is much the same confusion that surrounds the various meanings of Satan and the serpent.

Ialdabaoth, who is lion-headed or in the form of a lion, represents the kama principle, the false light that draws the soul into matter and struggles against its rise again to spirit. Some Gnostics held that Sophia sent Christos to help humankind when Ialdabaoth and his forces were shutting out the divine light, and Ialdabaoth, “discovering that Christos was bringing to an end his kingdom of Matter, stirred up the Jews, his own people, against Him, and Jesus was put to death” (BCW 14:161). *See also* JEHOVAH

I-am, I-am-I I-am-I denotes self-consciousness in which the essential consciousness is reflected in a transmitting vehicle or soul. I-am denotes simple unadulterated being, and is used as a name for the cosmic self. Thus the I-am-I is a lower manifestation of the I-am, which is abstract and incomprehensible to ordinary human mentality. Philosophically, I-am-I is a temporary production of Purusha working in and through the prakritis, or of the image-making power inherent in human consciousness called ahankara (the “I-creating” faculty); so that when evolution has been completed, the I-am-I or self-consciousness will have risen through its various higher forms to become at least for a manvantara the cosmic self.

The consciousness expressed into the phrase I-am is also, when compared with the cosmic self, the limited and therefore imperfect demiurgic state, the Demiurge being the production of that cosmic self. Hence, not only the I-am-I, but likewise the I-am, are withdrawn and become latent during pralaya in paramatman or the inexpressible divine. *See also* EGO; SELF

I-am-ness Ahankara, self-hood, egoship; an evolution of consciousness centered in manas, by which manas becomes the field for the play of self-consciousness. Also, the illusion of separate

selfhood.

I Am That I Am (Hebrew) 'Ehyeh 'Asher 'Ehyeh A title given by Jehovah to himself, a variation of I-am-I, indicating that Jehovah, whatever he may claim to be, is merely one of the gods of the manifested world, a Demiourgos, and not the Supreme. *See also* 'EHYEH

Iao (Gnostic) A three-letter mystery-name, parallel in one sense with the Sanskrit pranava, and reminiscent of triune deities represented by a triplicity of sounds. It occurs in many variations: Io, the Grecian moon goddess; Iaho, Jevo, Jehovah, and other Hebraic forms; Iaso, the possible origin of the name Jesus; Iacchos, the Bacchus of the Mysteries. It is at once threefold, fourfold, and sevenfold in meaning.

Iao Hebdomad (sevenfold) was one of the septenary mystery-gods of the Gnostics, given by Origen as the regent of the moon. The Gnostics had a superior hebdomad, an inferior or celestial one, and the terrestrial one. Iao was regarded as the chief of the superior seven heavens above the earth and is identical with the chief of the lunar pitris (SD 1:448).

Again, Iao Hebdomad is the septenary Iao or the collective seven cosmic rectors, each one representing a heaven, and therefore identifying this Iao Hebdomad at once with the seven mystery-planets of the ancients. Iao, sometimes connected with Yaho, from another standpoint is the collective seven or ten classes of the manasaputras. It is also connected with the Chaldean heptakis. Thus Iao or Iao Hebdomas, according to the point of view, is not only the septenary groups of the lunar dhyanis or pitris, but likewise the seven or ten groups of the manasaputras.

In its association with the moon, it is either male, female, or androgyne according to the particular relationship in which it is being viewed. It is also the serpent of Eden, the bright angel, one of the elohim clothed with radiance and glory, the Iao of the Mysteries, chief of the androgyne creators of mankind. Like Bacchus and other divinities, there was a degraded meaning, leading to phallic doctrines and rituals.

As a mystery-name, Iao or Yaho had a far higher and more spiritual significance, representing the triune forces and substances connected with the supreme divinity of our own cosmic hierarchy, whose seat was superior to the seven heavens, and which therefore made this divinity equivalent to the universal atman, or paramatman, the cosmic spiritual light whose radiations were the individual noetic monads.

Iapetus, Iapetos (Greek) A titan, son of Ouranos and Gaia, thrown into Tartarus by Zeus. He was father of Prometheus, Epimetheus, Atlas, and Menoetius.

Iavar-Zivo. *See* IUKABAR ZIVO

Ibis Universally venerated throughout Egypt, especially at the city of Khemennu (Hermopolis), where the bird was associated with the moon. According to Herodotus (2:75), the ibis was

particularly venerated because of destroying the winged serpents which came flying from Arabia in spring. The black ibis is especially venerated; there is also a commoner sort which is white and black, which “was sacred to the moon, because the latter planet is white and brilliant on her external side, dark and black on that side which she never turns to the earth. . . . Hermes, as shown by Abenephius (*Se cultu Egypt.*), watched under the form of that bird over the Egyptians, and taught them the occult arts and sciences” (SD 1:362), Thoth (Tehuti) being represented as ibis-headed. This bird is equivalent to the albatross and the kalahamsa or mythical white swan of eternity or time.

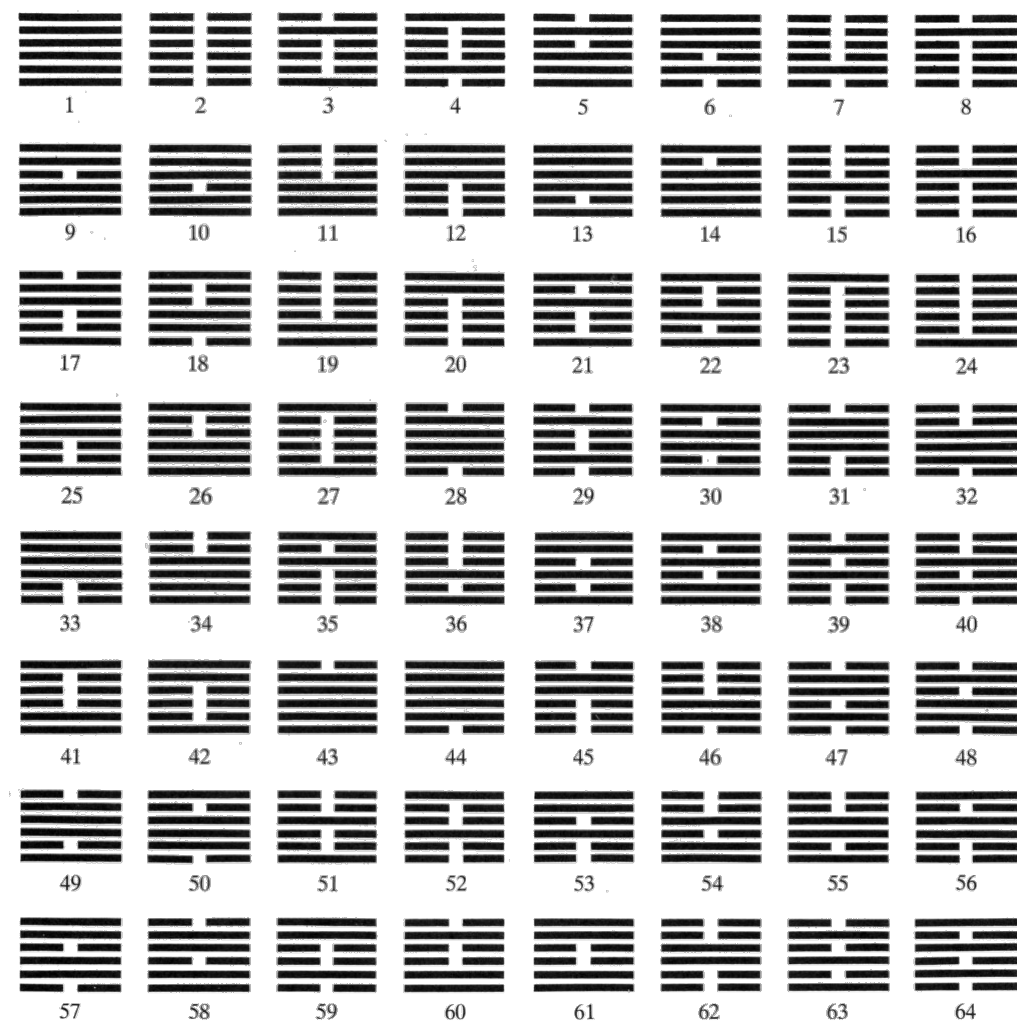
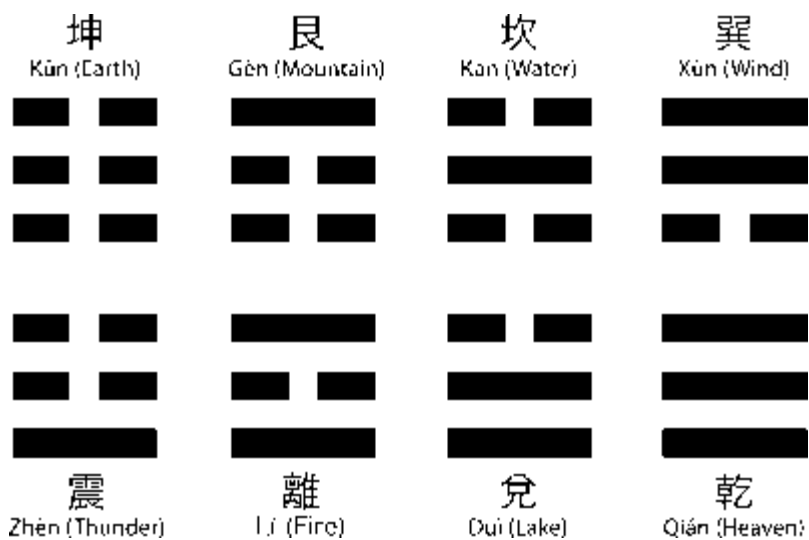
Iblis or **Eblis** [from Arabic *iblis*] An evil being, in Islamic belief, of spiritual or angelic origin, often named Shaitan and generally equivalent to Satan. In the Koran he is represented as the leader of the angels who rebelled against Allah, and was therefore hurled from Paradise. Although doomed to death his sentence has been withheld until the Judgment Day. Before his fall he was called Haris or Azazel. Often regarded as the leader of the jinn, or the wicked genii who are commonly considered by Moslems to be of evil spirituality; but popular legend likewise endows them with powers, often great, not infrequently for the benefit of mankind. *See also AZAZEL*

Ice Ages. *See* GEOLOGIC AGES

Ichchha (Sanskrit) *Ichchā* [from the verbal root *iṣ* to desire] Wish, desire, intention; derivatively, will.

Ichchha-sakti (Sanskrit) *Ichchā-śakti* [from *icchā* desire, will + *śakti* power] Will power or the force of desire; this power of the will is one of the occult forces of nature. Its most ordinary manifestation on the physical plane is the generation of the nerve currents necessary to set certain muscles in motion for the accomplishment of the desired object, and the paralyzing of other muscles. A yogi generally performs his wonders by using *ichchha-sakti* combined with *kriya-sakti*. Desire arouses or motivates the will, which then moves in accordance with the direction given it through the desire, which always partakes of mental activity. From this general basis the adept with his knowledge of the laws of nature can utilize certain desires of a lofty character, which arouse the corresponding will on the different planes.

I Ching (Chinese) Also *Yi King*. The Book of Changes; also Holy Book of Mutations, these mutations being the manifestations of tao. The text of the original treatise is from a system of eight trigrams and 64 hexagrams, composed of whole and broken lines, thus:



which, by altering the positions of the whole and broken lines form the changes in the diagrams. This has been assigned by scholars to Fu-Hsi (30th century BC). The first extant commentary on it is assigned to Ching Wen, founder of the Chou dynasty in 1122 BC, and his son. There have been many explanations offered regarding this work, called by many the Qabbalah of China: some see in it only a system of divination, a lunar calendar, phallic worship, or again the vocabulary of a tribe whose very existence had to be postulated for this purpose. Both Taoists and Confucianists

regard the *I Ching* as the holiest of books; Confucius declared that he would like to give another 50 years of his life to its study, while the only Chinese commentator who is said to have understood it was Chu Hsi (1130-1200).

In the *Hi-ts'ze* (or so-called Appendices to the work) the universe is described as a living organism called T'ai-ch'i (the supreme being, or most ultimate). The processes of birth and rebirth, or the production of life, are due to the manifestations of tao by means of the yang and yin. "To Yang belong the numbers 1, 3, 5, 7, and 9; to Yin belong the numbers 2, 4, 6, 8, and 10. There are then five celestial and five terrestrial numbers; these rows of five operate upon each other, and each number has one with which it corresponds. The sum of the celestial numbers is twenty-five. It is in accordance with these factors that the processes of the Universe are effected, and the kwei and the shen do their work" (Hi-ts'ze).

Speaking of the *I Ching*, Blavatsky says: "the *Stanzas* given in our text . . . represent *precisely the same idea*. The old archaic map of Cosmogony is full of *lines* in the Confucian style, of concentric circles and dots. Yet all these represent the most abstract and philosophical conceptions of the Cosmogony of our Universe" (SD 1:441).

Ichthus, Ichthys (Greek) Fish; used in a mystic sense of Jesus Christ, given acrostically by the initial Greek letters of the phrase 'Iesous Christos Thiou Yios Soter (Iesous Christos Theou Yios Soter) meaning Jesus Christ, Son of God, Savior.

"The Gnostics had also a nickname for their *ideal* Jesus — or the man in the *Chrest* condition, the Neophyte on trial, and this nickname was *Ichthus*, the 'fish.'

"With this fish, with the waters in general, and, for the Christians, with the Jordan waters in particular, the whole program of the ancient Mystery-Initiation is connected. The whole of the *New Testament* is an allegorical representation of the Cycle of Initiation, *i.e.*, the natural birth of man in *sin* or flesh, and of his second or spiritual birth as an Initiate followed by his resurrection after three days of trance — a mode of purification — during which time his human body or Astral was in Hades or Hell, which is the earth, and his divine Ego in Heaven or the realm of truth" (BCW 11:495).

The word was also applied to Bacchus. It is similar to other figures associated with fish symbols, such as Jonas, Oannes, Dagon, Vishnu, etc. *See also* FISH; PISCES

Icshu. *See* IKSHU

Ida (Icelandic, Scandinavian) [from *ida* eddy, whirlpool] The restless, ever-moving; in the Norse Eddas the Field of Ida is the plain in the center of Asgard, abode of the gods, where the aesir assemble to hold counsel; comparable to the Vigridsslatt (plain of consecration) where human heroes struggle against the forces of darkness during their life cycle. Each plain is appropriate to the world and its denizens and each has its corresponding heavenly sphere above it (cf SD 2:100).

The remaining aesir gods gather on the Field of Ida after Ragnarok, nothing else of Asgard having survived.

Ida or **Ila** (Sanskrit) *Idā, Ilā* Refreshment, flow; the goddess of sacred speech, similar to Vach; in the *Rig-Veda* called the instructress of Manu, instituting the rules for the performing of sacrifices. The *Satapatha-Brahmana* represents Ida as arising from a sacrifice which Manu had performed for the purpose of obtaining offspring. Although claimed by the gods Mitra and Varuna, she became the wife of Manu, giving birth to the race of manus. In the Puranas, she is daughter of Vaivasvata-Manu, wife of Budha (wisdom), and mother of Pururavas. In some accounts she is born a woman, becomes a man named Sudyumna, then rebecomes a woman before finally becoming a man again. This refers to the androgynous third root-race, as well as to the later part of the second root-race.

“In their most mystical meaning, the union of Swayambhuva Manu with Vach-Sata-Rupa, his own daughter (this being the first ‘euhemerization’ of the dual principle of which Vaivasvata Manu and Ila are a secondary and a third form), stands in Cosmic symbolism as the Root-life, the germ from which spring all the Solar Systems, the worlds, angels and the gods” (SD 2:148).

See also ILA

Ida (-nadi) (Sanskrit) *Idā-nāḍi* [from *idā* refreshment + *nāḍi* tubular vessel] One of the three channels forming the spinal column of the body, which are the main avenues for not only the psychovital economy of the body, but likewise for spiritual and intellectual currents between the head and the body proper. In occultism the spinal column plays many physiological roles, but is especially threefold in its functions. The central channel is called the sushumna-nadi, with a channel on either side: the pingala-nadi on the right, and the ida-nadi on the left, although sometimes these positions are given as reversed. All the chakras are connected with the spinal column and the nadis “by the nervous and sympathetic systems as well as by the blood vessels. In occultism the spinal column is not only an organ, but it is actually threefold in its functions, being the foundation of the pranic vitality of the body, driven by the kama of pingala and more or less controlled by the higher manasic or directing attributes of ida” (FSO 462).

Idaean Mysteries Mysteries held in connection with the Magna Mater (Great Mother), Roman name for Rhea or Cybele, whose worship prevailed in Crete and Asia Minor, in both of which are places named Ida. The Phrygian worship degenerated in later times into profligate practices.

Idam (Sanskrit) *Idam* This; used by Vedic and other archaic sages to describe the manifested universe, contrasting it with *tat* (that), the ineffable source from which all universes spring and into which they again resolve for their pralaya (cosmic rest), and from which they later reissue for new periods of manifested activity.

Ida-nadi. See IDA (-NADI)

Idaspati (Sanskrit) *Iḍaspati* [from *id* a refreshing draught, libation + *pati* lord, master] Lord of libations; applied to Brihaspati in the *Rig-Veda*; also to Pushan, a Vedic deity; in the Puranas applied to Vishnu, particularly in his aspect of Narayana (the mover on the waters).

Idavatsara (Sanskrit) *Idāvatsara* [from *idā* this present day + *vatsara* the fifth year of a five-year cycle] This year of a five year cycle; one of the single years of a lustrum, a period of five years. Also one of the five periods that form the yuga, the Vedic cycle taken as the basis of calculation for larger cycles (TG 151).

Iddhi (Pali) *Iddhi* [from the verbal root *sidh* to succeed, attain an objective, reach accomplishment] Equivalent to the Sanskrit *siddhi*, used to signify the powers or attributes of perfection: powers of various kinds, spiritual and intellectual as well as astral and physical, acquired through training, discipline, initiation, and individual holiness. In Buddhism it is generally rendered “occult power.” There are two classes of *iddhis*, the higher of which, according to the *Digha-Nikaya* and other Buddhist works, are eight in number: 1) the power to project mind-made images of oneself; 2) to become invisible; 3) to pass through solid things, such as a wall; 4) to penetrate solid ground as if it were water; 5) to walk on water; 6) to fly through the air; 7) to touch sun and moon; and 8) to ascend into the highest heavens. The same work represents the Buddha as saying: “It is because I see danger in the practice of these mystic wonders that I loathe and abhor and am ashamed thereof” (1:213) — a true statement although *iddhis* are powers of the most desirable kind when pertaining to the higher nature, for they are of spiritual, intellectual, and higher psychical character. It is only when *iddhis* or *siddhis* are limited to the meaning of the gross astral psychic attributes that the Buddha properly condemns them as being dangerous always, and to the ambitious and selfish person extremely perilous. Further, it was an offense against the regulations of the Brotherhood (Samgha) for any member to display any powers before the laity.

The bases for the acquirement of the *iddhis* rested upon four completed steps in training (*iddhipada*): determination in respect of concentration on purpose, on will, on thoughts, and on investigation.

Idealism Philosophical systems based fundamentally on consciousness, as contrasted with systems based on sensation or materialism. It affirms that the universe is an imbodiment of mind or, as stated by theosophy, the aggregated imbodiments of hierarchies of minds proceeding from a unitary divine root or universal hierarch. It states that reality is essentially divine, spiritual, or noumenal and, on a lower plane, that the psychic is noumenal to the physical, which is its phenomenon. As a theory of knowledge, idealism identifies reality, so far as humankind is concerned, with inner conscious experience, or asserts that the mental life alone is truly knowable.

Subjective idealism denies the existence of objective reality altogether, except perhaps as illusory, as for instance in the views of Berkeley. Objective idealism, such as the system of Schelling, recognizes the existence of objective worlds while regarding the ideal world as the primary

production and paramount: the external world has a relative and temporary or mayavi reality. This latter view is the only strictly logical one; for if we annihilate the object, we must thereby annihilate the subject also, these two terms having no meaning except relatively to each other. In any theory of knowledge, there must be knower and thing known; and the latter is objective to the former. Absolute idealism logically is as unthinkable as is absolute materialism. *See also* MAYA

Ideal Man. *See* 'ADAM QADMON; PURUSHA

Ideation The faculty, power, or process of forming ideas. Cosmic ideation denotes an abstraction, being one aspect of cosmic egoity, and also the more concrete reality represented by mahat. Cosmic ideation, focused in a basis or upadhi, results as the abstract consciousness of space working through the monad or vehicle; and the manifestations vary according to the degree of the different upadhis. Cosmic ideation is sometimes called mahabuddhi or mahat, the universal world-soul, the cosmic or spiritual noumenon of matter. As mahat is the primordial essence or principle of cosmic consciousness and intelligence, it is the fountain of the seven prakritis — the seven planes or elements of the universe — and the guiding intelligence of manifested nature on all planes. Going deeper, we have precosmic ideation, which is an aspect of that metaphysical triad which is the root from which proceeds *all* manifestation.

Idea, as Plato pointed out, means primarily a prototype existing in the cosmic mind and manifested in forms by the action of cosmic energy, guided by ideation, working in matter. Therefore it must be regarded as innate, and our thoughts are mental manifestations of ideas. With Plato and Aristotle (when not using the word to denote species), ideas were the fundamental roots of manifested things, as viewed under the aspect of consciousness rather than under that of matter. Hence the faculty of ideation, considered cosmically, is originative and creative of what lies latent in ideation itself, and can be so in the human being, since each individual is a microcosm. This is quite different from the faculty of making mental images of sensory experiences, these images being really what the Greeks called phantasmata. Yet even this is a degree of the original process and may be called, perhaps, astral ideation.

Idei or Idaei, Idaeic Finger. *See* DACTYLI

Ideos Used by Paracelsus to denote primordial undifferentiated matter in Chaos.

Idises (Germanic) Applied to seeresses or prophetesses — same as the Scandinavian dises; more commonly called Wise Women, such as those who were able to succor the sick by means of herbs and potencies.

Idol, Idolotry [from Greek *eidolon* image, idol] The use of images of divinities, which pertains to exotericism, as do visible symbols, ceremonies, and rituals in general. Attitudes vary among religions: Judaism, Islam, and Protestant Christianity absolutely forbid it; Orthodox Christianity permits icons, such as pictures of saints; Roman Catholicism, Hinduism, and Buddhism permit it

altogether. Varying degrees of ignorance or enlightenment may regard an idol as in itself a species of embodied divinity, as transmitting the influence of a divinity or, more spiritually, as a reminder of a divinity. In a real sense, idolatry is the attaching of undue importance to the form rather than to the spirit, and often becomes degraded into worshipping the images made in our imagination and embodied in work of the hands. "Esoteric history teaches that idols and their worship dies out with the Fourth Race, until the survivors of the hybrid races of the latter (Chinamen, African Negroes, etc.) gradually brought the worship back. The Vedas countenance no idols; all the modern Hindu writings do" (SD 2:723).

Idra(h) Rabba Qaddisha. See HA-'INDRA' RABBA' QADDISHA'

Idun(n) (Icelandic, Scandinavian) [from *id* rejuvenation] Norse goddess of eternal youth; the oldest of the moon god Ivaldi's younger brood, representing the soul of the earth. Her spouse is Bragi, the patron and inspirer of bards. Idun is the guardian of the apples of immortality which she feeds the aesir (gods) daily (at each new cycle).

Idwatsara. See IDAVATSARA

I-em-hetep or **Imhetep** (Egyptian) *I-em-ḥetep* **Imouthis, Imouthes** (Greek) Also Imhotep, Imhot-pou. He who comes in peace; the Egyptian deity presiding over medicine, especially in connection with its learning and science; a son of Ptah who, with his brother Nefer-tem, was regarded as the third member of the great triad of gods at Memphis. The Greeks equated him with Aesculapius. He was regarded as the god of study and in later times took on some of the attributes of Thoth or Tehuti as the scribe of the gods. During their life he healed men's bodies; after their death he superintended the preservation of their bodies, and was regarded as one of the protectors of the dead in the underworld. He is termed the Logos-Creator in conjunction with Kneph (SD 1:353).

Iesous. See JESUS

Iesus Hominum Salvator. See I. H. S.

Iesus Nazarenus Rex Iudaeorum (Latin) Jesus the Nazarene, King of the Jews; the initials are the same as those of the medieval Rosicrucian motto, *Igne natura renovatur integra* (by fire nature is restored in purity, or pure matter is restored by spirit).

Ieu, Ieon (Gnostic) Also Jeu. First man, used in the *Pistis Sophia*; other titles are: the Overseer of the Light, the Legate of the first Statute, the Guardian of the Veil, and the Father of the Father of Jesus. Thus it is another name for the Qabbalistic 'Adam Qadmon, the cosmic manifest intelligence or Third Logos.

Ieve, Ieva. See EVE

Ievo. See JEHOVAH; IAO; YAH

Ifing (Icelandic, Scandinavian) [from *if, ef* doubt] In Norse mythology, a wide, ever-flowing river which runs between Asgard (court of the gods) and Jotunheim (home of the giants where the worlds of the living are formed). This river never freezes over to form an ice-bridge which might be traversed by the unworthy, but all human souls must eventually cross the river Doubt and also the river Time (Tund) in order to gain the realm of the gods.

Igaga, Igege, Igigi (Chaldean) A hierarchy of superior angels: the angels or spirits of heaven as distinguished from the anunnaki, the angels of earth.

igne Natura Renovatur Integra (Latin) By fire nature is restored in purity, or pure matter is restored by spirit; the medieval Rosicrucian motto signifying that the working of the inner fire of the spirit, when operating free and unchained by its surrounding veils, reduces these veils into oneness with itself, so that pure, complete, or original nature is restored to its primordial essence. Thus, in its application to the human being, when a person lives entirely in the light or fire of the spirit or god within, all his veils of consciousness coalesce with the inner fire, so that his original spiritual being is restored and he becomes a god-man.

Ignis (Latin) Fire; cf Sanskrit agni.

Ignis Fatuus (Latin) Foolish fire; will-o'-the-wisp.

I. H. S. Well-known Christian monogram, taken as being the initials of Iesus Hominum Salvator (Jesus Savior of Men); and the first three letters of the Greek Iesous (Jesus). It is also a monogram representative of Dionysos used in the Mysteries. As a Latin abbreviation, having mystic significance, it means acrostically, In hoc signo victor eris (in this sign thou shalt be victorious). *See also* JESUS

IHVH. *See* TETRAGRAMMATON

Ikhir Bonga (Kolarian) A spirit of the deep of the Kolarian tribes in Central India (TG 152).

Ikshu (Sanskrit) *Ikṣu* One of the legendary seven seas, supposed by some to be the Euxine or Black Sea.

Ikshvaku (Sanskrit) *Ikṣvāku* The son of Vaivasvata-Manu — progenitor of the present human race and son of Vivasvat (the sun). Ikshvaku was the founder of the solar race of kings (Suryavansa), reigning at Ayodhya at the commencement of the treta yuga (second age). It is said that he had a hundred sons, one of whom, Nimi, founded the Mithila dynasty.

Ila or **Ila** (Sanskrit) *Ilā, Ila* Closely connected with Ida, sometimes used interchangeably, meaning flow, speech, the earth. *Ilagola* means the earth globe. *See also* IDA, IDA (-NADI)

Ilavrita (Sanskrit) *Ilāvṛta* One of the nine varshas (divisions of the earth) according to ancient Hindu teaching; what is now the region of the north pole and surrounding Mount Meru, said to be

the habitat of divinities.

Ildabaoth, Ilda Baoth. *See* IALDABAOTH

Iliados Used by Paracelsus as synonymous with Ideos, primordial matter in the subjective state.

Ilithyia (Latin) **Eileithyia** (Greek) [from Greek *erchymai* to come, come back] She who comes to aid women who are in travail; Greek goddess of childbirth, daughter of Zeus and Hera. Essentially a lunar divinity, her generative functions are often adopted by other divinities, such as Hera, Artemis, Juno, Lucina, and Diana. She was worshiped especially at Crete and Delos, though sanctuaries and statues were dedicated to her in many places.

Illa-ah, 'Illa'ah. *See* 'ADAM 'ILLA'AH

Illinus A god in the Chaldean theogony of Damascus (TG 153).

Illuminati (Latin) The enlightened, adepts; a title assumed in Europe by different bodies of mystics at different times, claiming to have attained the faculty of direct vision of divine truth, and also applied popularly to later bodies, such as Swedenborgians and Rosicrucians. Its most recent and common use is in reference to a secret society, partly religious, apparently partly political, which arose in Germany toward the end of the 18th century, spread its influence over other countries, had degrees of initiation, and entered into relationships with Masonic lodges.

Illupl. *See* ULUPI

Illusion Positive unreality, or that which is wholly and completely deceptive without basis in reality; as such some philosophers consider it to be rooted in the human mind itself, subjective or interior rather than external or objective. As thus understood, illusion falls far short of the significance of the Sanskrit *maya*, for which it is used as a translation. For the sense of *maya* is that of appearance rising out of reality, not something opposed to reality. It is evident that, if the universe can be said to exist at all, we must allow that illusion in the sense of *maya* has existence, a relative or temporary reality, for it obviously originates from and shadows forth the reality within and behind it. It is not that reality itself, but its multiform appearances. To say that the world in which we live, and all the people and beings and things in it, are an illusion, does not mean that all this is an empty dream; it means that what is so real to us, as long as we are conscious on this plane, will be seen as a *maya* or deceptive appearance from our viewpoint when we become conscious on a higher and more inclusive plane. *See also* MAYA

Ilmatar (Finnish) The ancient Finnish great cosmic Mother, who helped in the production of the earth and heavens. In the *Kalevala*, she is described as daughter of ether or air (*ilma*). After passing her existence for ages in the air, she descended to the waters — naught else then existed. After seven hundred years she raised her voice to the great deity and the primeval duck was sent to her. When the earth was formed, she was able to bring forth her seven sons, whose exploits

constitute the principal narrative of the great Finnish epic.

Ilus (Greek) [from *ilue* mud] Primordial slime or mud; used by Berosus, the Chaldean, for the rude material out of which the cosmos was built; and by Sanchoniathon, the Phoenician writer, for the offspring of Chaos after the embrace of the spirit. The lotus flower or manifested universe grows out of the cosmic ilus or primordial substance. The elements differentiate or unfold into activity from their primeval ilus resting in laya. “Esoterically the homogeneous *sediment* of Chaos or the Great Deep. The first principle out of which the objective Universe was formed” (TG 146). The same as hyle.

Also, in Greek legend, the son of Tros and the mythical founder of Ilium (Troy).

Ilythia. See ILITHYIA

Image. See CHHAYA; TSELEM

Imagination Usually the making of mental pictures; but this is actually merely fancy; imagination is “one of the plastic powers of the higher Soul, the memory of preceding incarnations, which, however, disfigured by the lower Manas, yet rests always on a ground of truth” (TG 153). Imagination is therefore a creative power which, used in conjunction with will, calls forth not only creative forces, but likewise their productions. Thus it can be used for spiritualization and also for the materialization of images conceived in the mind; to bring about the results we desire, whether good or evil. It may become our master, chaining us to the illusions we have created; when, however, we can direct this power and resist its suggestions of fancy, it becomes a powerful instrument in shaping our lives and destiny.

Imago (Latin) Image, similitude, simulacrum, apparition, ghost; sometimes used for the *linga-sarira*.

Imhot-pou. See I-EM-HETEP

Immaculate Conception A dogma of the Roman Catholic Church that Mary, mother of Jesus, was born immaculate, that is without original sin in the Christian sense. It is a misapprehension of ancient Mystery-teachings which entered into the original Church through some of the early Fathers who had been initiated in the Mystery schools of their time. The origin of the idea is in the primordial cosmic triad or trinity of Father-Mother-Son, where the principle personified as Mother must be conceived of as immaculate both in original and in productive power and action.

From this truly sublime cosmic idea there flowed forth coordinate ideas having application to the individual human being. For the individual human triad of atma-buddhi-manas is a reflection or ray from the cosmic triad; so that what the cosmic Father is to the universe, atman is in the human triad; the cosmic Mother corresponds to buddhi; and the cosmic Son to manas. And as the humanity of an individual resides in the manas and can become spiritual and immortal, or a

christos, by alliance upwards with the other two individuals of the triad, the dogma gradually became materialized to signify that a human child was born of an immaculate mother, who in her turn was immaculately conceived without sin.

Immah Illa-ah, 'Imma' 'Illa'ah (Aramaic) *'Immā' 'Illā'āh*. Mother or beginning of divinity, heavenly or supernal mother; Qabbalistic term applied to the third Sefirah, Binah, to distinguish it from Malchuth, the inferior mother (termed the Bride or Queen). It is the spiritual Shechinah, the divine matrix or source out of which flows the emanational hierarchy whose completed development is the manifested universe. *See also* AIMA; AM

Immortality That which is not subject to death, deathlessness. Death is the dissolution of a compound entity, where the compound itself ceases to exist, though its elements do not perish. Nor does the ensouling entity perish because of the dissolution of its physical, astral, or other vehicle. Hence in a restricted sense certain elements can be said to be immortal, relative to the compound they form.

Theosophy teaches the constant rebirths of the identic spiritual-intellectual individuality throughout the manvantara; and that, even after union into paranirvana, the individuality, precisely because it is then on its own higher plane or sphere of life, is not lost and will reemerge at a new manvantara to pursue its own particular cycle. This eternal monad, the spiritual-intellectual individuality, is the real and truly immortal essence of the person; and within this supreme cycle of immortality are a series of less immortalities, each representing the life cycle of one of the imbodiments of the monad. Death therefore of necessity becomes a recurrent process, precisely like birth or rebirth, and of many degrees, and simply means the dissolution of some group of lower sheaths enclosing the individual in imbodiment.

Viewing the question from the consciousness aspect, death means the exchange of one mode of consciousness for others. We cannot say offhand that we are either mortal or immortal, since we contain various elements of both kinds. The essence of the individuality is unconditionally immortal, its sheaths or bodies are mortal in various and relative degrees.

Immortality is conditional for the human soul: if it aspires to its inner god and allies itself therewith, the human soul becomes immortal because it is at one with its spiritual parent, the upper triad or monad. But if the personal or human soul refuse to recognize its spiritual essence and allies itself with increasing fullness with the complex compound of the lower human nature, it loses its chance of immortality and becomes but a psychological mortal compound itself.

The Buddha's statement that "nothing composite endures and consequently that as man is a composite entity there is in him no immortal and unchanging 'soul,' is the key. The 'soul' of man is changing from instant to instant — learning, growing, expanding, evolving — so that at no two consecutive seconds of time or of experience is it the same. Therefore it is not immortal. For immortality means enduring continually *as you are*. If you evolve you change, and therefore you

cannot be immortal in the part which evolves, because you are growing into something greater” (FSO 385). In this sense, portions of an entity may endure for long periods of time, and thus be called immortal; but they are not immortal in the sense of continuing to exist unchanged or in a state identical to what they are now.

Imothos, Imouthes. See I-EM-HETEP

Imperishable Sacred Land. See MOUNTAINS, MUNDANE; POLES, TERRESTRIAL AND CELESTIAL; SVETA-DVIPA

In (Japanese) Equivalent to the Chinese yin; in Shintoism, the feminine principle of matter or earth, impregnated by *Yo* (the heavens), the male ethereal principle, and then precipitated into the universe. She forms the first ethereal, sexless objective being, and with him produces the seven divine spirits who emanate the seven creations.

Inachus, Inachos (Greek) River god, the most ancient king of Argos and forefather of the Pelasgic peoples; son of Oceanus and Tethys, father of Io and Phoroneus. After the flood of Deucalion, he led the inhabitants of southern Greece from the mountains to the plains.

Inca(s) (Peruvian) The creative gods in Peruvian theogony, and later the rulers of the country. The seven Incas are said to have repopled the earth after the deluge: “They belonged at the beginning of the *fifth* Root-race to a dynasty of divine kings, such as those of Egypt, India, and Chaldea” (TG 154).

Incantation [from Latin *cantare* to sin] Charm, mantra; the expert use of the power of unvocalized or vocalized sound in evolving occult forces of nature. Used in magic, especially of the ceremonial kind. The power of sound, akasic in character, is the “*first of the keys which opens the door of communication between Mortals and the Immortals*” (SD 1:464); one of the seven siddhis, mantrika-sakti.

Incarnation Imbodiments of an entity or monad in a body of flesh, usually human. It is also used of avataras, buddhas, etc., in treating of the manifold mystery of the union of godhood and humanhood. This mystery, both among Hindus and Christians, is a distorted and anthropomorphic understanding of the teaching as to the presence of the unseen cosmic principles throughout all nature and man, as symbolized by the circle and cross.

Divine incarnations do not mean that a divine being seizes upon and occupies the body of a human being as by a kind of obsession; but that every person has within him the powers by which he can manifest his own innate divinity, and that a few people have these powers developed in a special degree. When properly understood, a truly divine incarnation, as in avataras, was one of the greatest of the mysteries of every archaic religious system.

Incense Fragrant incense has been used from immemorial antiquity practically worldwide, often

in ceremonial magic of various kinds. Incense may be simple, as in the usage of burning leaves, bark, or wood, the smoke itself being often so fragrant as to fall under the modern ideas of incense; or compound when it is composed of various ingredients, all of a more or less fragrant character when burned. The explanation of the original use of incense was that it was a strong purifying agent, some plants thus used in purificatory fumigations being far more powerful in effect than others. In its worst uses, incense is distinctly stupefying in character, and when so used its burning partakes of sorcery. Its purificatory effect is because smoke of various kinds, or the fumes from the burning, are antiseptic or cleansing in character; and some plants especially when burned repel evil-natured denizens in the astral light.

Incubus (Latin) [from *in* upon + *cub* lie] The nightmare, regarded as an astral goblin which lies upon the sleeper. Modern medicine regards it as a subjective impression produced by physiological disorders, but we must take into account as well the lower strata of the astral light, teeming with soulless elementals as well as astral vampires or elementaries, ready to take advantage of unguarded and disordered conditions.

Also a goblin which, in medieval belief, holds sexual intercourse with human beings, a belief found elsewhere, as in India, where the term used is *pisacha*. Incubi are sometimes spoken of as of either sex, but properly *succuba* is used for the female. They are “Ghools, Vampires, and soulless Elementals; formless centres of Life, devoid of sense; in short, *subjective protoplasms* when left alone, but called into a definite being and form by the creative and diseased imagination of certain mortals” (TG 154). Thus it is the lustful imagination and vitality of the victim that gives these beings their power upon him; without that, they are powerless and not to be feared.

Indeterminacy Used in science to mean that the investigation of intra-atomic phenomena has (for the time being) reached the limits of human power to determine the behavior of a particle. The Heisenberg principle of uncertainty states that it is impossible to increase the accuracy of measurement of the velocity of a particle without by this very observational act introducing an uncertainty into the determination of its position. The attempt to represent phenomena as a chain of cause and effect must lead sooner or later to a point where we can no longer trace the cause — not because causes vanish, but because of the imperfection of our observation and of our instruments, so that the chain of causation continues until we lose track of it because of incapacity. Hence we are unable to predict the behavior of a particle. Subsequent investigation may enable us to carry the chain of causation farther, but the process cannot go on indefinitely without carrying us beyond the physical plane. The standards of measurement successfully adopted for molar physics and for phenomena within terrestrial limits have proved inadequate for the definition of phenomena outside those limits; and both theory and experiment show that these standards are largely conceptual and must be changed to suit new conditions.

Some people try to introduce a volitional principle into nature at this point, but this is falsely to

assume that the volitional principle is absent elsewhere — an assumption purely speculative, and which seems entirely unwarranted. It is not that the universe is divided into a mechanical section and a volitional section, arbitrarily separated by a hypothetical boundary that varies according to our progress in investigation. The mechanical interpretation therefore is a device adopted for practical purposes on the physical plane, which enables us to predict results within limits that do not bring the validity of its assumptions into question. Science finds that one form of motion is consequent upon another, but it knows nothing about the cause of motion; and words like force and mass are merely convenient abstractions. Hence there can be no reason for introducing a psychological element into nature at one point rather than at another, for such disjunct compartments do not exist in nature.

Indeterminacy, as used by science, is the contrary of determinism; both would seem to imply attitudes of mind rather than actualities in nature.

Indivisibles. *See* ATOM

Individuality [from Latin *individuum* undivided thing, unit] In philosophy, as well as in theosophy, used for inherent selfhood: monad, ego, atom. Used in theosophy for the higher ego in man as contrasted with the lower ego or personality — a distinction not made in ordinary parlance, where the two words may even be used in the opposite senses. The individuality is the immortal spiritual ego or monad; whereas the personality, or lower quaternary of the septenary human constitution, is the mortal human ego which goes to pieces at death.

Indolentia (Latin) Freedom from pain; an Epicurean term denoting the tranquility which was their ideal of attainment for the sage who sees that happiness is inseparable from virtue.

Indovansas. *See* INDUVANSA

Indra (Sanskrit) *Indra* Vedic god of the firmament, supporter or guardian of the eastern quarter of the visible kosmos, whose functions somewhat parallel those of the equivalent of the four Maharajas. Indra, Varuna, and Agni were considered among the three highest gods of the Vedas, although the triad of Vayu, Surya, and Agni is frequently mentioned, Indra often taking the place of Vayu. Indra is often described as the champion of all the gods and overthrower of their enemies, especially the conqueror of Vritra, the great cosmic serpent. Indra thus has numerous parallels with the St. Michael of the Occident, and some of his functions are identic with Karttikeya, the god of war.

“In the Rig Veda Indra is the highest and greatest of the Gods, and his Soma-drinking is allegorical of his highly spiritual nature. In the Puranas Indra becomes a profligate, a regular drunkard on the Soma juice, in the terrestrial way” (SD 2:378). Indra corresponds with the cosmic principle mahat and in the human constitution with its reflection, manas, in its dual aspect. At times he is connected with buddhi; at others he is dragged down by kama, the desire principle.

Indrani (Sanskrit) *Indrāṇī* [feminine of *Indra*] Also Aindri. The consort of Indra, personifying the aindriyaka, the evolution of the elements of senses (SD 2:614). As Indra stands for mahat — especially for the dual aspect of manas in man — his marriage to Indrani “because of her voluptuous attractions” may represent the enchaining of the higher manas to the lower because of the karmic links of both with the lower ternary in the human constitution, this union, combination, or marriage manifesting itself as the kama-manasic portion of human consciousness.

Indriya (Sanskrit) *Indriya* Power, force, especially with reference to the faculty of sense; sense itself, including the inner or astral organ of sense; also occasionally the number five as symbolic of the five senses. The buddhi-indriyani or jnanendriyani are the five inner organs or faculties of perception: eye, ear, nose, tongue, and skin. To these are added the karmendriyani (organs of action): larynx, hand, foot, anus, and generative parts; between these ten organs and atman stands manas, which thus with the atman and the ten faculties and organs of sense, make twelve divisions of the human constitution. In Vedantic philosophy the four inner organic faculties (antar-indriyani) are manas, buddhi, ahamkara, and chitta.

Each of these fourteen faculties and organs is presided over by its own respective inyantri (ruler): the eye by the sun; the ear by the quarters of the world; the nose by the two Asvins; the tongue by Prachetas; the skin by the wind; the voice by fire; the hand by Indra; the foot by Vishnu; the anus by Mitra; the generative organs by Prajapati; manas by the moon; buddhi by Brahman; ahamkara by Siva; chitta by Vishnu as Achyuta. The differences in enumeration are to be accounted for by the different manners in which the various Indian philosophic schools enumerated and divided the different parts of the human constitution.

In the Puranas seven creations are enumerated, the third being called indriya, or organic evolution. *See also* AINDRIYAKA

In yoga training restraint of the senses is termed *indriya-samyama*, while *indriyasanga* is nonattachment to objects of sense or of the material world.

Indriyatman (Sanskrit) *Indriyātman* [from *indriya* sense + *ātman* self] A term used by Blavatsky (SD 2:108) to represent the third stage in the descending scale of the manifestation of Brahman. It implies that the spiritual or intellectual soul through its own particular radiations is the fundamental or guiding essence bringing about the evolution of the interior senses and their corresponding physical organs, and is likewise the latent guiding intelligence and instinct behind them.

Indu (Sanskrit) *Indu* In the Brahmanas, the moon; in the Vedas, a drop, especially of soma, or a spark. It refers to the physical moon and its functions, whereas Soma implies the somewhat more mystical and esoteric lunar attributes.

Inductive Method, Induction In logic, the process of reasoning from the parts to the whole, from

the particular to the general, or from the individual to the universal; contrasted with the deductive method, which reasons from the whole to the parts, from the general to the particular, from the universal to the individual. It is associated with Aristotle as contrasted with Plato, also with Francis Bacon and modern science in general. Science endeavors to establish general laws by reasoning from particular observations; but it is necessary to assume that what is true in an individual case will be true in the general case of which it is only an instance. The hypotheses thus framed are necessarily and naturally regarded as provisional, subject to modification in the light of subsequent, more extended observations of nature. This method endeavors to come to an understanding of nature by a continued process of trial and error, the formulation of its laws becoming ever wider. But an essential part of this method itself is deductive, since we continually reason back from the provisional hypotheses we have laid down to the new facts which we seek to discover in support or in refutation of them. For this reason, the method of science has often been called a deductive-inductive method. Indeed, pure induction is probably inconceivable, since we cannot enter upon a mental process unless we first entertain some general ideas. Induction and deduction are interdependent functions of the ratiocinative mind.

Further, the data of scientific induction are sensory percepts; and no amount of such data will enable us to ascertain the truth about the causal worlds which underlie phenomena. If we admit, with Plato, the existence of intuition or direct perception of essential truths, or if we accept his doctrine of the existence of soul memories latent in the mind, we have a resource which will free us from complete reliance on this synthetic method of reaching general truths. *See also* BACONIAN METHODS

Induvansa, Induvamsa (Sanskrit) *Induvaṃśa* [from *indu* moon + *vaṃśa* race] The lunar race or dynasty in ancient Hindu stories. *See also* CHANDRAVANSA

Ineffable Name With the Jews, applied to the word Jehovah; with the Qabbalists, associated with the Tetragrammaton (JHVH, YHVH, or IHVH). The Ineffable Name is the secret of secrets, IHVH (or Jehovah) being used as a screen. The power of the Ineffable Name is the power or force of the natural harmony in nature, which the ancient Greek mystical philosophers called music or the cosmic harmony. The name used by the Western Qabbalists is not to be pronounced, rather than ineffable, for the “ ‘Ineffable Name’ of the true Occultist, is *no name* at all, least of all is it that of Jehovah. The latter implies, even in its Kabbalistical, esoteric meaning, an androgynous nature, YHVH, or one of a male and female nature. It is simply Adam and Eve, or man and woman blended in one, and as now written and pronounced, is *itself a substitute*. But the Rabbins do not care to remember the Zoharic admission that YHVH means ‘not as I Am written, Am I read’ (*Zohar*, fol. III., 230a). One has to know how to divide the Tetragrammaton *ad infinitum* before one arrives at the *sound* of the truly unpronounceable name of the Jewish mystery-god” (TG 155-6).

Infants. *See* INNOCENTS

Infernal Deities [from Latin *inferi* or *inferni* inhabitants of the lower world] Cosmic powers pertaining to the lower planes of manifestation. Classical mythology shows the earth and its beings between the heavens and the infernal regions, under the double influence of the higher and the lower deities. Sometimes they are called chthonian deities, gods of the earth or underworld, implying a duality of heaven and earth, or above and below. They are usually doubles of the superior gods, often with the same name but distinguished by an epithet, as in Jupiter Chthonius or Osiris-Typhon. The contrast between good and evil has given a sinister aspect to these deities, as being connected with death, destruction, and affliction, though they are necessary cosmic powers. Christian theology in particular has turned them into devils.

Infinite [from Latin *in* not + *finitus* ended] That which is endless or not finite; ancient peoples expressed the frontierless, beginningless, and endless hierarchical immensities, whether of space, time, spirit, or matter in many ways, as in the 'eyn soph (without bounds or frontiers) of the Qabbalah, the Hindu parabrahman (beyond Brahman), the Void, the Sunyata of Buddhism, the Ginnungagap (gaping void) of the Scandinavians, the Deep of the Bible, or the waters of space, etc. Many philosophers of antiquity considered it futile to speculate upon that which is *ex hypothesi* beyond the understanding of the human mind, confessedly finite in function and range. For whatever the human mind can shape or figurate to itself as a concept must be de facto finite in itself, however great or grand. Infinite was never used as a synonym for deity or any divine being, for however immense in its incomprehensible vastness in both time and space, it could be nevertheless only finite, for the human mind itself had given birth to the human thought, and the human mind is finite.

Similarly, the Absolute is not the infinite, for absolute means “freed” or “liberated,” such as the cosmic hierarch of a universe; and this could not be infinite or boundless, but must have been of finite origin, grown into stature of divine grandeur. The ancients taught that the universe was filled with gods, and that the universes were as numerous in beginningless space and time, as number in itself is beginningless and endless and therefore incommensurable.

“The Boundless can have no relation to the bounded and the conditioned”; “the *immutably* Infinite and the *absolutely* Boundless can neither will, think, nor act. To do this it has to become finite, and *it* does so, by its ray penetrating into the mundane egg — infinite space — and emanating from it as a finite god” (SD 1:56, 354).

Inflectional Speech. See SPEECH

Influenza. See EPIDEMICS

Initiate [from Latin *initio* entering into, beginning] One who has entered into or begun, or passed at least one initiation in the sacred Mysteries; initiates can therefore be of various degrees. Synonymous with reborn, dvija (twice-born), Son of the Sun, etc.

Initiant [from Latin *initio* entering into, beginning] One who is preparing for initiation, as distinguished from one who has been initiated — the latter being an initiate. One who is an initiate in one degree may be only an initiand as to a higher degree.

Initiation [from Latin *initio* entering into, beginning] Generally, the induction of a pupil into a new way of living and into secret knowledge by the aid of a competent teacher. In ancient times initiation or the Mysteries were uniform and one everywhere, but as times passed, each country — though basing its Mysteries and initiation ceremonies on the one original wisdom common to mankind — followed manners of conducting the procedures native to the psychology and temperament of the different peoples. In still later times most of the original wisdom was but dimly remembered; and the Mysteries and the initiation ceremonies degenerated into little more than ceremonial rites, with more or less academic or theological teaching accompanying them — as was the case in the Mysteries of Greece, for instance; although it is true that there were genuine initiates in Greece down to the fall of the Mediterranean civilizations.

“Every nation had its exoteric and esoteric religion, the one for the masses, the other for the learned and elect. For example, the Hindus had three degrees with several sub-degrees. The Egyptians had also three preliminary degrees, personified under the ‘three guardians of the fire’ in the Mysteries. The Chinese had their most ancient *Triad* Society: and the Tibetans have to this day their ‘triple step’: which was symbolized in the ‘*Vedas* by the three strides of Vishnu. . . . The old Babylonians had their three stages of initiation into the priesthood (which was then esoteric knowledge); the Jews, the Kabbalists and mystics borrowed them from the Chaldees, and the Christian Church from the Jews” (TG 333).

In theosophy initiation is generally used in reference to entering into the sacred wisdom under the direction of initiates, in the schools of the Mysteries. By initiation the candidate quickens natural evolution and thus anticipates the growth which will be achieved by the generality of humanity at a much later time in developmental evolution. He or she unfolds from within the latent spiritual and intellectual powers, thus raising individual self-consciousness to a corresponding level. The induction into the various degrees was aptly spoken of as a new birth.

The seats of initiation were often situated on mountains, which because of this were regarded as holy mountains. Often rocky caves or recesses in mountains were chosen for their inaccessibility, and used as initiation crypts or chambers for teaching; in ancient Egypt the Great Pyramid was an initiation temple.

“The initiated adept, who had successfully passed through all the trials, was *attached*, not *nailed*, but simply tied on a couch in the form of a *tau* \top (in Egypt) or a *Svastika* without the four additional prolongations (thus: \oplus , not $\卐$) plunged in a deep sleep (the ‘Sleep of Siloam’ it is called to this day among the Initiates in Asia Minor, in Syria, and even higher Egypt). He was allowed to remain in this state for three days and three nights, during which time his

Spiritual Ego was said to confabulate with the 'gods,' descend into Hades, Amenti, or Patala (according to the country), and do works of charity to the invisible beings, whether souls of men or Elemental Spirits; his body remaining all the time in a temple crypt or subterranean cave. In Egypt it was placed in the Sarcophagus in the King's Chamber of the Pyramid of Cheops, and carried during the night of the approaching third day to the entrance of a gallery, where at a certain hour the beams of the rising Sun struck full on the face of the entranced candidate, who awoke to be initiated by Osiris, and Thoth the God of Wisdom" (SD 2:558).

There were successive degrees of initiation, of which seven are usually enumerated. Of these the first three were preparatory, consisting of discipline of the whole nature: moral, mental, and physical. At each stage, the neophyte had to pass through a carefully graded series of tests or trials in order that he might prove his inner strength and capabilities to proceed. In this manner the neophyte reached and entered the fourth degree, in which the powers of his inner god having by now become at least partially active in his daily life and consciousness, he was enabled to begin the experience of passing into other planes and realms of life and of being, and thus to learn to know them by *becoming* them. In this way he acquired first-hand knowledge of the truths of nature and of the universe about which he previously had been taught.

In the fifth initiation, called in ancient Greece theophany (the appearance of a god), the candidate meets for at least a fleeting moment his own spiritual ego face to face, and in the most successful of these cases, for a time actually becomes one with it. Epiphany signifies a minor form of theophany.

In the sixth stage, theopneusty (in-breathing or through-breathing of a god, divine inspiration), the candidate becomes the vehicle of his own inner god, for a time depending on the neophyte's own power of retention and observation, so that he is then inspired with the spiritual and intellectual powers and faculties of his higher self.

In the seventh degree, theopathy (the suffering a god — suffering oneself to be one's own inner god), the personal self has become permanently at-one with the inner divinity. The successful passing of the seventh trial resulted in the initiate's becoming a glorified Christ, to be followed by the last or ultimate stage of this degree known in Buddhism as achieving buddhahood or nirvana. Since limits cannot be set to attainment, however, still loftier stages of spiritual and intellectual unfolding or initiation await those who have already attained the degree of buddhahood.

In Buddhist works four degrees of training, in these cases equivalent to initiation, are given: 1) srotapatti (he who has entered the stream), one who has commenced the task of transmuting the forces of his nature to the purposes of his higher self; 2) sakridagamin (he who comes once more), one who will be reborn on earth only once again before reaching the lower degrees of nirvana; 3) anagamin (he who does not come), one who will no longer be reincarnated anymore, unless the choice be made to remain on earth in order to help humanity; and 4) arhat or arhan (the worthy

one), one who at will can and does experience nirvana even during his life on earth.

Inner Eye. *See* EYE OF SIVA; PINEAL GLAND; THIRD EYE

Inner God Used for the higher self or divine monad, the focus of divine-spiritual individuality in the human constitution, especially in connection with the degree of initiation when the candidate comes into communion with his true spiritual self, the god within.

Inner Man The true and immortal entity in us, as contrasted with the outward and mortal form (physical body, astral body, etc.). The higher ego, the higher manas or manas in conjunction with atma-buddhi; nous as opposed to psyche.

Inner Round In theosophical literature, the passage of the ten classes or hosts of monads through all the globes comprising a planetary chain. An inner round begins on the highest globe and continues its progress around and through them all, concluding the cycle again at the globe from which it first started. The same journey is undergone by the spiritual monad after death.

Such a complete circuit of the life-waves on each and every one of the globes of a planetary chain is termed a planetary round or chain-round, whereas the complete passage of a life-wave on one globe before going to the next succeeding globe is termed a globe-round; seven or twelve of these globe-rounds comprise one planetary round. Each life-wave makes seven cycles on each globe, which are termed root-races. *See also* ROUND

Innocents In ancient Judea this name, and that of infants or little ones, was given to neophytes and initiates just born, meaning that they were newly become such. We find the same usage in the New Testament story of the murder of the Innocents by Herod: in its original it meant the murder of chelas or initiates, but has been adapted in the Christian scriptures to mean the slaughter of actual babies with a view to include the body of Jesus.

Inorganic. *See* LIFE

I. N. R. I. Four letters found at the head of pictures of Jesus on the cross, and generally interpreted as the initials of Iesus Nazarenus Rex Iudaeorum (Jesus the Nazarene, King of the Jews) but according to others representing a Rosicrucian motto: *Ingne natura renovatur integra* (by fire, nature is renewed entire).

Insanity [from Latin *in* not + *sanus* sound] Unsoundness of the mental faculties or organs, with or without loss of volition and of consciousness. "Arcane science teaches that the abandonment of the living body by the soul frequently occurs, and that we encounter every day, in every condition of life, such living corpses. Various causes, among them overpowering fright, grief, despair, a violent attack of sickness, or excessive sensuality may bring this about. The vacant carcass may be entered and inhabited by the astral form of an adept sorcerer, or an elementary (an earth-bound disembodied human soul), or, very rarely, an elemental. . . . In insanity, the patient's astral being is

either semi-paralyzed, bewildered, and subject to the influence of every passing spirit of any sort, or it has departed forever, and the body is taken possession of by some vampirish entity near its own disintegration, and clinging desperately to earth, whose sensual pleasures it may enjoy for a brief season longer by this expedient” (IU 2:589).

Not all insane persons, however, suffer with the restless inner tension due to a besieging influence. Some grope along on their own kama-manasic level, bewildered because deprived of the directing influence of their higher principles. Some of these people are suffering from a dissociation of the inner conscious self from his brain which ordinarily connects him with the external world of things and people. Such cases know inwardly that they are not insane but, being unable to make themselves understood, and hence being regarded and treated as lunatics, they sometimes finally do become mentally deranged.

While karmic conditions may prevent a cure in this life for many cases, many others respond happily when, to the best resources of modern treatment, is added the knowledge of composite human nature with knowledge of its relations to the invisible astral sphere which interpenetrates and influences our world of mind and matter. Most important help may come from the confident, friendly, uplifting influence which emanates from intelligent, earnest, pure-minded attendants who deal with them.

Insignia Majestatis (Latin) The characteristics, badges, or tokens of majesty; used metaphorically of characteristic marks of spiritual grandeur or power.

Inspiration, Inspired [from Latin *in* into, upon + *spiro* breathe (cf *afflatus* from *ad* upon + *flo* breathe); adopted from Greek *empneusis* from *en* in + *pneo* breathe] Generally the reception of knowledge or influence from a source superior — or even inferior — to the ordinary consciousness.

Instinct The vegetative, passive, or automatic side of intuition, which expresses itself all through natural existences. The atoms move and sing by instinct, and by the instinctual faculty the animal guides its life. In human beings are the divine instincts of love, forgiveness, and pity. “Instinct, as a divine spark, lurks in the unconscious nerve-centre of the ascidian mollusk, and manifests itself at the first stage of action of its nervous system as what the physiologist terms the reflex action. It exists in the lowest classes of the acephalous animals as well as in those that have distinct heads; it grows and develops according to the law of the double evolution, physically and spiritually; and entering upon its conscious stage of development and progress in the cephalous species already endowed with a sensorium and symmetrically-arranged ganglia, this reflex action, whether men of science term it *automatic*, as in the lowest species, or *instinctive*, as in the more complex organisms which act under the guidance of the sensorium and the stimulus originating in distinct sensation, is still one and the same thing. It is the *divine instinct* in its ceaseless progress of development. This instinct of the animals, which act from the moment of their birth each in the

confines prescribed to them by nature, and which know how, save in accident proceeding from a higher instinct than their own, to take care of themselves unerringly — this instinct may, for the sake of exact definition, be termed automatic; but it must have either within the animal which possesses it or *without*, something's or some one's *intelligence* to guide it" (IU 1:425).

Instinct may be considered as the automatic or quasi-intelligent functioning of the infinitude of rays flowing forth from the kosmic mind — these rays in their turn first passing through the divine intelligences, then through the spiritual intelligences, then through the hosts of beings of less degree, and finally reaching animate and inanimate entities. Instinct, thus, wherever functioning throughout nature is seen to be the action of kosmic mind. In proportion as intuitions are farther evolved along the ladder of life, instinct merges into intelligence, then into self-conscious intelligence, and finally into spiritual intelligence which is the veil of the kosmic divinity.

Instructors, Divine. See DYNASTIES

Intellect. See MANAS; MIND

Interlaced Triangles. See SEAL OF THE THEOSOPHICAL SOCIETY; SIX-POINTED STAR

Intermediate Nature In a threefold division of the human constitution, such as the Christian spirit, soul, and body, the intermediate nature would correspond to soul and would represent the intermediate duad — manas and kama. The upper duad (atman, buddhi) would correspond to spirit; and the lower triad (prana, linga-sarira, sthula-sarira) to body.

It is the intermediate nature, our human portion, which reincarnates: it is a ray of the spiritual part or upper duad, and by repeated incarnations, through unfolding of the latent spirituality within itself, it finally “ascends” to reach the status of its parent, the upper duad. Hence, the intermediate nature is often referred to as the human soul.

Intoxicants. See SOMA; DELIRIUM TREMENS

Intra-Mercurial Planet. See VULCAN

Intuition The working of the inner vision, instant and direct cognition of truth. This spiritual faculty, though not yet in any sense fully developed in the human race, yet occasionally shows itself as hunches. Every human being is born with at least the rudiment of this inner sense. Plotinus taught that the secret gnosis has three degrees — opinion, science or knowledge, and illumination — and that the instrument of the third is intuition. To this, reason is subordinate, for intuition is *absolute knowledge*, founded on the identification of the mind with the object. Iamblichus wrote of intuition: “There is a faculty of the human mind, which is superior to all which is born or begotten. Through it we are enabled to attain union with the superior intelligences, to be transported beyond the scenes of this world, and to partake of the higher life and peculiar powers of the heavenly ones.” From another point of view, intuition may be

described as spiritual wisdom, gathered into the storehouse of the spirit-soul through experiences in past lives; but this form may be described as automatic intuition. The higher intuition is a filling of the functional human mind with a ray from the divinity within, furnishing the mind with illumination, perfect wisdom and, in its most developed form, virtual omniscience for our solar system. This is the full functioning of the buddhic faculty in the human being; and when this faculty is thus aroused and working, it produces the manushya or human buddha.

Inversion of Poles. See POLES, TERRESTRIAL AND CELESTIAL

Invisible Worlds Theosophy teaches that the universe is a living organism, composed of an infinite number of minor organisms of all-various degrees of expression in both spirit and matter. These groups of minor organisms or worlds are separated from each other in consciousness, not in space, by planes. All the beings of any one plane have senses relating to that plane and are therefore usually unconscious of other planes by *first* perception. Further, these planes are of such different ranges of matter and therefore of vibration, that the entities within them intermingle without mutual interference. The suns and planets, therefore, of any one plane interpenetrate our physical sphere, and permeate it, so that in our own daily affairs we actually pass through the worlds, through the very beings, it may be, of the entities dwelling in these realms invisible to us. These invisible realms are made of matter just as is our physical world, but it is of matter more ethereal or gross than ours. We do not cognize them with our physical senses because of the different rates of vibration of the different planes.

Although our senses tell us nothing of these innumerable other planes, yet the inner and invisible higher spheres are inexpressibly important because they are the causal realms of which our physical universe is but the phenomenal production. But while these higher planes are the fountainhead, ultimately, of all the energies and matters of the whole physical world, yet to an entity inhabiting these inner and invisible worlds, these latter are as substantial and real to that entity as our physical world is to us. Just as we know in our physical world various grades or conditions of energy and matter, from the grossest to the most ethereal, so do the inhabitants of these other worlds know and cognize their own grossest and also most ethereal substances and energies.

The theosophical teaching about invisible worlds has no connection or parallel with the Summerland of the Spiritualists.

Involution Infolding, as contrasted with evolution or unfolding; used as correlative with evolution, it means the passing from a state of comparative manifestation to one of comparative latency. In the downward arc of progress, spirit is said to involve, and matter to evolve, these processes being reversed during the upward arc. See also ARC, ASCENDING AND DESCENDING

Io (Greek) The daughter of Inachos, first king of Argos, she was beloved by Zeus and changed into a heifer to avoid Hera's jealousy. Hera, not deceived, had the heifer watched by the hundred-eyed

Argos, who was then slain by Hermes at the command of Zeus. After many wanderings in Europe and Asia, Io recovered her form in Egypt and gave birth to the dark Epaphos who became king of Egypt and founded Memphis.

Io means the moon in Argive usage and in Egypt. She is again Isis, Diana, the arc of life, mother of gods and of generations, queen of earth, often symbolized with cow's horns. Dark Epaphos is Dionysos-Sabazios, son of Zeus and Demeter in the Sabazian Mysteries (SD 2:415).

The name shows the stroke in the circle, which stands for the number ten. In Greek it is *[[IO]]*, and in Gnostic gems is *[[IAO]]* (Iao), sometimes connected with Arbaxas as Abraxasiao. Students of literal symbology have written it Ioh and related it to Jehovah, etc.

Ioannes (Gnostic) "Ioannes, the Baptist who is usually associated with Waters, is but a Petro-Paulite name and symbol of the Hebrew Ionah [the Jonah swallowed by the whale] and the First Messenger, Assyrian Oannes . . . The fishermen and fishers of men in the Gospels are based on this mythos." (Enoch, the Book of God 2:80, quoted BCW 3:217) Equivalent of John, Oannes, Dagon, and Vishnu, the personified microcosm (BCW 11:488).

Ioh. See IO; JEHOVAH

Iolo Morganwg A Welsh stonemason of the 18th and early 19th centuries, who claimed to have copied the documents contained in the book *Barddas* from manuscripts he found in private libraries in Wales. These documents claim to detail the philosophy of the Druids; the teachings given make clear the meaning of numberless passages of Welsh literature from the 6th to the 15th century, and are also in accord with the esoteric doctrine of all the ancient nations.

Ionian or Ionic School A school of Greek philosophers of the 5th and 6th centuries BC in Ionia, considered to have been founded by Thales of Miletus (640-550 BC) and including Anaximander, Anaximenes, Anaxagoras, Heraclitus, Diogenes of Apollonia, Archelaus, and Hippo. They were astronomers, geometers, and geographers who sought to explain the universe in terms of matter, movement, and force. Thales and Hippo make the cosmic element water the primordial originating element; Anaximenes and Diogenes of Apollonia make it the cosmic element air; Heraclitus, the cosmic element fire. Anaxagoras postulates a supreme hierarchical mind (nous) as imparting evolutionary form and order to chaos, the undeveloped substance of nature.

Iormungandr (Icelandic) [from *Iormun* huge, vast, superhuman + *gandr* magic, enchantment or *andr* spirit] In the Norse Edda, the Midgard serpent which girds the earth, one of three gigantic offspring of Loki. The other two are Fenris, the wolf destined to devour the sun when its life is spent, and Hel, queen of the realms of death. Iormungandr may refer to the equator, the plane of the ecliptic and, in a still larger context, to the Milky Way.

Irad. See CAIN

Irdhi. See IDDHI

Iri-sokhru. See KHENSU

Irkalla (Chaldean) The netherworld or underworld of the Babylonians, also known as Aralu, its entrance approached by a deep cavern. It was ruled over by the goddess Allatu, or Ereshkigal (lady of the netherworld), sister or alter ego of Ishtar, the great nature goddess. The same idea is present in the Egyptian conception of Isis and Nephthys. Irkalla was ruled conjointly by Allatu and Nergal, who was also considered the god of the dead.

Iron Age The fourth of the ages enumerated in the theogony of Hesiod, corresponding to the Hindu kali yuga (black age). It is described in all ancient writings as the worst of the four, because the most material; it marks the lowest point of a cycle of evolution. Each root-race is divided into four ages, following generally along the lines of the Hindu yugas; and the smaller divisions of a race are similarly subdivided. In fact, the four ages are inherent in nature's evolutionary cycles of progression, so that the smaller is contained within the greater and repeats it on a minor scale. Thus there are the four serial ages applicable to the solar system as a whole, smaller series of four ages applicable to any planet, etc.

In modern paleoethnology, the iron age follows stone and bronze ages, in accordance with a supposed evolution in the use of materials for implements.

Isangi, Isanami. See IZANAGI AND IZANAMI

Isarim (Hebrew) [from *'asar* to bind, confirm, frequently used in the sense of vows of abstinence.] A name for initiates or adepts among the ancient Hebrew, and particularly among the ancient Jewish Essenes, counterparts of the Egyptian hierophants.

Isatva (Sanskrit) *Īsatva* Supremacy, superiority, lordship; hence divine power.

Ish Amon (Gnostic) Among some Jewish Gnostics such as the Nazarenes, the equivalent of the divine thought abiding in quiescence or semi-activity in the pleroma or the Boundless, synonymous with Ferho which in the Nazarene system, together with Chaos (Dark Water) and Ptahil, form a trinity equivalent to Father-Mother-Son. Equivalent in theosophical terms to the unmanifest or First Logos. This Logos at the beginning of the evolution of a universe produces the Second Logos, described as feminine because productive or generative, and out of this latter again is generated the creative or Third Logos, called in Gnostic systems Iukabar Zivo.

Ischin. See 'ISHIN

'Ishin, 'Ishim (Hebrew, Chaldean) *'Īshīn, 'Īshīm* In the Qabbalah, a lower order of angels, ranking ninth in the hierarchy of angels, corresponding to the Sefirah Yesod. The *Zohar* depicts the 'ishin as chained on a mountain in the desert, alluding to them as chained to the earth during the cycle of incarnation. The 'ishim are otherwise the Benei 'Elohim, who in human evolution were the

prototypes of the fallen angels who by their fall made of the mindless races of protoplasmic humanity the thinking and self-conscious human beings that men now are. Thus they correspond to the manasaputras . . . The 'ishin are also said to help magicians produce homunculi (SD 2:376).
See also AZAZEL

Ishdubar. *See* IZDUBAR

Ishmonia (Arabic) A city in Arabia, near which is situated the “petrified city,” of which legend tells that immense subterranean galleries and halls still exist, containing libraries of ancient rolls and manuscripts.

Ishtar (Chaldean) Ancient Babylonian deity, eldest of heaven and earth, daughter of Anu (the lord of the heavens). Her worship was fervently pursued by the multitude both in Babylonia and Assyria, although she was known under various names in different localities — Anunit, Nina, Nanna, Innanna, Atar — even when represented as the consort of Marduk (Babylonia) and of Assur (Assyria). In popular conception, she was the bounteous nature goddess, queen of beauty and joyousness, equivalent to Aphrodite or Venus, however, rather than Ceres, although synthesizing certain attributes of both these goddesses. Her other aspect is as the grim, stern harvester, withdrawing the life-forces so that everything during this period shall have sleep and rest. This aspect was stressed by the warlike Assyrians, who represented her as armed with bow and arrows, and hence she becomes their chief goddess of battles; whereas the Babylonians stressed the mother and child idea. Her symbol was an eight-rayed star.

Ishtar, with Shamash and Sin (the life-force, the sun, and the moon), formed an important triad of divinities. In astronomy Ishtar was a name of the planet Venus — the double aspect of the goddess being made to correspond to the morning and evening star.

Ishtar likewise is mystically the theogonic representation of the earth itself in its productive and fecund aspects as the mother of all, and hence essentially to be considered as prakriti emanating from mulaprakriti.

Isis (Greek) **Ast** (Egyptian) *Āst*. Chief goddess of the Egyptian popular pantheon, daughter of Seb and Nut. Generally portrayed bearing the papyrus scepter and the ankh, wearing the vulture headdress with the uraeus on her forehead from which rose a pair of horns (either cow's or ram's) encircling the solar disk: the horns represented mystic nature and the moon (SD 2:31). Her attributes pertain to the Great Mother, the personification of concrete nature, giving birth to and nourishing all things, portrayed by ancient artists as the mother suckling her babe.

The mythological aspect stresses the dutiful mother and faithful wife. Her sorrow upon the death of her husband, Osiris, as well as her wanderings in search of his body, are very similar to those of the Greek nature goddess Demeter searching for her daughter Persephone. To Isis is also attributed the knowledge of the potency of mantras, with which she revivifies her poisoned son,

Horus.

Osiris, Isis, and Horus form the Egyptian triad of Father-Mother-Son. Isis is credited with the characteristics of most of the other goddesses of the pantheon, but her chief attribute of producer and giver of life is manifested even in the underworld, where her help sustains the deceased. The symbol of Isis in the heavens was the star Sirius.

Israel (Hebrew) *Yisrā'el* [from *yāshar* upright, straight, righteous + *'el* a divinity] The national designation of the Jews, principally applied in Jewish history to the northern kingdom as distinct from Judah; later it referred to the Jews as a religious community united under the national god Jehovah. The name was assigned to Jacob (Genesis 32:28), who was regarded as the parent of the twelve tribes.

The original significance of Israel is, in the singular, an upright, righteous man, who strives for union with his inner god; hence an initiate. The Jews applied this term in reverential yearning to themselves, with a special application to the noblest Hebrews among them; but the term abstractly is as applicable to the righteous ones or initiates of any country.

Istar, Ister. See ISHTAR

Isvara (Sanskrit) *Īśvara* [from the verbal root *īś* to rule, be master] Lord; the supreme self or hierarch of any universe, large or small, likewise the divine spirit in man. Also a title for many gods in the Hindu pantheon, such as Vishnu and Siva.

In the *Bhagavad-Gita* Isvara is that which “dwelleth in the heart of every creature” and which “causeth all things and creatures to revolve mounted upon the universal wheel of time” (chs 43; 61). It is the essence of the spiritual monad in any individualized evolving being, the spiritual root, the god within, and the source of the spiritual and vital streams in any being which bring about its unfolding in evolution and its peregrinations through the fields of experience. Equivalent to the Father in Heaven of Jesus, and hence the source of the inner Christos or Buddha. Thus in one sense it is the individualized dhyani-buddha of every being. See also LOGOS

Iswara, Iswur. See ISVARA

Itchasakti. See ICHCHHA-SAKTI

Itthyphallic [from Greek] Pertaining to the erect phallus, a symbol carried in Bacchic processions signifying abstract creative power.

Itihasa (Sanskrit) *Itihāsa* [from *iti* thus, so + *ha* indeed + *āsa* it was] Thus indeed it was; legend, tradition, history. From the custom of narrators to conclude their utterance with this phrase, it acquired the meaning of tradition. It is also “the narrative of the lives of some august personages, conveying at the same time meanings of the highest moral and occult importance” (BCW 6:42).

Itthammuktas. See NITYAMUKTAS

Iukabar Zivo (Gnostic) Also Iavar Ziva, Iu-Kabar Zivo, Javar-Zivo, Kebar Zivo, Cabar Zio. Known also as Nebat-Iavar-bar-Iufin-Ifafin (Lord of the Aeons) in the Nazarene system. The *Codex Nazaraeus* tells of the efforts at creation of the Lords of the Aeons. In order to counteract the creation of the seven badly disposed principles, the greatest lord, Mano, calls on Iukabar Zivo, the mighty Lord of Splendor, to create in his turn. He does so by emanating seven other lives: these are the cardinal beings or Virtues, the seven primordial archangels, “who shine in their own form and light ‘from on high’ and thus re-establish the balance between good and evil, light and darkness” (SD 1:196). These seven holy lives are the seven primal dhyani-chohans, while Iukabar Zivo is called the third life, the creative or Third Logos. He is also identical with Christ (Christos) as the true vine.

Iurbo Adonai (Gnostic) Also Iurbo Adunai. Term for Iao-Jehovah, whom the Gnostic Ophites regarded as an emanation of Ildabaoth, the son of Sophia Achamoth. Many Gnostics regarded Iurbo Adonai as the God Moses.

Ivaldi, Ivalde (Icelandic, Scandinavian) [from *i* in, into + *valdi* power, wielder] Wielder of power, or entering into power; in the Norse Edda, a dwarf (a not-yet-human consciousness) and also a giant, meaning a period of material life.

Ivaldi seemingly represents the previous lifetime of our planetary consciousness which was imbodyed in the moon when it was living before the earth was formed. His is the home of the dark elves, said to be situated beneath Midgard (the earth). His children are Nanna (the lunar soul), and Idun (the terrestrial soul), while Hjuke and Bil are the children whose shadows are seen on the face of the full moon and who live on in the nursery rhyme of Jack and Jill. Additional descendants of Ivaldi are the dwarfs Brock and Sindri, representing respectively the mineral and vegetable kingdoms now on earth.

Iwaldi. See IVALDI

Izanagi and Izanami (Japanese) In Shintoism, the primordial male and female ancestors of humanity, who begot the first god of earth, Tenshoko doijin. “These ‘gods’ are simply our five races, Isanagi and Isanami being the two kinds of the ‘ancestors,’ the two preceding races which give birth to animal and to rational man” (SD 1:241). This heavenly pair was said to have created Japan from drops of brine. ()

Izdubar (Babylonian) An ancient hero of Erech, whose exploits are recorded in the Epic of Gilgamesh, one of the most important literary works to have been excavated in Nineveh, coming from the royal collection of Assurbanipal (668-26 BC), in the form of twelve tablets (although not all are completely preserved). The hero’s name, written ideographically, was formerly read Izdubar, until another fragment of the same cycle gave the rendition Gilgamesh.

Ized, Izad (Pahlavi, Pers) A class of ancient Zoroastrian deities subordinate to Ahura-Mazda and carriers of his will. In the Avesta, the Yashts are addressed to the izeds. In the *Bundahish*, Neryosengh, the messenger of the gods, is referred to as an ized, as is Anahita, the goddess of the waters.

In later Zoroastrianism, a class of 33 divine beings or ancient Aryan deities are known as izeds.

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Ja-Jz

Jabal (Hebrew) *Yābāl* Stream; in the Bible, the son of Lamech and Adah: “he was the father of such as dwell in tents, and of such as have cattle” (Genesis 4:20). Blavatsky compares Jabal to the kabiri who were the instructors of mankind in agriculture (SD 2:390).

Jabalas (Sanskrit) *Jābālās* A school whose students study the mystical portions of the *White Yajur-Veda*.

Jachin (Hebrew) *Yākhīn* The right-hand pillar set up before the temple of Solomon by Hiram (1 Kings 7:21). From the Qabbalistic standpoint, Jachin is the right pillar of the Sephirothal Tree composed of Hochmah (wisdom), Hesed (mercy), and Netsah (firmness). Its companion Boas (Bo‘az), the left pillar, consists of Binah (intelligence), Geburah (strength), and Hod (splendor). Jachin and Boaz together represent the dual manas, or higher and lower ego.

Jacob (Hebrew) *Ya‘aqob* The younger son of Isaac, founder of the nation of the Israelites, and twin brother of Esau; the Israelites are occasionally called Beith ya‘aqob (house of Jacob). The twins symbolize the dual principle in nature, Jacob being the feminine and Esau the masculine principle. Jacob’s pillar is equivalent to the linga; the twelve sons of Jacob are parallel to the Hindu rishis and can correspond to the twelve signs of the zodiac. The dream of Jacob, in which he sees angels ascending and descending a ladder from heaven to earth may be interpreted as the transferring of matter from plane to plane, or as the constant circulation of peregrinating monads or beings upwards and downwards, thus fulfilling destiny and feeding the structure of the universe.

Jacobites A Christian sect in 6th century Syria “which held that Christ had only one nature and that confession was not of divine origin. They had secret signs, passwords and a solemn initiation with mysteries” (TG 161).

Jadoo (Hindi) *Jādū*. Sorcery, black magic, or the power of casting enchantments as practiced by the

jadugars, wizards, or sorcerers in India.

Jadoogar *Jadugar* (Hindi) In India, one who practices jadu or sorcery. Believed by the populace to be the possessor of the evil eye inasmuch as such a sorcerer is able to inspire hatred or love at will, cause sudden maladies or even death, and cause disease among cattle, in addition to other practices of a necromantic character.

Jadu. See JADOO

Jadupati. See YADAVA

Jagaddhatri (Sanskrit) *Jagaddhātrī* [from *jagat* the world + *dhātrī* mother, nurse] World-mother, world foster-mother; applied to Sarasvati and Durga, among other Hindu goddesses. Used particularly in connection with Krishna in his aspect of the Logos, the avatara, and likewise with his brother Balarama, who both are brought to their mother, Devaki, by means of Jagaddhatri. Cosmologically, the name refers to a spiritual substance which is one of the first few removes from Brahman. In the building of worlds it is the cosmic matrix out of which worlds are born, and which therefore acts not only in the sense of mother, but likewise as foster-mother, nurse, and producer.

Jagadyoni (Sanskrit) *Jagadyoni* [from *jagat* world + *yoni* womb] The womb of the world; applied to Brahma, Vishnu, and Krishna. It is the material cause of the universe and not the mother of the world, as often translated. It signifies a portion of the spatial deeps to be womb or source of some celestial body such as a planet, or a group of bodies such as a solar system. Jagad-yoni, therefore, is any portion of kosmic space which through karmic destiny is to be the focus out of which shall spring a celestial globe or solar system. It parallels in certain senses the Hindu hiranyagarbha and Greek pleroma (BCW 11:491).

Jagannatha (Sanskrit) *Jagannātha* [from *jagat* world + *nātha* protector, lord] World protector, governor or lord of the world; title of Vishnu and Krishna, especially in his avataric manifestation from Vishnu; also of Rama, a previous avatara. “This deity is worshipped equally by all the sects of India. . . . He is the god of the Mysteries, and his temples, which are most numerous in Bengal, are all of a pyramidal form” (IU 2:301). Applied specifically to the idol of Vishnu-Krishna at Puri in Orissa, Bengal, which is drawn through the street in a huge vehicle, under the wheels of which devotees were supposed to allow themselves to be crushed — the modern English form is Juggernaut, meaning any law, custom, or belief that demands blind devotion and ruthless sacrifice.

In cosmology, Jagannatha is the cosmic hierarch of a particular cosmic unit out of which all flows in evolutionary procession, forming the periods of that universe’s manifestation, and back into which in due course all again is gathered, to reissue forth again when the new cosmic manvantara opens. Thus in a sense Jagannatha parallels the productive member of the Hindu triad, Brahma.

Jagat (Sanskrit) *Jagat* [from the verbal root *gam* to go] The world or earth; the universe; in the

plural, people in general or mankind. Originally that which moves or goes continuously, in constant action, hence that which cosmically is alive.

Jagrat (Sanskrit) *Jāgrat* [from the verbal root *jāgri* to be awake] The waking state of consciousness; the first of the four states of consciousness (avasthas) mentioned in Yoga philosophy. Jagrat is often compounded with avastha (condition, state) as jagradavastha. *See also* SUSHUPTI; SVAPNA; TURIYA

Jah (Hebrew) *Yāh* [from *hāyāh* to be, come to pass, become] An abbreviation of Jehovah — although probably the original from which Jehovah is derived — occurring especially in the phrase “Jah is his name.” It signifies cosmic being, albeit in a restricted sense. In the Qabbalah, Jah is the divine name of the Sephirah Hochmah; also the masculine aspect of the hermaphrodite conception of Jehovah. *See also* JAH-HAVAH; JAH-VEH; JEHOVAH

Jah-Havah, Ja-Heva, Jah-Hovah. Also Jah-Eve, etc. Western Qabbalist term designating Jah or Yah as the masculine aspect and Hovah (or Eve) as the feminine aspect of Jehovah: the two when joined forming an androgynous being; it also refers to the time when humanity was androgynous, later separating into sexes. *See also* JEHOVAH.

Jahnavi (Sanskrit) *Jāhnavī* Jahnu’s daughter; applied to the river Ganges. In the *Mahabharata*, when the Ganges came from heaven it flowed over the earth and inundated the sacrificial ground of Jahnu, who drank up its waters. He consented to discharge them from his ears, and hence the river is regarded as his daughter.

Jah-Veh (Hebrew) *YHVH* One transliteration of Jehovah, referring specifically to Genesis 4:26: “then men began to call themselves Jehovah,” i.e., they knew themselves to be then males and females.

Jaimini (Sanskrit) *Jaimini* Celebrated sage and philosopher of antiquity, pupil of Vyasa, to whom the *Sama-Veda* was transmitted by his teacher (Bh-P 1.4.21). The founder of the Purva-Mimansa or Karma-Mimansa system — one of the six Darsanas or schools of Hindu philosophy.

Jaina Cross. *See* SVASTIKA

Jains, Jainas [from *jina* victorious] Followers of the jinas; one of the major Indian religions. Scholars place their origin in the 5th century BC, believing them to be the last direct representatives of the philosophical schools which then flourished. Jainism, however, became overshadowed with the rise of Buddhism, which it closely resembles; but came to the front when the Buddhist fervor waned in India. The first recorded Jain teacher is Vaddhamana (known as Mahavira, “the great hero”), a contemporary of Gautama Buddha; the Jains themselves state that there was a succession of teachers antedating him, and enumerate 24 Jinas or Tirthankaras. Jains deny the authority of the Vedas and do not believe in any personal supreme god. They have a complex religious philosophy which includes belief in the eternity of matter, the periodicity of the

universe, and the immortality of human's and animal's minds. They are particularly known for avoiding harming any living thing.

Jakin. See JACHIN

Jala (Sanskrit) *Jala* Water, or liquid matter; one of the five elements or states of prakriti. It comes forth from tejas (fire), and its specific quality or sense is gandha (smell). See also APAS; BHUTA; ELEMENT (BCW 13:67)

Jalarupa (Sanskrit) *Jalarūpa* [from *jala* water + *rūpa* form, body] Water-form, water body; applied to the tenth zodiacal sign, Makara, equivalent to Capricorn, represented as a beast with the head and forelegs of an antelope, and the body and tail of a fish.

“Taken variously to mean a shark, a dolphin, etc.; as it is the *vahan* of *Varuna*, the Ocean God . . .” (SD 2:577). It appears on the banner of Kama, god of love, and is connected with the immortal egos (TG 162).

Jamblichus. See IAMBLICHUS

Jambu-dvipa (Sanskrit) *Jambu-dvīpa* [from *jambu* rose-apple tree (a gigantic tree said to flourish on Mount Meru) + *dvīpa* continent, continental island] The middle of the seven dvipas or continents enumerated in the geography of the Puranas and the *Mahabharata*, which relate that Mount Meru rises from the center of Jambu-dvipa. This dvipa was divided into nine varshas (parts or divisions): 1) Bharata, or India situated south of the Himalayas, the southernmost division; 2) Kimpurusha; 3) Hari-varsha; 4) Ila-vrita, the central varsha containing Mount Meru; 5) Ramyaka; 6) Hiran-maya; 7) Uttara-Kuru; 8) Bhadrasha, east of Ila-vrita; 9) Ketu-mala, west of the central varsha. Each varsha was apportioned to one of his nine sons by Agnidhra, king of Jambu-dvipa.

Generally the seven dvipas may be regarded as the seven globes of the earth-chain, Jambu-dvipa “alone representing our globe, the six others are the (to us) invisible companion globes of this earth. This is shown by the very nature of the allegorical and symbolic descriptions. *Jambu* (dwipa) ‘is in the centre of all these (the so-called insular continents) and is surrounded’ by a *sea of salt water* (lavana),” the other six are surrounded by seas of wine, clarified butter, etc. (SD 2:320).

Jam-pe-yang (Tibetan) *'jam dpa'i dbyangs*. Equivalent of Sanskrit manjughosha, another name of the bodhisattva Manjusri.

Janaka (Sanskrit) *Janaka* [from the verbal root *jan* to be born, come forth] A king of the Mithila dynasty reigning at Videha; grandson of Ikshvaku, founder of the solar dynasty (Suryava-nsa).

Twenty generations later, another king of the same name reigned at Videha, famed for his good works, knowledge, and sanctity, also called Siradhvaja (he of the plow-banner) for, as related in the *Ramayana*, when the king was preparing the ground for a sacrifice for obtaining offspring, a maiden, Sita, sprang up ready formed from the furrow which he had made with his plow. Through

his righteous life he became a Brahmin and one of the Rajarshis — referred to in the *Bagavad-Gita* (ch 3). It is also related that he and his preceptor-adviser, Yajnavalkya, prepared the way for the Buddha.

Used as an adjective meaning generating, producing.

Jana-loka. See JANARLOKA

Janardana (Sanskrit) *Janārdana* [from the verbal root *jan* to be born, come forth + the verbal root *ard* to move, agitate] The adored of mankind, exciting or agitating men, besought by mortals; in the Puranas, the one cosmic intelligent life, manifesting in the threefold aspect of fashioner, preserver, and regenerator (Brahma, Vishnu, Siva). Also applied to Krishna in his avataric manifestation of Vishnu.

A philosophical translation is world-mover, signifying the inherent intelligent vitality of a manifested cosmic unit; the ever-born.

Janarloka (Sanskrit) *Janarloka* [from *jan* to be born + *loka* world, place] Also janoloka. Birth-world, world of pious men or saints; the third, counting downwards, of the seven lokas (principles or planes of a hierarchy), its tala (element or matter side) being sutala. Exoterically said to extend beyond the solar system, the abode of the kumaras belonging to a high plane, but one nevertheless inferior to those living in taparloka. The siddhas (saints, pious men) are stated to have their spiritual dwellings or rest periods in janarloka. There too, according to the Puranas, animals destroyed in the general kosmic conflagration are born again (SD 1:371).

These lokas and talas are invisible spheres of a nature far more ethereal so far as the majority of the lokas is concerned than bhurloka, our material earth. The lokas apply not only to the solar system, but to the planetary chain and to every one of its globes.

Jangama (Sanskrit) *Jaṅgama* [from the verbal root *gam* to go, move] Goers, movers; living entities which are self-moving, such as beasts and human beings. Used in contrast with sthavara (fixtures), beings not able to move at will, such as the minerals and plants.

As an adjective, movable or locomotive.

Jang-Chhub. See CHANG-CHUB

Janman (Sanskrit) *Janman* [from the verbal root *jan* to be born] Birth.

Janna. See DHYANA

Janus (Latin) [from *janua* a gate] Oldest and most exalted of the Roman gods, he was called the oldest of the gods and the beginning of all things, the origin of all organic life and especially human life; from him sprang all wells and rivers, and he had power also on the seas. He had no Greek counterpart, and may originally have been a god of sun and light, who opened and closed

the day; later he was especially the god of beginnings and endings, such as the closing and opening of cycles, symbolized in his statues by his having two faces, one before and one behind, visioning the future and the past; also of all doors, entrances, and passages, he being pictured as a porter with a staff and key. He was saluted every morning, at the beginning of all the months (calends), and at the first of the year. When the Romans began their year near the winter solstice (153 BC), they called the month *Januarius*, the month of Janus, as the end of one cycle and the beginning of another. They connected the name Janus with *Dianus*, one aspect of the divine sun, whose feminine is *Diana*, the moon.

Janus was also considered the most ancient Italian king, who built a temple by the Tiber and gave a friendly welcome to Saturn.

The Christians transformed him into St. Peter, ruling the gate or entrance to heaven.

Jao-Jehovah. *See* IAO

Japa (Sanskrit) *Japa* [from the verbal root *jap* to murmur, whisper] The practice of certain yogis of repeating in a murmuring tone passages from the scriptures or mantras, or the names of a deity.

Japheth (Hebrew) *Yefeth* The second son of Noah, supposed to be the ancestor of the northern and western nations, and of the Indo-European stocks. Blavatsky equates Japheth with the titan Iapetus (SD 2:344).

Jara-marana (Sanskrit) *Jarā-maraṇa* [from *jarā* aging, old age from the verbal root *jr* to age, grow old + *marāṇa* dying, death from the verbal root *mṛ* to die] Old and age and death. The skandhas or groups of attributes — everything finite in the human constitution which is brought over from the last life as karmic tendencies or impulses — reunite at a person's new birth. They thus constitute his new personality, making the new person not only the child of the person of the last life, but actually a reappearance of that personality plus whatever changes or modifications death and the devachanic interval have brought to pass. After the maturity of the incarnating person is reached, these skandhas which form the human personality slowly begin to weaken and separate in preparation for death. This process continuing finally brings about jara-marana, decrepitude and death.

Jaras (Sanskrit) *Jaras* [from the verbal root *jr* to become old] The becoming old, decay, old age; a hunter in the *Mahabharata* who accidentally wounded Krishna and caused his death. Mystically, it may be described as that vital cyclic power of constant movement in manifested beings by which youth becomes maturity and then old age, then producing infancy, youth, maturity, and old age again.

Jared, Yered (Hebrew) *Yered* [from the verbal root *yārad* to descend] In Genesis 5, a decedent of Seth and son of Mahalaleel; his life-span is given as 962 years — representing a cycle of a race and identified with the third root-race (SD 2:597). His son was Enoch, father of Methuselah. *See also*

Jasher, Book of; Sopher Hay-Yashar (Hebrew) *Sēfer hay-Yāshār* Book of the upright or honorable ones; a poetic collection of Hebrew stories and allegories portraying the religious beliefs of the people of the time of its compilation. Regarded by some scholars as a 12th century composition in Spain, others hold it is not earlier than the time of Solomon. At all events, the *Book of Jasher* is older than the Mosaic Pentateuch, because references to it are found in Joshua 10:13, 2 Samuel, and Isaiah. “Although rejected by the orthodox Rabbis, we cannot help thinking that, as in the case of the apocryphal *Gospels*, . . . the *Book of Jasher* is the true original from which the subsequent *Bible* was in part composed. . . . both are corner-stones of the Mosaic and Christian religions” (IU 2:399).

Jata (Sanskrit) *Jāta* [from the verbal root *jan* to be born, come forth] Born, brought into existence, produced; when applied to human beings, a son; a living being. As a proper noun, one of the seven kumaras.

Jataka (Sanskrit) *Jātaka* [from the verbal root *jan* to be born] A birth story; the 550 Jataka tales form one of the books of the *Khuddaka Nikaya* of the Buddhist canon. These stories are supposed to have been related by the Buddha and are considered by some to be the accounts of his former lives, and by others to be a group of tales built of occult truth and past experiences of the Buddha and treated in an allegorical way by some of his first and greatest disciples in order to depict a synopsis of the evolutionary history of the human race.

“Gautama, the Buddha, would not have been a mortal man, had he not passed through hundreds and thousands of births previous to his last. Yet the detailed account of these, and the statement that during them he worked his way up through every stage of transmigration from the lowest animate and inanimate atom and insect, up to the highest — or *man*, contains simply the well-known occult aphorism: ‘a stone becomes a plant, a plant an animal, and an animal a man.’ Every human being who has ever existed, has passed through the same evolution. But the hidden symbolism in the sequence of these re-births (*jataka*) contains a perfect history of the evolution on this earth, *pre* and *post* human, and is a scientific exposition of natural facts. One truth not veiled but bare and open is found in their nomenclature, *viz.*, that as soon as Gautama had reached the human form he began exhibiting in every personality the utmost unselfishness, self-sacrifice and charity” (TG 65).

Jatayu (Sanskrit) *Jaṭāyu* King of the vultures, steed of Vishnu and other gods, son of Aruna and Syeni according to the *Mahabharata*; or son of Garuda according to the *Ramayana*. Jatayu promised his aid to Rama, and when the demon-king Ravana was carrying off Rama’s wife Sita, the king of birds gave pursuit, but was mortally wounded after a furious battle with Ravana. In the Puranas, when Rama’s father, King Dasaratha, went to the ecliptic to recover Sita from Sani (Saturn), his chariot was consumed by a glance from Sani’s eye, but Jatayu caught the falling king

and saved him.

“Jatayu is, of course, the cycle of 60,000 years within the great cycle of Garuda; hence he is represented as his son, or nephew, *ad libitum*, since the whole meaning rests in his being placed on the line of Garuda’s descendants” (SD 2:570-71). Birds have been from time immemorial the emblems of migrating and evolving monads.

Jati (Sanskrit) *Jāti* [from the verbal root *jan* to be born, come forth from intrinsic inner vital power] Birth, production, the form of existence fixed by birth; also rank, family, race. In Buddhism, one of the twelve nidanas (causes of existence).

“The cause and the effect in the mode of birth taking place according to the ‘Chatur Yoni,’ when in each case a being, whether man or animal, is placed in one of the six (esoteric seven) *gati* or paths of sentient existence, which esoterically, counting downward, are: (1) the highest Dhyani (*Anupadaka*); (2) Devas; (3) Men; (4) Elementals or Nature Spirits; (5) Animals; (6) lower Elementals; (7) organic Germs. These are in the popular or exoteric nomenclature, Devas, Men, Asuras, Beings in Hells, Pretas (hungry demons), and Animals” (TG 103).

Java Aleim (Hebrew) *Yēhovāh ’Elōhīm* More commonly Jehovah Elohim. Lord God — in Genesis (ch 1) the word ’elohim is used; in chapter 2, Yehovah or Lord makes its appearance; and elsewhere the words are combined into Yehovah ’Elohim. In the esoteric philosophy of Mesopotamia, used as a term for the head of a college of priests (’Elohim) which at one time flourished in Chaldea; the possessor of the “word,” passing it on to his successor only at the moment of death. *See also* ELOHIM

Jave, Javo. *See* JEHOVAH

Javidan Khirad (Persian) Eternal intellect; the original Javidan Khirad which is supposed to be the teachings of Houshang, one of the mythical Pishdadian kings (Para-Dhata), the ancient law givers. Ibn-e-Moskouyeh (Iranian historian, 923-1030) wrote a book under the same name. In the introduction to this book he writes: “In my youth I had read a book called Estetalat-al-Fahm by Jahiz (160-255 Hejra) in which he had spoken of Javidan Khirad with such unparalleled praise that was unheard of. I searched for this book and traveled everywhere until at last I found it with the Mobed-Mobedan (the chief of Mobeds) of Fers.”

Jaya (Sanskrit) *Jaya* [from the verbal root *ji* to conquer] Conquering, winning, victorious. As a noun, conquest, victory, hence a favorite proper name, applied to gods and goddesses, Arjuna, the sun, etc. In the Puranas, the jayas are the twelve great gods (or twelve great hierarchies of beings) created by Brahma to assist him in his work of creation in the very beginning of the kalpa. Also termed *chhandajas* — those born of their own will or *svabhava*, in human and other form. Being lost in *samadhi* they neglected to create, and therefore they were cursed to be born repeatedly in

each manvantara until the seventh. They are called respectively: Ajitas, Tushitas, Satyas, Haris, Vaikunthas, Sadhyas, and Adityas. They are equivalent to the manasaputras or reincarnating egos.

Jaya-indriyanam is a philosophical term meaning victory over or restraint of the senses.

Jebel Djudi. *See* JEBEL JUDI

Jebel Judi (Arabic) The holy mountain or flood-mountain of Arabian legends which in the flood legends of other Near Eastern peoples appears as Mount Ararat, and the Babylonian Mount of Nizir, where the ark or container of lives landed.

Jehoshua (ben Pandira or Panthera). *See* JESUS

Jehovah (Hebrew) *Yĕhovāh* In the Bible, the god of the Hebrews; a modern mispronunciation of the Hebrew alphabetic characters, resulting from the combining by the Jews themselves of the Hebrew consonants of this word (YHVH) with the vowels of the word Adonai (my lords) because the Jews, while always writing or copying the alphabetic characters of the name correctly in their manuscripts, when reading it never pronounced the word YHVH, but read “Adonai” in its stead — writing the Massoretic points of Adonai to vocalize YHVH to produce Yahovah. Consequently when the Bible came to be studied by those unfamiliar with the real pronunciation of YHVH, it was read in various ways, commonly as Jehovah. It is now held by some scholars that YHVH should be pronounced yahweh or yave. It is also given as Yihweh (he will be, or it will be) (SD 2:129). However, Josephus, a priest who undoubtedly knew the correct pronunciation, wrote that it would be highly unlawful for him to divulge it as the Jews regarded it as too holy to pronounce aloud.

Blavatsky writes that the rendering Ja-ho-vah is “a perversion of the Holy Name”: that the majority of the Jews themselves were ignorant of the true pronunciation. “Alone, out of all their nation the high priests had it in their possession, and respectively passed it to their successors,” before their death. “Once a year only, on the day of atonement, the high priest was allowed to pronounce it in a whisper” (IU 2:398-9).

The Hebrews were not the only ones who knew of and revered a divinity whose name when written was conveyed by vowels mainly, as for instance the Gnostic Iao, Ieuo, or Iaou. All these ancient peoples by these vowel-words desired to express the fluid life-giving energy of the globe, of the moon, and of the planetary source — in this case, Saturn.

The early Christian Fathers connected the moon and its functions with Jehovah — as the proximate but not causal “giver of life and death.” Moreover “With the Israelites, the chief function of Jehovah was child-giving, and the esotericism of the Bible, interpreted Kabbalistically, shows undeniably the Holy of Holies in the temple to be only the symbol of the womb. . . . This idea must certainly have been borrowed by the Jews from the Egyptians and Indians . . .” (SD 1:264). Jehovah is likewise identified with the serpent or dragon that tempted Eve, the dragon often standing for the primordial principle.

In the Qabalah, Jehovah is regarded as hermaphrodite and connected with the female Sephirah Binah. The Qabbalists show the word to be “composed of the two-fold name of the first androgyne — Adam and Eve, Jod (or Yodh), Vau and He-Va — the female serpent as a symbol of Divine Intelligence proceeding from the One-Generative or Creative Spirit” (IU 2:398).

From the standpoint of the Jews, Jehovah was their patron deity, the regent of the planet Saturn. *See also* TETRAGRAMMATON

Jehovah Nissi (Hebrew) *Yēhovāh Nissī* [from *nēs* lofty, an elevation + *ī* mine] Jehovah, my elevation; in the Bible the altar built by Moses (Ex 17:15); Blavatsky maintains that this aspect of Jehovah was equivalent to Dionysos or Bacchus, and that the Jews worshiped this deity (the androgyne of Nissi) as the Greeks might have worshiped Bacchus and Osiris. Tradition has it that Bacchus was reared in a cave of Nysa, which is between Phoenicia and Egypt. As the son of Zeus, he was named for his father (gen *Dios*) and the place: Dio-Nysos (the Zeus or Jove of Nysa). Diodorus identifies this Dionysos with Osiris.

Jehovah-Tzabaoth, -Tsebaoth, or -Sabaoth The seventh Sephirah of the superior septenary, identified with Netsah (triumph), who “esoterically . . . corresponds with Haniel (human *physical* life), the androgyne Elohim, with Venus-Lucifer and Baal, and finally with the Letter *Vau* or Microprosopus, the *Logos*. All these belong to the formative world” — also with Siva, Saturn, and the angel Michael or Mikael; “Mikael and his angels, or *Jehovah-Tzabaoth* (the ‘Host’) who *refused to create* as the seven passionless, mind-born, sons of Brahma did, because they aspire to incarnate as men *in order to become higher than the gods* — fight the Dragon [of esoteric wisdom], conquer him, and the child of matter is born” (BCW 8:148). *See also* TSEBA’OTH (SD 1:459)

Jehovists one of the two main trends of ancient Jewish religious thought, the other being the Elohists. “The portions belonging to these respectively are so blended together, so completely mixed up by later hands, that often all external characteristics are lost. Yet it is also known that the two schools were antagonistic; that the one taught esoteric, the other exoteric, or theological doctrines; that the one, the Elohists, were Seers (*Roeh*), whereas the other, the Jehovists, were prophets (*Nabi*), and that the latter — who later became Rabbis — were generally only nominally prophets by virtue of their official position, . . . That, again, the Elohists meant by ‘Elohim’ ‘forces,’ identifying their Deity, as in the Secret Doctrine, with Nature; while the Jehovists made of Jehovah a personal God externally, and used the term simply as a phallic symbol — a number of them secretly disbelieving even in metaphysical, abstract Nature, and synthesizing all on the terrestrial scale. Finally, the Elohists made of man the divine incarnate image of the Elohim, emanated first in all Creation; and the Jehovists show him as the last, the crowing glory of the animal creation, instead of his being the head of all the sensible beings on earth” (BCW 14:183-4). David is said to have introduced this worship in Judea after living among the Tyrians and Philistines where such rites and beliefs were common: “David knew nothing of Moses, it seems, and if he introduced the

Jehovah-worship, it was not in its monotheistic character, but simply as that of one of the many [*Kabeirean*] gods of the neighbouring nations — a tutelary deity of his own [יהוה] to whom he had given the preference, and chosen among ‘all other [Kabeiri] gods,’ (IU 2:45). Blavatsky holds that the Jehovahists altered the Mosaic texts. ()

Jerusalem (Hebrew) *Yěrūshālēm, Yěrūshālayim* Represents the earth; in Christian and Qabbalistic symbology, also the city of God or the heavenly Jerusalem, the goal of human spiritual attainment. “In Hebrew it is written *Yrshlim* or ‘city of peace,’ but the ancient Greeks called it pertinently *Hierosalem* or ‘Secret Salem,’ since Jerusalem is a rebirth from Salem of which Melchizedek was the King-Hierophant, a declared Astrolator and worshipper of the Sun, ‘the Most High’ . . .” (TG 164). Plutarch relates that Typhon or Set after a long battle with Horus fled on an ass in to Palestine and there founded Hierosolymus and Judaeus — these two names meaning Jerusalem and the Jews (Isis and Osiris, sec 31).

Jeshida. See YEHIDAH

Jeshu ben-Panthera. See JESUS

Jesirah. See YETSIRAH

Jesod. See YESOD

Jesus [Latin of Greek *Iesous* from Hebrew *Yěshūa*‘ contraction of *Yěhōshua*‘ a proper name meaning savior or helper, or that which is spacious or widespread] Indubitably a historical character, whose life as narrated in the Gospels is pure allegory, a story of the initiation chamber. There is a story current from medieval times among the Jews, mentioned in the *Sepher Toledoth Yeshua*‘ (Book of the Generations of Jesus), to the effect that the Jesus of the Gospels was a Jehoshua ben Panthera, a Jewish adept living about 100 BC. Jesus illustrates the typical sequence in occult history: 1) the coming of a leader or teacher to a people needing to be led and taught; 2) his passing, followed by the adoration, even worship, of his followers; 3) the gradual transformation of historic facts into more or less embroidered legends or mythological tales, which in time cluster so thickly about his memory that his identity as a person, and even his name, are lost; 4) the myth, allegory, or legend; and 5) the efforts of other, later teachers to explain, interpret, and reinstate this earlier teacher, now a purely mythic figure or else materialized and misunderstood.

The Christian Gospels appear to have originated in mystery-dramas, beautiful and often sublime in their inner significances, in which were depicted the experiences of the neophyte and adept in his union with the Logos, and hence such unified individual was called a Logos incarnate as a man, the Logos itself being variously named as Christos or Dionysos, and to have been by stages adapted and given a semi-historical guise, as has happened in other instances besides the Christian mythos. Christ therefore, or the Christos, is not a particular man or an especial incarnation of divinity, but a generic term for the divine as incarnated in all human beings, although Jesus was undoubtedly

the name of this great Jewish initiate-avatara as an individual. Hence this universal allegory in its Christian version has a true historical peg to hang from; for there did appear, sometime before the Christian era, a special cyclic messenger who was due to come on the change of the ecliptic point from one sign of the celestial zodiac to another, from the sign of Aries to Pisces. In theosophical literature, Jesus is considered to be an avatara, the messenger for the European Messianic or Piscean cycle. As such, Jesus represented a ray sent from the Wondrous Being or spiritual hierarchy of the earth into the soul of a pure human being, while the racial buddha, Gautama Buddha, supplied the intermediate or psychological nature in this act of white magic.

“But it is probable that the theosophic effort which Jesus attempted to initiate did not endure for fifty years after his death. Almost immediately after his passing, his disciples, all half-instructed, and in some cases almost illiterate, men . . . foisted upon the world of their time the forms and beliefs of early Christianity; and had there been nothing but these, that religious system had not lived another fifty years. But what happened? During the oncoming of the dark cycle after Jesus (which began as before said about the time of Pythagoras), the last few rays from the setting sun of the ancient light shone feebly in the minds of certain of these Christian Fathers, Clement of Alexandria for one, and Origen of Alexandria for another, and in one or two more like these, who had been initiated at least in the lowest of some of the then degenerate pagan Mysteries; and these men entered into the Christian Church and introduced some poor modicum of that light, . . . which they still cherished; and these rays they derived mainly from the Neo-pythagorean and the Neoplatonic system” (Fund 486-7).

The Hebrew name Jah or Jehovah became identified in the mind of Christians with the name of Jesus, although Jesus never was in any wise identical with the Jewish Jehovah, but was identified in initiation through his own inner god or Father in Heaven, and the Jewish Jehovah mystically was the regent of the planet Saturn.

The first three letters in Greek make I.H.S. placed at the head of representations of the crucified Jesus, often said to stand for Iesus Hominum Salvator (Jesus the savior of men) or In hoc signo (in this sign), with reference to the alleged vision of a cross of the Emperor Constantine. Jesus is a form of a worldwide mystery-name, whose importance was its meaning, usually given as a three-letter monogram, analogous to the Sanskrit Aum. We find it in the Greek Gnostic Iao and variants are common in ancient Greece, such as Iasios, Iasion, Jason, Iasos; and initiates were known as Iasides or sons of Iaso. *See also AVATARA*

Jetavaniya (Sanskrit) *Jetavanīya* [from *Jetavana* a grove near Sravasti where the Buddha at one time promulgated his doctrines] A Buddhist mystical school of Ceylon, which tradition alleges was founded about 247 BC by Katyayana, a favorite disciple of Gautama Buddha. One of the three divisions of an early Buddhist school called the Sthavirakaya founded some 300 BC.

Jethro (Hebrew) *Yithrō* Also called Reuel (Exodus 2). In the Bible the father of seven daughters: one, Zipporah, he gave in marriage to Moses. These daughters represent his various spiritual, intellectual, and psychic powers and faculties, as the offspring of the monadic or egoic center.

In one sense Jethro is the initiator of Moses: “Jethro is called the ‘father-in-law’ of Moses; not because Moses was really married to one of his seven daughters. Moses was an Initiate, if he ever existed, and as such an ascetic, a nazir, and could never be married. It is an allegory like everything else. Zipporah (the shining) is one of the personified Occult Sciences given by Revel-Jethro, the Midian priest Initiator, to Moses, his Egyptian pupil” (SD 2:465n). *See also* REUEL-JETHRO

Jetzira(h). *See* YETSIRAH

Jevo. *See* JEHOVAH

Jewels of Wisdom, The Seven Theosophical term for seven fundamental teachings explanatory of the universe, its structure, laws, and operations. As enumerated with their Sanskrit names, they are: 1) re-embodiment (punarjanman); 2) the doctrine of consequences, results, or of causes and effects (karma); 3) hierarchies (lokas and talas); 4) individual characteristics involving self-generation or self-becoming (svabhava); 5) evolution and involution (pravritti and nivritti); 6) the two paths (amritayana and pratyekayana); and 7) the knowledge of the divine self and how the One becomes the many (atma-vidya).

Jhana (Pali) *Jhāna* Meditation in wisdom, equivalent to Sanskrit dhyana. This experience was originally divided into four states: the mystic, with his mind free from sensuous and worldly ideas, concentrates his thoughts on some special subject such as the impermanence or mayavi character of all exterior things; uplifted above attention to externals and ordinary reasoning he experiences keen joy and quiet ease both of body and mind; the bliss passes away and he becomes suffused with a sense of inner completeness, in its higher stages approaching cosmic ranges; he becomes aware permanently of purest lucidity of intellect and perfect equanimity.

Jhana Bhaskara. *See* JNANA BHASKARA

JHVH. *See* JEHOVAH; TETRAGRAMMATON

Jigten gonpo (Tibetan) *'jig rten mgon po* (Jig-ten Gon po) [from *'jig rten* world (cf Sanskrit *loka*) + *mgon po* lord (cf Sanskrit *natha*)] Lord or guardian of the world, equivalent of Sanskrit lokanatha; title applied to Avalokitesvara or Chenrezi.

Jinn, Jinni, Jinnee (Arabic) *Jinnī*, singular jinniy, plural jinn; also genii. In the Koran a class of beings, both male and female, between angels and human kind and represented as being created from smokeless fire, abounding particularly in desert places. Popularly jinn are regarded as being able to appear to mankind in the form of domestic animals or of human beings of gigantic size, the

benevolent ones appearing in beautiful shape, the malevolent in horrible guise.

Jinshnu (Sanskrit) *Jiṣṇu* [from the verbal root *ji* to win, conquer] Victorious, triumphant, winning; as a proper noun, a name of Vishnu and of Indra, equivalent of the Hebrew Michael, the leader of the archangels. Also applied to Arjuna as the son of Indra.

Jiva (Sanskrit) *Jīva* A living being, or center of potential vitality and intelligence, equivalent to monad as well as life-atom. “Beginning its career as an unself-conscious god-spark, a jiva — a cosmic elemental born from the cosmic element — its destiny is to pass through all intermediate stages of evolution until finally it becomes a full-blown god, a jivanmukta” (FSO 225).

Jiva is also used for the cosmic life principle or force and is sometimes used interchangeably with prana, the life principle of the human constitution.

Jivanmukta (Sanskrit) *Jīvanmukta* [from *jīva* living being + *mukta* freed] A freed jiva, a human being who has attained freedom as an individualized monad from the material spheres, “who lives in the highest portions of his constitution in full consciousness and power even during earth-life” (OG 73).

Often signifies the loftiest class of initiates, adepts, or mahatmas, whether imbodyed or disimbodyed; also one who has reached nirvana during life.

Jivanu (Sanskrit) *Jīvānu* [from *jīva* living entity + *anu* atom, indivisible particle] Life-atom; a term coined by de Purucker for “a ‘life-atom,’ a life-infinitesimal, the ‘soul’ of the chemical atom. . . . [it] lasts only for a certain period of time within the cosmic manvantara” (FSO 274). *See also* LIFE-ATOM

Jivatman (Sanskrit) *Jīvātman* [from *jīva* living being + *ātman* self] The human spiritual ego, which is deathless until the end of the solar mahamanvantara. Strictly, the spiritual monad whose especial seat is the buddhi principle, the seed and the fruit of manas. Its range of consciousness is the solar system.

Jivatmas. *See* JIVANMUKTA

Jnana (Sanskrit) *Jñāna* [from the verbal root *jñā* to know, have knowledge, understand] Intelligence, understanding, knowledge; the old philosophers said that parabrahman is not jnata (known), not jnana (knowledge), and not jneya (that which may be known), nevertheless parabrahman is the one source of which these three modes of understanding are manifestations.

Jnana and vidya are closely similar, with perhaps the suggestion of intuitive intellectual cognizance expressed in jnana, and a more active and individualized activity expressed by vidya. Either word can stand for knowledge or wisdom; in theosophy jnana is often translated as innate or intuitive knowledge, and vidya as reflective or stored-up cognizance of intellectual and other values, or wisdom, though these distinctions are somewhat arbitrary. *See also* JHANA

Jnana Bhaskara (Sanskrit) *Jñāna-bhāskara* The sum of knowledge; a Sanskrit medical work; also “a work on Asuramaya, the Atlantean astronomer and magician, and other prehistoric legends” (TG 165).

Jnana-darsana-suddhi (Sanskrit) *Jñāna-darśana-śuddhi* [from *jñāna* knowledge, wisdom + *darśana* vision, teaching + *śuddhi* purity, truth, perfection] Purity or perfection in the vision (or teaching) of knowledge or wisdom.

Jnana-devas (Sanskrit) *Jñāna-deva-s* [from *jñāna* knowledge, wisdom + *deva* god] Gods of knowledge or wisdom; the higher classes of gods or devas including the manasaputras, agnishvattas, and kumaras. In one sense these jnana-devas are our reincarnating egos; in another, the term is applied to high sages such as the mahatmas, with the implication that they have been successful in attaining, or are in training for attaining, self-conscious union with the god within.

Jnana-sakti (Sanskrit) *Jñāna-śakti* [from *jñāna* knowledge, wisdom + *śakti* power, energy] Wisdom-power, the power of pure intellect which is a ray from the Logos, and therefore is the consciousness of the higher manas. Each of the saktis — whether jnana-sakti, ajnana-sakti, ichchha-sakti, or kriya-sakti — manifesting in the universe or in an individual being, is the expression of a force of nature; and therefore as each such force of nature is the emanation from a cosmic entity, each one of them has its own svabhava (individuality or essential characteristic) which differentiates it sharply from all other forces of nature.

Jnana-sakti has the power or intrinsic faculty of movement of intelligence in the universe, which likewise expresses itself in man, a child of that universe; consequently it acts according to its own peculiarities or characteristics. The adept, knowing this through the power of his spiritual monad, can at any time select any one of these saktis of his constitution and use it alone or in combination with others to produce both interior or exterior phenomena. He does so by an expenditure of one or the other of the saktis that he is using, which are concentrated so to speak in his constitution. Hence their use is always followed by a corresponding reaction, much after the fashion of an electrical discharge; and a certain time is always required for the constitution to reestablish its normal equilibrium. Such equilibrium is a condition of health.

Thus when an adept for some noble object purposes to use his inner powers, it is rare indeed that a single one of these saktis is employed alone. First there may be an evocation from his constitution of the sakti of ideation or high mentation giving the picture of what must be done, thus directing the flow of the will; then follows the evocation of ichchha-sakti or desire to perform the object in view. This combines with kriya-sakti or mental power guiding the desire and the will along the proper path to the end desired. Other saktis may or may not be called into function as needed. The saktis most commonly having a phenomenal effect or repercussion on the physical plane are ichchha-sakti, combining with kriya-sakti, guided by jnana-sakti.

Jnana-vidya (Sanskrit) *Jñāna-vidyā* [from *jñāna* knoweldge + *vidyā* wisdom] Equivalent to Brahma-vidya or theosophy, the wisdom-tradition or gnosis. (BCW 11:271)

Jnana Yoga (Sanskrit) *Jñāna-yoga* The form of yoga practice and training where the attaining of union with the spiritual-divine essence within is by means of cultivating wisdom, spiritual insight, and intuition.

Jnanendriya (Sanskrit) *Jñānendriya* [from *jñāna* intelligence, knowledge + *indriya* sense organ] Organ of sensation or perception, sense organ; especially the five human inner senses of perception in contradistinction to the karmendriyas — the five physical senses through which the former work. Synonymous with buddhindriya, which mystically could mean the organ of buddhi, but commonly describes the physical organs of perception and sensation through which intelligence works: the eye, ear, nose, tongue, and skin. *See also* INDRIYA; SENSES

Jnanesvari (Sanskrit) *Jñāneśvarī* [from *jñāna* knowledge + *īśvarī* queen] Queen of knowledge; a mystic treatise in which Krishna describes to Arjuna the condition of a fully illuminated yogi.

Jnanin (Sanskrit) *Jñānin* [from the verbal root *jñā* to know] A sage, one who is endowed with knowledge concerning the spiritual and the divine; as an adjective, wise.

Jnata (Sanskrit) *Jñāta* [from the verbal root *jñā* to know] Known, ascertained, understood. Jnatri [*Jñātrī*], a noun, means one who knows or understands.

Jneya (Sanskrit) *Jñeya* [from the verbal root *jñā* to know] That which is to be or can be known or understood.

Job (Hebrew) *ʾIyyōb* Persecuted, tried; one of the books in the Bible, depicting the story of Job, regarded by Blavatsky as far older than the Pentateuch. She points out that there is no reference to any of the Hebrew patriarchs, that Jehovah is not mentioned in the poem itself, that there is no mention of the Sabbatical institution, and that there is a direct discussion on the worship of the heavenly bodies (prevailing in those days in Arabia). “The *Book of Job* is a complete representation of ancient initiation and the trials which generally precede this grandest of all ceremonies. The neophyte perceives himself deprived of everything he valued, and afflicted with foul disease. His wife appeals to him to adore God and die; there was no more hope for him” (IU 2:494-5). Elihu the hierophant teaches Job, now ready to learn the meaning of his experience, and Job is able to contact his own higher self or inner god.

Jod. *See* YOD

Jod-hevah, Jod-he-vau-he. *See* JEHOVAH; TETRAGRAMMATON

John the Baptist Considered by Christians the last of the Hebrew prophets and the forerunner and announcer of Jesus. His statement “I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with

the Holy Ghost, and with fire” (Matt 3:11), is explained to mean that John as a non-initiate could impart no greater mysteries than those pertaining to the plane of matter — the exoteric gnosis and ritualism; while Jesus could impart the fire of spiritual knowledge (SD 2:566). His disciples are described as dissenters from the Essenes (IU 2:130).

The rite of baptism was an important function of the Less Mysteries, and in various forms was universal over the earth, so that John the Baptist appears as a teacher in the Less Mysteries, which he seems to have resurrected as a rite in Judea at about the time when Jesus lived. A baptismal rite is known to have been practiced as a function of the Less Mysteries not only among the Chaldeans and Akkadians, but likewise among the Egyptians and certain of the ancient Greeks.

Jonah, Jonas (Hebrew) *Yōnāh* Dove; a Hebrew prophet, son of Amitai, about whom the Bible story relates that he heard the voice of the Lord commanding him to go to Nineveh and cry out against the city because of its wickedness. But instead of following the command, Jonah set off upon a vessel bound to Jaffa, was subsequently cast overboard and swallowed by a “big fish,” in which he remains three days. This is reminiscent of the three days allotted to the initiation experience, and also of the fact that fish is a mystery-term embodying the idea of either an advanced adept whose consciousness swims in the ether of space or, as in this place, an emblem of the initiation chamber. Further, primitive Christians often spoke of Jesus as the big fish and of themselves as little fishes (*pisciculi*).

Mystically, there is likewise another convergence of ancient esoteric symbolic ideas, as Jonah means “dove,” which has always been an emblem of the spirit or cosmically of the Second Logos; thus a dove or initiated human being entered for three days into a big fish, and upon the expiration of this term was again cast forth. Like all such mystery-tales, several different deductions may be drawn. Thus W. Q. Judge interprets the story as an astronomical cycle (Ocean 122).

Jord (Icelandic, Scandinavian) Earth; in Norse myths the daughter of Night (*nott*). The mystic symbology of the Edda calls Night a daughter of the primeval frostgiant from whose substance the worlds were formed, and a sister of the sustaining power *Trudgalmer*, with whom she bore a son, *Udr* (rich, prolific, devastating), indicating *Bergelmir*, the end and fruition of a life cycle. Her second marriage to one of the creative deities produced the earth, while a third union with *Delling* (dawn) made her the mother of bright Day.

Jordan (Hebrew) *Yardēn* “The flowing” (a river) — with a collateral idea of descent from a higher place, in which lies its mystical significance. “Many Christian hymns speak of the mystical Jordan and of reaching the ‘shore beyond,’ a conception which appears to be more or less identic with that of Buddhism. ‘This side’ is the life of the world, the usual or common pursuits of men. The ‘other shore’ is simply the life spiritual, involving the expansion in relatively full power and function of the entire range of man’s nature. In other words, to reach the ‘other shore’ means

living at one with the divinity within, and hence partaking of the universal life in relatively full self-consciousness” (FSO 43-4). This symbolism applies to other holy rivers, such as the Nile and Ganges.

Blavatsky, commenting on the *Pistis Sophia*, says that the Jordan is “the mystic ‘River’ which stopped the Exodus of the Israelites from Egypt ‘which is the body’ (V, 7)” (BCW 13:30n); the *Philosophumena* (bk 8, ch 3) states that at Jesus’ baptism he left his “impression” in the Jordan, so that after his physical body had been destroyed by crucifixion, his soul “might put on the body, which had been impressed in the water when he was baptized, instead of the fleshly body” — an allegory of initiation. *See also* ERIDANUS; HAP; MANO

Joseph (Hebrew) *Yōsēf* [from *yāsaf* to increase, enlarge] In the Old Testament (Genesis 37-50), the eleventh son of Jacob, first by his favorite wife Rachel; known for his coat of many colors, he was sold into slavery by his jealous brothers, and later was instrumental in the Jews settling in Egypt. Joseph “was an Initiate, otherwise he would not have married Aseneth, the daughter of Petephre (‘Potiphar’ — ‘he who belongs to Phre,’ the Sun-God), priest of Heliopolis and governor of On” (BCW 14:357). His second dream that “the sun and the moon and the eleven stars made obeisance” to Joseph (Genesis 37:9-10) may be a reference to the zodiac, the eleven “stars” or zodiacal constellations bowing to the twelfth because that one was “his star.” The twelve sons of Jacob are also a reference to the twelve signs of the zodiac, Joseph corresponding to Sagittarius (SD 1:649).

In the New Testament, Joseph the carpenter is the father of Jesus (Matt 1:16, Luke 2:4), considered as connecting him to the house of David despite the Christian doctrine that Mary conceived Jesus immaculately without human father. Cosmically, he may be connected with such mythic carpenters as Visvakarman and Tvastri. In another sense, Joseph is Jesus’ spiritual teacher, Joseph ben Pandira (IU 2:201). (2nd Joseph)

Joshua, Josue (Hebrew) *Yēhōshua* In the Old Testament, son of Nun (*nun*, “fish”) and successor of Moses, who led the Israelites in the invasion and settlement of Caanan; in the Middle Ages, rated among the “Nine Worthies.” Moses died or disappeared “from the top of Mount Pisgah (*Nebo*, oracular Wisdom), after he had laid his hands upon Joshua, who thus became ‘full of the spirit of wisdom,’ *i.e.*, initiated” (BCW 14:264-5). Jesus [from Hebrew *Yeshua*‘ contraction of *Yehoshua*‘ savior, helper, or that which is spacious or widespread] is sometimes identified with Joshua, Qabbalistically.

Jotunn, Jotun (Icelandic) Giant; in the Norse Edda the giants represent the material spheres in which gods embody, thus enlightening those dark worlds while gaining there the “mead” of experience. There are giants of varying types and degrees. The ultimate source of matter (Sanskrit *mulaprakriti*) is named Mimir in the Edda. Other giants represent periods during which the gods animate a world, race, or other living being. Each named giant is a life period or material embodiment of a god; it exists for as long as the energizing deity is embodied, and dies, slain by the

hammer of Thor, at the end of that period. Within the long span of a giant's life a number of giantesses, "daughters" of the giant, represent smaller cycles, races or subraces of the giant, their father. A giant is thus both a manifest entity and the lifetime of such an entity, thus paralleling the aeons of Greek mythology.

Distinct from the living giants are the thurses or frost giants, symbolizing periods of nonlife when the gods are absent in their supernal heavens.

Jotunheim (Icelandic, Scandinavian) [from *jotunn* giant + *heimar* home, land] In Norse mythology, the home of the giants, one of the nine worlds of the Eddas, described as beyond the ocean which surrounds Midgard, and separated from the home of the gods (Asgard) by Ifing — the river which never freezes over. Jotunheim stands for the material spheres of life visited by the gods who gain the "mead" of wisdom by embodying in worlds. Such a sphere is the earth and so also are the other planets and celestial bodies, though of varying evolutionary status.

Jove or **Iove** (Gnostic) An anglicized form of Jupiter, the highest god of the Romans, corresponding to the Greek Zeus. *See also* JUPITER; ZEUS

Also, one of the seven stellar spirits or genii of the seven sacred planets of the Egyptian Gnostics, Jove corresponding to the genius of the moon, also known as Iao. Again, one of the seven sons of Ialdabaoth who make up the second heptomad, corresponding to Jehovah (SD 1:449). *See also* ASTAPHAI

Jubal (Hebrew) *Yūbāl* [from *yābēl* to flow, stream forth] River, stream; in the Bible the son of Lamech and Adah: "father of all such as handle the harp and organ" (Genesis 4:21). Jubal is compared to the kabiri who "fabricated the *harp* for Kronos and the trident for Poseidon" (SD 2:390).

Juda(h) (Hebrew) *Yēhūdāh* In the Old Testament, the fourth son of Jacob (Genesis 29:35), ancestor of one of the twelve tribes of Israel, which later became one of the main elements of the kingdom of Judah (933-586 BC). He corresponds to the zodiacal sign Leo the Lion.

Judas Judas Iscariot was the disciple of Christ who betrayed him and later committed suicide. Taking the twelve disciples of Christ as a symbolic dodecad, he was a type of Adversary or Satan, representing the polar opposite of what is most revered. His treachery therefore is the discharge of his function, though the symbol has become a narrative of betrayal and crime. It is an old mystical saying that "every Savior has his Judas," every Messiah his Adversary.

Judas also is identified with another of the twelve disciples — written Jude in Matthew and Luke, and Judas in John — generally identified with Thaddaeus. Again, the author of the Book of Jude, called the brother of James and sometimes identified with the Jude discussed above.

Judgment, Day of In theosophy, a testing of the soul of a candidate for initiation, as in the

judgment of the soul before Osiris in the Egyptian *Book of the Dead*; or to the final readjustment at the end of a cycle of manifestation, when there is an involution or return to the original divine and cosmic unity; sometimes spoken of as the Day Be-with-us or Day Come-to-us. All the karma of the cycle of manifestation then will have been balanced, all accounts paid.

In Christianity, the idea takes color from Hebrew prophetic denunciations, such as that of Zephaniah who, after denouncing Judah and Jerusalem, promises a reign of universal peace under a Jehovah or Yahveh. In Revelations 14:14-20, there is a judgment which is evidently connected with the expected appearance of a Messiah. In the episcopal creeds believers declare their faith in Jesus Christ who “shall come to judge the quick and the dead.”

Juggernaut. See JAGANNATHA

Jul, Jol (Scandinavian, Icelandic) [from *hjol* wheel, related to the solar solstice at midwinter; cf Anglo-Saxon *geol* December] The midwinter festival, when the sun begins its northward course, was celebrated long before that season of the year became Christmas. There are innumerable reminders of its importance to the ancient Norsemen in the names of yule games, yule banquets, yule logs, etc. The Jolahelgi (yule holiday) was a sacred season, and had special significance when there was a Jola-tungl (yule moon). Their Yule lasted thirteen days, whence are derived the names threttandi (the thirteenth) for Epiphany, the 6th of January, as also the English Twelfth-night.

One of Odin's names is Jolnir.

Juno. See HERA

Jupiter (Latin) [from *Jov* + *pater* father; probably from same root as Greek *Zeus* and Sanskrit *dyaus* bright sky] The sky god or the ruler of heaven, the father of gods, identified in popular thought among the ancients with the Greek Zeus. He corresponds to the Hindu Brihaspati. The sixth world of the ancient Syrians was that of Jupiter or Bel, and was ruled by the Dominions (SD 1:435). See also ZEUS

Also the fifth planet from the sun in the solar system, regarded as one of the seven sacred planets of the ancients. In theosophy the regent or rector of Jupiter exercises a particular influence over globe B of the earth-chain, and also the globe on the ascending arc preceding globe A. Its zodiacal houses are Sagittarius and Pisces; its day is Thursday.

The Master KH remarked to Sinnett: “your science has a theory, I believe, that if the earth were suddenly placed in extremely cold regions — for instance where it would exchange places with Jupiter — all our seas and rivers would be suddenly transformed into solid mountains; the air, — or rather a portion of the aeriform substances which compose it — would be metamorphosed from their state of invisible fluid owing to the absence of heat into liquids (which now exist on Jupiter, but of which men have no idea on earth). Realize, or try to imagine the *reverse* condition, and it will be that of Jupiter at the present moment.

“The whole of our system is imperceptibly shifting its position in space. The relative distance between planets remaining ever the same, and being in no wise affected by the displacement of the whole system; and the distance between the latter and the stars and other suns being so incommensurable as to produce but little if any perceptible change for centuries and millenniums to come; — no astronomer will perceive it *telescopically*, until Jupiter and some other planets, whose little luminous points hides now from our sight millions upon millions of stars (all but some 5000 or 6000) — will suddenly let us have a peep at a few of the *Raja-Suns* they are now hiding. There is such a king-star right behind Jupiter, that no mortal physical eye has ever seen during this, our Round. Could it be so perceived it would appear, through the best telescope with a power of multiplying its diameter ten thousand times, — still a small dimensionless point, thrown into the shadow by the brightness of any planet; nevertheless — this world is thousands of times larger than Jupiter. The violent disturbance of its atmosphere and even its red spot that so intrigues science lately, are due — (1) to that shifting and (2) to the influence of that Raja-Star. In its present position in space imperceptibly small though it be — the metallic substances of which it is mainly composed are expanding and gradually transforming themselves into aeriform fluids — the state of our own earth and its six sister globes before the first Round — and becoming part of its atmosphere” (ML 167).

Jurassic Period. See GEOLOGICAL ERAS

Jurbo-Adonai. See IURBO ADONAI; ADONAI

Justinian (483-565) Emperor of the Eastern Roman Empire, who preserved Roman law for future Europeans, and who closed the last Mystery schools at Athens. (Fund 486)

Jyotis (Sanskrit) *Jyotis* [from the verbal root *jyut* to shine] Light (of the sun, dawn, fire, lightning), brightness (of sky); also light personified; the sun and moon. In the plural, the planets and stars. Also, spiritual light as the divine principle of life or source of intelligence (especially when used with *paurusha* — human). In the Puranas, one of the seven *prajapatis*.

Jyotisham-jyotis (the light of lights) in the Upanishads refers to the supreme spirit or the hierarchy of our solar hierarchy.

Jyotisha (Sanskrit) *Jyotiṣa* [from the verbal root *jyut* to shine] An astronomer; as a neuter noun, astronomy, also called *jyotisha-vidya*. One name for Hindu astrology. Likewise the name of one of the six *Vedangas* (parts of the Vedas), a short tract giving instructions for fixing the days and hours of Vedic sacrifices.

Jyotisham (Jyotch or) Jyotis (Sanskrit) *Jyotiṣām-jyotis* Light of lights, phrase used to describe the supreme spirit or Brahman in the Upanishads (TG 166; BCW 4:580).

Jyotsna (Sanskrit) *Jyotsnā* [from the verbal root *jyut* to shine] Moonlight, or a moonlit night. Also one of the bodies assumed by Brahma, one of the 16 kalas (parts or divisions of the moon). In the plural, lights or splendors, with particular reference to the innate radiance of astronomical bodies.

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Ka-Kd

Ka (Egyptian) *Ka* plural *kau*. Equivalent to the astral double, model-body, or linga-sarira. The ancient Egyptians held that when a human being was born, the ka was born with him and remained with him throughout his life. Even after death it remained in the tomb with the corpse; it was popularly believed that the offerings placed on graves were made to perpetuate the ka. Furthermore, the gods possessed them, each deity being said to have many kau; thus in one text the god Ra is said to possess seven bau (souls) and 14 kau. Even cities were held to possess kau in the heaven world.

Ka (Sanskrit) *Ka* [Interrogative pronoun who; forms include *kas*, *kim*, *kā*] Who — occasionally personified as a deity; “it has its esoteric significance and is a name of Brahma in his phallic character as generator or *Prajapati*” (TG 167). “Who” can also refer to the incomprehensible or ineffable, an expression of the speaker’s mental refusal to give a name to that which is unnamable and inexpressible, and is therefore equivalent to parabrahman.

Kaaba, Ka’ba, Kaabeh (Arabic) The edifice at Mecca sacred to Moslems. The celebrated black stone, the principal object of veneration, is placed in the black corner — the southeast corner (Safa). It is said to have come directly from heaven, originally being as white as snow, but subsequently becoming black because of the sins of mankind. The white stone, the reputed tomb of Ismael, is in the north side and the place of Abraham is to the east.

Kabala(h), Kabbala. See QABBALAH

Kabiri, Kabeiri, Kabeiroi, Kabarim, Kabirim, Kabiria (Greek) Cabiri (Latin) Plural name of certain very mysterious divinities, revered in nearly all the countries of the Near East. They were worshiped as divinities in Samothrace and on Lemnos (the island sacred to Vulcan) and were popularly represented as cosmic dwarves, the sons of Vulcan (Hephaestos), and masters of the art of working metals. Kabiri was a generic title: as the mighty they were of both sexes, gods and

mortals, terrestrial, celestial, and kosmic. Blavatsky describes the kabiri as the seven divine titans identical with the seven rishis saved from the flood by Vaivasvata-Manu (SD 2:142). The “mighty men of renown” (gibborim) who date from the days of the earliest Atlantean subraces while yet Lemuria had not wholly disappeared — became in the fifth root-race the teachers whom the Egyptians and Phoenicians called kabiri, the Greeks titans, and the Hindus rakshasas and daityas.

In short, the kabeiroi, identical with the kumaras and rudras, classed with the dhyani-buddhas and with the 'elohim of Jewish theology, directing “the mind *with which they endued men*” to the arts and sciences that build civilization, and closely linked with solar and earthly fires, are no other than the kumara-agnishvatta-manasaputras of theosophy: kumaras in their unsoiled divinity; agnisvattas (those who have tasted the fire) or solar lhas; and manasaputras (sons of mind) who in pity took upon themselves the heavy cross of incarnation that they might help struggling humanity to come up higher. They are classed as three, four, or seven; the names of four being Axieros, Axiokersa, Axiokersos, and Kadmilos.

These very mysterious and powerful divinities of the archaic ages, whatever name may be given to them, are in the cosmic hierarchies the same as the dhyani-buddhas and the dhyanis of modern theosophy, equivalent to the archangels and angels of the Christian hierarchical scheme. Thus they are the children of cosmic spiritual fire, this fire in its turn being equivalent to the luminous and warming effulgence of action of the hierarchies of cosmic mind. They are the most occult divinities of the archaic wisdom-religion, and the worship of them under whatever name they were known was invariably marked by a high degree of spiritual and philosophic profundity and deep religious devotion.

Kadesh, Kadeshim, Kedeshuth. See QODESH

Kadim. See QEDEM

Kadmilos, Kadmos (Greek) One of the kabiri, ancestral god of the inhabitants of Samothrace; sometimes identified with Hermes. See also CADMUS

Kadmon (Hebrew) *Qadmōn* Eastern, first; when used with Adam, the compound means primeval cosmic man, the aggregate of the ten Sephiroth or the creative or Third Logos. See also 'ADAM QADMON

Kadosh [from Hebrew *qodesh* consecrated, holy] One of the degrees pertaining to Freemasonry, associated with the Knights Templars, instituted at Lyons, France, 1743. See also QODESH

Kadru, Kadra (Sanskrit) *Kadrū, Kadrā* Wife of Kasyapa and mother of Kapila; “there was a race of *Nagas*, said to be a thousand in number only, born or rather sprung from Kadra, Kasyapa’s wife, for the purpose of peopling *Patala*, which is undeniably America, . . .” (SD 2:132).

Kadush (Gnostic) [from Hebrew *qādōsh* holy, sacred] The holy one; one name of the sun in the

Codex Nazaraeus.

Kadushu. *See* QODESH

Kaf, Kaph, Ghaf (Persian) *Kāf, Kaph, Ghāf*, **Kaofa** (Avestan) *Kaofā*, **Kafor** (Pahlavi) Mountain; in Persian tradition the sacred mythological mountain, comparable in many respects to the Hindu Mount Meru; regarded as the abode of the gods and the place whither heroes travel in order to reach the sacred land beyond these mountains. Hushenk, the hero, rode there on his twelve-legged horse, while Tahmurath went on his winged steed. It is the abode of Simorgh or Angha, the legendary bird of knowledge. In the “Aghre-Sorkh” (Red Intellect) of 12th century mystic philosopher Sohrevardi, Ghaf is referred to as the abode of intellect, surrounding the world with eleven peaks that only initiates can pass through. He says that the Night-Lightener Jewel (Gohar-e-Shab Afrooz) can be found in Mount Ghaf. This jewel receives its brilliance from the tree of Toubā which is on Mount Ghaf.

Kah-dum-pas (Tibetan) *bka' gdams pa* (Ka-dam-pa) The first “reformed” school of Tibetan Buddhism, founded by the Indian Buddhist teacher Dipamkara Srijnana or Atisa (982-1048), who came to Tibet in 1042. Tshong-kha-pa is viewed as a successor to Atisa, and the Gelukpa order is sometimes called the “New Kadampa.”

Kailasa (Sanskrit) *Kailāsa* A lofty mountain in the Himalayas; in mythology Siva's paradise is placed upon Kailasa, north of Lake Manasarovara. The god of wealth, Kuvera, also is said to have his palace there. Because of the occult history attached to Mount Kailasa, Hindu metaphysics not infrequently uses Kailasa for heaven or the abode of the gods.

Kailem. *See* KELIM

Kaimarath, Kaimurath. *See* KAYUMARS

Kain. *See* CAIN

Kakodaimon (Greek) [from *kakos* evil + *daimon* god, genius] Opposed to agathodaimon, the good genius. This Gnostic term denoted the nether pole of the dual serpent — in one sense Scorpio as contrasted with Virgo, lord of the lower kingdoms, tempter of man, but turned into an aid if he is withstood and overcome.

Kala (Sanskrit) *Kāla* [from the verbal root *kal* to calculate] Dark, dark-colored as black or dark blue; a name of Siva or Rudra, and of the planet Saturn.

Also time, a period of time, especially the period of the world (equivalent to yuga), hence the human period of time or life cycle and consequent death — often personified and represented with the attributes of Yama, regent of the dead. Philosophically, used for endless time in manifestation, infinite duration, in which occur the definite cyclical time periods.

Kala (Sanskrit) *Kalā* A small part of anything, especially a 16th part; also a cycle, variously given as 1/900 part of a day — 1.6 minutes; 1/1800 — 0.8 minutes; etc. Used for the seven substrata of the elements or dhatus of the human body (flesh, blood, fat, phlegm, urine, bile, semen) there being 3015 kalas or atoms in every one of the six dhatus.

Also any practical mechanical or fine art, 64 being enumerated.

Kalabhana. See KALANABHA

Kala Brahma (Gouri) Another name for the god Sabda Brahma, a mystic name for akasa or the astral light, the source of occult sounds and the power of mantras. Sabda Brahma's "vehicle is called *Shadja*, and the latter is *the basic tone in the Hindu musical scale*. It is only after . . . passing through the study of preliminary sounds, that a Yogi begins to see *Kala Brahma*, i.e., perceives things in the Astral Light" (BCW 4:166; cf 4:164).

Kalagni (Sanskrit) *Kālāgni* [from *kāla* time + *agni* fire, flame] The flame of time, with reference to time's ineluctable consuming or regeneration of manifested beings and things. A name of the god Hari, as the destroyer or regenerator of all things.

Kalahansa or Kalahamsa (Sanskrit) *Kalahansa* The swan in eternity; in the pre-cosmogonical aspect, Kalahansa becomes Brahman or Brahma (neuter), darkness or the unknowable; and second, the swan in time and space when by analogy Kalahansa becomes Brahma (masculine). Rather than Brahma being the Hansa-vahana (the one using the swan as vehicle), it is Brahma who is Kalahansa, while Purusha, the emanation from Brahma, as one of its aspects as a creative power, is the Hansa-vahana or swan-carrier.

"The 'Swan or goose' (Hansa) is the symbol of that male or temporary deity, as he, the emanation of the primordial Ray, is made to serve as a Vahan or vehicle for that divine Ray, which otherwise could not manifest itself in the Universe, being, antiphrastically, itself an emanation of 'Darkness' — for our human intellect, at any rate" (SD 1:80).

"The 'First Cause' had no name in the beginnings. Later it was pictured in the fancy of the thinkers as an ever invisible, mysterious Bird that dropped an Egg into Chaos, which Egg becomes the Universe. Hence Brahm was called Kalahansa, 'the swan in (Space and) Time.' He became the 'Swan of Eternity,' who lays at the beginning of each mahamanvantara a 'Golden Egg.' It typifies the great Circle, or O, itself a symbol for the Universe and its spherical bodies" (SD 1:359).

Kalaka (Sanskrit) *Kālakā* One of the daughters of the Danava Vaisvanara. Kalaka and her sister Puloma were mothers of thirty millions of Danavas by Kasyapa. They are said to have lived in Hiranyapura (the golden city) which floats in the air: in one sense the sun, and in another sense the etheric regions of space interior to the physical universe. Their children were called Kalakanjas and Paulomas.

Kalanabha (Sanskrit) *Kālanābha* [from *kāla* black + *nābha* navel] One name of the asura Taraka.

Kalapa (Sanskrit) *Kalāpa* A place mentioned in the *Vayu-Purana*, said to be on the northern side of the Himalayas, hence in Tibet. The *Matsya-Purana* has it that from Kalapa (spelled Katapa) in due course will issue forth the Kalki-avatara.

Kalapani (Sanskrit) *Kālapāni* [from *kāla* black + *pāna* water] Also *kālapāna* or *kālapānīya*. Black water; a name given to the ocean.

Kalavingka. See KALAVINKA

Kalavinka (Sanskrit) *Kalaviṅka* An allegorical, sweet-voice bird of immortality, representing one of the noblest elements in the human constitution, the higher ego. Its voice is heard at a certain stage of dhyana in genuine yoga practice which is entirely spiritual-intellectual combined with rigid psychic control, and has naught to do with hatha yoga.

Kalavinka is said to have awakened King Bimbasara and thus saved him from the bite of a cobra — a legend signifying a sage saving himself from the assault of the lower serpent.

Kali (Sanskrit) *Kālī* The black; name of the seventh tongue of Agni, the fire god, which was a black fiery flame. Blackness and darkness have always been associated with the pre-cosmic night in its mystical sense, the pralaya preceding the awakening manifestations of life in the present universe. Hence kali represents pre-cosmic wisdom. By that strange inversion of fact which nature manifests nearly everywhere, the highest is reflected in the lowest as in a mirror, so that in this sense the black fiery flame is the condensed fiery magnetic vitality of the lowest material worlds; therefore in this sense kali often stands for wickedness and evil.

Later, Kali or Kali-devi became a title of the wife of Siva, Parvati, because of her fierce and destructive nature.

Kaliadovki (Russian) Christmas mystery-plays enacted in Russia, Poland, and Galicia (BCW 2:165). “It is but a few years since, during every Christmas week, Punch-and-Judy-boxes, containing the above named personages [Joseph, Mary, and the angel], an additional display of the infant Jesus in his manger, were carried about the country in Poland and Southern Russia” (IU 2:119).

Kalidasa (Sanskrit) *Kālidāsa* The greatest poet and dramatist of historic India, one of the “nine gems” that adorned the court of King Vikramaditya at Ujjayini. He is the true or reputed author (although the name Kalidasa has been given in Indian literature to several poets) of *Sakuntala*, *Meghaduta*, *Malavikavimitra*, *Vikramorvasi*, etc. Whether all the works attributed to this Kalidasa are really to be ascribed to him or not, the fact remains that they are among the finest specimens of Indian poetry.

Kalikaraka (Sanskrit) *Kalikāraka* Strife-maker; a name of Narada, the divine rishi. In the Puranas,

Narada is the first Adversary in individual human form, “the opposing Power required by the equilibrium and harmony of things in Nature — like Shadow to throw off still brighter the Light, like Night to bring into greater *relief* the Day, and like cold to make one appreciate the more the comfort of heat . . .” (SD 1:411).

Kaliya, Kaliya-naga (Sanskrit) *Kāliya, Kāliya-nāga* A serpent-king with five heads whose mouths vomited fire and smoke which devastated the country around, said to have lived in a deep pool of the Yamuna River. The Puranas relate that Krishna, one of the avatars of Vishnu, in his childhood overcame this serpent, then let him retreat into the ocean with his wives and offspring. This mythical monster symbolizes human passions, the river or water being a symbol of matter.

Kali Yuga (Sanskrit) *Kali Yuga* Iron age or black age; the fourth and last of the four great yugas constituting a mahayuga (great age), the other three being the krita or satya yuga, treta yuga, and dvapara yuga. The kali yuga is the most material phase of a being’s or group’s evolutionary cycle. The fifth root-race is at present in its kali yuga, which is stated to have commenced at the moment of Krishna’s death, usually given as 3102 BC. The Hindus also assert that at the first moment of kali yuga there was a conjunction of all the planets. Although the kali yuga is our present profoundly materialistic age, in which only one fourth of truth prevails among humanity, making a period often called an age black with horrors, its swift momentum permits one to do more with his energies, good or bad, in a shorter time than in any other yuga. This period will be followed by the krita yuga of the next root-race.

The *Vishnu-Purana* says of the kali yuga that the barbarians will be masters of the banks of the Indus, of Chandrabhaga and Kasmira, that “there will be contemporary monarchs, reigning over the earth — kings of churlish spirit, violent temper, and ever addicted to falsehood and wickedness. They will inflict death on women, children, and cows; they will seize upon the property of their subjects, and *be intent upon the wives of others*; they will be of unlimited power, their lives will be short, their desires insatiable. . . . People of various countries intermingling with them, will follow their example; and the barbarians being powerful (in India) in the patronage of the princes, while purer tribes are neglected, the people will perish (or, as the Commentator has it, ‘The Mlechchhas will be in the centre and the Aryas in the end.’) Wealth and piety will decrease until the world will be wholly depraved. Property alone will confer rank; wealth will be the only source of devotion; passion will be the sole bond of union between the sexes; falsehood will be the only means of success in litigations; and women will be objects merely of sensual gratification. . . . a man if rich will be reputed pure; dishonesty (*anyaya*) will be the universal means of subsistence, weakness the cause of dependence, menace and presumption will be substituted for learning; liberality will be devotion; mutual assent, marriage; fine clothes, dignity. He who is the strongest will reign; the people, unable to bear the heavy burthen, *Khara bhara* (the load of taxes) will take refuge among the valleys. . . . Thus, in the Kali age will decay constantly proceed, until the human race approaches its annihilation (*pralaya*). . . . When the close of the Kali age shall be nigh, a

portion of that divine being which exists, of its own spiritual nature . . . shall descend on Earth . . . (*Kalki Avatar*) endowed with the eight superhuman faculties. . . . He will re-establish righteousness on earth, and the minds of those who live at the end of Kali Yuga shall be awakened and become as pellucid as crystal. The men who are thus changed . . . *shall be the seeds of human beings*, and shall give birth to a race who shall follow the laws of the Krita age, the age of purity. As it is said, ‘When the sun and moon and the lunar asterism Tishya and the planet Jupiter are in one mansion, the Krita (or Satya) age shall return’ ” (SD 1:377-8). *See also* YUGA.

Kalki Avatara (Sanskrit) *Kalkī* (or *Kalki*) *Avatāra* [from *kalkin* white horse + *avatāra* divine descent] The white-horse avatara, the 10th and last descent of Vishnu, in the form of a white horse at the end of kali yuga. “When the close of the Kali-age shall be nigh, a portion of that divine being which exists, of its own spiritual nature . . . shall descend on Earth . . . endowed with the eight superhuman faculties. . . . He will re-establish righteousness on earth, and the minds of those who live at the end of Kali-Yuga shall be awakened and become as pellucid as crystal. The men who are thus changed . . . shall be the seeds of human beings, and shall give birth to a race who shall follow the laws of the Krita-age, the age of purity” (VP 4:24).

Equivalent to Maitreya-Buddha of Northern Buddhism, Sosiosh of the Zoroastrians, and the Faithful and True on the white horse of Revelations.

Kalmucks, Kalmuiks, or Calmucks A people of Mongolian race settled principally in Russia and China, but found in other parts of Central Asia. In China they are known as Olüts or Elocts: their language is akin to Mongolian, and they use the same alphabet. Their religious beliefs are similar in character to those of Lamaism.

Kalpa (Sanskrit) *Kalpa* [from the verbal root *klṛp* to be in order] A generalizing term for a period or cycle of time.

Kama (Sanskrit) *Kāma* [from the verbal root *kam* to desire] Desire; the fourth substance-principle of which the human constitution is composed: its desire principle or the driving, impelling force. Born from the interaction of atman, buddhi, and manas, kama per se is a colorless force, good or bad according to the way the mind and soul use it. It is the seat of the living electric impulses, desires, aspirations, considered in their energetic aspect. When a person follows his lower impulses and centers his consciousness in the body and astral nature, he is directing that force downwards. When he aspires and opens his heart and mind to the influence of his higher manas and buddhi, he is directing that force upwards and thus progressing in evolution.

“This fourth principle is the balance principle of the whole seven. It stands in the middle, and from it the ways go up or down. It is the basis of action and the mover of the will. As the old Hermetists say: ‘Behind will stands desire.’ For whether we wish to do well or ill we have to first arouse within us the desire for either course. . . . On the material and scientific side of occultism, the use of the inner hidden powers of our nature, if this principle of desire

be not strong the master power of imagination cannot do its work, because though it makes a mould or matrix the will cannot act unless it is moved, directed, and kept up to pitch by desire. . . .

“This fourth principle is like the sign Libra in the path of the Sun through the Zodiac; when the Sun (who is the real man) reaches that sign he trembles in the balance. Should he go back the worlds would be destroyed; he goes onward, and the whole human race is lifted up to perfection” (Ocean 45-7).

Cosmic kama or desire, equivalent to the Greek eros, is the source of fohat, the driving intelligent energies of the universe. It is impersonal compassion and sympathy.

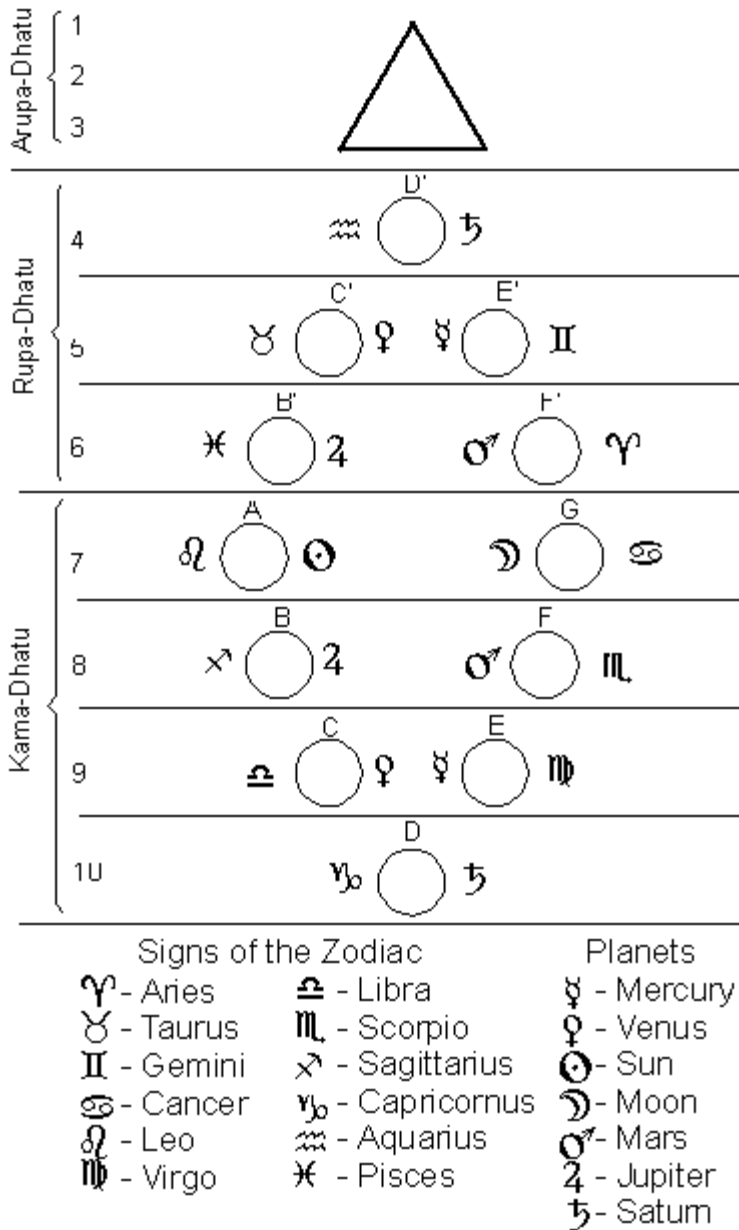
Kamadeva (Sanskrit) *Kāmadeva* [from *kāma* desire + *deva* god, divinity] The Hindu god of love, one of the Visve-devas in the Hindu pantheon. As the Eros of Hesiod was connected in early Greek mythology with the world’s creation, and only afterwards became degraded into the passionate Cupid, so was Kama in his original meaning as used in the Vedas, which gives the metaphysical and philosophical significance of his functions in the cosmos. Kama is the first conscious, all-embracing desire for universal good, love, and the first feeling of infinite compassion and mercy for all that lives and feels, needs help and kindness, that arose in the consciousness of the creative One Force, as soon as it came into life and being as a ray from the Absolute. Kama “is in the Rig-Veda (x. 129) the personification of that feeling which leads and propels to creation. He was the *first movement* that stirred the One, after its manifestation from the purely abstract principle, to create. ‘Desire first arose in It, which was the *primal germ of mind*; and which sages, searching with their intellect, have discovered to be the bond which connects Entity with Non-Entity’ ” (SD 2:176) — or manas with pure atma-buddhi. Only later did kama become the power that gratifies desire on the animal plane.

In the Puranas, Kama is the king and lord of the apsarases. He is pictured armed with a bow and arrows: the bow is often represented to be of sugar cane, the bowstring a line of bees, and each arrow is tipped with a distinct flower which is devoted to, and supposed to preside over, one of the senses. He is also often represented as a handsome youth riding on a parrot and attended by nymphs, one of whom bears his banner displaying the Makara, or a fish on a red background.

The attributes ascribed to Kamadeva in exoteric literature rarely depict the full sway of this cosmic force or entity in its multifarious ranges of activity. Kama is not only a cosmic principle or entity but also is inherent in every unit of the innumerable hosts of entities which compose the cosmos. Thus kama is the fourth principle in the human constitution; and, just as in its cosmic activities and relations, kama is both a superior and an inferior activity; indeed, it may be said to be divine in its higher aspects, just as it is physical in its lowest fields of action.

Kama-dhatu (Sanskrit) *Kāmadhātu* Desire world; first of the Buddhist trailokya (three regions), called kama (desire), rupa (form), and arupa (formless). In the theosophic scheme, kama-dhatu is

composed of the seven manifested globes of the earth-chain on the four lowest cosmic planes. Rupa-dhatu (form or image world) is composed of the five superior globes on the higher three cosmic planes. Arupa-dhatu (formless or imageless world), composed of the three highest of the ten cosmic planes, is to us a purely subjective world, a state rather than a place. The dhatus correspond in meaning with the Hindu lokas.



Kamadhenu (Sanskrit) *Kāmadhenu* [from *kāma* desire, wish + *dhenu* milch cow] Also Kamaduha, Surabhi. The mythical cow belonging to the sage Vasishtha, produced by the gods at the churning of the cosmic ocean. She is supposed to grant all desires and hence is termed the cow of plenty. This allegory refers to the appearance of the earth in space as the mother of all that later is — at least so far as our globe is concerned — the earth being mythologically considered to be milked and thus producing food. Many archaic mythologies have such an emblem of generative fertility.

Kamaduh. See KAMADHENU

Kama-loka (Sanskrit) *Kāma-loka* [from *kāma* desire + *loka* world, sphere] Desire world; a semi-material plane, subjective and invisible to us, the astral region penetrating and surrounding the earth. It is the original of the Christian purgatory, where the soul undergoes purification from its evil deeds and the material side of its nature. It is equivalent to the Hades of the Greeks and the Amenti of the Egyptians, the land of Silent Shadows.

Kama-loka is the abode of the disembodied astral forms called kama-rupas and of the still highly vitalized astral entities who quit physical existence as suicides and executed criminals who, thus violently hurled out of their bodies before the term of natural death, are as fully alive as ever they were on earth, lacking only the physical body and its linga-sarira. In addition the kama-loka contains elementaries and lost souls tending to avichi. All these entities remain in kama-loka until they fade out from it by the complete exhaustion of the effects of the mental and emotional impulses that created these eidolons of human and animal passions and desires. The second death takes place in kama-loka, after the upper duad frees itself of the lower, material human elements before entering devachan. “If, contrariwise, the entity in the kama-loka is so heavy with evil and is so strongly attracted to earth-spheres that the influence of the monad cannot withdraw the Reincarnating Ego from the Kama-rupa, then the latter with its befouled ‘soul’ sinks lower and lower and may even enter the Avichi. If the influence of the monad succeeds, as it usually does, in bringing about the ‘second death,’ then the kama-rupa becomes a mere phantom or kama-rupic spook, and begins instantly to decay and finally vanishes away, its component life-atoms pursuing each one the road whither its attractions draw it” (OG 76). The highest regions of kama-loka blend into the lowest regions of devachan, while the grossest and lowest regions of kama-loka bend into the highest regions of avichi.

Kama-manas (Sanskrit) *Kāma-manas* [from *kāma* desire + *manas* mind] The lower or intermediate duad, the human soul or personal ego. In our present state of evolution, human consciousness is almost wholly in this intermediate duad, one part of which consists of the upward-aspiring manas which in connection with its parent buddhi is called the reincarnating ego. The lower part of manas in conjunction with kama is attracted below to material things, and in human life is commonly called the personal ego. This personal ego is mortal, although the monad of which it is the expression lasts through the ages.

Kama-manas in the human constitution is conditionally immortal or mortal: if the kama-manas aspires successfully upwards and makes intellectual and emotional union with the buddhi over-enlightening it, the immortality for the manvantara is relatively certain. If, however, the kama-manas is insufficiently illuminated to withstand successfully the attractions of the lower astral and material realms of feeling and thought, it is attracted downwards and becomes enchained in these lower realms, and immortality in this case is lost, for the time being at least.

Kama-rupa (Sanskrit) *Kāma-rūpa* [from *kāma* desire + *rūpa* body, form] The desire body; the

portion of the human inner constitution in which inhere the various mental and psychic energies. After death it becomes the vehicle in the kama-loka of the usually unconscious higher principles of the person that was.

“After death . . . there occurs what is called the ‘second death,’ which is the separation of the immortal part of the second or intermediate Duad from the lower portions of this Duad, which lower portions remain as the kama-rupa in the etheric or higher astral spheres which are intermediate between the devachanic and the earthly spheres. In time this kama-rupa gradually fades out in its turn, its life-atoms at such dissolution passing on to their various and unceasing peregrinations.

“It is this kama-rupa which legend and story in the various ancient world-religions or philosophies speak of as the ‘shade,’ and which it has been customary in the Occident to call the ‘spook,’ or ‘ghost.’ It is, in short, all the mortal elements of the human soul that was. The kama-rupa is an exact astral duplicate, in appearance and mannerism, of the man who died; it is his *eidolon* or ‘image’ ” (OG 76-7).

“Bereft as it is of its higher mind, spirit and physical senses, if left alone to its own senseless devices, it will gradually fade out and disintegrate. But, if forcibly drawn back into the terrestrial sphere whether by the passionate desires and appeals of the surviving friends or by regular necromantic practices — one of the most pernicious of which is mediumship — the ‘spook’ may prevail for a period greatly exceeding the span of the natural life of its body. Once the Kamarupa has learnt the way back to living human bodies, it becomes a vampire, feeding on the vitality of those who are so anxious for its company. In India these *eidolons* are called *Pisachas*, and are much dreaded . . .” (TG 172).

Kamic [from Sanskrit *kāma* desire] An anglicized form of kamika, meaning desirous, pertaining to desire.

Kamsa, Kansa (Sanskrit) *Kaṁsa, Kaṁśa* A tyrannical king of Mathura in ancient India, evil uncle of Krishna. When it was foretold that the eighth child of Devaki would kill him, he endeavored to destroy all of her children; so the parents fled with Krishna, their eighth child. Then Kansa ordered all male children of the land to be killed, but Krishna escaped — a legend paralleling the massacre of the infants by King Herod of Palestine in the New Testament. In the legends surrounding great religious figures, “everyone of them, whether at their birth or afterwards, is searched for, and threatened with death (yet never killed) by an opposing power (the world of Matter and Illusion), whether it be called a king Kamsa, king Herod, or king Mara (the Evil Power)” (BCW 14:141). Thus Kamsa in one aspect stands for the opposing power in initiation rites. Krishna, as it was predicted, finally killed his persecutor. (SD 2:48, 504n, 604n; BCW 8:378)

Kanada (Sanskrit) *Kaṇāda* The sage who founded the Vaiseshika or atomist school of Hindu philosophy. Like the Greek atomists Democritus and Epicurus, Kanada was no materialist for, just

as they did, he believed in divinities or intelligent cosmic entities as the primal causes and governors in the universe. *See also* ATOMISTS.

Kandu (Sanskrit) *Kaṇḍu* In the Puranas, a sage and yogi whose holiness and pious austerities awakened the jealousy of the gods. Kamadeva, as lord of the gods, sent one of his apsarases, Pramlocha, to tempt the sage. He lived with her for several centuries, which seemed to him only as one day. Finally the sage, returning to his senses, repudiated her and chased her away, whereupon she gave birth to a daughter, Marisha, in an extraordinary manner. Blavatsky compares this legend to the temptation of Merlin by Vivien, and Sarah's temptation of Pharaoh in the Old Testament (SD 2:174-5&n).

Kandu represents the age of ethereal or astral humanity, of early nascent, physical first root-race, still mindless and senseless. He, as a race, gives birth to the second root-race, called the sweat-born, through Pramlocha.

Kangalin (Hindi) *Kaṅgālīn*. Witches; those who practice sorcery or necromancy, feared by the populace because of the results which can be achieved through their expert skill.

Kanishka (Sanskrit) *Kaniṣka* A celebrated ruler or king in Northern India who reigned around the first century. Next to Asoka, he was among the greatest patrons and supporters of Indian Buddhism, building some of the finest stupas or dagobas in Northern India and Kabulistan.

Kanishtha (Sanskrit) *Kaniṣṭha* The youngest; a class of gods which will manifest in the 14th or last manvantara of our world.

Kaniya. *See* KANYA

Kanjur (Tibetan) *bka' 'gyur* (kang-gyur, kan-jur) [from *bka'* sacred word + *'gyur* translation] The portion of the Tibetan Buddhist canon containing the sutras, the texts ascribed to the Buddha himself and called the "Buddha Word" (Sanskrit buddha-vachana). The second part of the Tibetan Buddhist canon, the Tanjur, contains sastras or commentaries and other scholastic works. The Kanjur consists almost entirely of works translated from Sanskrit or other Indian languages. Although the texts contained in the Kanjur are overwhelmingly of Indian origin, the compilation of the Kanjur was done in Tibet, and in structure it differs greatly from the old Indian Tripitakas. Four more or less complete recensions of the Buddhist canon survive: the Pali, the Chinese, the Tibetan, and the Mongolian, this last, however, being a translation of the Tibetan. The first three recensions differ from each other in content and arrangement. The overall arrangement of the Kanjur is in three sections, giving the Sanskrit names: Vinaya (monastic discipline), Sutra (discourses of the Buddha), and Tantra (esoteric and ritual texts). The Sutra section is divided into several subsections. Each section or subsection contains numerous individual texts.

The Tibetan Kanjur was originally collected in manuscript, perhaps in the early 14th century. Beginning in 1410, the Kanjur has been published in numerous editions printed from woodblocks.

Over twenty manuscript and blockprint editions are known to have existed. The following five blockprint editions are the best known in the West, and can give an idea of the immense extent of the Kanjur: 1) The Peking editions of 1700-37 — about 1055 texts in 106 volumes; 2) The Narthang edition of 1730-32 — about 761 texts in 100 volumes; 3) The Derge edition of 1729-33 — about 1108 texts in 102 volumes; 4) the Cone (cho-ne) edition of 1721-31 — 1055 texts in 107 volumes; and 5) The Lhasa edition of 1934 — 808 texts in 99 volumes.

Kansa. See KAMSA

Kanya (Sanskrit) *Kanyā* Virgin; the sixth zodiacal sign, Virgo, which may represent mahamaya or sakti. The saktis or six primary forces in nature (parasakti, jnanasakti, ichchhasakti, kriyasakti, kundalinisakti, and mantrikasakti) together are represented by the astral light, called the heavenly or celestial Virgin by Kabalists and Hermetic philosophers.

Kaph. See KAF

Kapila, Kapila-rishi (Sanskrit) *Kapila, Kapila-ṛṣi* A great sage and adept of antiquity who flourished before the middle of the 6th century BC, considered to be the founder of the Sankhya philosophy. These archaic teachers, such as Zoroaster and Hermes, were several in number, it having been a habit in archaic times for the later heads of a school to use the name of the school's founder as their own, the name thus becoming in some cases a title.

Kapila is also one of the three secret kumaras who are the progenitors of the true spiritual self in the physical human being. In many of the old writings Kapila is also symbolic of cosmic spirit, or of the individual spiritual self who represents the highest state reached on earth. Hence the Puranas and the *Ramayana* relate that Sagara's 60,000 sons were reduced to ashes by a mere glance of Kapila's eye. This allegory symbolizes the personifications of human emotions, both passional and mental, being completely reduced to inactivity by the spiritual wisdom and purity of the sage — here the personification of wisdom itself.

Kapila is also a primeval sage of the satya yuga who imparted true wisdom to all creatures. See also SANKYA.

Kapilaksha (Sanskrit) *Kapilākṣa* Kapila's eye; an allegorical name for certain spiritual and intellectual powers evoking vibratory forces which neutralize and bend to their will all the lower human mentations and emotions. In the Puranas, *Ramayana*, and other Hindu works, the sage Kapila's very glance made a mountain of ashes of King Sagara's 60,000 sons, who were the personifications of the human mental and emotional attributes.

Kapilasthen, Kapilasthan [possibly Sanskrit *Kapilasthāna*] Kapila's seat; the place where tradition says that Kapila sat in meditation for a number of years.

Kapilavastu (Sanskrit) *Kapilavastu* [from *kapila* yellow, golden + *vastu* substance] Golden

substance; the birthplace of Gautama Buddha, the capital of his father, King Suddhodana. Mystically the birthplace of the inner buddha within each person, the home of our individual Father in heaven, and cosmically applying to our spiritual alliance in and with the sun — here called Kapilavastu. The whole legend of the Buddha's life may be mystically interpreted through studying the symbolic meaning of the various names used there, because whatever actual historical fact may have been imbodyed in these various names of his birth and later career, the names themselves were chosen likewise to portray his mystical birth. Thus his mother is called Mayadevi (goddess of illusion) or Mahamaya (great illusion), as every initiate, buddhas included, in a mystical sense is born from and out of cosmic illusion into the supernal truth of buddhahood.

Kapi-vaktra (Sanskrit) *Kapi-vaktra* Monkey-faced; a name of Narada, the divine rishi.

Kara (Sanskrit) *Kara* [from the verbal root *kr* to do; cf. Latin *cerus* a former] A maker, causer; hence a hand. Also the side of a polygon.

Karabtanos (Gnostic) In the *Codex Nazaraeus*, the spirit of blind or animal desire, son of Spiritus (Anima Mundi or the astral light), and generator, by the astral light as mother, of seven other spirits of his own kind: pure spirit fails at creation, so that it is only when Karabtanos “consents to *help* his mother, that the ‘Spiritus’ conceives and brings forth ‘Seven Figures,’ and again ‘Seven’ and once more ‘Seven’ (the Seven Virtues, Seven Sins and Seven Worlds” (BCW 6:192n). He is a symbol of matter; also of kama-rupas in the astral world, said to be without sense or judgment.

Karaim Jews “Jews of the Crimea — who call themselves the descendants of the true children of Israel, *i.e.*, of the Sadducees — reject the *Torah* and the *Pentateuch* of the Synagogue, reject the Sabbath of the Jews (keeping Friday), will have neither the Books of the Prophets nor the *Psalms* — nothing but their own Books of Moses and that they call his one and real Law” (BCW 14:174).

Karana (Sanskrit) *Kāraṇa* Cause, metaphysically speaking, invariably associated with intelligence. There are various kinds of karanas, all closely similar in type and attributes, such as karana-sarira and karanopadhi.

Karana-sarira (Sanskrit) *Kāraṇa-śarīra* [from *kāraṇa* cause + *śarīra* body, bodily frame] Cause-body or causal body; the principle or causal element which brings about not only the reimpodiment of an entity, but also its evolution during a manvantara through an endless series of reimpodiments.

“The human *Ego* is neither Atman nor Buddhi, but the higher *Manas*: the intellectual fruition and the efflorescence of the intellectual self-conscious *Egotism* — in the higher spiritual sense. The ancient works refer to it as *Karana Sarira* on the plane of *Sutratma*, which is the golden thread on which, like beads, the various personalities of this higher *Ego* are strung” (SD 2:79).

It is the reproducing agent, principle, or instrument in the constitution of a being such as man,

which brings about the repetitive reimpodiments that such being is impelled, and in one sense compelled, by karma to undergo. Such a reimpodiment can be of two types: if the causal instrument is on a high plane, such as buddhi-manas — the treasury of all ingathered seeds of being which will reproduce themselves in future existences as the higher parts of an individual — then in such case it is the buddhi-manas which is the karana-sarira; on the other hand, if the main causal instrument or principle bringing about such repetitive imbodiments is of a lower type, and reproduces existences for the reincarnating entity in lower vehicles, then we can say it is the kama-manas or lower manas which is the karana-sarira. Thus there are in the composite human constitution at least two such karanic or causal elements, one of a higher and one of a lower character. However, neither the karana-sarira nor the karanopadhi is, strictly speaking, the inner god of man which is the atman or fundamental self of our reimpodifying monad, called the karanatman.

Karanatman (Sanskrit) *Kāraṇātman* [from *kāraṇa* cause + *ātman* self] The causal self; the divine source of one's being, from which flow forth in a descending scale in continuously less ethereal grades and qualities the various elements which form the human compound constitution. It is the causal self because from it as the primordial fountain of consciousness and being flow forth all the elements, principles, qualities, characteristics — the svabhava — of any entity undergoing its long evolutionary peregrination in the realms of the manifested universe. It is equivalent to atman, called in Hindu literature Isvara (Lord). The various monads in the human constitution — divine, spiritual, human, animal, and astral-vital — are derivatives from this fundamental or supreme atman in the constitution, its children or offspring. These various monads by their reproductive action actually are the causal principles or instruments of the various and unending series of reimpodiments that any entity during the kosmic manvantara is under karmic necessity of undergoing; and it is, therefore, these various monads in their outer or vehicular aspect which are the respective karanopadhīs or karana-sarira.

Karanda. See KALAVINKA

Karanopadhi (Sanskrit) *Kāraṇopādhi* [from *kāraṇa* cause + *upādhi* base, vehicle, disguise] Causal instrument, or instrumental cause in the long series of reimpodiments to which reimpodifying entities are subject. An upadhi is certain natural properties or constitutional characteristics supposed to be the disguises, clothing, or masks in and through which the spiritual monad works, bringing about the repetitive manifestations upon the earth-chain of certain of its functions and powers, and intimately connected with the peregrinations of the monad through the various spheres of the solar kosmos. In one sense, therefore, karanopadhi is almost interchangeable with maya or the illusory disguises through which spiritual monadic entities work and manifest themselves.

The lower karanopadhi or cause bringing about reimpodiment is avidya (nescience). When a

reimbodying entity through repeated rebodiments in material spheres rises into self-conscious recognition of its own divine powers, it shakes off the disguises of maya and becomes a jivanmukta. As an entity grows more and more like its divine-spiritual counterpart, it is less subject to avidya. “It is, in a sense, the seeds of Kama-manas left in the fabric or being of the reincarnating entity, which act as the *karana* or reproducing cause, or instrumental cause, of such entity’s reincarnations on earth” (OG 78).

The higher karanopadhi, belonging to the spiritual-intellectual part of the human constitution, is the reproductive impulse in the spiritual monad which causes it to reemerge into a new series of imbodiments at the dawn of the solar manvantara. This karanopadhi is directly related to buddhi or buddhi-manas, the spiritual soul as a veil or vehicle of the monadic essence or spiritual monad. Its role is similar to that of prakriti with Purusha, or pradhana surrounding Brahman, or mulaprakriti with parabrahman. The karanopadhi is also the vehicle produced by the spiritual bija (seed).

Though there are seven human principles, there are but three distinct upadhis, in each of which the atman may work independently of the rest. These three upadhis can be separated by an adept without killing himself, but he cannot separate the seven principles from each other without destroying his constitution. According to the Taraka-Raja-Yoga, these three upadhis are karanopadhi, sukshmapadhi, and sthulopadhi. Karanopadhi corresponds to the anandamaya-kosa of the Vedantic classification and to the sushupti or deep dreamless sleeping state. The avatara doctrine is closely connected with these various human upadhis.

Karest (Egyptian) *Karest*. Mummy; Massey identifies it with Christ: “the author of the Christian name is the Mummy-Christ of Egypt, called the *Karest*, which was a type of the immortal spirit in man, the Christ within (as Paul has it), the divine offspring incarnated, the Logos, the Word of Truth, the *Makheru* of Egypt. It did not originate as a mere type! The preserved mummy was the *dead body of any one* that was *Karest*, or mummified, to be kept by the living; and, through constant repetition, this became a type of the resurrection from (not of!) the dead” (quoted BCW 188n). Blavatsky comments that this interpretation is too materialistic. (BCW 8: 197-200, 203)

Kargyutpas (Tibetan) *bka' rgyud pa* (kar-gyu-pa) Succession; a sect of semi-reformed Buddhists founded by Marpa in the last half of the 11th century and continued under his successor Milarepa. The adherents of this sect, in common with many other semi-ascetic bodies, believe in a successive order of teachers.

Karkata or **Karkataka** (Sanskrit) *Karkaṭa*, *Karkaṭaka* A crab; the fourth zodiacal sign, Cancer. This sign represents the sacred Tetragram, and completes the first quaternary.

Karli A village about 45 miles southeast of Bombay, famous for its rock-cut cave-temple, the finest of its kind in India.

Karma (Sanskrit) *Karma* [from the verbal root *kr* to do, make, denoting action] Action, the causes and consequences of action; that which produces change. One of the primary postulates of every comprehensive system of philosophy, described as a universal law, unceasingly active throughout universal nature and rooted in cosmic harmony, in its operations existing from eternity, inevitable, inherent in the very nature of things. It is action, absolute harmony, the adjuster; it preserves equilibrium by compensating and adjusting all actions, excessive or defective. Hence it is called the law of retribution, implying neither reward nor punishment, based on nature's own urge of harmonious equilibrium. As such it has been personalized as Nemesis and by many other names, a practice which lends itself to popular imagining of avenging deities, such as God or Gods, Furies, Fates, Destiny, etc. As there are no such things as inanimate beings in the universe, it is not surprising to hear of karmic agents and of scribes or lipika who record karma. Karma must necessarily be transmitted by living beings of one grade or another, because there is no other means possible, and universal nature is but a vast, virtually frontierless being whose entire structure, laws, and operations are the innumerable hierarchies of beings in all-various grades, which thus not only condition nature, but are in fact universal nature itself. By our acts we create living beings which act upon other people and ultimately react upon ourselves. These beings, then, are agents of karma on one plane; on higher planes other orders of beings are such agents.

“An Occultist or a philosopher will not speak of the goodness or cruelty of Providence; but, identifying it with Karma-Nemesis, he will teach that nevertheless it guards the good and watches over them in this, as in future lives; and that it punishes the evil-doer — aye, even to his seventh rebirth. So long, in short, as the effect of his having thrown into perturbation even the smallest atom in the Infinite World of harmony, has not been finally readjusted. For the only decree of Karma — an eternal and immutable decree — is absolute Harmony in the world of matter as it is in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we, who reward or punish ourselves according to whether we work with, through and along with nature, abiding by the laws on which that Harmony depends, or — break them.

“Nor would the ways of Karma be inscrutable were men to work in union and harmony, instead of disunion and strife. For our ignorance of those ways — which one portion of mankind calls the ways of Providence, dark and intricate; while another sees in them the action of blind Fatalism; and a third, simple chance, with neither gods nor devils to guide them — would surely disappear, if we would but attribute all these to their correct cause. With right knowledge, or at any rate with a confident conviction that our neighbours will no more work to hurt us than we would think of harming them, the two-thirds of the World's evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. . . . We stand bewildered before the mystery of our own making, and the riddles of life that *we will not* solve, and then

accuse the great Sphinx of devouring us. But verily there is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life” (SD 1:643-4).

The effect of karma on human beings is merely the natural reaction from their actions, which may be described as only half-actions, for they are not completed until the reaction has ensued. Since the consequences of acts do not necessarily ensue immediately, it follows that at any stage of our career we may experience the results of actions performed a long time in the past.

Karma does not obviate free will or imply fatalism or mechanistic determinism. It is not merely a mechanical or mechanistic chain of linked cause and effect, by which every act is predetermined by some previous act and by no other cause. Man is a divine spark expressing itself through a series of vehicles, forming by means of these vehicles a series of egos, each conscious and operative on its own plane. Through his contract with higher planes, he has the power of bringing new forces into operation, so he is not inexorably bound in a mechanistic sense by his karma. On the other hand, to speak of an absolutely free will is meaningless; the will becomes more and more emancipated from conditions as we penetrate deeper into the recesses of our nature; but it must always be actuated by motive of some kind, and hence, being conditioned by motive, it comes under the operation of the universal law of karma.

There are many types of karma, such as human, racial, national, family, individual, etc. A chain of causation, stretched out in time, will be intersected by any given present moment; so that in speaking of a person, we may say he sums up in himself both his past and his future, he is his own karma. Since the whole universe and all the beings which compose it are linked and blended together, it follows that no person can have exclusive interests and that the karma of all beings is linked and, in a profound sense, identical. Karma in its moral aspect is cosmic justice. It should not interfere in any way with helping others, nor does it render futile the exercise of compassion, for we incur as much responsibility by refraining from action as by acting. “Sow kindly acts and thou shalt reap their fruition. Inaction in a deed of mercy becomes an action in a deadly sin” (VS 31).

Karmabandha (Sanskrit) *Karmabandha* [from *karma* action, activity + *bandha* bond, fetter] The bonds of karma or action; the repeated existences of an entity brought about by the karmic bonds of continuation, born of thought, feeling, and action. A being which has no karmabandha has attained freedom from the enthralling chains and attractions of material existence; but such a jivanmukta nevertheless has karma belonging to and suitable to the plane on which it then is. Thus a jivanmukta can rise above karma relative to the lower realms of being; but as long as any entity, however high, endures as an individualized monadic center, it inevitably produces karma of some kind appropriate to its own high sphere of life and activity. For the meaning of karma is action or activity of any kind — spiritual, intellectual, psychological, astral, or physical. We human beings, living in the lower planes, produce karma corresponding to us and our environment; but the gods,

because individualized and active beings in their own spheres, produce of necessity karma corresponding with their own lofty state.

Karmakanda (Sanskrit) *Karmakāṇḍa* That part of the Sruti or Vedic writings which relates to ceremonial acts and sacrificial rites; Blavatsky holds them to be unimportant spiritually (BCW 4:366). Also one of the scriptures of the Jains.

Karma-Nemesis [from Sanskrit *karma* action, cause and effect + Greek *Nemesis* goddess of harmony or retribution] The appointed karmic lot or destiny of any entity, latent in the entity's germinal existence and unfolded progressively in the course of its growth or evolution. The universe as a whole fulfills, in the course of its cyclic evolution, all that is contained in the germ at the dawn of its manifestation; and the individual, who in essence is a spark of the divine life, follows the same inscrutable law of destiny, as do also the worlds and all the beings in and on them.

The destiny which lies in the germ is the destiny which belongs to the spiritual entity in its various attributes behind that germ, and these attributes as a whole — in other words the svabhava of the entity — are born of that entity's portion of free will leading it off into strange bypaths during the ages-long course of its evolutionary growth. The incarnate person, having the power of choice, can wander temporarily far astray from the path of his divine destiny, lured by the attractions of the lower planes of manifestation. This stirring up of karmic results which actually becomes Karma-Nemesis, that which cannot be avoided and must be worked out, is the beneficent but inexorable adjuster and restorer of harmony.

Thus destiny is not fatalism, but emphatically supports the idea of intrinsically spiritual free will. The stirring up of these seeds of Karma-Nemesis are the consequences or results of the entity's own will in act, feeling, and consequent result. Thus destiny is of two kinds: that which the evolving entity has stored up as character, propensities, biases, and svabhava in other lives; and that which the entity, using its modicum of free will, is now storing up for its future, but in accordance with its own exercise of will or choice. *See also* FREE WILL; KARMA; NEMESIS

Karmasannyasa Yoga (Sanskrit) *Karmasannyāsa-yoga* The attaining of at-one-ment with the highest by means of renunciation of action for personal benefit, treated in the fifth chapter of the *Bhagavad-Gita*. An ascetic who seeks nothing for self and rejects nothing for self, who is free from the influence of the pairs of opposites, is thereby released from the bonds forged by action or karma; but renunciation of action and devotion through action are both means of final emancipation, and of the two, devotion through action or karma yoga is superior to renunciation. Thus it is better for the personal man to act, and if necessary to act strongly, for spiritual things and causes, than to renounce personal action of any kind and thereby sink into fruitless quietism.

Karma-vadins (Sanskrit) *Karma-vādin-s* Karma-preachers; applied to the followers of the Karma-Mima-nsa-Darsana, one name of the Purva-Mima-nsa school founded by Jaimini, which taught a

merely critical interpretation of the text of the Veda.

Karma Yoga (Sanskrit) *Karma-yoga* [from *karma* action + *yoga* union] One of the methods or stages of yoga practice and training, involving attaining at-one-ment or union with the spiritual-divine essence within by means of unselfish action or works.

Karmendriyas (Sanskrit) *Karmendriya-s* Organs of action; the innate astral-vital-physical organs of sensation and action on the physical plane — the generative organs, hands, feet, excretory organs, and mouth. They form one of the three classes of indriyas (organs, channels, instruments) given in Hindu philosophy, the others being buddhindriyas (organs of spiritual consciousness, sense, and action) and jnanendriyas (organs of intellectual and psychological consciousness) (FSO 275-6). The karmendriyas also have correspondences with the tanmatras (rudiments), bhutas (elements), and jnanendriyas (sense organs) as well as with the lokas, rupas, and human principles and senses (BCW 12:660-1, 12:667). *See also* INDRIYA

Karna (Sanskrit) *Karṇa* [from the verbal root *kṛ* to pour forth, scatter, throw out] Radiant; a son of Kunti by Surya, the sun, before her marriage to Pandu. Therefore, Karna was a half-brother of the Pandava princes, but sided with the Kurus in the great conflict of the *Mahabharata*.

Karnaim. *See* QEREN

Karnak The ancient Egyptian temple at Thebes, situated on the eastern bank of the Nile, called the Temple of Karnak after a modern village in the vicinity named El-Karnak.

Karneios (Greek) **Carneus** (Latin) Title of Apollo; like Krishna, who is also mystically an imbodiment of a solar spiritual force, this deity refers to mystical matters connected with the sun and its spiritual effluvia radiating throughout the solar system. Apollo Karneios was celebrated at Sparta in the great festival of the Karneia, held during nine days of the Attic month Metageitnion (August).

Karshipta, Karshift (Pahlavi) The holy bird of the Zoroastrians who brought the law of Mazda into the Vara (man). “Karshipta is the human mind-soul, and the deity thereof, symbolized in ancient Magianism by a bird, as the Greeks symbolized it by a butterfly. No sooner had Karshipta entered the *Vara* or man, than he understood the law of Mazda, or Divine Wisdom. . . . With the Kabalists it was a like symbol. ‘Bird’ was a Chaldean, and has become a Hebrew synonym and symbol for Angel, a Soul, a Spirit, or Deva; and the ‘Bird’s Nest’ was with both Heaven, and is God’s bosom in the *Zohar*” (SD 2:292). The Egyptians also spoke of the spiritual swallow, the soul-bird — manas.

This allegory describes the descent of the manasaputras during the third root-race: a high intelligence able to wing its way in the celestial realms entering man’s constitution and awakening the faculty enabling him to understand and to recite “the Law” as imbodied in the highest divinities to and for the human species.

Karshvar (Avestan) **Kishvar** (Pahlavi) **Keshvar** (Persian) Also karshvare(s). A globe of the earth-chain, seven being enumerated in the *Vendidad*: Arzahe and Savahe; Fradadhafshu and Vidadhafshu; Vourubaresti and Vouruzaresti; and Hvaniratha. They are enumerated as being in three strata or layers, with a fourth single karshvare, while the Gathas speak of the septempartite earth (bumi haptaiti). These three strata refer to the cosmic planes, on which the globes are located two by two, with our earth alone on the lowest plane. Each karshvares is surrounded by an ocean, making it impossible to pass from one to another, the ocean being space.

“Karshvares in their seven applications refer equally to the seven spheres of our planetary chain, to the seven planets, the seven heavens, etc., according to whether the sense is applied to a physical, supra-mundane, or simply a sidereal world” (SD 2:384-5).

See also BUMI HAPTAITI

Karta, Kartta. *See* PURUSHA

Kartikeya. *See* KARTTIKEYA

Karttika (Sanskrit) *Kārttika* [from *kṛttikā* the Pleiades] A month corresponding to October-November. Also the ancient Hindu god of war, given the name Karttika or Karttikeya because mythologically he is said to have been nursed and reared by the six Krittikas or Pleiades.

Karttikeya (Sanskrit) *Kārttikeya* [from *kṛttikā* the Pleiades] The ancient Hindu god of war, given the name Karttika or Karttikeya because mythologically he is said to have been nursed and reared by the six Krittikas or Pleiades. Astronomically he is the planet Mars. He was born from fire and water out of a seed of Rudra-Siva, a phase of the cosmic Logos, via Agni, who dropped the seed into the Ganges. Like the Pleiades, he is represented with six heads, corresponding to the six visible stars of the constellation: Karttikeya is said to be the seventh or hidden Pleiad.

Karttikeya was born for the purpose of killing Taraka, the too holy and wise deva-daimon, who had obtained through austerity all the knowledge and yoga powers of the gods. Karttikeya is equivalent to Michael, Indra, and Apollo. *See also* GHARMA-JA

Karuna-bhavana (Sanskrit) *Karuṇā-bhāvanā* [from *karuṇā* compassion + the verbal root *bhū* to become] The act of causing meditation or compassion to come into being. The meditation or thought given to cultivating pity and compassion in yoga practices.

Karuna-bhawana. *See* KARUNA-BHAVANA

Kasdim (Aramaic) *Kaśdīm* [plural of *kaśdī* Chaldean] Chaldeans; the Hebrew word kashdim means the inhabitants of Babylonia, also astrologers.

Kashaya-vastra (Sanskrit) *Kaṣāya-vastra* Red-colored cloth; in the Puranas, the rishi Vaisishtha was asked by the gods to bring the sun, Surya, to satyaloka. The sun told him the worlds would be

destroyed if he left, but the sage offered to place his kashaya-vastra in place of the sun's disk, which he did. This red-colored cloth is the visible body of the sun. Blavatsky comments that "the ascetic's dress being, as all know, dyed expressly into a red-yellow hue, a colouring matter with pinkish patches on it, rudely representing the vital principle in man's blood, — the symbol of the *vital principle* in the sun, or what is now called chromosphere" (BCW 5:157).

Kashyapa. See KASYAPA

Kasi (Sanskrit) *Kāśī* [from *kāśī* shining, splendid] One ancient name of Benares, India.

Kasi-khanda (Sanskrit) *Kāśī-khaṇḍa* The section of the *Skanda-Purana* treating of the city of Benares, India.

Kaspar One of the three Magi or wise men in Christian legend. In Egypt the scribe of the gods or the recorder was Tehuti (Thoth), who was also the god of wisdom, equivalent to Hermes or Mercury: always present at initiations, and the presiding influence, as initiator, at all ancient initiations. Looking at the Christian story in this context, infant is a name for a "newly born" initiate, who thus is a twice-born (Sanskrit *dvija*). The star refers to the esoteric wisdom which taught the wise men of the time that the cycle in its turning had brought about the birth of an avatara, a manifestation on this earth of a certain starry or solar divinity. See also BALTHAZAR; MELCHIOR

Kasyapa (Sanskrit) *Kaśyapa* A sage often mentioned in the Vedas. The son of Marichi, Brahma's mind-born son; the father of Vivasvat, the father of Manu, the progenitor of mankind; husband of Aditi, chief and father of the adityas — who are the powers of the sun — and one of the seven great cosmic rishis. Father by Aditi's sisters of demons, nagas, reptiles, birds, and all living things. The *Atharva-Veda* says that the "self-born Kasyapa sprang from Time," time often being identified with Vishnu, the preserver. Thus Kasyapa represents one of the primordial spiritual-intellectual powers of the solar system, and is one of the main original solar logoi. Especially in his function as chief of the solar adaityas, cosmically he is the sun itself.

Being thus the cosmic head of his hierarchy — a hierarchy necessarily represented on earth — there is likewise in humanity a group of human beings who are, as it were, by spiritual-psychological affinity descendants of Kasyapa in the direct line, and in whom the powers of Kasyapa from time to time become strongly manifest. When such strongly manifested Kasyapika powers appear in a person by all occult right and customary usage, such imbodiment of the powers of the hierarch Kasyapa is likewise called Kasyapa.

Kasyapa-aditya or **Kasyap-aditya.** See KASYAPA

Katakopanishad. See KATHA UPANISHAD

Katapa. See KALAPA

Katha (Sanskrit) *Kathā* [from the verbal root *kath* to tell, relate] A story, tale, fable.

Katharsis. See CATHARSIS

Katha Upanishad or **Kathopanishad** (Sanskrit) *Kaṭhōpaniṣad* One of the Upanishads of the *Yajur-Veda*, named after the sage Katha; commented upon by Sankaracharya, founder of the Advaita-Vedanta school.

Kaumari (Sanskrit) *Kaumārī* Virgin, virginal; the active female energy or sakti of Karttikeya. Also an adjectival form of kumara.

Kauravas (Sanskrit) *Kaurava*-s The adjectival noun of Kurus, the opponents of the Pandavas in the *Mahabharata*. In a similar way Pandavas is derived from Pandu (light-colored, pale, blond). As light has always been taken as a synonym of spirit, some writers have argued that the Kauravas represent the material or evil forces, and the Pandavas the spiritual and light forces, both in cosmic and human natures; yet such analogies can be pressed too far. There was good and bad on both sides in the famous Indian epic.

Kauravya (Sanskrit) *Kauravya* King of the nagas or initiates in Patala (geographically the Americas) at least some 5000 years ago. Krishna's disciple, Arjuna, is said in the *Mahabharata* to have traveled to Patala and to have married Ulupi, the daughter of King Kauravya.

Kavyas (Sanskrit) *Kavya*-s, *Kāvya*-s [from *kavi* intelligent, wise] A class of pitris, the descendants of Kavi, closely connected with Sukra, regent of the planet Venus. Connected intimately with the manasaputras or solar pitris, monads of intrinsically spiritual-intellectual type or descent, as opposed to the barhishads or lunar pitris, the lower human ancestors. As the various descents of mind governed by cyclic law are connected with the manasaputras, we see the reason the kavyas are often represented as intimately connected with the whirling cycles of evolutionary time, and as presiding over these cycles.

Kavyavahana (Sanskrit) *Kavyavāhana* [from *kavya* a class of pitris + *vāhana* vehicle, carrier] The vehicle or carrier of the kavyas, the transmitter of kavya influence or power. It often stands for the intellectual fire or vitality of the solar pitris. In Hinduism this conception becomes the sacrificial fire which receives and translates offerings to the pitris. In the Puranas, pavaka (electric fire) is made parent to kavyavahana, but it is not the coarse electric substance of prithivi (the physical world), but the electric vivifying vitality of mind or intelligence.

Kaya. See TRIKAYA

Ka-yin. See CAIN

Kayumars (Persian), **Gayomard** (Pahlavi) *Gayōmard*, **Gayo-maretan** (Avestan) *Gayō-maretan* [from *gayō* life + *maretan* to become mortal and mutable] The first legendary king of Shah-Nameh, Ferdausi of the Pishdadian Dynasty [from *para-dhata* primeval law], who was not aware of the

existence of evil until his son Siamak was killed by Diev. This corresponds to the Biblical Adam before Eve ate from the tree of knowledge of good and evil. He is identified with 'Adam Qadmon or the aggregate logos comprehending within itself the ten classes of spiritual beings or Sephiroth; also the representative of the last individuals of the pitric dynasties on earth which preceded the truly human races.

His grandson Hushang (Arabic Ushhanj) is the king who discovers fire and brings civilization to man, becomes king of seven keshvars, and establishes the ancient religion, worshiping fire as the symbol of knowledge.

Kchana. *See* KSHANA

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Ke-Kz

Keb. *See* SEB

Kebar-Zivo. *See* IUKABAR ZIVO

Kedara (Sanskrit) *Kedāra* A field, meadow, plain; a mountainous region in the Himalayas; also a name of Siva as worshiped in the Himalayas.

Keherpas, Karpas (Persian), **Kalpadh** (Pahlavi) *Kālpadh*. A cloth made of cotton; In Persian literature, used in the sense of a white cotton gown. It might symbolically allude to the aerial form, as a Parsi FTS wrote in *Five Years of Theosophy*, designating it as the third of seven human principles: “The word translated ‘aerial form’ [keherpas] has come down to us without undergoing any change in the meaning. It is the modern Persian word *kaleb*, which means a mould, a shape into which a thing is cast, to take a certain form and features” (p. 148).

Kelim (Hebrew) *Kēlīm* Vessels, utensils; in space the Qabbalists depicted a great source or fountain of life, which becomes the beginning of a number of cosmic vases or vessels — the kelim — which are the ten Sephiroth; through which all the energies, forms, and innumerable manifested objects come into being. This source of lives, the Crown or Kether, corresponds to the productive or generative Brahma, which just before the beginning of manvantaric manifestation was nonmanifest in the bosom of its higher essence, Brahman or parabrahman. When Brahma awakens to new activity and thus becomes what Western religion and philosophy call the Creator, the cosmic demiurge or former, then the various vessels or vases spring into being, and flow forth from Brahma, the Father-Mother. Being termed vessels simply signifies that the cosmic Sephiroth are the holders or containers of all the powers, faculties, forces, attributes, etc., which bring about the building of the manifested universe, enshrining as the Sephiroth do the unfolding of the energies of the Divine in the latter’s activity during manifestation.

Later Qabbalists regarded the kelim as being connected with the 22 canals — equivalent to the 22 letters of the Hebrew alphabet; which with the ten Sephiroth make the 32 paths of wisdom.

Kena Upanishad or **Kenopanishad** (Sanskrit) *Kenopaniṣad* [from *kena* by whom + *upaniṣad*] An Upanishad of the *Sama-Veda*, which opens with the question: “By whom commanded do mind, life, voice, eye, and ear go forth into being?”

Kerenhappuch (Hebrew) *Qeren Happūkh* Horn of paint, horn of antimony, or horn of Amalthea or plenty; in the Bible the third daughter of Job (42:14). HPB writes that this is a Pagan mythological name, not in its words but in its significance, and that it shows that the *Book of Job* is the work of an Initiate: “The presence in the *Septuagint* of this heroine of Pagan fable, shows the ignorance of the transcribers of its meaning as well as the exoteric origin of the *Book of Job*” (IU 2:496)

Kerkes [from Arabic] The Phoenix of the Koran, described as living for a thousand years and then consuming itself in a self-generated fire, from which it is reborn.

Kesarin (Sanskrit) *Keśarin* also *Kesarin*, *Keśarī*. Having a mane; a variant name of Anjana, the naga or initiate who was the mother of Hanuman, the monkey-god of the *Ramayana*. Hanuman’s father, the wind god (Pavana or Vayu), is at times also called Kesarin.

Keshara [Khaga]. See KHECHARA

Keshvar. See KARSHVAR

Kesil (Hebrew) *Kēsīl* [from *kāsal* to be heavy, sluggish, stupid, foolish] Fool, dullard; the constellation Orion. In the plural, constellations.

Kesin (Sanskrit) *Keśin* A demon slain by Krishna, the eighth avatara of Vishnu.

Kether (Hebrew) *Kether* Crown; in the Qabbalah, the name of the first Sephirah which is regarded as the first condensation of spiritual substance around the monadic center, this gathering together being the first reflection — the number 1 — from manifested nonbeing or ’eyn soph, the mystical cosmic womb of being represented figuratively as the Zero. Kether is termed the Primordial Point (nequdah ri’shonah) and the Expanded or Evolved Point (nequdah peshutah) because when the first reflection from above or condensation from ’eyn soph occurred, it was figured as a point or monadic garment.

This first Sephirah contains involved within itself all the other nine Sephiroth, which it proceeds in regular serial order to emanate forth. It is considered in the Qabbalah as a sexless yet androgynous potency. Kether is original spiritual Light in comparison with divine Darkness or the absolute Light of ’eyn soph, this divine Darkness being beyond human conception and hence termed the Concealed of the Concealed — a title also applicable to Kether itself. Being the oldest or first of the Sephiroth it is termed the Most Holy Ancient One (‘Attiqa’ Qaddisha’), the Ancient of Days (‘Attiq Yomin), and the White Head (Reisha’ Hiwwara’) as containing within itself all colors. As head of

the Sephirothal Tree, Kether is termed the Great Aspect, Macroprosopus, or Long Face ('Arich 'Anpin) as it contains all the attributes of the other nine Sephiroth. Its Divine Name is 'Ehyeh (I am), the first manifested existence or cosmic being. Applied to man, Kether is represented by the head. Its first emanation became the second Sephirah, Hochmah.

Keto. *See* CETUS

Ketu (Sanskrit) *Ketu* The descending node of the moon in astronomy; in Hindu mythology, the tail of the celestial dragon who is supposed to attack the sun during eclipses; also a comet or meteor.

Kha or **Khat** (Egyptian) [from *khaā* to set aside, cast away] The physical body, whether alive or dead. It refers to the unimportance of the physical body in the human constitution, abandoned or cast off at death, or indeed temporarily abandoned in the case of initiates who were elsewhere than in the body.

Also the sacred plant of the Egyptians corresponding to the Hindu soma.

Kha (Sanskrit) *Kha* Ethery spaces, often applied to the earth's atmosphere, sometimes used for akasa.

Khaba or **Khaibit** (Egyptian) *Khaba* or *Khaibit*. Shade, shadow; many of the deities are represented with two bodies, one often termed the thought-body, corresponding to the mayavi-rupa. There were other Egyptian terms for the mayavi-rupa. Blavatsky made khaba equivalent in the human constitution to the spiritual soul or buddhi, whereas Massey made it equivalent to astral body or linga-sarira (SD 2:632-3). *See also* KA

Khado. *See* KHADOMAS

Khadomas (Tibetan) *mkha' 'gro ma* (kha-do-ma) [from *mkha'* sky + *'gro* going + *ma* female] Equivalent of Sanskrit dakini; in popular Tibetan folklore, deities having feminine characteristics, and hence often styled mothers, although regarded as demons. Blavatsky states that they are elementals, "occult and evil Forces of Nature," and that Lilith is the Jewish equivalent: "Allegorical legends call the chief of these Liliths, *Sangye Khado* (Buddha Dakini, in Sanskrit); all are credited with the art of 'walking in the air,' and the greatest *kindness to mortals*; but *no mind* — only animal instinct" (TG 177; SD 2:285). Thus the khado or khadoma are equivalent to one of the classes of nature spirits recognized by the medieval Fire-philosophers.

Khaga. *See* KHECHARA

Khaldii, Khaldis. *See* CHALDEANS

Khamism [from *chem, chemi* the black land] Used by Bunsen for the Egyptian language, or old Coptic.

Khanda (Sanskrit) *Khaṇḍa* [from the verbal root *khaṇḍ* to divide] A partition, portion or part

divided off from the whole; hence a section or chapter of Hindu scripture. Used in philosophy for divisional parts.

Khanda-kala (Sanskrit) *Khaṇḍa-kāla* [from *khaṇḍa* a portion, part + *kāla* period of time] Time as broken up into periods; hence finite or conditioned time in contradistinction to infinite time or eternity.

Khanoch. See ENOCH

Khat. See KHA

Khechara (Sanskrit) *Khecara* [from *kha* blue ether, heaven, sky + *cara* wanderer, goer] He who wanders in the spatial blue, or he who wanders along the roads of heaven. One who can leave his physical body and go to other places in his mayavi-rupa; “the body of the Yogi becomes as one *formed of the wind*; as ‘a cloud from which limbs have sprouted out,’ after which — ‘he (the Yogi) beholds the things beyond the seas and stars; he hears the language of the Devas and comprehends it, and perceives what is passing in the mind of the ant’ ” (Jnanesvari q in VS 77). Equivalent to the Tibetan hpho-wa and Sanskrit khaga.

Khem (Egyptian) *Khem*. A deity presiding over the districts of Herui and Khem in Upper Egypt; being an aspect of Horus the Younger (Heru-merti). He is especially connected with the fish in the city of Sekhem in the Underworld: “Se-khen is the residence or *loka* of the god Khem (Horus-Osiris, or Father and Son), hence the ‘Devachan’ of Atma-Buddhi.

“ . . . Khem is Horus avenging the death of his father Osiris, hence punishing the Sins of man when he becomes a disembodied Soul. Thus the defunct ‘Osirified’ became the god Khem, who ‘gleans the field of *Aanroo*,’ *i.e.*, he gleans either his reward or punishment, as that field is the celestial locality (Devachan) where the defunct is given *wheat*, the food of divine justice” (SD 1:220-21).

Khensu or **Khonsu** (Egyptian) *Khensu* or *Khonsu* [from *khens* to travel, move about] The third of the triad of deities worshiped especially at Thebes, where he was regarded as the moon god, son of Amen-Ra and Mut. As Nefer-hetep (lord of joy of heart) he is depicted with the head of a hawk, surmounted by the crescent moon and the disk, and bearing the flailed staff and the ankh. As the moon he ruled over the month and possessed complete power over evil (or lunar) beings bringing disease and suffering, regarded as infesting earth, air, sea, and sky. Thus Khensu was addressed as the healer of diseases and the banisher of evil. Khensu was also associated with Horus as Harpocrates (Heru-pa-khart — Horus the babe) and with Ra, the sun god. At Hermopolis (Khemennu) he was associated with Thoth and called Khensu-Tehuti.

Khepera (Egyptian) *Khepera* [from *kheper* to become, be born, arise into manifestation] Originally one of three aspects of the sun: “I am Khepera in the morning, and Ra at noon-day, and Temu in the evening.” Later each of these aspects developed into a separate deity. Khepera was the god of

regeneration and development in growth, a spiritual power regulating re-embodiments and transmigrations and the deity presiding over the Egyptian form of the creation, where he is the only thing in existence besides the watery abyss, Nu. The deity of the universe, Nebertcher (a form of Ra) says: "I am he who came into being in the form of the god Khepera," the hieroglyphic text representing the word by the scarab surmounted by a circle. The universe, then, is but the re-manifestation of a previous universe: the scarab standing for rebirth and regeneration, and the circle for karmic destiny in the universe as containing the seeds of life, brought into activity through re-embodiment or rebirth. The primeval deities Shu and Tefnut were brought forth by Khepera, who was the developer of everything which comes into manifested being from latency. In *The Book of the Dead* Khepera is called the father of the gods.

Khi (Chinese) Also **Ch'i**. Breath; "The *khi* is the full manifestation of the *shen*" (I Ching), "while the bones and the flesh moulder in the ground, and imperceptibly become the earth of the fields, the *khi* departs to move on high as a shining light" (*Tsi i* 11). Blavatsky compares it in its essential meaning to buddhi in the human constitution; in other ways it is equivalent to the Hindu prana.

Khiu-te, Book of. See KIU-CHE, BOOK OF

Khnoom, Khnoum, Khoom. See KHNUM

Khnum, Khnumu, or Khnemu (Egyptian) *Khnum, Khnumu, or Khnemu* [from *khnem* to join, unite] The chief member of the triad of deities revered at Abu or Elephantine, their worship extending from Thebes to Philae. Khnemu was the Father who was in the beginning, who fashioned the first egg from which sprang the sun, raiser up of the heaven upon its four pillars, and supporter of the same in the firmament, builder of gods and men, maker of all things which are, evolver of things which shall be, the source of things which exist. Thus Khnemu is intimately connected with Khepera, perhaps the latter in his active creative functions. His attributes are those of a water deity, one of the recondite cosmic powers in the waters of space; later he became associated with the Nile god, Hapi, taking on the name Hap-ur, and with Nu, the primeval god of the watery abyss or space. But at Abu he united the characteristics of Ra, Shu, Seb, and Osiris. Even in Christian times his worship flourished, for Gnostic gems bear testimony to his popularity. Sometimes pictured as a ram-headed deity fashioning a man on a potter's wheel.

Khobilgan (Mong) Also Khubilkhan. One spelling of the title given in Central Asia to the supposed incarnations of the Buddha-influence.

Khoda (Persian) *Khōda*, **Khvataya, Khvatadha** (Avestan) *Khvatāya, Khvatādha* [from *khvat* self + *aya* come to be, or *dhata* creating, law] Khvataya is similar to the Sanskrit svata-ayu (self-existing), while khvatadha means self-created. In modern Persian khoda means "God."

Khons, Khonsu, Khonsoo. See KHENSU

Khopirron, Khopri, Khoprod, Khopron. See KHEPERA

Khou. See KHU

Khu (Egyptian) *Khu*. The human spirit-soul, closely connected with the heart (ab), and considered to be everlasting; usually depicted in hieroglyphics in the form of a heron. Massey makes it equivalent with manas, but Lambert makes it equivalent to divine spirit (SD 2:632-3). Elsewhere Blavatsky emphasizes the duality of the khu: the “justified” khu, absolved of sin by Osiris after death, which continues to live a second life; and the khu “which died a second time,” doomed to wander about and torture the living, as they are able to assume any form and enter into living bodies. This first type is equivalent to the reincarnating ego or immortal human soul. The second type is identical with the Roman larvae, lares, simulacrum, or shade, the Chinese houen, the theosophical elementary, and the necromantic “spirit” (cf BCW 7:155-17, 190-3).

Khubilkhan. See KHOBILGAN

Khuddaka-patha (Pali) *Khuddaka-pāṭha* [from *khuddaka* little one + *pāṭha* reading, text] A Buddhist scripture given to neophytes upon joining the Samgha (the Buddhist brotherhood); first book in the *Khuddaka-Nikaya* — a collection of short canonical Buddhist books. This brief text contains some of the most beautiful poems in Buddhist literature, and the reverential feelings evoked by reading it are unquestionably the principal reason for its use. It opens with a profession of faith in the Buddha, in the Doctrine, and in the Order.

Khutuktu. See CHUTUKHTU

Khuniras, Khuniras Bami (Pahlavi) **Havaniratha, Xvaniraos** (Avestan) The middle of the seven keshvars and the seventh in order. Abu Mansuri’s Shah-Nameh states that whatever existed in the four corners from one end to the other was bestowed upon this earth and divided into seven parts, each part called a keshvar (Avest *Kareshvar*), the seventh which is in the middle being called Khuniras Bami. This is where we live, which the kings called Iranshahr, consisting of all the known countries of the time including China, India, Barbar, etc.

Khutukhtu. See CHUTUKHTU

Kieou-tche. See KIU-CHE, BOOK OF

Kimah (Hebrew) *Kīmāh* [from *kūm* to heap, cluster together; or from *kāmah* to long for, be in love with something cf Sanskrit the verbal root *kam*] The Pleiades, known as the seven stars; mentioned in the Bible as bringing a sweet and gentle influence upon earth and men (Job 38:31).

Kimnaras. See KINNARA

Kimpurusha (Sanskrit) *Kimpuruṣa* Also *kimpūruṣa*. “What sort of a man?”; according to the Brahmanas, an evil being resembling a man. In later times, identified with kinnaras, beings in which the figure of a man and of an animal are combined. One class of celestial beings regarded as

attendants of Kubera.

In the *Vishnu-Purana*, Kimpurusha is one of the nine khandas (portions) into which the earth is divided, described as the region between the mountains Himachala and Hemakuta; occasionally therefore called Kimpurusha-varsha.

Kinaras. See KINNARA

King Arthur. See ARTHUR, KING

Kingdom(s) In natural history, a large group, department, or domain, marked off from others by characteristic qualities, three being generally recognized: animal, vegetable, and mineral, with mankind at the summit of the animal kingdom. Ancient thought as a whole, however, took account of vast spheres of cosmic inner space and inner consciousness inhabited by numerous hierarchies of all-various evolving, intelligent, and semi-intelligent beings. Hence it is that mankind was a separate kingdom; and, if we consider human nature as a whole, humanity is more sharply distinguished from the lower kingdoms than they are from each other. To these four in theosophy are added three kingdoms below the mineral called elemental kingdoms, thus making a septenate. Above the human may be enumerated three dhyani-chohanic or god kingdoms, but the word “man” has often been used so as to include these kingdoms. These divisions correspond to the other septenary and denary divisions in the cosmos.

The more highly each kingdom is specialized along its peculiar lines, the more sharply is it differentiated from the other kingdoms; but the distinction tends to disappear and merge into a continuity when the entities in the different kingdoms are in an elementary or germinal stage. The entities in any kingdom higher than the lowest must pass in brief recapitulation through all the stages represented by the preceding kingdoms, before they can develop the features characteristic of their own kingdom.

In another sense, kingdom is sometimes used in theosophy to signify the life-waves circling around a planetary chain, or the various individualized hierarchies in universal nature, each one comprising the kingdom or domain of its own characteristic species, topped by its hierarch.

Kingdom of Heaven, Kingdom of God In the New Testament, used by John the Baptist, Jesus, and St. Paul; it indicates a state of relative spiritual completion and attainment, not merely the afterdeath state of the “righteous” or “saved,” as seen in the statement, “the kingdom of God is within you” (Luke 17:21). Blavatsky interprets the answer in the *Gospel of the Egyptians* as to when the kingdom of heaven will come — “When the Two has been made One, and the Outward has become as the Inward, and the Male with the Female neither Male nor Female” — as signifying among other things, 1) the union of lower manas with the higher manas, the self-conscious raising of the personality to the individuality; and 2) the return of humankind to the androgynous state in future root-races. “Thus this Kingdom may be attained by individuals now, and by mankind in

Races to come” (BCW 13:48-9; 14:55).

King’s Chamber (Pyramid of Cheops) An initiation chamber and holy of holies of the Egyptian Mysteries, a symbol of the womb of nature and of regeneration through rebirth. “On the days of the Mysteries of Initiation, the candidate, representing the solar god, had to descend into the Sarcophagus, and represent the energizing ray, entering into the fecund womb of Nature. Emerging from it on the following morning, he typified the resurrection of life after the change called Death. In the great Mysteries his figurative death lasted two days, when with the Sun he arose on the third morning, after a last night of the most cruel trials. While the postulant represented the Sun — the all-vivifying Orb that ‘resurrects’ every morning but to impart life to all — the Sarcophagus was symbolic of the female principle” (SD 2:462; cf. SD 2:466&n). *See also* INITIATION

Kings of Edom. *See* EDOM

Kinnara, Kimnara (Sanskrit) *Kinnara, Kimnara* [from *kim* what + *nara* man] “What sort of a man?” — a mythical being supposed to have a human figure with the head of a horse; or sometimes a horse’s body having the head of a man. In later times, like the naras, they are reckoned with the gandharvas (celestial choristers), and are likewise frequently connected with the kimpurushas. Some accounts say that they sprang from the toe of Brahma; but they were the product of the earth at the commencement of the kalpa, the early attempts of formation of quasi-conscious beings leading to self-conscious beings.

In a larger sense, the kinnaras, kimpurushas, etc., are entities belonging to our planetary chain who partake partly of the nature of matter or form, and partly of spirit. They have a definite place in the economy of the planetary chain and perform their functions very much as the human hierarchy does. They are more advanced than the mere nature sprites or elementals, but yet are inferior to humankind, and are to be classed generally with the hosts of quasi-astral beings.

Kinvad or **Chinvad** (Avestan?) In the *Vendidad*, the holy bridge made by Ahura-Mazda extending over hell and leading to Paradise. For the souls of the righteous it widens to the breadth of nine javelins; for the souls of the wicked it narrows to a thread, and they fall down into hell, according to later Persian mythology. It corresponds to the Sirath bridge of the Moslems.

In the Avesta (Yasht 22), on the fourth day after death, the soul of the defunct finds itself in the presence of a maid of divine beauty or of fiendish ugliness according as he himself was good or bad, and she leads him into heaven or hell. This holy bridge and this maid are naught but karma; and as a person is essentially his own karma, the maid he meets after death is himself, divine in beauty or fiendish in ugliness; or again his constitution itself after death is the holy bridge which in the good and noble person can be traversed safely, but in the case of the wicked person who has starved his spiritual nature to a mere thread, his constitution becomes like the edge of a razor, and if there is not sufficient good and decency in the defunct to traverse this razor bridge, he falls into

the lower regions.

Kioo-tche. See KIU-CHE, BOOK OF

Kiratarjuniya (Sanskrit) *Kirātārjunīya* A poem by Bharavi describing the combat of Arjuna with the God Siva in the form of the wild mountaineer Kirata; the story is derived from the *Mahabharata*.

Kismet (Turkish) [from Arab *qismat* from *qasama* to divide] Fate, destiny; used by Moslems to designate all the incidents and details that occur to a person during life — what is commonly called one's lot, but implying that this is foreordained and irrevocable. As such it is not identical with karma.

Kistophoros (spelled by Blavatsky Kistophores) The fourth degree in the Egyptian Mysteries. The neophyte received this title when he had successfully passed the trial by judgment — similar to that described in the double hall of truth in the *Egyptian Book of the Dead*. In this degree the mystery-name Iao was communicated to the candidate.

Kiver-Shans. See KWEI SHEN

Kiu-che, Book of (Chinese) [Tibetan *rgyud-sde*] A large occult astronomical and astrological work known in certain parts of China and Tibet, but unknown in the Occident.

Kiu-te, Kiu-ti. See KIU-CHE, BOOK OF

Kiyun, Kiyyun. See CHIUM

Klesa (Sanskrit) *Kleśa* [from the verbal root *kliś* to molest, torment, suffer] Pain, suffering, involving nevertheless love of physical existence. Philosophically, the love of life, the cleaving to existence, the love of pleasure or of worldly enjoyment, evil or good. In the Yoga philosophy there are five klesa-karins (causes of pain): avidya (ignorance or nescience); asmita (egoism); raga (passion); dvesha (hatred); and abhinevesa (attachment, devotion).

Klesha. See KLESA

Klikoosha, Klikoucha (Russian) A crier out, screamer; those so possessed by the Evil One at times crow like cocks, neigh, and prophesy (TG 178).

Klippoth. See QELIPPOTH

Klotho. See CLOTHO

Kneph or **Knouphis** (Egyptian) *Kneph* or *Knouphis*. An alternative form of the deity Khnum or Khnemu, associated with Egyptian cosmogony. One of the gods of creative force: “as Chnoumis-Kneph, who represents the Indian Narayana, the Spirit of God moving on the waters of space, as *Eichton* or Ether he holds in his mouth an Egg, the symbol of evolution; and as *Av* he is Siva, the

Destroyer and the Regenerator; for as Deveria explains: ‘His journey to the lower hemispheres appears to symbolize the evolutions of substances, which are born to die and to be reborn.’ Esoterically, however, . . . Chnoumis-Kneph was pre-eminently *the god of reincarnation*” (TG 82-3). All these solar gods are the personification of the attributes of one god, representing various aspects of the phases of generation and impregnation.

Knights Templars A religio-military order, a brotherhood in arms, founded in the 12th century by Hugh de Payens and Geoffrey de St. Omer (Godfrey de St. Aldemar), and seven other knights for the purpose of protecting the Holy Sepulcher of the Christians, taking its name from the palace of the Latin kings in Jerusalem, which was called Solomon’s Temple. The Order being partly monastic, the knights took the usual vows of poverty, chastity, and obedience. The Order spread rapidly throughout Europe and the Near East, the Order being under the governance of an elected Grand Master, the first being Hugh de Payens elected in 1118, and the last, the 22nd, being Jacques de Molay, elected in 1297.

“The Temple was the last European secret organization which, as a body, had in its possession some of the mysteries of the East” (IU 2:380). The Order of the Temple was linked with the earlier Essenes and Gnostics, and the true Rosicrucians of the Middle Ages, and Freemasonry in its highest and oldest degrees, notably the third or Master Mason’s degree.

The high purposes for which the Order was founded were, however, gradually lost sight of due to the adoption of certain purely ecclesiastical rites and ceremonies. In the early years of the 14th century the Order, which had gained greatly in power and wealth, especially in France, was suppressed by Philip IV acting under the authority of Pope Clement V. In 1310 54 of the knights were publicly burnt, and in 1313 Jacques de Molay, the last Grand Master of the Order, suffered the same fate.

The Knight Templar degree of modern Freemasonry claims descent from the original Order.

Knoum. See KHNUM

Knouph. See KNEPH

Knower. See JNATA

Koah hag-Guph (Hebrew) *Kōah hag-Gūf* [from *kōah* power, strength, aptness + *gūf* body, vehicle, shell] Also Choach-ha-guf, ko’h-ha-guph, etc. The body of (vital) strength; equivalent to the model-body or *linga-sarira* in the sevenfold classification of human principles (cf SD 2:633).

Kobold The German name for the fairy of the hearth or the elemental beings or nature sprites of the character of the earth element. Popularly believed to inhabit mines and other underground places, corresponding to the gnomes. When such a being dwells in a house it is sometimes mistakenly called a poltergeist or racket sprite.

Koeus. See KOIOS

Koh-kaf. See KAF

Koinoboi (Greek) A body of mystics in Egypt of the early Christian era, often confused with the Therapeutae.

Koios (Greek) One of the seven titans as enumerated by Orpheus.

Kokab (Hebrew) *Kōkhāb* A shining celestial body, stars or planets, with the implication of a living being of celestial character; hence stellar light. In the Qabbalah and elsewhere in ancient Hebrew writings, frequently used for the planet Mercury.

Kol. See QOL

Kol-arbas (Hebrew) *Qōl-'arba'* Voice of the (sacred) four, voice of the Holy Tetrad; the sacred number four in the Valentinian Gnostic system — equivalent in many respects to the Pythagorean sacred tetrad, cosmogonically or pneumatologically as the higher four principles in the human constitution.

Kolarian The indigenous non-Aryan races of India are divided into three great classes: Tibeto-Burmese, Kolarian, and Dravidian. Although generally regarded as aboriginal, the Kolarians are known to have entered Bengal by means of the northeastern passes: they encountered the Dravidians in central India, who broke up the Kolarians and pushed them towards the east and west. Thus when the Aryans entered India, the Kolarians again succumbed to the invaders and were still more scattered into smaller groups. There are nine principal languages of the Kolarian group of which the most important is Santali. It is not akin to the Sanskrit, nor does it employ the Devanagari alphabet.

Interestingly, the Kolarians count by 20 rather than by 10, the same method employed by the Mayas in Central America.

Koldoun, Koldun (Russian) A magician or sorcerer; one having more power and knowledge than a znachar (wizard).

Koliadovki. See KALIADOVKI

Kolob. In Mormon writings, a planet nearest the throne of God: “[Abraham] saw the stars, that they were very great, and that one of them was nearest unto the throne of God; . . . and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God: I have set this one to govern all those which belong to the same order as that upon which thou standest. . . . And thus there shall be the reckoning of the time of one planet above another, until thou come nigh unto Kolob, which Kolob is after the reckoning of the Lord’s time; which Kolob is set nigh unto the throne of God, to govern all those planets which belong to the same order as that upon which thou

standest.” (*The Pearl of Great Price*, The Book of Abraham 3:2-3, 9)

Kols A tribe in central India “much addicted to magic. They are considered to be great sorcerers” (TG 179).

Kon-ton, Konton (Japanese) The primordial chaotic essence of the Shinto cosmogony.

Konx-om-pax (Greek) Mystic words used in the Eleusinian Mysteries, said to be an imitation of Egyptian words used in the mystical Isiac rites, whose meaning is still unknown. Possibly an ancient Atlantean phrase brought over into Egypt from the Atlantic island which Plato calls Atlantis, when Atlantean emigrants left their island for the purpose of colonizing the Egyptian delta and brought their mysteries with them.

Koorgan, Kurgan (Russian) A mound, generally artificially made; an old tomb. Popular tradition attaches magical or so-called supernatural occurrences to such mounds or their vicinity.

Koot-Hoomi. *See* KUTHUMI

Koran *al-Qur’ān* (Arabic) [from *qārā* to read] Book, reading; the holy scripture of Islam, regarded by Moslems as the word of God (Allah) as delivered to his prophet Mohammed. The Koran explains that in heaven there is the mother of the book, well concealed. Piece by piece it was sent down to the prophet by means of an angel, spirit, or the angel Gabriel. Mohammed issued these revelations serially, each one being called a reading (*qur’an*) or a writing (*kitab*), and each particular one was also called a *sura* (a series) — a word now used for each section or chapter, of which there are 114.

Mohammed dictated these *suras* to his immediate followers, who memorized them. But when some of these original reciters had lost their lives in the conflicts which occurred after the death of Mohammed, Omar suggested to Caliph ’Abu-Bekr (the successor of Mohammed) that they be reduced to writing. The commission to collect as many as possible of the narrations or parts of the revelations was given to Zaid, a native of Medina who had often acted as an amanuensis to Mohammed. This collection became the first Koran, which Azid wrote down in Arabic. Some years later a second redaction was made and all previous parts or manuscripts were burned: Zaid dictated the work to four scribes, and these four copies have come down to our own day.

The contents of the Koran are varied both in style and material: a declaratory style predominates; denunciations abound; idolatry and deification of any beings or things are condemned — especially in regard to the worship of Jesus as the son of God, although Jesus and Moses are both regarded as holy prophets. A similarity to the Jewish Bible is observable, even to attributing customs of the Jews to the Arabs. Allah is glorified as the one, all-powerful God, and Mohammed as his prophet. Believers receive special instruction, and terrible punishments are threatened for nonbelievers. The doctrines of heaven and hell in the Moslem conception are forcefully presented.

Kore-Persephone (Greek) [from *kore* maiden cf Ionic *koure*] The name under which Persephone

was worshiped in Attica; one of the three aspects of the earth goddess Demeter, who appears as wife, mother, and daughter. Kore-Persephone was one of the three great Eleusianian deities, the other two being Demeter and Zagreus-Iacchos, her child. As one of the chief divinities in the Mysteries, Kore (as Demeter-Kore) was fit consort of the dragon god (Zeus who wooed her in the form of a dragon).

Proclus, quoting Orpheus, says that when Persephone is united with the celestial Zeus she is then Demeter-Kore, but that when united with Pluto or Hades she is Kore-Persephone.

It was by Kore as the spouse of Hades that the bright side of death was revealed. She thus belonged preeminently to the Eleusinian Mysteries and one of the mystical dramas enacted for the instruction of neophytes was the rape of Persephone in which she was represented as in possession of the third eye. Blavatsky places her among the kabiria (SD 2:363).

Kore is also symbolized as the celestial weaver, who when carried off to the underworld by Hades is said to have left her webs unfinished. Proclus speaks of her as “weaving the diacosm of life” (*Cratylus*), and Claudianus tells of her weaving a robe for Demeter in which “she marks out the procession of the elements and the paternal seats with her needle, according to the laws of Mother Nature.”

Kosa (Sanskrit) *Kośa* [from the verbal root *kuś* to hold, enclose, embrace] A sheath or covering; its primary meaning is of enfoldment or containment. Philosophically, it is generally rendered sheath or encasement, also sometimes principle by Blavatsky. Five are enumerated in Vedantic philosophy (the panchakosa), corresponding very closely with the theosophical sevenfold classification of human principles, as seen in the following table made by Subba Row:

	<i>Esoteric Buddhism</i>		Vedānta	Tāraka-Rāja-Yoga
1.	Sthūla-śarīra		Annamaya-kośa	Sthūlopādhi
2.	Prāṇa		Prāṇamaya-kośa	
3.	Vehicle of Prāṇa [Liṅga-śarīra]			
4.	Kāma-rūpa [Kāma]		Manomaya-kośa	Sūkṣmopādhi
5.	Mind [Manas]	(a) Volitions & feelings		
		(b) Vijñāna (Intellect)		
6.	Spiritual Soul [Buddhi]		Ānandamaya-kośa	Kāraṇopādhi
7.	Ātman		Ātman	Ātman

Kosha(s). See KOSA

Kosmocratores. See COSMOCRATORES

Kosmos [from Greek *kosmos* order, universe] The universe, equivalent to the Latin *mundus*. Theosophy contemplates an infinite series of successive wholes or universes, each sufficiently complete to entitle it to be called a kosmos or universe, and yet each included within a larger whole. As there are no absolutes or final limits, this being contrary to nature, no sense of finality should be given to the word kosmos, which includes the invisible planes as well as the visible universe. Some theosophical writers use kosmos to refer to our home universe or galactic system, and cosmos for the solar system.

The triple deity Chaos-Theos-Cosmos is the containment of the space, both subjective and objective, of any hierarchy, however great or small, these in each case making a tetraktys.

Kothnoth 'Or (Hebrew) *Kothnōth 'Ōr* [from *kuthoneth* undergarment, tunic, close coat + 'ōr skin, whether human or animal] Also Chitonuth-our. Coats of skin; used in Genesis (3:21): “Unto Adam also and to his wife did the Lord God make coats of skin, and clothed them,” referring to the third root-race when truly astral humanity became physicalized or carnalized, thus receiving a body of flesh or coat of skin.

Kottos (Greek) Also Cottus. In Greek mythology, a son of Ouranos and Gaia (heaven and earth), one of the Hecatonchires — three gigantic brothers each with 100 arms and 50 heads — who were banished to Tartarus by Ouranos and who under Zeus became assistants to Hephaistos.

Koueis. See KWEI

Kounboun, Kunbum, Kumbum [from Tibetan *sku-'bum*] The sacred tree of Tibet, called the tree of the ten thousand images and characters. Tibetan tradition has it that this tree grew from the long hair of Tsong-kha-pa (14th century) who was buried in an enclosure of the lamasery of Kunbum where the tree is still growing. Said to be the only specimen of its kind to be found anywhere, although others deny this. Each of its leaves is said by some to bear a letter or a religious sentence written in perfect sacred characters. More recent travelers state that the tree is a noteworthy one whose leaves, twigs, or branches contain innumerable instances of strange lines or markings, though not alphabetic.

Krasis di Holou (Greek) [from *krasis* interblending, intermingling + *di'*, *dia* through + *holou* of the whole] A mingling through everything or all; used by the Stoics for the doctrine of the intermingling of all essences in the universe, which arise out of the primordial root-substance.

Kratidvishas. See KRATUDVISH

Kratu (Sanskrit) *Kratu* One of the mind-born sons of Brahma, a prajapati or emanator and progenitor of hierarchical entities. Kratu's consort, Samnati, was the mother of the 60,000 Valikhilyas described as chaste, resplendent, glorious sages of pygmy size, attendants upon the sun.

Kratudvish (Sanskrit) *Kratudviṣ* In Hindu mythology, an enemy of all ritualistic and ceremonial worship and exoteric sham; the spiritual beings which represented, in their human aspect, the adepts of esoteric wisdom in opposition to the multitude who followed exoteric and popular religious forms, mummeries, and sacrifices. The kratudvishas were often called the asuras, daityas, danavas, kinnaras, etc., who fought against Brihaspati, the prototype of exoteric and ritualistic worship in the Tarakamaya (war in heaven). All the kratudvishas are represented as being yogis and ascetics of great spiritual and intellectual power.

Kratudwishas. See KRATUDVISH

Krauncha-dvipa (Sanskrit) *Krauñca-dvīpa* According to the Puranas, the fifth of the seven dvipas (continents or islands) which make up the world. Esoterically these seven dvipas represent, among other things, our globe and its six invisible companion globes. Jambu-dvipa represents our globe D, while Plaksha, Salmala, Kusa, Krauncha, Saka, and Pushkara represent the six higher and invisible globes of our planetary chain. These dvipas also correspond to the geographical continents of the seven great root-races and even to the dry-land divisions of the earth during the period of one root-race. Hence Krauncha-dvipa, as the fifth, would correspond to our fifth root-race continent.

Kravyad (Sanskrit) *Kravyād* A flesh-eater; a carnivorous man or animal; also a title for the consuming fire of the funeral pyre, hence a name of Agni in one of his destructive or regenerative forms.

Kreios (Greek) One of the seven titans named by Orpheus.

Krios (Greek) A ram; the Latin Aries. Also one of the seven titans of Orpheus.

Krisasva (Sanskrit) *Kṛśāśva* Having lean horses; allegorical name of the father of the agneyastra, the magical weapons and missiles of Brahma which are spoken of in the *Ramayana* as weapons endowed with life and elemental intelligence.

Krisaswas. See KRISASVA

Krishna (Sanskrit) *Kṛṣṇa* Black, dark, dark blue; the most celebrated and eighth avatara of Vishnu. Hindus consider him their savior, and he is worshiped as the most popular of their gods. Krishna was born some 5000 years ago, the incarnated human spiritual power that closed the dvapara yuga — his death in 3102 BC marked the beginning of kali yuga. He was the son of Devaki and the nephew of Kansa, who parallels King Herod.

The life of Krishna bears interesting and occasionally striking similarities to the legends of other spiritual teachers. The lives of all those great spiritual messengers were recorded by initiates in the language of symbol and allegory. Krishna's conception, birth, and childhood are in essentials a prototype of the New Testament story.

One portion of the *Mahabharata*, the *Bhagavad-Gita*, contains the teachings given by Krishna to

Arjuna as his guide and spiritual instructor, teachings which are the quintessence of the highest yoga. The details of Krishna's life are symbolically given in the Puranas.

Krishna-kirana (Sanskrit) *Kṛṣṇa-kiraṇa* The radiant Krishna; one of his titles.

Krishnapaksha(m) (Sanskrit) *Kṛṣṇapakṣa* [from *kṛṣṇa* dark, black + *pakṣa* the half of a month] The dark half of a month, the 15 days during which the moon is waning.

Kristophores. See KISTOPHOROS

Krita Yuga (Sanskrit) *Kṛta Yuga* [from *kṛta* well-done from the verbal root *kṛ* to do, make + *yuga* age] The first of the four great yugas which constitute a mahayuga (great age). In the krita or satya yuga, virtue or intrinsic goodness is said to reign supreme. It is often called the Golden Age of mankind, lasting 1,728,000 years. See also YUGA

Krittika (Sanskrit) *Kṛttikā* [from *kṛtti* pelt, hide on which a disciple sits from the verbal root *kṛt* to divide into portions] plural krittikas. The Pleiades; originally the first lunar mansion, in later times the third, having Agni as its regent. The constellation is sometimes represented as a flame, sometimes as a knife. In mythology there are six krittikas represented as nymphs, who became the nurses of the god of war, Karttikeya.

Kriya-sakti (Sanskrit) *Kriyā-śakti* [from *kriyā* action + *śakti* power] The power of action; mystically the power of active thought or spiritual will power,

“that mysterious and divine power latent in the will of every man, and which, if not called to life, quickened and developed by Yogi-training, remains dormant in 999,999 men out of a million, and gets atrophied. . . .

“ ‘*Kriyasakti* — the mysterious *power of thought* which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself *externally* if one's attention (and Will) is deeply concentrated upon it; similarly, an intense volition will be followed by the desired result’ ” (SD 2:173).

In the early part of the third root-race before the complete separation of the sexes, certain holy sages who were the most intellectually evolved of the then humanity, produced the first nagas, called the Sons of Will and Yoga, by the power of kriyasakti. In the distant future, human reproduction will be through this spiritual will power and imagination.

Kroesus. See KREIOS

Kronos (Greek) In Greek mythology, the youngest of the titans, son of Ouranos (heaven) and Gaia (earth). His mother gave him a sickle, emblem of karmic reappings in the course of time, when he led the war against his father. After castrating his father, he became ruler of the gods and, so he would not suffer a similar fate, he swallowed all his children by his wife-sister, Rhea. Eventually,

however, he was overthrown by his youngest son, Zeus. In some accounts he was imprisoned in Tartarus, in others he was reconciled with Zeus and reigned with Rhadamanthys on the Islands of the Blessed.

Considered originally a harvest god, his name became interpreted as equivalent to Chronos (time) and many of his characteristics imply this. He was pictured as an old man with a mantle over the back of his head, holding a sickle in his hand. The Romans identified him with Saturnus, a harvest god. He is also identified in various ways with Jehovah, Saturn, and Kala, and sometimes made father of the seven titans. Blavatsky remarks that he personifies the Lemurians or third root-race humanity.

Krura-lochana (Sanskrit) *Krūra-locana* The evil-eyed, a title of Sani, the regent of the planet Saturn, and to the planet itself.

Kshana (Sanskrit) *Kṣaṇa* An extremely short period of time; the 90th part of a thought, the 4500 part of a minute, the 75th part of a second, during which from 90 to 100 births and as many deaths occur on this earth, according to Hindu legends.

Kshanti (Sanskrit) *Kṣānti* [from the verbal root *kṣam* to be patient] Patience; one of the six Buddhist paramitas.

Kshara (Sanskrit) *Kṣara* [from the verbal root *kṣar* to flow or stream away, melt away, perish, wane] That which is perishable; applied to the manifested universe or to a body of any kind, because of its transitory, perishable, and impermanent character. Krishna in the *Bhagavad-Gita* divides all existing entities into two classes, the kshara (those not permanent) and the akshara (the imperishable) — the latter being a common title of the higher gods.

Kshatra. See KSHETRA

Kshatriya, Kshatriya (Sanskrit) *Kṣattriya, Kṣatriya* The warrior, administrator, ruler; the second of the four Hindu castes. See also CHATUR-VARNA

Kshayatithis or **Tithi-Kshaya** (Sanskrit) *Kṣayatithis, Tithikṣaya* The day of the new moon, used in Sanskrit astronomical works.

Kshetra (Sanskrit) *Kṣetra* A sphere of action; a field. In the *Bhagavad-Gita*, used for the compounded constitution of the knower or conscious entity (also kshetrajna). Not only the constitution of a being which thus provides the field in which the spiritual knower works within himself, but in another sense applied to the field of action of a being in which it works and manifests its faculties and powers. Thus the constitution of a human being is the kshetra in which the monad lives and acts; similarly the solar system is the kshetra of the hierarch of the solar system.

Kshetrajna (Sanskrit) *Kṣetrajña* [from *kṣetra* field (body) + *jña* knower] The knower in or of the

field; imbodyed spirit, the conscious ego in its highest manifestations. Regarded as the sphere of action, or compounded constitution, of the knower or conscious entity; hence the spiritual ego, the human soul's spiritual parent, buddhi-manas. Kshetrajna often refers to the combination of atma-buddhi-manas called the reincarnating ego, or the Lord, in us. As imbodyed ego, it is the cognizing and recognizing element in the human constitution.

“This perishable body, O son of Kunti, is known as Kshetra; those who are acquainted with the true nature of things call the soul who knows it, the Kshetrajna. . . .

“Know, O chief of the Bharatas, that whenever anything, whether animate or inanimate, is produced it is due to the union of the Kshetra and Kshetrajna — body and the soul” (BG ch 13).

See also AJA

Kshetrajneshvara (Sanskrit) *Kṣetrajñeśvara* [from *kṣetra* field (body) + *jña* knower + *īśvara* lord] The cognizing egoic self in the individual, the same as kshetrajna plus the suggestion of individual power implied in the word Lord.

Kshetrajneshwara. *See* KSHETRAJNESVARA

Kshetram. *See* KSHETRA

Kshira (Sanskrit) *Kṣīra* Milk; mystically, the curds of space, or the nebulous matter of the spatial deeps, out of which universes, solar systems, or planets are evolved.

Kshira-samudra (Sanskrit) *Kṣīra-samudra* The ocean of milk, which was churned by the gods, according to Puranic legend. The sea of milk and curds is the Milky Way and the various congeries of nebulae. The allegory of the churning of the ocean of milk refers to a time before the kosmos was evolved. Vishnu, who here stands for aeonic preservation of karmically developed cosmic stuff or matter, is its intelligent preserver, and churns out of the primitive ocean (the chaos of a universe in pralaya) the amrita or immortal essence which is reserved only for the gods. *See also* KURMA-AVATARA

Kuan. *See* KWAN

Kuan Tzu (Chinese) The most voluminous Taoist work that has come down to our day. It treats of the ethical and political philosophy of tao with regard to the universe and man. Its authorship is assigned to Kuan tzu (also Kaun Chung or Kwan-twu, Kwan-tsze, Kwan-tse, etc.) of the 7th century BC. He is regarded as one of the three patriarchs of Tao — the other two being Lao tzu and Chuang Tzu. The work bears evidence of having been added to by other and later authors.

Kuch-ha-guf. *See* KOAH HAG-GUPH

Kuei. *See* KWEI

Kuen-lun-shan (Chinese) One of the sacred mountains in China, situated in the southwest between China and Tibet in the Keun-lun range which divides Tibet on the south from Eastern Turkestan. Every three years Buddhists assembled there, their observances climaxed by religious marvels produced by the hierophant (styled Foh-chu, “buddha-teacher”) under the Tree of Knowledge and Life (Sung-ming-shu).

Kukkuta-pada-giri (Sanskrit) *Kukkuṭa-pāda-giri* [from *kukkuṭa* cock + *pāda* foot + *giri* mountain] Also called Guru-pada-giri, the teacher’s mountain; a mountain situated about seven miles from Gaya, famous owing to a persistent report that the Buddhist arhat Mahakasyapa even to this day dwells in its caves.

Kuklos (Greek) A circle, wheel; in philosophy, a cycle. The ancients divided the duration of our world or universe into a large number of cycles, the small within the great, somewhat after the fashion of the vision of Ezekiel who saw wheels within wheels, cycles within cycles.

Kuklos Anankes, Kuklos Anagkes (Greek) The circle or wheel of necessity; may stand for the journey of the disembodied entity to the state of devachan and back to earth, which was at times symbolized by the serpent-mounds, the serpent swallowing his tail, and other emblems of the dragon, all of which among other things denote cyclic time. In the subterranean crypts of Thebes and Memphis were celebrated the sacred Mysteries of kuklos anankes, in which the candidates for initiation were given actual instructions in the inexorable laws traced for every disembodied soul.

In addition, the circle of necessity refers to the wheel of time in its many intricate cyclings or whirlings, and to the peregrination or rounding through both the visible and invisible spheres of the hosts of monads during a cosmic manvantara, these taking place not only upwards and downwards, so to speak, but likewise having a distinct reference to the growth through unfolding by the monads of what is latent within them.

Kulluka or **Kulluka-bhatta** (Sanskrit) *Kullūka, Kullūka-bhaṭṭa* A writer supposed to be of the 15th century, well known because of his commentary upon *The Laws of Manu*, for which he received the title bhatta (learned man).

Kumaras (Sanskrit) *Kumāra-s* [from *ku* with difficulty + *māra* mortal] Mortal with difficulty; often used for child or youth; and philosophically, pure spiritual beings, unself-conscious god-sparks uninvolved with matter who, destined by evolution to pass through the realms of matter, become mortal, i.e., material, only with difficulty because of their lofty spirituality. They are the classes of arupa or solar pitris, along with the agnishvattas and manasaputras. Of all the seven great divisions of dhyani-chohans, there is none with which humanity is more concerned than with the kumaras, the mind-born sons of Brahma-Rudra or Siva, the inveterate destroyer of human passions: “it is they who, by incarnating themselves within the senseless human shells of the two first Root-races, and a great portion of the Third Root-race — create, so to speak, *a new race*: that of

thinking, self-conscious and *divine* men” (SD 1:456-7). In the Puranas their number varies, given as seven, four, and five. They are often called the Four, because Sanaka, Sanada, Sanatana, and Sanat-Kumara are the names of four important groups of kumaras as they spring from the fourfold mystery. The three secret names of the seven are variously given: Sana, Sanat-Sujata, and Kapila; or Kapila, Ribhu, and Panchasikha; or Jata, Vodhu, and Panchasikha, all of which are but aliases. The patronymic name of the kumaras is Vaidhatra [from *vidhatri* a title of Brahma as creator of the universe].

These kumaras are sometimes also called rudras, adityas, gandharvas, asuras, maruts, and vedhas. The seven kumaras — both as groups and as aggregated individuals — are intimately connected with the dhyani-buddhas who watch over the seven rounds of our planetary chain. The four groups of kumaras generally spoken of are connected equally intimately with the four celestial bodhisattvas of the four globes of our round, and by correspondence with the four completed root-races of our earth. They are identical with the angels of the seven planets, and their name shows their connection with the constellation Makara or Capricorn. Makara is connected with the birth of the spiritual microcosm, and the death or dissolution of the physical universe (its passage into the realm of the spiritual) as are the kumaras. Mara is the god of darkness, the Fallen one, and death, i.e., death of every physical thing; but through the karmic lessons learned also the quickener of the birth of the spiritual. The kumaras are connected also with the sage Narada. An allegory in the Puranas says that the kumaras, the first progeny of Brahma, were without desire or passion, inspired with the holy wisdom, and undesirous of progeny. They refused to create, but were compelled later on to complete divine man by incarnating in him. The barhishads or lunar pitris formed the “senseless” astral-physical humanity of the early root-races. Those beings possessing the living spiritual fire were the agnishvattas or solar pitris. The sons of Brahma, the kumaras, being originally themselves unconscious (in our sense) could be of no use in supplying the mental and kamic principles, as they did not possess them: they had attained no individual karmic elevation in merit of their own as had the agnishvattas. The perfection of the kumaras was passive and negative (nirguna). The kumaras eventually “sacrifice” themselves by incarnating in mankind, thus corresponding to the manasaputras and fallen angels cast into hell (material spheres, our earth).

Kumara-budhi (Sanskrit) *Kumāra-budhi* The human buddhic or spiritual monad, mystically signifying utterly pure monadic wisdom, with all its lofty attributes.

Kumara-guha (Sanskrit) *Kumāra-guha* The virgin-youth of mystery; title of the Hindu god Karttikeya.

Kumbha (Sanskrit) *Kumbha* Watering pot; the eleventh zodiacal sign, Aquarius. “When represented by numbers, the word is equivalent to 14. It can be easily perceived then that the division in question is intended to represent the ‘Chaturdasa Bhuvanam,’ or the 14 lokas spoken of

in Sanskrit writings” (Subba Row, Theos 3:44).

Kumbhaka (Sanskrit) *Kumbhaka* An extremely dangerous practice belonging to the hatha yoga system, consisting in retaining the breath by shutting the mouth and holding the nostrils closed with the fingers of the right hand. Such breathing exercises are attended with the utmost physiological danger unless practiced under the guidance of a genuine adept.

Kumbhakarna (Sanskrit) *Kumbhakarna* Brother of King Ravana of Lanka, then far larger than the Sri Lanka (Ceylon) of modern days which is but the great northern headland of the large island of ancient times. Kumbhakarna, under a curse of Brahma, slept for six months, and then remained awake one day to fall asleep again, and so on, for many hundreds of years. He was awakened to take part in the war between Rama and Ravana.

Kumbum Tree. See KOUNBOUM

Kumil-Madan (Tamil) Blowing like a bubble; the elemental associated with water, called undine in the Occident. A merry imp in popular tales, assisting people in the proximity of water, even causing a rain shower. To those who resort to divination by water, the Kumil-Madan lends his aid by showing the present or the future.

Kumuda-pati (Sanskrit) *Kumuda-pati* Lord of the lotus; title of the moon, the earth’s parent.

Kunbum. See KOUNBOUM

Kundalini, Kundalini-sakti (Sanskrit) *Kuṇḍalinī, Kuṇḍalinī-śakti* [from *kuṇḍalinī* circular, spiral + *śakti* power, force] The circular power; one of the mystic, recondite powers in the human constitution. It “is called the ‘Serpentine’ or the *annular* power on account of its spiral-like working or progress in the body of the ascetic developing the power in himself. It is an electric fiery occult or *Fohatic* power, the great pristine force, which underlies all organic and inorganic matter”; “it is *Buddhi* considered as an active instead of a passive principle (which it is generally, when regarded only as the vehicle, or casket of the Supreme Spirit Atma). It is an electro-spiritual force, a creative power which when aroused into action can as easily kill as it can create” (VS 77-8, 76-7). Kundalini works in and through the human auric egg on all levels: “In its higher aspect Kundalini is a power or force following winding or circular pathways carrying or conveying thought and force originating in the Higher Triad. Abstractly, in the case of man it is of course one of the fundamental energies or qualities of the Pranas. Unskilled or unwise attempts to interfere with its normal working in the human body may readily result in insanity or malignant or enfeebling disease” (OG 83).

Kundzabchi-denpa *kun rdzob kyī bden pa* (kun-dzob-kyi den-pa) Illusion-creating appearance; Tibetan equivalent of Sanskrit samvritti-satya. See also DONDAMPAI-DENPA

Kunlun Mts. See KUEN-LUN-SHAN

Kunti (Sanskrit) *Kuntī* Wife of Pandu and mother of three of the Pandavas, foes of their cousins, the Kauravas, in the *Mahabharata*.

Kun-ttag, Kun-tag (Tibetan) *kun brtags*. Imagined, projected; particularly applied to illusion. Equivalent to the Sanskrit *parikalpita* (to be arranged or distributed). The connection arises from the fact that the homogeneous breaks up into the heterogeneous, and in this sense becomes *parikalpita*, and heterogeneity is the nursery or womb of illusion.

Kuran. See KORAN

Kurma-avatara (Sanskrit) *Kūrma-avatāra* The Tortoise avatara; a descent of Vishnu, the sustainer of life, in the form of a tortoise. In the Puranas, a portion of cosmic Vishnu descended as the kurma to restore to mankind the mystic nectar (amrita), the essence of life and truth, as well as other holy and precious things needful to humanity, which had been lost. Vishnu ordered the gods to churn the sea of milk that they might procure once more these precious things, and he promised to become the tortoise on which the mountain Mandara as a churning stick should rest. Out of the sea of churned milk arose the 14 precious things, and with these the gods won their authority over the demons once more. Cosmically this churning of the sea of milk relates to a period before the earth's formation, the sea of milk being the expanse of space populated by the nebulae and diffuse star-stuff, the seeds and substance of future worlds and their hierarchies.

Kurma Purana (Sanskrit) *Kūrma Purāṇa* [from *kūrma* tortoise] One of the 18 principal Hindu Puranas, so named because it deals with the avataric incarnation of Vishnu in the form of a tortoise. The scripture was recited by Janardana (Vishnu) in the regions under the earth to Indradyumna and the rishis in the proximity of Sakra. It tells about the Lakshmi Kalpa, and treats of the objects of life: duty, wealth, pleasure, and liberation.

Kuru (Sanskrit) *Kuru* The ancestor of Dhritarashtra, father of the Kauravas and the brother of Pandu, the father of the Pandavas. According to modern scholars, he ruled in the northwest of India around Delhi.

Kurukshetra (Sanskrit) *Kurukṣetra* The plain upon which the great battle between the Kurus and Pandavas took place, as told in the *Mahabharata*. Modern scholars place it in northwest India near Delhi, where there is a plain which to this day is called the Plain of Kurukshetra.

Kurus (Sanskrit) *Kuru-s* The foes and cousins of the Pandavas, as related in the *Mahabharata*. See also KAURAVAS

Kusa (Sanskrit) *Kuśa* The sacred grass (*Poa cynosuroides*, a grass with long pointed stalks) used in India at certain religious ceremonies, commonly called darbha by Brahmins.

Kusa-dvipa (Sanskrit) *Kuśa-dvīpa* One of the seven dvipas (island-continents) into which the globe is divided, according to the occult geography of the Puranas. It was said to be surrounded by a sea

of liquefied butter. Cosmically, one of the globes of the earth planetary chain.

Kusadwipa. See KUSA-DVIPA

Kusala or **Kusala** (Sanskrit) *Kuśala, Kusala* Merit, virtue.

Kusa-nagara (Sanskrit) *Kuśa-nagara* The town in which Gautama Buddha is said to have died.

Kusinara. See KUSA-NAGARA

Kutastha (Sanskrit) *Kūṭastha* [from *kūṭa* the highest, summit + *stha* standing] Standing at the summit; in philosophy holding the highest position, the primordial divinity; hence often a synonym for Isvara (the divine-spiritual monad) or akshara (the imperishable). Also used for akasa and mulaprakriti. Thus whether in the galaxy, solar system, or a monadic individual such as man, it stands for the indwelling highest monad.

Kuthumi, Koot Hoomi The name assumed by one of the mahatmas, a teacher of Blavatsky, who played an important part in the founding of the Theosophical Society, and whose correspondence formed the basis of A. P. Sinnett's works and of *The Mahatma Letters to A. P. Sinnett*. It was not his own proper personal name.

Kutti Shattan (Tamil) An elemental being popularly regarded as an imp and associated with fire.

Kuvera, Kubera (Sanskrit) *Kuvera, Kubera* In Hindu mythology the regent of the north, also the chief of various spirits of nature whose abode is the underworld or Hades. Like the Greek Pluto-Plutus, he is said to be possessed of great wealth and to be the keeper of all the treasures on earth.

Kwan, Kuan (Chinese) Taoist term equivalent to the Sanskrit *dhyana* (meditation). "*Kuan* means originally to 'watch' for omens, and in the dictionaries it is defined as 'looking at unusual things,' as opposed to ordinary seeing or looking. Hence, in accordance with the general 'inward-turning' of Chinese thought and vocabulary, it comes to mean 'what one sees when one is in an abnormal state'; and in Taoist literature it is often practically equivalent to our own mystic word 'Vision.' The root from which *dhyana* comes has however nothing to do with 'seeing' but means simply 'pondering, meditating'; and it was only because *kuan* already possessed a technical sense closely akin to that of *dhyana* that it was chosen as an equivalent, in preference to some such word as *nien*, or *ssu*, which are the natural equivalents" (Waley, *The Way and Its Power* 119-20).

Kwan-shai-yin, Kuan-shi-yin (Chinese) Equivalent to the Sanskrit Avalokitesvara, both being the seventh cosmic principle. Mystically, the cosmic Logos or Word, and in common with all the logoi referred to as a cosmic Dragon of Wisdom; the first universal manus or cosmic *dhyana*-chohans.

Kwan-shai-yin is often confused with Kwan-yin, the Chinese goddess of compassion, the feminine Logos and counterpart of Kwan-shai-yin; but "*Kwan-shai-yin* — or the universally manifested voice 'is active — *male*; and must not be confounded with *Kwan-yin*, or *Buddhi* the Spiritual Soul (the

sixth Pr.) and the vehicle of its “Lord.” ’ It is *Kwan-yin* that is the female principle or the manifested *passive*, manifesting itself ‘to every creature in the universe, in order to deliver all men from the consequences of sin’ . . . while *Kwan-shai-yin*, ‘the Son identical with his Father’ is the *absolute activity*, hence — having no direct relation to objects of sense is — *Passivity*” (ML 344).

Kwan-shai-yin, the Voice or Logos, is “the germ point of manifested activity; — hence — in the phraseology of the Christian Kabalists ‘the Son of the Father and Mother,’ and agreeably to ours — ‘the Self manifested in Self — *Yih-sin*, the ‘one form of existence,’ the child of *Dharmakaya* (the universally diffused Essence), both male and female” (ML 346).

In man it is the atman when working through — as it always does during imbodiment — its veil buddhi, thus enabling the atman to send down and distribute the atmic rays throughout the other five principles of the human constitution.

Kwan-yin, Kuan-yin (Chinese) The Chinese Buddhist goddess of compassion, the female aspect of Kwan-shai-yin, referred to in the Stanzas of Dzyan as the triple of Kwan-shai-yin, residing in Kwan-yien-tien, “because in her correlations, metaphysical and cosmical, she is the ‘Mother, the Wife and the Daughter’ of the *Logos*, just as in the later theological translations she became ‘the Father, Son and (the female) Holy Ghost’ — the *Sakti* or Energy — the Essence of the three. Thus in the Esotericism of the Vedantins, *Daiviprakriti*, the Light manifested through Eswara, the *Logos*, is at one and the same time the Mother and also the Daughter of the Logos or Verbum of Parabrahmam; while in that of the trans-Himalayan teachings it is — in the hierarchy of allegorical and metaphysical theogony — ‘the Mother’ or abstract, ideal matter, Mulaprakriti, the Root of Nature . . . a correlation of Adi-Bhuta, manifested in the Logos, Avalokiteshwara; and from the purely occult and Cosmical, Fohat, the ‘Son of the Son,’ the androgynous energy resulting from this ‘Light of the Logos’ ” (SD 1:136-7).

Kwan-yin is the Chinese counterpart from one point of view of the Egyptian Isis, the Hebrew Bath-Qol — the “daughter of the (Divine) Voice” — and of the Hindu Vach. “She is male and female *ad libitum*, as Eve is with Adam. And she is a form of Aditi — the principle higher than *Ether* — in Akasa, the synthesis of all the forces in Nature; thus Vach and Kwan-Yin are both the magic potency of Occult sound in Nature and Ether — which ‘Voice’ calls forth Sien-Tchan, the illusive form of the Universe out of Chaos and the Seven Elements” (SD 1:137).

Kwan-yin-tien, Kuan-yin-t’ien (Chinese) The melodious heaven of sound, the abode of Kwan-yin, the range of action of the Logos and of the minor logoi on their own planes.

Kwei (Chinese) Also Kuei. Generally, evil spirits or demons; used in Taoism in connection with yin, referring to beings supposed to be connected with the dark side of nature. Yin is regarded as a universal kwei divisible into myriads of particles. Union of the kwei and shen causes life, activity; their separation causes death. Man is likewise composed of a kwei and shen, the kwei representing the dark side of his nature.

Kwei Shen, Kuei Shen (Chinese) “Man is a product of the beneficial operation of Heaven and Earth, or of the copulation of the Yin and the Yang, and the union of a *kwei* with a *shen*; he consists of the finest breath which the five elements contain” (*Li yun* 3). The mayavi-rupa, which is the combination by the power of thought (or the inner kriyasakti) of the manasic faculty with a tenuous astral garment. The mayavi-rupa, however, is more often made to contain the complete human being minus the lowest triad (body, physical vitality, and linga-sarira); thus only in one sense does the mayavi-rupa correspond with the kwei shen. In the lower parts of the human constitution, it becomes vehicular rather than related to active self-consciousness, and can signify the vital body or linga-sarira.


Kyriel *kyrielle* (French) [from Greek *kyrie eleeson* Lord have mercy, opening invocation used in the Christian churches] A litany, a long list of words or names.



EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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La-Li

La and **Laeti** (Icelandic) [from *la* high water mark on the shore, used symbolically for blood, bloodline; *laeti* manner, including both appearance and sound] Skill and manner, also translated as blood and keen senses; the two qualities in human beings, bloodline, or in modern terms genetic heredity, and personality with the appearance and sound it presents, which are the gifts of Lodur (fire, vitality), the third member of the creative trinity which endowed humanity with its human and divine potential. The other two creative agents were Odin (air, spirit), and Honer (water, intelligence). The early humans were by them endowed with the properties of these three aspects of divine nature.

Labarum (Latin) **Labaron** (Greek) The standard carried by armies under the Christian Roman emperors, consisting of a pike from whose crossbar hung a silken banner bearing a crown of gold which enclosed the monogram  made of the two first Greek letters of Christos. The banner was a modification of the original Roman banner, and the monogram was an ancient symbol used in the Mysteries, for instance in Egypt, where it was an emblem of Osiris and Horus ages before the Christian emperors. It is one form of the cross and circle, borrowed by the Christians and adapted to suit their purposes.

This symbol can be traced “from our modern cathedrals down to the Temple of Solomon, to the Egyptian Karnac, 1600 BC. The Thebans find it in the oldest Coptic records of symbols preserved on tablets of stone and recognize it, varying its multitudinous forms with every epoch, every people, creed or worship. It is a Rosicrucian symbol, one of the most ancient and the most mysterious. As the Egyptian *Crux ansata*,  or  that travelled from India, where it was considered as belonging to the Indian symbolism of the most early ages, its lines and curves could be suited to answer the purpose of many symbols in every age and fitted for every worship” (Some Unpublished Letters of Blavatsky 153-5).

Labyrinth [from Greek *labyrinthos* probably from *laura* crypt] The complex prison built for King Minos of Crete by Daedalus to house the Minotaur. Theseus succeeded in finding his way out with the aid of the thread given him by the king's daughter, Ariadne. Symbolically, it may be the celestial labyrinth, into which the souls of the departed plunge, and also its earthly counterpart, as shown in the tortuous subterranean chambers in ancient Egypt, or similar constructions under temples in various ancient lands. These labyrinths also symbolized the races of mankind, and the succession of gods, demigods, and heroes who preceded mortal kings. These underground chambers in general were used as initiation chambers in the Mysteries, where candidates were taught by actual experience various truths regarding human destiny after death; hence there was an exact analogy between the physical construction of these chambers and the truths thus symbolized. The labyrinth therefore refers both to an inner and outer mystery. One of the coins unearthed at Knossos in Crete showed a diagram of such a maze, and this identical pattern, exact to the last important detail, has been found among the Pima Indians of Arizona (cf Theosophical Path, April 1925). Clearly its real significance was common knowledge to initiates in all parts of the world.

Concerning the labyrinth of ancient Egypt, "Herodotus, preserved for posterity the remembrance of that wonder of the world, the great Labyrinth. . . . Herodotus says that he found therein 3,000 chambers; half subterranean and the other half above-ground. 'The upper chambers,' he says, 'I myself passed through and examined in detail. In the underground ones (which *may exist till now*, for all the archaeologists know), the keepers of the building would not let me in, for they contain the sepulchres of the kings who built the Labyrinth, and also those of the sacred crocodiles. The upper chambers I saw and examined with my own eyes, and found them to excel all other human productions' " (IU 1:522-3).

The series of chambers in the labyrinth was an attempt to portray in the Mysteries by means of a construction — whether subterranean or above ground — the peregrinations of the human monad in its postmortem destiny, as it wandered from chamber to chamber — from sphere to sphere or globe to globe — in the celestial spaces, finally returning to its point of departure, in this instance to human reimpodiment.

Lachesis (Greek) Lot, destiny; second of the three Moirae (Fates), represented in Greek mythology as allotting to each person the characteristics as well as the length of his life, measuring these by the thread which they spun. Lachesis measured the thread spun by her sister Clotho, which then was cut by Atropos. She is often represented as a maiden with a scroll or globe.

Ladder Used symbolically in many cultures, to represent a means of ascending or descending to different worlds or the structure of the universe. "The *Brahmanical Ladder* symbolises the *Seven Worlds* or *Sapta Loka*; the *Kabalistical Ladder*, the seven lower Sephiroth; *Jacob's Ladder* is spoken of in the Bible; the *Mithraic Ladder* is also the 'Mysterious Ladder.' Then there are the Rosicrucian,

the Scandinavian, the Borsippa Ladders, . . . and finally the *Theological Ladder* which, . . . consists of the four cardinal and three theological virtues” (TG 185).

Ladder of Life The system of hierarchies, all orders of worlds and beings from the highest to the lowest forming a regular graduated series like the rungs of a ladder or steps, which are like landing places in a continuous progress of evolution; they are temporary halting places of a monad descending and reascending through the planes between spirit at one end and matter at the other. The same sense is seen in the words scale [from Latin *scala* a flight of steps] and degree and grade [from Latin *gradus* step]. “From *Gods to men*, from *Worlds to atoms*, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being — the world of Form and Existence is an immense chain, whose links are all connected” (SD 1:604). *See also* HERMETIC CHAIN

Lady of the Sycamore. *See* NEITH

Laeti. *See* LA

Lahash (Hebrew) *Lahash* A whispering, sighing, or praying for help; magic, conjuration. Qabbalistically, the secret speech, “nearly identical in meaning with *Vach*, the hidden power of the Mantras” (SD 1:354).

Lahgash. *See* LAHASH

Lajja (Sanskrit) *Lajjā* Modesty, personified as the wife of Dharma and mother of Vinaya (good conduct, discipline), and the daughter of Daksha.

Lak (Hindi) [cf Sanskrit *lakṣa*] A hundred thousand.

Lakshana (Sanskrit) *Lakṣaṇa* Mark, sign, or symbol; the 32 lakshanas are the 32 bodily signs or marks of a buddha by which he is recognized.

Lakshmi (Sanskrit) *Lakṣmī* Prosperity, happiness; the Hindu Venus, goddess of fortune and beauty who sprang with other precious things from the foam of the ocean when churned by the gods and demons for the recovery of the amrita. She is variously regarded as the wife or sakti of several of the great gods, notably Vishnu.

Lalitavistara (Sanskrit) *Lalitavistara* A celebrated biography of Gautama Buddha by Dharmaraksha (308 AD); a Theravada work of the Mahasanghika school, written in Sanskrit.

Lama (Tibetan) *bla ma*. Superior, excellent; equivalent to the Sanskrit guru. Correctly applied only to the ecclesiastical dignitaries of superior classes or grades, who really should be teachers or gurus in monasteries; also to such officials as the tulkus, the heads of the better class of large monasteries; also to the heads of the great monastic colleges, and likewise to monks who hold high scholastic degrees; other monks are usually called trapas (students).

Unfortunately, Occidental authors almost invariably designate any Tibetan monk a Lama, due

largely perhaps to the improper assumption of the title by Tibetans themselves who have no right to use it, though they may belong to the lower ranks of the ecclesiastical hierarchy in Tibet. Hence the religion is commonly called Lamaism by European writers.

Lamech (Hebrew) *Lemech* In the Bible, a son of Methusael (a descendant of Cain), and also a son of Methuselah (a descendant of Seth) and the father of Noah (Genesis 4:18-24; 5:25-31). Genesis 4:16 through ch 5 “give purely historical facts; though the latter were never correctly interpreted. . . . Every woman is an euhemerized land or city; every man and patriarch a race, a branch, or a subdivision of a race. The wives of Lamech give the key to the riddle which some good scholar might easily master, even without studying the esoteric sciences” (IU 1:579).

The individuals in these archaic genealogies are at one time to be considered as men, at another time as races or subdivisions of races, while on a cosmic scale they stand for various spiritual powers or celestial energies imbodyed in constellations of the zodiac; whereas their wives or consorts are equivalent to the Hindu saktis, their manifested powers, attributes, or faculties in, by, and through which they express themselves. Thus the wife of such an individual is not only his companion, but the veil, sheath, or garment which encloses him.

Lamech's length of life is given as 777 years. As each patriarch represents in one sense a new race or subrace, the number of years refers to a cycle. In the signs of the zodiac, Lamech stands for Aquarius. Assigning each patriarch to one of the Sephiroth, Lamech represents the ninth, Yesod.

Lamiae (Latin from Greek) According to classical popular ideas, monsters with the head and breast of a woman and the body of a serpent, alluring and destructive to men; astral vampires haunting human beings of negative and sympathetic character. Also an elementary, an earth-bound astral sorcerer of either sex; in some cases the lamiae are the astral shells.

Such hybrid symbols may, like the Siren and the Lorelei, likewise signify the astral light and the temptations of the Hall of Delusion, or the incubi and succubi, originating in the Near East and distorted as entities by the monkish imagination of the Middle Ages.

Lamrin (Tibetan) *lam rim*. Stages of the path; the name for a genre of Tibetan Buddhist literature. The most famous such work is Tsong-kha-pa's *Lam rim chen mo*, which claims to be based on the earliest such work, the *Bodhipathapradipa* by Atisha (Dipamkara-shrijnana).

Land of the Eternal Sun From immemorial time mystics and occult philosophers have consistently taught of the existence of a land where the sunshine is perpetual, the abode of the gods whose particular function it is to oversee the destinies, not only of mankind, but of other hierarchical groups occupying the earth. Any attempt to fix a geographical locality as this land of the eternal sun has never been successful, for it is no geographical locality, but a region mystically said to be at the top of Mount Meru or the north pole of the earth.

There is a legend known in Tibet which places the mystical Sambhala not only on earth, but

likewise upon Mount Meru, and again in the sun — implying a hierarchy of divine or spiritual beings existing in a threefold order, each order having its own stage or place in this scheme.

Lang. See LUNG

Language. See SPEECH

Lanka (Sanskrit) *Laṅkā* The ancient name of the island of Ceylon (Sri Lanka). The third root-race ended its career in that part of a continent which later became the Lanka of the Atlanteans. In the *Ramayana* it is described as of gigantic extent and magnificence, “with seven broad moats and seven stupendous walls of stone and metal.” Its foundation is attributed to Visvakarman, who built it for Kuvera, the king of the demons, from whom it was taken by Ravana, the great foe of Rama, hero of the *Ramayana*. The *Bhagavata-Purana* shows Lanka or Ceylon as primarily the summit of Mount Meru, which was broken off by Vayu, god of the wind, and hurled into the ocean.

Ceylon has become the seat of the Southern Buddhist Church, the Siamese Sect, the representation of the purest exoteric Buddhism outside of Tibet, the latter one home of the Mahayana school.

Lanoo A student; an accepted chela.

Laomedon (Greek) The legendary founder and king of Troy; son of Ilus and Eurydice, and father of Priam. Zeus compelled Apollo and Poseidon to assist Laomedon in building Troy. This story represents the founding of a Mystery school, although the veiled language used hides the real meaning (SD 2:795).

Lao-Tse or **Lao-tzu** (Chinese) One of the great teachers of China who appeared and taught some little time before Confucius began his career. Tradition has it that there was a meeting between Confucius and Lao-Tzu, and that the former referred to the latter as a dragon, an ancient mode of referring to a master of wisdom or initiate.

Although said to have written one thousand books “his great work, however, the *heart* of his doctrine, the ‘Tao-te-King,’ or the sacred scriptures of the *Taosse*, has in it, as Stanislas Julien shows, only ‘about 5,000 words,’ hardly a dozen of pages, yet Professor Max Muller finds that ‘the text is unintelligible without commentaries, so that Mr. Julien had to consult more than sixty commentators for the purpose of his translation,’ the earliest going back as far as the year 163 BC, *not earlier*, as we see. During the four centuries and a half that preceded this *earliest* of the commentators there was ample time to veil the true Lao-Tse doctrine from all but his initiated priests. . . . Tradition affirms that the commentaries to which our Western Sinologues have access are not the *real occult* records, but intentional veils, and that the true commentaries, as well as almost all the texts, have long since *disappeared* from the eyes of the profane” (SD 1:xxv).

Lapis Philosophorum. See PHILOSOPHER’S STONE

Lararium (Latin) A shrine for holding the lares (images of the household gods) and similar relics

in the houses of ancient Romans. The lares are described as those parts of the human constitution left behind by the immortal monad after death, these remnants being of different classes because belonging to different planes. The Latins grouped them under three general planes: manes, lares, and lemures. The lemures were virtually the kama-lokic shades or shells, and so likewise were the larvae; the lares were at once the ancestral images in a family or of a city, and at the same time more mystically the quasi-personalized astral forces hovering around and thus becoming tutelary influences — a Roman belief difficult to describe; whereas the manes corresponded more closely to exarnate human monads. *See also* LARVA

Lares (Latin) [from Etruscan *lars* conductor, leader] The tutelary household deities, or godlings, regarded as the souls of deceased ancestors and represented by images kept in the lararium of the household and to which a portion of each meal was reserved. Such belief and practice are common among many peoples, an instance of a lofty teaching becoming misunderstood and thereby degraded into popular belief and often superstition. The original meaning of lares was the psycho-intellectual part of imbodyed human beings, who therefore in a sense guide and protect mankind. Later in mythology they became mere ghosts or kama-rupic phantoms of a better and higher class than the larvae.

Larva (Latin) A ghost, phantom; used by certain Latin writers, such as Apuleius (2nd century), for the animal souls or astral-vital shells of deceased persons. Those shells which were more or less earth-bound and of grossly material character, and therefore baneful in their influence on living humans, were commonly called larvae, as distinguished from the lares, which were inoffensive or even friendly to the living. Larvae, therefore, are the astral and kamic remnants cast off by the disembodied ego in kama-loka, the shades or spooks, also including elementaries, all to be shunned by imbodyed people, as they are without intelligence and conscience and invariably vampirize astrally and vitally those who give them the opportunity of doing so.

Last Judgment. *See* JUDGMENT, DAY OF

Latona (Latin) Equivalent of the Greek **Leto**; mother of Apollo and Artemis. Latona quarreled with Niobe, who taunted her with having only one son and one daughter, whereas she herself had seven sons and seven daughters. As a result, the 14 children were slain by Apollo and Artemis. Latona, geographically, represents the polar region and the former Hyperborean continent. Niobe is the Atlantean race, with its seven subraces and their seven branches; this race, falling into sin, is destroyed by Apollo and Artemis, deities of light; while an allusion to the Atlantean flood is seen in the copious tears of Niobe (SD 2:770). We see here how the keys to the Mysteries are made up into interesting stories, and thus repeated from age to age.

Laurentian Period. *See* GEOLOGICAL ERAS

Laws of Manu. *See* MANU, LAWS OF

Laya-center [from Sanskrit *laya* melting, dissolution, disappearance from the verbal root *lī* to dissolve, disintegrate, vanish away] A point of disappearance; a zero-point, or a point in substance where every differentiation has temporarily ceased; also the ultimate quiescent state: the nirvana of the seventh principle, the point at which primordial substance begins to differentiate and gives birth to the universe.

Matter in the laya-state is in its eternal and normal condition; when differentiated it is in an abnormal state — a phenomenon becoming a transitory illusion when perceived by the senses. “A laya-center is the mystical *point* where a thing disappears from one plane and passes onwards to reappear on another plane. It is that point or spot — any point or spot — in space, which, owing to karmic law, suddenly becomes the center of active life, first on a higher plane and later descending into manifestation through and by the laya-centers of the lower planes. In one sense a laya-center may be conceived of as a canal, a channel, through which the vitality of the superior spheres pours down into, and inspires, inbreathes into, the lower planes or states of matter, or rather of substance. . . .

“Finally, a laya-center is the point where substance rebecomes homogeneous. Any laya-center, therefore, of necessity exists in and on the critical line or stage dividing one plane from another. Any hierarchy, therefore, contains within itself a number of laya-centers” (OG 84-5).

The monad of a human being enters into manifested life through a solar laya-center which is the atman or universal spirit. Likewise the atmic plane of any being contains such a laya-center through which pour the forces from above.

“Dimensions or positions in space have nothing to do with it, because a laya-center is not of a physical and material nature. It is the disappearing-point for all things below it, and the entering-point for all things above it, for any one particular entity, be it an atom, a sun, a planet, a human being. . . .

“In speaking of the monad, we must not confuse it with the laya-center. . . . the neutral center, in matter or substance, through which consciousness passes — and the center of that consciousness is the monad” (Fund 375).

“A ‘neutral centre’ is, in one aspect, the limiting point of any given set of senses. Thus, imagine two consecutive planes of matter as already formed; each of these corresponding to an appropriate set of perceptive organs. We are forced to admit that between these two planes of matter an incessant circulation takes place; and if we follow the atoms and molecules of (say) the lower in their transformation upwards, these will come to a point where they pass altogether beyond the range of the faculties we are using on the lower plane. In fact, to us the matter of the lower plane there vanishes from our perception into nothing — or rather it passes on to the higher plane, and the state of matter corresponding

to such a point of transition must certainly possess special and not readily discoverable properties” (SD 1:148).

Lay-chelas [from Greek *laikos* Latin *laicus* of the people + Sanskrit *chela* disciple] Coined by the Master KH who applied it to Sinnett and Hume in the same sense as in speaking of a lay preacher as contrasted with an officially ordained one. Such a chela has not entered upon the prescribed rules incumbent upon one formally accepted as a chela — nor is he even a probationary chela — but he has nevertheless by his devotion and study, by his own wish enrolled himself as member of the outer court, so to speak.

Lebanah (Hebrew) *Lēbānāh* White; name for the moon used only in poetry, referring to the moon as a planet and astrological influence (TG 188).

Lebanon (Hebrew) *Lēbānōn* A mountain range in Syria and Palestine of two principal chains, Lebanon or Libanus on the west and Antilibanus on the east. In this region dwell the brotherhood of the Druzes and likewise the Nabatheans. Lebanon is most often associated with its cedars; however, the phrase cedars of Lebanon also meant initiants who “were called the ‘trees of Righteousness,’ and the cedars of Lebanon, as also were come kings of Israel” (SD 2:494). In India too adepts were sometimes called trees.

While the range of mountains in Syria and Palestine is called Lebanon (white), nevertheless there is a direct ancient mystical reference here to the moon or lunar influence; as a meaning of this range as envisaged by the ancient inhabitants would be the lunar range of mountains, points directly to esoteric observances connected with the moon and its malignant and unwholesome influences.

Leda (Greek) The wife of Tyndareus, king of Sparta, and mother of Clytemnestra, Helen, Castor, and Pollux by Tyndareus or Zeus or both (cf SD 2:121-3). In one allegory, Leda takes the form of a swan and, visited by Zeus in the form of a swan, lays two eggs, which connects her with Kalahansa and similar mythologic birds. One allusion of the allegory is to the egg-born third root-race of mankind.

Left-hand Path or path of shadows, those taking it called in theosophy brothers of the shadow. One of the two fundamental paths or courses in nature, the left-hand path or path of matter in contrast to the right-hand path or path of spirit. Shadow signifies matter, for spirit may be considered to be pure energy, and matter, although essentially crystallized spirit, may be looked upon as the shadow world or vehicular world in which the energy, spirit, or pure light works. Matter is but a generalizing term, comprised of an almost infinite number of degrees of increasing ethereality from the grossest physical substance, or absolute matter, up to the most ethereal or spiritualized substance, providing the logic of calling this the path of shadows. Those on this path are often called black magicians in contrast to white magicians or sons of light who follow the path of self-renunciation, self-conquest, and an expansion of the heart, mind, and consciousness in love

and service for all that lives.

A Sanskrit equivalent for the left-hand path is *pratyeka-yana* [from *pratyeka* every one for himself + *yana* path]. Those who follow this path are also called *vamacharins*, and their school or course of life is known as *vamachara* or *savyachara*. They follow the easy but perilous path leading downwards into ever more confusing, horrifying stages of matter and final spiritual obscuration and personal annihilation.

After death the lower classes of those on the left-hand path become the terrestrial or earthly elementaries. Cunning, low, vindictive, and seeking to retaliate their sufferings upon imbodyed humanity, they become, until final annihilation, astral vampires, and therefore a constant psychic and even physical menace to those who open the doors of communication with them.

The higher classes of the brothers of the shadow, those who may be called spiritual sorcerers, mentioned in the New Testament as entities of spiritual wickedness, have a longer life period than have the lower classes. These spiritual sorcerers, depending upon the degree of unfolding of spiritual energy which they have attained and prostituted to evil uses, may even endure till the end of the globe *manvantara*, reincarnating themselves at repeated, rapid intervals; but their pathway is downwards into still deeper ranges of matter, and involves a progressively greater loss of inner spiritual light reaching them from their spiritual monad.

“Multitudes of human beings are unconsciously treading the Path of the Shadows, and in comparison with these multitudes it is relatively only a few who self-consciously lead and guide with subtle and wicked intelligence this army of unsuspecting victims of *Maya*. The Brothers of the Shadow are often highly intellectual men and women, frequently individuals with apparent great personal charm, and to the ordinary observer, judging from their conversation and daily works, are fully as well able to ‘quote scripture’ as are the Angels of Light!” (OG 22).

The warnings given to students of occultism about this matter have always been very solemn and urgent, and no one should at any moment consider himself safe or beyond the possibilities of taking the downward way until he has become at one with the divine monitor within, his own inner god. At every step, with every morn, at every choice, we face the right- or the left-hand path and are forced to choose.

Lehdaio (Gnostic) In the Nazarene and Bardesian systems, the Son or formative Logos. Lord Mano, the chief of the middle triad or the Second Logos, is represented as the Lord of Celstitude, who produces Lehdaio, the Just Lord. Thus in the triads of logoi, Mano, Spiritus (equivalent to the Holy Ghost), and Lehdaio form the second trinity, analogous to the Christian Father, Mother, Son (IU 2:227).

Lemminkainen (Finnish) A hero of the Kalevala, the son of Lempi. He does battle with the serpent

of Tuoni (death) in the Finnish version of the archaic tale, so common in ancient mythologies. Lemminkainen, however, does not slay the serpent, but conquers it by means of the magic words: “But the hero, quick recalling, speaks the master-words of knowledge, words that came from distant ages, words his ancestors had taught him, words his mother learned in childhood” (rune 26).

Of especial interest is the account of the hero's journey to the regions of the dead (Tuonela), thence to bring back with him the black swan. He is sent thither with but one arrow and his bow; but he is unsuccessful in returning to the upper regions, owing to the fact that he does not know the magic words enabling him to counteract the bite of an adder from the Stream of the Dead. Similar to the Egyptian account in the story of Osiris, there is the plaint of the bereaved mother, the search for her son, and finally the recovery of the body of Lemminkainen, which had been severed into five pieces and cast into the river of death. The mother is unable to restore her son to life, however, even though with divine aid she was able to make the body whole and heal the wounds with balsam obtained by a honeybee (Mehilainen). Finally she instructs the bee how to fly to the greatest deity, Ukko, on the seventh heaven: by way of the moon and the Great Bear. The honeybee makes the flight successfully, returning with the life-giving essence (the balm of the Creator), and the mother brings her son back to life once more.

Lemnos A volcanic island in the Aegean Sea, formerly one of several places sacred to the kabiri, who were regarded as deities of the sacred cosmic fire; also sacred to Hephaestos.

Lemures (Latin) Shades of the departed; used in archaic Rome for a class of entities of the underworld or the astral light, in an inclusive sense embracing both kama-rupic shells, called larvae, and the higher portions of the human constitution which have separated from the shells and were called lares or manes.

Zoologists called the animal the lemur, on account of its nocturnal habits.

Lemuria The ancient continent, or system of continental masses, inhabited by the various races and subraces of the third root-race. The name was adopted by theosophists from certain European zoologists, especially Sclater and Haeckel, who gave that name to a hypothetical zoologic area or sunken continent in order to explain the distribution of certain animals, especially the lemurs.

Lemuria embraced large areas in the Pacific and Indian Oceans, and at one time extended in a horseshoe around Madagascar and South Africa (then but a fragment), while Northern Lemuria stretched into the North Atlantic and sent an arm as far as Norway. A ridge in the Atlantic 9000 feet high, runs south from a point near the British Isles, slopes towards South America, then turns southeast toward the African coast, and thence to Tristan d'Acunha. It would be wrong, however, to suppose that the configuration of Lemuria was always the same; for secular changes are continually operating in all geologic epochs. At one time it covered the whole area from the foot of the Himalayas, westward to Haridvar, eastward to Assam, southward to Southern India and

Sumatra, embracing Australia on one side and Madagascar on the other, reaching nearly to the Antarctic Circle; extending far into the Pacific to Easter Island. Its remains are seen in the numerous islands included in this area.

Lemuria, although submerged as a continental system, was not submerged as was Atlantis, but sank because of terrific seismic and volcanic activities lasting for ages. Its Atlantic portion was the geological basis for the succeeding continental system of Atlantis, which thus was rather a development of the Lemurian system than an entirely new and separate body of continental masses. See ROOT-RACE, THIRD

Leo The lion; the fifth sign of the zodiac (in Sanskrit Simha or Sinha). It is a masculine sign, fiery and fixed, corresponding in the human body to the heart and being the only house of the sun. Among the twelve sons of Jacob in the allocation according to the Hebrew system, it is Judah, who is described as a lion's whelp. In respect to the hierarchy of creative powers, "The highest group is composed of the divine Flames, so-called, also spoken of as the 'Fiery Lions' and the 'Lions of Life,' whose esotericism is securely hidden in the Zodiacal sign of Leo. It is the *nucleole* of the superior divine World. . . . They are the formless Fiery Breaths, identical in one aspect with the upper Sephirothal Triad, which is placed by the Kabalists in the 'Archetypal World' " (SD 1:213).

In the Brahmanical zodiac Simha is dedicated to soma, the moon. Of two synonyms for Simha — Panchasyam and Hari — the first indicates that it represents the five Brahmas or Buddhas; and the second shows it to be Narayana, the Jivatman, or Pratyagatman, which the Advaitins regard as identical in essence with paramatman, and as the son of paramatman. This is the true cosmic christos, in which the elements of the phenomenal universe have only a potential existence, being combined into a unity, or indeed into a single cosmic entity.

The lion also is one of the four sacred animals, equivalent to the four Maharajas, represented as being situated in the four corners of the cosmos.

Lethe (Greek) Forgetfulness; a river of the Underworld which confers upon souls destined to live again on earth the boon of oblivion of their former experiences. It refers to the postmortem destiny of the human soul as it sinks into its pre-devachanic unconsciousness and final carefree devachanic bliss, thus gaining oblivion of inferior human concerns and utter peace before the time comes for the resumption of new bodies on earth. Also it refers to the loss of memory of the postmortem experiences and prebirth panoramic vision before birth.

Leto. See LATONA

Levanah. See LEBANAH

Leviathan (Hebrew) *Liwěyāthān* Foldings, turnings, windings, hence whatever is infolded or wound. Mystically time as the great serpent of cyclic or circling time, likewise space and the various phenomena that happen in space such as the turnings and windings of forces as

manifested by electricity in lightning or thunderbolt. Ancient Hebrew Biblical esotericism made of Leviathan a great sea monster, with particular reference to the waters of space. In its exalted sense it means the cycling and everlasting motion of divinity in duration and in abstract space; its concrete or lowest aspect signifies the apparently unregulated, winding, turbulent forces of the material worlds — also inimical forces which seem antagonistic to the spiritual and intellectual balance of him who strives upwards. One significance was that of a great serpent or crocodile — it is sometimes compared to the Hindu Makara; another is “Deity in its double manifestation of good and evil” (TG 188).

In the *Siphra’ Di-Tseni’uthah* Leviathan is described as the serpent which runs with 370 leaps and holds its tail in its mouth. Here there is a very evident reference to the cycling in time and space, and the 360 degrees or points, both of time and space, with an added 10 degrees or points implying the inauguration or beginning of a new cycle after the old one is ended. The tail in the mouth signifies unending cyclic time. Once in a thousand years, a revolution in its joints takes place, and its head is broken in the waters of the ocean.

Levitation [from Latin *levis* light in weight] The act of rising in the air at will or unconsciously, in opposition to gravitation. However, theosophy does not view gravitation in the Newtonian sense, but sees in it magnetic attraction and repulsion. Levitation is due to a change in the polarity of a body becoming identical with the polarity of the earth on which the body rests, which then repels the body or ceases to attract it. The height attained being dependent upon the strength or potentiality of the electric polar energy resident in the rising body. It is possible, and indeed easy, for the adept to change the polarity of his body at will.

In ancient Greece levitation was called *aithrobates* (from which *aethrobacy*), meaning the art of walking in the ether or air.

Lha (Tibetan) *lha*. God, deity, equivalent to the Sanskrit *deva*.

Lhagpa (Tibetan) *lhag pa*. In Tibetan astrology and mysticism the planet Mercury, symbolized by a hand. His solar house is Gemini, which signifies the arms and hands; like them he stands for action and executive skill. Equivalent to the Sanskrit *Budha*. Also Wednesday.

Lhakang (Tibetan) *lha khang*. God-house; a temple or image hall; a crypt, especially a subterranean temple.

Lhamayin (Tibetan) *lha ma yin*. Non-deity, not a deity; equivalent to the Sanskrit *asura*. A class of elemental beings or nature spirits corresponding to the various elemental sprites of the lower planes, such as the terrestrial. The lhamayins in popular Tibetan folklore are considered demons and devils, but esoterically they are a class of beings one step higher than the terrestrial sphere (SD 2:63).

Lhasa or **Lhassa** (Tibetan) *lha sa* [from *lha gods* + *sa* place] Place of the gods, equivalent of the

Sanskrit deva-bhumi. The capital city of Tibet, situated on the banks of an important tributary of the Tsang-po River; hither converged trade routes from Turkestan, Siberia, Mongolia, China, and India, as well as from the other parts of Tibet. Though called the Forbidden City, it was only so to Europeans, very few of whom were ever permitted to penetrate into the interior of Tibet. As well as being the most flourishing and prosperous city, it was the abode of the Dalai Lama and his government before the conquest of Tibet by the Chinese. Before it became the capital, Lhasa was apparently known as Ra-sa, “place of the goats.”

Lhy. See LI

Li (Chinese) The third and principal of the four cardinal virtues, embracing observance of all the duties imposed by the religious, social, and ethical rules for human life — the tao of man. “The li then positively have their origin in the Great Universum, which, dividing itself, became Heaven and Earth, and, revolving, is the Yin and the Yang. . . . Therefore the meaning of the term *li* is ‘chief principle of Man.’ It is through the *li* that Man speaks the truth and cultivates concord” (*Li yun* 4).

Liberalia (Latin) Festivals in honor of the Roman deities Liber and Libera — connected with the Greek Bacchus and Persephone — celebrated on March 17th of their calendar.

Liberation In theosophy, freedom from conditioned existence; in its strictest sense the state of a monad which has become the Brahman of its hierarchy, and therefore is free, released, perfected — a jivanmukta — for what seems to us an eternity. Synonymous with moksha, nirvana, emancipation.

Liberation of the self from the causes of illusion is sometimes spoken of in relation to the seven sensitive and sensory veils, especially with reference to the human manas principle. Emancipation consists in recognizing that these veils, of which the lower four are by far the most illusory, are the perceivers, and that the function of the true self is those higher faculties which collate and discriminate among perceptions of all kinds and which reach final and true judgment. The self sees or ascertains truth; the veils perceive and are caught by the webs of illusion. The one who has achieved this is said to have attained the fire of knowledge, which destroys not only illusion but even destroys the causes leading to the planes of illusion. Vishnu, among the Vaishnavas in India, and Siva among the Saivas, or indeed of any other divinity, can be considered the cause of final emancipation when used for the true self, exactly as Christians may claim with perfect truth that the Christ (in man) is the shower of final emancipation. The successive emancipation from the seven veils marks seven stages of initiation. Buddhi, from this standpoint the highest, most diaphanous, and therefore the closest to reality of the veils, is said to be transformed into the tree whose fruit is emancipation.

Libra A balance; the scales, the seventh sign of the zodiac. In astrology a masculine, airy cardinal sign, the chief house of Venus; its bodily correspondence being the loins and adjacent organs.

The three signs Virgo-Libra-Scorpio were formerly represented by one sign, Virgo-Scorpio, so that originally the zodiac exoterically consisted of ten signs; and then two secret signs were added, thus making the present zodiac of twelve signs or houses. This was done by dividing this sign into Virgo and Scorpio and placing between them the balancing sign Libra, said to have been invented by the Greeks. The Hindu zodiac also has the sign Tula (balance) in this position, presided over by Kuvera, ruler of the Underworld. As said by Subba Row, this sign prepares the way for the earthly Adam to become Nara (spiritual man).

In the system of the twelve sons of Jacob, Asher is assigned to Libra. Libra marks the autumn equinox in the northern hemisphere and one of the two beginnings of the Jewish year. Libra is also equated with Enoch and Hermes (IU 2:463).

Lif and **Lifthrasir** (Icelandic) [from *lif* to live, live on, remain (when others are gone on); *lifthrasir* tough, hard to kill from *thrasir* sturdy one] Life, and survival; in the Norse Edda, the enduring life principles of the human race which live on after the end of the world, “concealed in the memory hoard of the sun (Hoddmimir’s holt): morning dew is their food, and from them will be born ages to come” — when the world is reborn.

In this allegory life (or the monadic lives) remains sleeping during the cosmic, solar, or planetary pralayas, manifesting again when the periods of activity recommence. Also applied to racial cycles (TG 188).

Life Life per se is conscious, substantial, spiritual force, manifesting in myriad ways as the various lives and as forms of energy, whether macrocosmic, microcosmic, or infinitesimal. Force and substance, or life, are essential aspects of universal reality which in its highest is termed cosmic life-substance-intelligence. As there is a vast scale of substance-forces existing in all-various degrees of ethereality, so “there is life *per se*, in individuals manifesting as a vital fluid belonging to each one such grade or stage or plane of material manifestation — and these vital fluids in their aggregate form what we may call the Universal Life, manifesting in appropriate form on any one plane and functioning therefore through the various matters of that plane” (ET 216 3rd & rev ed).

Life as an entity or process is all that is, the basis or essence of all that is — beginningless and endless. It is the spiritual electricity, or the vital svabhava, of the monad, which it pours forth out of itself and thus produces the individual characteristics of every entity, celestial or terrestrial. As the divine monad is a breath of pure spirit, pure consciousness, life may be called the innumerable manifold phases of consciousness in time and space. “Consciousness is the Originant, and this Originant by its own inherent powers and energies, faculties and attributes, produces life out of itself: not at any one time specifically, but continuously forever, and coincidentally with its own existing duration. Consciousness and life together originate and produce thereafter from themselves what men call the manifestations of force or energy, which in its turn deposits or lays down, so to say, the matters and substances of the Universe, much as wine will deposit its lees” (ET

Instead of life and death, birth and death are opposites, being different phases of life. *See also* JIVA; PRANA

Life-atom In theosophical literature, the vital ensouling power or vital entified unit in every primary or ultimate physical particle, itself a vital quasi-conscious individualized vehicle of the spiritual monad or highest consciousness-center. A life-atom is not the physical atom of science, which is but the vehicle or garment of the former, compounded of physical or physical-astral matter only. This being so, an atom decomposes when its term of expression on this plane is ended, but it reimbodies itself again, doing so by the innate force or life which its ensouling monad (life-atom) radiates. The term does not mean the ultimates or primary particles of prana (life principle or life force). Prana, itself derivative from the jiva, is as an entity quite distinct from the atoms it animates. The physical atoms belong to the lowest or grossest state of matter on our plane, while jiva essentially is an emanation or outpouring from atman or paramatman.

“Life is ever present in the atom of matter, whether organic or inorganic, conditioned or unconditioned — a difference that the occultists do not accept. Their doctrine is that life is as much present in the inorganic as in the organic matter: when life-energy is active in the atom, that atom is organic; when dormant or latent, then the atom is inorganic” (BCW 5:111-12).

Life-atoms may indeed be called the building blocks of the universe or of any imbodyed entity: for they are in very truth the vehicles of universal life. They are composite of consciousness in the core of the core of each, and they manifest spontaneously in that form of consciousness which at times is called will and at other times force or energy. They partake of spirituality and remain ever invisible: physical atoms group and form around them and their aggregation results in physical matter, the life-atoms being to them very much as higher and invisible principles.

Life-atoms may be said to belong to all planes, functioning within each of the seven principles of which the human composition is built: thus we may speak of divine life-atoms, spiritual life-atoms, intellectual, psychic, vital, astral, and physical life-atoms. During man’s life those which are intimately connected with an individual are in a state of constant flux and reflux, entering and leaving in unceasing rhythms the body of their owner or host; but after death the dominant controlling factor having departed from the lower planes, each group of life-atoms proceeds to peregrinate throughout their respective natural habitats. Thus when the physical body dies, the life-atoms of the body go into the soil, into plants, or into the bodies of beasts or men — through food or by osmosis, or in breathing creatures through the air that is inspired or expired — they are drawn to bodies by magnetic sympathy. This transmigration of the life-atoms is the origin of the theories of the transmigration of the human soul into beasts after death.

The life-atoms belonging to the astral plane which make up the linga-sarira or model-body of men

and beasts, are also liberated at death and follow along the same general lines as the physical life-atoms: they find their way into and out of other astral vehicles with which they are in magnetic sympathy. In this way they help form the astral vehicles of individuals of the three lower kingdoms as well as of the beast and human kingdoms. In similar manner peregrinate the psychic, intellectual, spiritual, and divine life-atoms. In order that the spiritual monad may proceed on its afterdeath journey, all sheaths of the spiritual consciousness must be dropped on their appropriate planes, thus finally permitting the spiritual ego to pursue its upward and inward journey unhampered by the attractions to the lower planes which these life-atoms bring about.

“The life-atoms are actually the offspring or the off-throwings of the interior principles of man’s constitution. It is obvious that the life-atoms which ensoul the physical atoms in man’s body are as numerous as the atoms which they ensoul; and there are almost countless hosts of them, . . . in practically incomputable numbers. Each one of these life-atoms is a learning entity, an evolving entity, a being which is living, moving, growing, never standing still — evolving towards a sublime destiny which ultimately becomes divinity” (OG 87).

During this evolutionary journey it passes from unself-consciousness through manifold and all-various stages of experience to self-consciousness, finally merging into divinity. When this last stage is reached it is no longer an unself-conscious god-spark but a self-conscious god, one of the co-laborers and collaborators in the great work of the building of the worlds.

Life-fluid Used for Dr. Richardson’s nervous ether and similar theories. If life is merely a property of matter, instead of matter in all its innumerable phases and densities being the productions of life, those materialists who wish to regard life as something more than a mere attribute, may posit a life-fluid, that moves “dead matter.” The hypothesis of a single life-fluid, however, is elementary in comparison with the Indian systems of psychophysiology, which divide prana into numberless vital currents, having various functions, pervading particular organs. All of these are modes or differentiations of vital cosmic electricity; and like other forms of electricity, they are each on its own plane atomic, so they may be viewed as currents of life-atoms. They follow the laws impressed on them by the linga-sarira and form a hierarchical system with master-centers and subordinate ones. At dissolution, when the linga-sarira is withdrawn, the life-atoms pass to other planes or lokas, according to their several affinities.

Life of Brahma. See BRAHMA’S DAY

Life-thread. See SUTRATMAN

Life-wave Each of the different classes or hosts of monads, whether considered as seven, ten, or twelve. Each class consists of monads in seven, ten, or twelve degrees of advancement. The ten classes or life-waves comprise three elemental, the mineral, the vegetable, the animal, the human, and three dhyān-chohanic kingdoms. When the hosts of beings forming a life-wave — entities derived from a former, now-dead planet — feel the impulse arriving for them to enter on their

further evolutionary course, they cycle from globe to globe in regular serial order along the entire planetary chain which has been prepared for them by the three classes or hosts of elementals, who may be regarded as the predecessors of the life-waves, or as forming part of them. Each life-wave passes seven times around the seven spheres of the planetary chain, at first during our round cycling down the shadowy arc until the evolutionary bottom of the movement is attained during the middle of the fourth round, and then rising along the luminous arc, such round therefore passing through all the seven elements of the cosmos; each entity, whether divine, spiritual, mental, psychic, astral, and even physical, continuously progressing through the seven cosmic elements towards the source from which the life-wave started. The life-waves follow one another in the order named from globe to globe of the chain; but during the course of the ascent up the luminous arc, and before the seventh globe is reached, the law of retardation operates on the lower kingdoms in such fashion that all the seven classes complete their round more or less at the same time on the last globe. This constitutes a chain-round, and is followed by a chain minor nirvana. The time period during which the life-wave completes its evolution through seven root-races on one globe of the chain is a globe-round.

The terms rounds, races, and life-waves may apply to still greater evolutionary circulations, pertaining to the solar system as a whole, and even to the galaxy.

Life-winds. See PRANA

Light Light ranges from the arcana of cosmic being to the physical light that turns the vanes of some scientific mill. As the opposite of darkness, evil, ignorance, sleep, and death, it signifies wisdom, goodness, and life. In one sense it is a permutation of mulaprakriti, and as such is that root-substance which can never become objective to mortals in this race or round. It is objective only in relation to that Darkness which is absolute Light. Otherwise it includes both spirit and matter. Three kinds are enumerated: the abstract and absolute, which is darkness; the light of the unmanifest-manifest or Second Logos; and the latter reflected in the dhyanichohans, minor logoi, and thence shed upon the lower and more objective planes. In a high aspect, it is daiviprakriti or the light of the Logos, the synthesis of the seven cosmic forces; descending through the planes of manifestation, it condenses into forms; physical matter itself is a condensation of light. Through light everything is thus brought into being. Being a root of mental self, it also therefore is the root of physical self (SD 1:430).

Light does not necessarily imply heat, as heat is one of the effects produced by the action of light on matter. The term cool radiance has its physical application in the light of phosphorescence. Light becomes relative on manifested planes, its correlative being darkness, which to other beings may be light, while our light may be their darkness. Again, what is light to beings on a higher plane of perception, may be darkness to us, because it does not impress our senses.

Light-bearer, Light-bringer A title given since immemorial time and in most civilized countries to

anyone who brings light to others, such as Lucifer or Prometheus. The planet Venus is said to be the light-bearer of our earth, in both its physical and mystic sense (SD 2:33).

Light of the Logos. See DAIVIPRAKRITI

Lights The formative or creative radiations or rays through the hierarchies of beings descending in serial order down even to physical light. Physical light is the distant reflection on our plane of the spiritual light emanating from the collective group of the Lights and the Flames. Again, the Qabbalah speaks of six lights emanating from the Crown or Kether.

Lila (Sanskrit) *Līlā* Sport, diversion, pastime; in Hindu scriptures the acts of divinity, such as the creation or emanation of worlds, are called lila.

Lilalohita. See NILALOHITA

Lilatu. See LILITH

Lilin (Aramaic) *Līlīn*. In the Hebrew Qabbalah, a name for those general classes of astral and semi-astral entities who in the early times of the human race, notably during the third root-race, were the offspring of unconscious sorcery arising in intercourse between the unconscious mankind of those times and astral or semi-astral entities lower than man. For this reason in the Qabbalah they are inaccurately but graphically called demons. Referred to as children of Lilith and their descendants.

Lilith (Hebrew) *Līlīth* [from *layil* night] In popular Jewish legend a female demon, commonly but erroneously supposed to be nocturnal, counterpart of the Babylo-Assyrian Lilit or Lilu. In Rabbinical writings Lilith is the first consort or wife of the mindless Adam, and it was from the snares of Eve-Lilith that the second Eve, the woman, become his savior (IU 2:445).

“The numberless traditions about Satyrs are no fables, but represent an extinct race of animal men. The animal ‘Eves’ were their foremothers, and the human ‘Adams’ their forefathers; hence the Kabalistic allegory of Lilith or Lilatu, Adam’s first wife, whom the Talmud describes as a charming woman, with long wavy hair, i.e., — a female hairy animal of a character now unknown, still a female animal, who in the Kabalistic and Talmudic allegories is called the female reflection of Samael, Samael-Lilith, or man-animal united, a being called *Hayoh Bishah*, the Beast or Evil Beast. (*Zohar*, ii, 255, 259). It is from this unnatural union that the present apes descended” (SD 2:262).

Lilith or the Liliths in the common Talmudic idea are nocturnal specters or female creatures usually appearing at night and haunting human beings. The Rabbis describe these entities as having the female form, as being elegantly dressed, and as lying in wait for children by night. These Jewish fables, which have direct reference to female elementaries and other denizens of the astral light, and correspond to the Roman and Greek empusas, stringes, and lamiae; the Arabian

ghulah (masculine ghul), entities of monstrous character dwelling in the sandy deserts, awaiting men and destroying them if possible; and to the Hindu pramlocha, khados, and dakinis.

Limbo or **Limbus** [from Latin *limbus* border] The fringe of hell, according to the Scholastic conception, which was used by Dante and Milton in their epics. In patristic theology, it was regarded as a place for the souls of people who had lived before Christ, or imbeciles and unbaptized infants. Also in some churches it is regarded as a kind of purgatory or waiting place for the soul after death. Similar to kama-loka.

Limbs The Qabbalah speaks of the limbs of Microprosopus, of 'Adam Qadmon (the Heavenly Man), and of the Sephiroth. In Hindu writings, especially the Puranas, the beings created from the limbs of Brahma remain without progeny, whereas his mind-born sons become the creators. In Egyptian mythology Osiris-Ptah or Ra creates his own limbs by creating the gods destined to personify his phases.

Limbus Major (Latin) [from *limbus* border + *major* great] Used by Paracelsus for the fundamental matter from which all creatures have sprung — Adam's Earth. He also applied it to the manifestation of that primordial substance in each one of the creatures.

Line Stages of evolutionary development in cosmic manifestation are sometimes symbolized by the geometrical forms point, line, plane, solid, corresponding to unit or monad, duad, triad, and quaternary. Lines are therefore rays proceeding from an egoic center, and represent cosmic forces and, on the lower planes, the forces familiar in physics. These are dual, bipolar. In geometric symbols, lines may be combined, as for instance in the cross, where common agreement makes the vertical line masculine, the horizontal feminine; or in triangles, where the side lines and the base line each have its particular meaning. A line drawn in physical space may be regarded as a symbol for a real line, but to comprehend what the latter is, we must abstract the idea from all notions of physical space.

Linga (Sanskrit) *Linga* The phallus; in ancient India, the symbol of abstract creation. Force becomes the linga or organ of creation only on this earth. With the ancient Aryans the significance was grand, sublime, and poetical — and these views of this symbol were those of the whole archaic pagan world. The idea of creative power or force was divine, and much of this same spirit of abstract reverence prevails even today in India. It was the sacred symbol of cosmic productive and regenerative power, whose multimirriad activities are manifest in universal nature and thus it was that in the small or concrete, as well as in the great or abstract, the idea was discovered and the spiritual aspect of the matter was dominant. Hence, the linga was made a symbol of Siva, and of every other creative god. The linga (symbol of creative activity) and yoni (symbol of generative or productive activity) of Siva worship, stand too high philosophically in their original significance, its modern degeneration notwithstanding, in any wise to be called phallic worship, where the spiritual has been dragged down to become the animal, the sublime into the grossness of the

terrestrial.

Linga Purana (Sanskrit) *Liṅga Purāṇa* One of the 18 principal Puranas, in which Siva, supposed to be present in the Agni-linga (great fiery phallus) gives an account of the formation of the worlds and the objects of life. It also contains mythologic accounts of Siva's incarnations as avataras.

Linga-sarira (Sanskrit) *Liṅga-sarīra* [from *liṅga* characteristic mark, model, pattern + *sarīra* form from the verbal root *sri* to moulder, waste away] A pattern or model that is impermanent; the model-body or astral body, only slightly more ethereal than the physical body; the second principle in the ascending scale of the sevenfold human constitution. It is the astral model around which the physical body is built, and from which the physical body flows or develops as growth proceeds. "These astral realms are not one single plane, but a series of planes growing gradually more ethereal or spiritual as they approach the inward spheres of Nature's constitution or structure. The Linga-sarira is formed before the body is formed, and thus serves as a model or pattern around which the physical body is molded and grows to maturity; it is as mortal as is the physical body, and disappears with the physical body" (OG 88), dissolving atom by atom with the atoms of the physical corpse.

The linga-sarira has great tensile strength. It changes continuously during a lifetime, although these changes never depart from the fundamental human type or pattern, just as the physical body alters every moment. It also possesses the ability to exteriorize itself to a certain distance from its physical encasement, but in no case more than a few feet. It is composed of electromagnetic matter, which is somewhat more refined than the matter of our physical body. The whole world was composed of such matter in far past ages before it became the dense physical sphere it now is. After long ages the astral form had evolved and perfected, so that it has the form that the human races had during the early period of the third root-race — a more or less materialized concretion of the still more ethereal astrals of the first and second root-races. After another long period, during which the cycle of further descent into matter progressed, the gradually thickening astral form oozed forth from itself a coat of skin, corresponding to the Hebrew allegory of the Garden of Eden. Thus the present physical flesh-form of mankind appears.

The astral form sustains and permeates the body, containing the real or causal organs corresponding to the physical outer sense organs. It has its own complete system of nerves and arteries for conveying the various astral auric fluids, which are to that body as our blood, nervous energy, and pranic currents are to the physical. Hence, the linga-sarira is the real personal body.

Amongst others of its functions, it automatically registers and retains all the effects, including the physical memories, of earth-life, and thus automatically and of necessity repeats after death, in accordance with its limited powers, what the person knew, said, thought, and saw during life. If properly understood, the workings of the linga-sarira during life would give the key to many of what are now called the mysteries and problems of psychological and physiological science.

Lion In Christian mystical thought one of the four sacred animals of the Bible, associated with the evangelist Mark and, as in the mystical thought of other peoples, representing intense energy, sometimes undaunted courage, and occasionally the solar fire. The lion was a favorite symbol with the ancients, for instance with the Chaldeans, and as a leitmotif of Chaldean art is found extensively. It is also found frequently on Gnostic gems and as emblem and as symbol among the ancient Mithraists, where the lion was one of the stages of instruction and initiation.

“Over the seven rays of the lion’s crown, and corresponding to their points, stand, in many cases, the seven vowels of the Greek alphabet AEHIOYΩ, testifying to the Seven Heavens.’ This is the *Solar* lion and the emblem of the Solar cycle . . .” (SD 2:564).

The lion is also Leo, one of the twelve signs of the zodiac.

Lingha(m). See LINGA

Lipika (Sanskrit) *Lipika* [from the verbal root *lip* to write] A scribe; divine beings connected with karma, recorders who impress on the astral light a record of every act and thought, great or small, in the phenomenal universe. The lipika are active cosmic karmic intelligences, the highest class of architects, which lay down from manvantara to manvantara the tracks of karmic evolution to be followed by all evolving entities within the manvantara about to begin; and these tracks are rigidly begun, and their direction controlled, by the endpoint of the paths of karmic achievement in the preceding manvantara. They “project into objectivity from the passive Universal Mind the ideal plan of the universe, upon which the ‘Builders’ reconstruct the Kosmos after every Pralaya, . . . it is they who are the direct amanuenses of the Eternal Ideation — or, as called by Plato, the ‘Divine Thought’ ” (SD 1:104). The lipika thus are in every sense the agents of karmic destiny, for they are both the vehicles of divine ideation in their work, and yet the expressions of karmic law arising in the past and projected on the background of the future. Their intelligence and vitality permeate their particular universe and all the beings in it, so that the lipikas are stamped with whatever takes place.

The lipikas are among the very highest classes of dhyanichohans or cosmic spirits in the universe; as entities, they may be thought of as acting from the highest plane of our chain of globes. In a sense they connect, karmically, the planes of pure spirit with those of matter, the cosmically vast with the manifested. These recorders of and in the karmic ledger of the solar system mark the distinctive barrier between the personal ego and the impersonal self, which latter is the noumenon and parent-source of the former. Hence the allegory that they circumscribe the manifested world of matter within the Ring-pass-not — a mystical way of saying that they karmically circumscribe the limits of manifestation of the worlds of matter within the limits of karmic achievement for the evolving beings, and these limits form the Ring-pass-not.

Because of their lofty position, they are identified with the universal intelligence, as its immediate vehicles or channels. Thus they are not only the channels but the imbodiments of karma, and

therefore not only the interpreters or agents of karma, but the recorders or scribes upwards into cosmic ideation of whatever takes place on lower planes. Their function is thus dual: imbodiments, channels, or interpreters of karma to be worked out in the universe in which the lipikas function, and thus agents of cosmic ideation; and second, as the scribes or recorders of the innumerably multitudinous karmic records of the beings below themselves.

The lipikas correspond to the Egyptian Assessors of Amenti, to the four Recording Angels of the Qabbalah, the Hindu four Maharajas and chitra-gupta, the Christian seven Angels of the Presence, and to the Book of Life of Revelations. They are directly connected with karma, with the Day of Judgment, or the Day-Be-With-Us, when everything becomes one, all individualities becoming one, yet each knowing itself.

Liquor Amnii A serous liquid which appears early and freely in the development of the embryo. Concerning the analogy between the formation of the human body and that of a planet: “This mysterious process of a nine-months’ formation, the Kabalists call the completion of the ‘individual cycle of evolution.’ As the foetus develops amidst the *liquor amnii* in the womb, so the Earths germinate in the universal ether, or astral fluid, in the womb of the Universe” (SD 2:188).

Liquor Vitae (Latin) Life-fluid; used by Paracelsus to describe the life principle in the nerves, apparently the same as prana or Dr. B. W. Richardson’s nervous ether. Prana is but a generalizing term for the five or seven distinct pranas which collectively form the life principle or vital essences in the human constitution.

Lithos, Lithoi (Greek) Stone monuments in Egypt, at Carnac in Brittany, and elsewhere, with symbolic markings on them. Those of archaic age were set up by the last subrace of the Lemurians, who lived until late in Atlantean times, and by the late subraces of the Atlanteans as well as by early races of the present fifth root-race.

Living Buddhas. See TULKU

Living Dead “Soulless” persons rather than lost souls; a term originating with Pythagoras. The numerous class of people who live wholly in the sense-life and drift along, their higher nature dormant.

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Lo-Lz

Lobha (Sanskrit) *Lobha* [from the verbal root *lubh* to desire greatly] Covetousness, avarice, stupidity; in Hindu mythology a god, the son of Pushti and Maya, equivalent to the Latin Cupido, from which comes the modern European Cupid. In this connection Lobha is said to be a son of Brahma generated by the latter in an evil moment.

Lodge-Force, Lodge-Spirit The spiritual and intellectual influence or atmosphere radiating from the chief Lodge of Light or the Great White Lodge, and shared to a greater or less degree by students and bodies of students whose devotion and achievement render them receptive.

Lodur, Lodurr (Icelandic, Scandinavian) *Lóðurr* In the Norse Edda, one of the creative divine trinity who endowed nascent humanity with their own properties, thus creating a thinking kingdom of beings out of the ashtree and the alder. Lodurr's gifts were la and laeti (skill and manner, also translated as blood and keen senses), while his brother deities Odin and Honer gave them respectively spirit and discernment.

There is an analogy between Odin (spirit) and air; between Honer (intelligence) and water; and between Lodurr (vitality) and fire or vital heat in any organism.

Logi (Icelandic, Scandinavian) Flame; in Norse myths, wildfire, the destructive property of fire, another aspect of it being Loki, who represents the fire of mind in the human race. In one tale of the Eddas Logi and Loki compete to see who can eat the fastest. They finished together but, while Loki had eaten all the food, Logi had also consumed the wooden platter and won the contest.

Logi and his cohorts are allied with Surt, the fire which destroys the world when its life is ended.

Logia (Greek) Sayings, referring to the spoken teachings of an initiate to his disciples, as distinct from written teachings; sometimes equivalent to agrapha (unwritten teachings) and the aporrheta (things that must not be revealed) of the Mysteries. It usually refers to such sayings believed to

have been given by Jesus and not recorded in the canon, but the secret basis on which Matthew and other evangelists constructed their Gospels. Certain schools of early Christians, whom afterwards were called heretics — the Nazarenes and the Ebionites — based their teachings and rules upon some of these secret discourses. They could only be interpreted by those possessing the keys, hence Jerome, who was employed by the ecclesiastical authorities to translate some of them, could not make much out of them; and what he did make out was hard to reconcile with the canonical Gospels.

Logic An attempt to formulate the processes of the ratiocinative mind, connecting idea with idea in a causal sequence, leading from predicate to conclusion. When the predicate consists of axioms, the species of logic is called deductive, or reasoning from the general to the particular; when the predicate is facts of experience, the logic is called inductive, or proceeding from particulars to generals. As a means of arriving at truth it alone is quite unreliable, as it is but a body of rules based on human experiences, and hence it is often rather a means of justifying conclusions after they have already been formed. This unreliability arises both from the difficulty of applying the process with rigid precision, and also from the uncertainty of the predicates in both systems. A study of what is written on logic will show that there is no agreement as to what constitutes an axiom — whether it is an intuitive perception of truth, or whether it is merely an inference from experience. The same uncertainty exists as to the validity of the assumptions from which inductive chains of reasoning are drawn.

The Greek Sceptics and Pyrrhonists demonstrate that rigid logic leads to contradictory conclusions (antinomies), a fact which led them to doubt the efficacy of the mentality as a means of ascertaining truth. A strictly logical system may be found in pure mathematics, where we lay down axioms and postulates, which are to be treated as not open to question; and then proceed by rigid rules to the inevitable conclusion. But what is possible in an ideal science is not possible in an actual world of infinite variety and fluidity. Theosophy places the subject in a different light, because it recognizes the existence in man of powers of direct cognition by the awakened faculties of buddhi. Thus man has the means of a true deductive system; but even so, deduction must be considered together with induction, analogy, and other methods, as merely one of the various means by which we arrive at a knowledge of truth.

Logograms [from Greek *logos* words + *gramma* letter] A single letter or other sign representing a whole word. Many ancient esoteric writings are written wholly or partially in logograms, such as the Egyptian *Book of the Dead*, certain names in the Vedas, and to some extent in the Bible, so that they have a hidden meaning beneath the sense of the words and sentences. The Chinese written language itself is logographical. In Hebrew and Greek, letters represent numbers, which also is often a key to hidden meanings. *See also* GEMATRIA

Logos (Greek) plural logoi. Word; expressive cosmic intelligence manifested in every rational

being. With Plato, that power of the mind which is manifested in speech; its relation to nous or intelligence is not always clearly distinguished. With reference to the logos in man, an important distinction was made by the ancients between the logos endiathetos (ideal or unspoken word) and the logos prophorikos (expressed or spoken word), the former being an unexpressed idea in the mind. The word was adopted by Christian theologians mingled with ideas taken from the Hebrews, used in the second sense, as found in the first chapter of John, where the Logos seems almost anthropomorphized.

In theosophy, logos stands for the manifested unity at the head of any hierarchy, which is the First Logos. There are innumerable such logoi in cosmic space. The Second Logos emanates from it and is dual, combining both the active and passive sides of the emanation from the First Logos, just as a word combines idea or thought with the vibratory energy of sound. The Third Logos, again, is the offspring or emanation from the Second or Dual Logos.

It is just in these three logoi, considered as a cosmic unit, that arose the original teaching of the Christian Trinity. In the original Christian idea, the Son was identified with the Third Logos and proceeded from the Father and the Holy Spirit, the Second Logos, originally in Christianity a feminine cosmic power; whereas the Roman Catholic Church made the procession of the Son come directly from the First Logos or Father, the Holy Ghost being misplaced and made the Third Logos. In later developments of Christian theology, the Logos is spoken of as the Word made flesh, the manifestation of God on earth, the Son of God, Christ, the miscalled Second Person of the Trinity. This idea was still further narrowed and debased into the doctrine of a single and special earthy manifestation of the Godhead.

After parabrahman, the one ineffable and unthinkable reality, comes the First or Unmanifested Logos, corresponding to paramatman in cosmos and atman in man, the supreme monadic self in any hierarchy; then as an emanation from the former comes the quasi-manifested or Second Logos, corresponding to cosmic and human buddhi, always envisaged as a feminine potency; and then from the former two proceeds the manifested, creative, or Third Logos, corresponding to mahat on the cosmic plane and manas in the human constitution. Thus Logos is a center of unity in a being, which may exist in an unmanifest or a manifest condition, but always derivative from the supreme mystery above it — to which must be added an intermediate state of partial or incipient manifestation. Man is sometimes spoken of as the Third Logos, as it corresponds to manas.

“This [first] Logos may be called in the language of old writers either *Eswara* or *Pratyagatma* or *Sabda Brahman*. It is called the *Verbum* or the Word by the Christians, and it is the divine *Christos* who is eternally in the bosom of his father. It is called *Avalokiteswara* by the Buddhists; at any rate, *Avalokiteswara* in one sense is the Logos in general, . . . In almost every doctrine they have formulated the existence of a centre of spiritual energy which is unborn and eternal, and which exists in a latent condition in the

bosom of *Parabrahmam* at the time of *pralaya*, and starts as a centre of conscious energy at the time of cosmic activity. It is the first *gnatha* or the ego in the cosmos, and every other ego and every other self . . . is but its reflection or manifestation. In its inmost nature it is not *unknowable* as *Parabrahmam*, but it is an object of the highest knowledge that man is capable of acquiring. . . .

“ . . . *Parabrahmam* by itself cannot be seen as it is. It is seen by the Logos with a veil thrown over it, and that veil is the mighty expanse of cosmic matter. It is the basis of all material manifestations in the cosmos.

“ . . . the first manifestation of *Parabrahmam* is a Trinity, the highest Trinity that we are capable of understanding. It consists of *Mulaprakriti*, *Eswara* or the *Logos*, and the conscious energy of the *Logos*, which is its power and light; and here we have the three principles upon which the whole cosmos seems to be based. First, we have matter; secondly, we have force — at any rate, the foundation of all the forces in the cosmos; and thirdly, we have the ego or the one root of self, of which every other kind of self is but a manifestation or reflection” (Notes on BG 18-22).

On account of the universal analogies running throughout Nature, every cosmic unit, such as a solar system or a sun, is an expression in itself of a minor series of First, Second, and Third Logoi; and this primordial Triad through the Third Logos breaks into seven offspring-logoi, which become the seven solar logoi.

Lohita (Sanskrit) *Lohita* Red; a title of the planet Mars.

Lohitanga (Sanskrit) *Lohitāṅga* [from *lohita* red, ruddy + *aṅga* limb; the red-limbed] The planet Mars; the third root-race is born under Lohitanga. (SD 2:29)

Loka (Sanskrit) *Loka* Place, locality; in Brahmanic literature, heavens; in theosophical literature, world, sphere, plane. Used in the metaphysical systems of India, both in contrast to and in conjunction with *tala* (inferior world). “Wherever there is a *loka* there is an exactly correspondential *tala*, and in fact, the *tala* is the nether pole of its corresponding *loka*. *Lokas* and *talas*, therefore, in a way of speaking, may be considered to be the spiritual and the material aspects or substance-principles of the different worlds which compose and in fact are the kosmic universe” (OG 168). The *lokas* and *talas* must be thought of by twos: a *loka* and its corresponding *tala* can no more be separated than can the two poles of a magnet. They are the two sides of being, the two contrasting forces of nature, the light-side and the night-side.

There are many different divisions of the *lokas* and *talas* used in Hindu literature, but many are merely exoteric blinds. Dividing the universe into seven manifested grades or planes of being, which are really worlds, these worlds are polarized into *lokas* and *talas*, two by two throughout. The seven *lokas* and seven *talas* together form the seven cosmic planes. Of these seven *loka-tala*

pairs, the three highest belong to the relatively arupa (formless) or spiritual worlds, and are often called arupa lokas and arupa talas. The four lowest pairs belong to the rupa (form) or material worlds, and are often called rupa lokas and talas. These lokas and talas are not placed in nature's structure above each other like steps of a stair, but are within each other, interblending and continually interacting. Each inner one is finer and more ethereal than the next outer one; the inmost of either series is the most ethereal and spiritual of all. The more spiritual the center, the wider is its outflow of radiation and influence, and it therefore reaches far beyond the more material ones. Exoteric Hindu literature details specific limitations or frontiers to the reach of each loka and tala, as for instance when it is said that svarloka and talatala extend to the pole star, or that the reach of influence of bhuvvarloka and mahatala extend to the sun.

Our earth, globe D of the earth-chain, is patala if we look at it from the material standpoint; and it is bhurloka if we look at it from the energy-consciousness side. In this globe the loka and tala are equally bipolarized because it is the only globe on the lowest cosmic plane. It is the turning point of our planetary chain where matter and spirit are equilibrated. The field of influence of this loka and tala — and indeed of all the lokas and talas — extends little farther than the psychomagnetic region of globe D.

The solar system as a whole has its corresponding cosmic lokas and talas; so has any planetary chain of the solar system and any globe of such chain. Each one of these different scales is built of its own series of lokas and talas on the analogical principle that what prevails in the cosmic whole as its fundamental structure must necessarily prevail in its every portion.

Just as the kosmos is divided into seven planes with its cosmic lokas and talas, its tattvas and bhutas — its principles and elements — so is every globe of our planetary chain, and indeed every human being, of necessity divided in a similar manner, with its own seven lokas and seven talas, which in the case of man are the principles and elements of his constitution. Thus,

“the seven principles of our globe are the seven lokas and seven talas belonging especially to earth; and the seven principles of each one of the other six globes of our planetary chain, are the respective lokas and talas belonging to each one of them. Now the two other globes on each plane of the three planes above ours, making thus the other six globes of our planetary chain, receive their respective life force, receive their respective inflow of intellectual and spiritual energies and beings, from the respective lokas and talas of the sun. There are seven suns, but only one sun on this plane, as our globe is but one on this plane, the lowest of the seven kosmical planes.”

“each one of these lokas and each one of these talas produces the following lower one of the scale from itself, . . . The highest of either line projects or sends forth the next lower. It, in addition to its own particular characteristic or swabhava, contains also within itself the nature of the one above it, its parent, and also sends forth the one lower than it, the third in

the line downwards. And so on down the scale. So that each one of the principles or elements [or lokas or talas] is likewise sevenfold, containing in itself the subelements of that or those of which it is the reflection from above” (Fund 472, 481-2).

The lokas, in our present fourth planetary round, are dominant on the luminous arc, while the talas are recessive; whereas the talas are the dominant factors or worlds on the shadowy arc of descent, where the lokas are recessive or involving. Virtue, purity, kindness, compassion are signs that the entity possessing them is evolving the spirit within, and therefore is ascending along the lokas of the luminous arc and thus is a denizen of the lokas as the dominant factors in his evolution. Selfishness, impurity, unkindness, cruelty, and deception are the signs that the entity possessing them is then under the influence or dominance of the talas, and is for the time being on a shadowy arc — the particular and characteristic effect of the working of the influences of the talas.

Loka-chakshus (Sanskrit) *Loka-cakṣus* [from *loka* world + *cakṣus* eye] The eye of the world; also one name of the sun.

Lokaloka (Sanskrit) *Lokāloka* [from *loka* world + *aloka* unworld] The world and that which is not the world, the world and the invisible worlds, the inner ranges of being. In the mythological geography of the Puranas, said to be the belt or circle of mountains surrounding the outermost of the seven seas and dividing the visible or manifest world from the invisible or unmanifest worlds, often called the region of darkness (darkness here signifying merely nonvisible).

Lokanatha (Sanskrit) *Lokanātha* [from *loka* world + *nātha* refuge, protector] World refuge or world protector; law. A title of Gautama Buddha, conveying the idea that he is the spiritual refuge and protector of our world.

Lokapalas (Sanskrit) *Lokapāla-s* [from *loka* world + *pāla* protector from the verbal root *pā* to protect] The spiritual supporters, rulers, and guardians either of a universe or of a world. The cosmic, solar, or planetary spirits who preside over the eight points of the compass, among them being the four Maharajas. Each of these guardian spirits has an elephant (or other symbolic animal) who takes part in the defense and protection of the quarter, and these eight elephants are themselves sometimes called lokapalas. These elephants and their spouses pertain “to fancy and afterthought, though all of them have an occult significance” (SD 1:128). According to the Hindu pantheon, Indra presides over the east; Agni, the southeast; Yama, the south; Surya, the southwest; Varuna, the west; Vayu, the northwest; Kuvera, the north; and Soma, the northeast.

Lokapala-sabha-varnana (Sanskrit) *Lokapāla-sabhā-varṇana* [from *lokapāla* world protector + *sabhā* assembly + *varṇana* description] The description of the assembling of the world protectors (rajarshis); see *Mahabharata*, Sabha Parva, Section 20:233(8) (Debroy tr.) cited by Subba Row, *Notes on the Bhagavad Gita*, Section 2.

Lokaratha. See LOKANATHA

Loki [from Danish *lys*, Swed *ljus*, Anglo-Saxon *leoht*, Latin *lux* light; cf *liechan*, *liuhan* to enlighten; Greek *leukos* white.] In Norse myths, the giant grown to godhood who represents the active human mind: on one hand he is related to Logi (flame), destructive wildfire; on the other he is called Loft (lofty), when he represents aspiring, elevating intelligence. Like Lucifer, he is the enlightener of humankind who became transformed in popular stories into a culprit guilty of all the ills that can result from the misuse of mind.

Loki is descended from giant stock, but he is accepted among the Aesir (gods) as one of them and is considered a blood brother to Odin. Although as prankster and mischief maker he causes trouble for his brother deities at every turn, nevertheless, when appealed to, it is Loki who with his ready wit saves each situation. The panorama of evolution is thus epitomized: the pure deities must use mind, self-consciousness and free will unhampered, unruly though these properties are, to gain understanding. That is the purpose for which they embody; this means that the human thinking faculty must earn its godhood by freely choosing to cooperate with the divine purpose.

Loki is thus a complex figure of markedly dual character: his giant ancestry, which rightly belongs to the past, suggests the only partly evolved human nature, uninspired by divine wisdom. At the same time he is associated with the divine fire of intelligence. This godlike quality entails free will, which in our human condition is often unwise unless guided by inspiration and brings misfortune when acting on its own.

Loki is closely related to the gem of Freya (human higher intelligence), and to Gullveig (thirst for gold). The latter can represent either wisdom or plain greed for possessions.

With the giantess Angerboda (boding regret) Loki sired three offspring: the Midgard serpent (the equator) which is curled round the earth in the depths of the oceans and which also has larger astronomical applications; the wolf Fenris, which is to devour the sun at the end of its lifetime; and Hel, the queen of the realms of death. According to one tale Loki in the shape of a mare gave birth to Odin's eight-legged steed, Sleipnir (slider), and so provides the mount which enables Odin to enter all spheres of life. In another, Loki and Dvalin, the human "dwarf" (animal) nature, competed with the sons of the giant Ivaldi to produce valuable gifts for the Aesir (gods).

Loki is variously named the son of Lofu (leafy isle, the earth), because it is here that apply the various allegories concerning this at once sacred and naughty figure; the son of Nal (needle); and of Farbuti.

One of the most familiar stories of the Eddas is that in which the sun god Balder was killed by his blind brother Hoder through the machinations of Loki. This brought the golden age to an end and for this the bringer of mind and free will to man is condemned to remain in the underworld, "bound with his dead son's guts" until the end of this world cycle, when he will be released.

Lord of the Flies. *See* BEELZEBUB

Lord of the Lotus (Sanskrit Kumuda-pati) Title applied to various productive intelligent powers in nature, and on the macrocosmic scale to the generative lords of the universe, the lotus being the symbol of the manifested universe, the matrix of nature, so that the Lord of the Lotus is the activating productive power in it.

Lorelei The legendary maiden who sat on a rock in the Rhine between Bingen and Coblenz, combing her beautiful hair and by her entrancing song bewitching sailors on the river to their doom. She belongs to a numerous class of such mythologic maidens, representing mainly the fascinating powers of the astral light over the unwary pilgrim in search of knowledge. The astral light partakes of the “watery” cosmic element, and the nature spirits pertaining to water on this plane were called by medieval European mystics the undines, of whose entrancing beauty and singing many tales are told, such as that of Odysseus and the sirens, or the Scandinavian lake maiden.

Lost Soul An entity who through a series of rebirths has been slowly following the easy descent to Avernus. A lost soul is one who is not merely “soulless” in the ordinary theosophical usage, but is one who has lost the last link, the last delicate thread of consciousness, connecting him with his inner god.

This loss of the soul cannot ensue as long as even one spiritual aspiration remains functionally active. When not one single, quivering aspiration spiritward remains, the soul is lost for that manvantara; its essence, as it were, is inverted, and its tendency is downwards into avichi where, depending upon the power over nature acquired by the soul, circumstances may bring about an almost immediate annihilation of it or, perhaps, a manvantara of avichi-nirvana, a fearful state indeed, contrasted with the wondrous nirvana of the dhyani-chohans.

But this horrible fate, the easy descent, is brought about gradually. Passing from human birth to an inferior human birth, and then to one still more inferior, the degenerate astral monad — all that remains of the human being that once was — may finally even enter the body of some beast to which it feels attracted (and this is one side of the teaching of transmigration, which has been so badly misunderstood); some finally go even to plants perhaps, at the last, and will ultimately vanish. The astral monad will then have faded out. Such lost souls are exceedingly rare.

The lost soul is at one pole of consciousness and the master at the other. It is between the higher human soul, and the human soul (or man proper) that lies the psychological frontier over which one must pass forwards or backwards, into regeneration or degeneration. The first leads to masterhood, the second to final annihilation. For, as attraction to matter increases, the egoic soul-quality deteriorates, and through attrition the link is broken, and the soul finally sinks into the Eighth Sphere, the Planet of Death.

Lost Word According to the Masonic ritual of the third or Master Mason's degree, the Word which was in the possession of the three Grand Masters of the Craft, King Solomon, Hiram of Tyre, and Hiram Abif, and could be given only when the three were "present and agreed," was said to have been lost on the death of Hiram Abif, in consequence of which it was decreed that until the True Word was again found, a Substitute Word should be used. By the death of Hiram Abif not only was the Master's True Word lost, but it was discovered that there were no plans upon the Trestle-Board for continuing the work of the building of the Temple. This gives a clue to the meaning of the Lost Word which "ought to stand as 'lost words' and lost secrets, in general, for that which is termed the lost 'Word' is no word at all, as in the case of the Ineffable Name" (TG 191). Communicated to man in the childhood of the human race, these lost secrets were passed on from hierophant to hierophant in turn.

Every true Mason is in search of the Lost Word, the secret knowledge or gupta-vidya, yet the lost secrets of the Royal Art can never be communicated to, because they cannot be comprehended by, one who does not recognize and in degree at least realize his own inner divinity, the immanent christos or buddha within, which is his true self; i.e., through initiation become, actually and in fact, a Christos, an Osiris, a Hiram Abif. Every degree of initiation into the Mysteries has its secrets, its Word, its sacred formula, which may be communicated only to those who, according to Masonic ritual "are duly and truly prepared, worthy and well qualified," else the penalty is death to the one so revealing the Word or secrets.

The mythos of Orpheus and Eurydice is a Mystery-story of the loss of the Word — Eurydice being a personification of the esoteric wisdom. The recovery of the Word is possible only to him who, during initiation, descends into the Underworld fully prepared, and who fulfills the inescapable conditions for return therefrom in possession of the Word, as was Orpheus through his marriage with Eurydice. Should he like Orpheus lose it — fail to bring Eurydice back with him — such loss brings inevitable death, or at least a rupture between the personal man and his higher spiritual nature, so that the personal man, unprotected by his spiritual nature, becomes the prey of remorse and of the lower terrestrial passions, the Bacchantes, and is finally slain by them. But this is not necessarily final failure, for in the next or in a succeeding life he may again begin his search for the Word, and if undaunted by obstacles, even by repeated failures, he continue in his search, he may and probably will ultimately find it.

Lotus [from Greek *lotos*] A lily belonging to the genus *Nymphaea*, an ancient and universal symbol; in India spoken of innumerable times under its Sanskrit name padma.

"It is the flower sacred to nature and her Gods, and represents the abstract and the Concrete Universes, standing as the emblem of the productive powers of both spiritual and physical nature. It was held sacred from the remotest antiquity by the Aryan Hindus, the Egyptians, and the Buddhists after them; revered in China and Japan, and adopted as a Christian

emblem by the Greek and Latin Churches, who made of it a messenger as the Christians do now, who replace it with the water lily. It had, and still has, its mystic meaning which is identical with every nation on the earth” (SD 1:379).

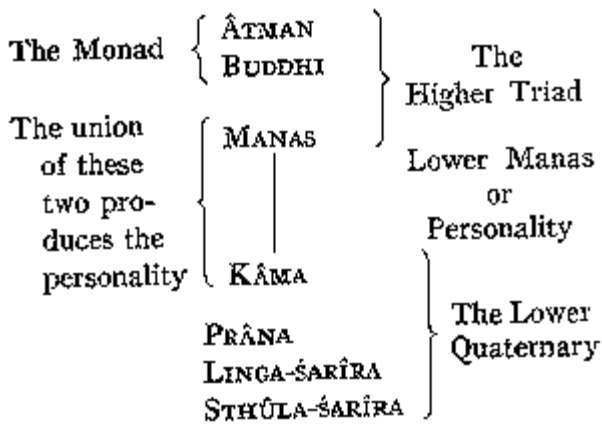
In relation to men, the lotus is the symbol of the self-producing soul which, during manifestation immersed in material life as the lotus seed is embedded in the mud of lake or pond, is wakened by the warm rays of the spiritual sun, and grows upward through the world of illusion (symbolized by water) to blossom in the free air and sunlight of truth. Cosmically the lotus symbolizes the emanation of the objective from the subjective, the manifested effect or production of the eternal plan on which the invisible worlds are built by the formative logoi. This lies buried, until the time for its svabhava or production comes, in the bosom of eternal ideation — as the lotus plant of visible nature exists in miniature in the seed.

Lower Face or Lower Countenance. *See* MICROPROSOPUS

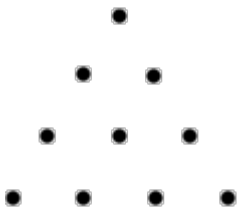
Lower Nature, Lower Self The dual human nature arises from the fact that manas (mind), the field and substance of human thought and reasoning, is the scene of interaction between the spiritual soul (buddhi-manas) and the animal soul (kama-manas). Thus there is a threefold division, so that lower self may be considered as either the kama-manas as opposed to buddhi-manas, or else the dual human consciousness or false ego, consisting of both selfish and unselfish elements. The term lower nature, however, refers to the animal and selfish side of human nature, that part which tends downwards and which has to be regenerated and raised.

Lower Principles, Lower Quaternary According to the septenary division of human nature, the septenate is divided into a triad above and a quaternary below, four being a number in this case corresponding to matter, and three corresponding to spirit and intellect. Theosophical teachings enumerate the seven principles in several different ways which tends to keep the student's ideas fluid and thus prevent dogmatic orthodoxy.

At one time the lower quaternary was given as kama (desire), prana (vitality), linga-sarira (astral body) and sthula-sarira (physical body); later the physical body was excluded from the list of principles, and lower manas was added to make up the four. These principles, however, must not be regarded as separate things conjoined or strung together, as they are several aspects or states of manifestation of the one life that circulates through the human constitution. Another way of regarding the matter is to say that there are two triads, the higher triad of atma-buddhi with higher manas and the lower triad of our astral-vital nature, each of which becomes a complete quaternary when the element of self-conscious mind is added to it.



If we use the symbol of the Tetraktys, the two lower lines consisting of a three and a four, will stand for the human septenate, the three highest points representing cosmic principles.



It is also necessary to avoid looking on the lower quaternary as something evil, which must be destroyed or wrongly subjugated; it is in fact an essential part of the complete human being, and what it needs is regulation, inspiration from above, and consequent regeneration.

Lubara (Chaldean) The god of pestilence and disease.

Lucianists A Christian religious sect of the 2nd century which taught a version of the occult doctrine as to the meaning of Satan and the so-called Fall of the angels, who descended into matter to bring light to the lower planes.

Lucifer (Latin) Light-bringer [cf Greek *Phosphoros*; or *Eosphoros* dawn-bringer]; the planet Venus, the morning star. Lucifer is light bringer to earth, not only physically as the brightest of the planets, but in a mystical sense also. In mysticism he is the chief of those minor powers or logoi who are said to rebel against high heaven and to be cast down to the bottomless pit — the so-called war in heaven and the fall of the angels. This allegory is found also in the legend concerning Prometheus, in the Hindu Mahasura who rebels against Brahma and is cast by Siva into patala, and in the Scandinavian Loki. In the cyclic sweep of evolution, spirit has first to descend or become involved in differentiation and in the worlds of matter, so that worlds and beings may be brought forth and evolved. The logoi who thus bring the light may allegorically be said, like Prometheus, to steal the fire, and their assertion of divine free will may be construed into an act of evolutionary rebellion; yet such is their karmic function as well as duty.

Lucifer has been transformed in later Occidental theology into a synonym for the Evil One or the Devil. If the god Jehovah were the highest divinity, which this Jewish tribal deity is not, then any

power withstanding him must necessarily be considered to be his adversary; and in the same way the teaching as to the immanent Christ, not only in the world but in each individual person, not being altogether agreeable with the doctrine of salvation by faith in an external savior, became transformed into the Tempter inspiring man to sinful rebellion against God. Lucifer in a very true sense stands for the self-conscious mind in man, which is at once tempter and enlightener — tempter in its lower aspects and enlightener and inspirer in its higher. *See also* MANASAPUTRAS; PROMETHEUS; SATAN

Luciferians A Christian sect formed in the 4th century by Lucifer, bishop of Cagliari. He was an ardent supporter of the Athanasians against the Arians, but split off from the other Athanasian prelates because they were not sufficiently intolerant in their opposition of the Arians. The sect perished after his death and left no distinctive doctrine of importance.

Lucina (Latin) [from *lux* light] A name of the goddess Juno, or of Diana as the goddess of productivity and therefore with direct connection with the moon. A secondary meaning refers to Hecate, the lunar goddess, in her aspect of causing disturbed dreams and specters. The different names given to the functions of the moon, such as Diana, Lucina, Hecate, or Artemis, do not represent different mythologic individuals, but different lunar functions as exercised on earth — different aspects of the moon.

Lug (Tibetan) [possibly *lugs* (luk, lu) way, method, manner] A method of writing in cipher whereby esoteric doctrines may be preserved, using numerals and colors, each of which correspond to a letter of the Tibetan alphabet to form a complete cryptographic alphabet (cf VS vii-viii).

Luminous Arc. *See* ARC, ASCENDING AND DESCENDING

Luna. *See* DIANA; LUNAR GODS

Lunar Chain, Moon-Chain The planetary chain of the solar system which, although now dead and in decay, was the former imbodiment of our present earth-chain. When the life forces inherent in a globe of a planetary chain have completed seven rounds on that globe, these life forces progressively pass out into a laya-center which then becomes, after a time period determined by karma, the vital nucleus for the corresponding globe or the next imbodiment of that planetary chain. This took place on the lunar chain as the globes of this chain in the preceding chain-manvantara reached the end of their life-term in manifestation, and died in serial order from the first to the last globe. Thus each globe of the lunar chain as it died became a lunar globe-corpse still infilled with the molecular life of the globe, but deprived of all its higher, more ethereal and spiritual parts — exactly as happens at the death and decay of a human physical body. Though globe D of the moon-chain, as an instance in point, thus passed into invisibility with the disintegration of its molecular components and with the passage of cosmic ages, yet we are able to discern its phantom, our moon, because our senses, correlated to the physical plane of matter of our chain, are also correlated to what on the lunar chain would be astral matter, and thus are able

to perceive what is actually the kama-rupa or astral shell of globe D of the lunar chain (our moon). Hence the earth-chain is the child or reimpodiment of the lunar chain.

Lunar Gods If moon stands for the feminine side of nature, it is Isis, the Great Mother; and thus a lunar god may be a very august being, and even with some nations regarded as superior to and prior to the masculine side. On the other hand, moon may stand for the nether pole of manifestation and thus lunar gods may stand in contrast with solar gods, as pertaining to an inferior, exoteric, or materialistic cultus. The moon is said to be threefold, e.g., Diana-Hecate-Luna, ruling over the superior, inferior, and middle worlds. Lunar gods may also apply to the lunar pitris.

“Called in India the Fathers, ‘Pitris’ or the lunar ancestors. They are subdivided, like the rest, into seven classes or Hierarchies. In Egypt although the moon received less worship than in Chaldea or India, still Isis stands as the representative of Luna-Lunus, ‘the celestial Hermaphrodite.’ Strange enough while the modern connect the moon only with lunacy and generation, the ancient nations, who knew better, have, individually and collectively, connected their ‘wisdom gods’ with it. Thus in Egypt the lunar gods are Thoth-Hermes and Chons; in India it is Budha, the Son of *Soma*, the moon; in Chaldea Nebo is the lunar god of Secret Wisdom, etc., etc. The wife of Thoth, *Sifix*, the lunar goddess, holds a pole with five rays of the five-points star, symbol of man, the *Microcosm*, in distinction from the Septenary Macrocosm. As in all theogonies a goddess precedes a god, on the principle most likely that the chick can hardly precede its egg, in Chaldea the moon was held as older and more venerable than the Sun, because, as they said, darkness precedes light at every periodical rebirth (or ‘creation’) of the universe. Osiris although connected with the Sun and a Solar god is, nevertheless, born on Mount *Sinai*, because *Sin* is the Chaldeo-Assyrian word for the moon; so was Dio-Nysos, god of Nyssi or *Nisi*, which latter appellation was that of Sinai in Egypt, where it was called Mount Nissa” (TG 192-3).

Lunar Pitris [from Sanskrit *pitṛ* father, ancestor] Lunar fathers, also called barhishad-pitris and lunar ancestors; used in distinction from the solar pitris or agnishvattas. Lunar pitris are the actual progenitors of our lower principles, as distinguished from the dhyani-chohans who are, in an important sense, our own selves. Lunar pitris, in the wider sense, come from the moon-chain to inform the earth-chain, forming a sevenfold or tenfold hierarchy. In a more restricted sense, they are those elements in our constitution which are below the evolutionary standard of the agnishvattas, informing our lower principles; whereas the solar pitris originating not in the moon-chain but in a higher sphere, give to man the higher parts of his constitution. There is a subdivision of the seven classes of lunar pitris into arupa (formless) and rupa (form). The lunar pitris built a psychophysical vehicle fit for the informing intellectual spirit which the agnishvattas communicated.

Lunar Race. See CHANDRA-VANSA

Lung (Chinese) Dragon; the being who excels in intelligence. Dragons of Wisdom was the name given by the Chinese to the first disciples of the primitive adepts of the third root-race, and later of the fourth and fifth root-races. The dragon was described as: “gifted with an accepted form, which he has the supernatural power of casting off for the assumption of others, he has the power of influencing the weather, producing droughts or fertilizing rains at pleasure, of raising tempests and allaying them” (Mythical Monsters 212).

Confucius spoke of the dragon as one who “feeds in the pure water of Wisdom and sports in the clear waters of Life”; while the *Twan-ying-tu* says of the yellow dragon, “His wisdom and virtue are unfathomable . . . he does not go in company and does not live in herds (he is an ascetic). He wanders in the wilds beyond the heavens. He goes and comes, fulfilling the decree (Karma); at the proper seasons if there is perfection he comes forth, if not he remains (invisible)” (SD 2:365).

Lucina. See DIANA; LUNAR GODS

Lunisolar Year The year of twelve lunations, widely used and often spoken of as the lunar year; otherwise, applicable to various cycles which adjust with more or less approximation the periods of the sun and moon, especially the period of 532 years (Dionysian cycle). This is sometimes called the lunisolar year which combines the Metonic cycle of 19 solar years with the cycle of 28 years, which latter brings the days of the week into harmony with the days of the Julian year.

Lunus. See LUNAR GODS

Lupercalia (Latin) Roman festival of purification and expiation held on February 15, originating from a pastoral festival dating before the foundation of Rome. The power invoked was that of Faunus (under the name of Lupercus), Pan, or some similar nature god, considered to be protector of flocks and promoter of fertility. The best known feature of the later Roman rite was the running around of the two youths called Luperci, who smote people with leather thongs, especially women wishing to be cured of barrenness. In 494 it was changed to the Christian Feast of the Purification.

Lusus Naturae (Latin) Sport of nature; a freak or rare production or phenomenon, also sometimes used for a chance resemblance, such as a flint with the form of a human foot or ear.

Lux. See LIGHT

Lycanthropy [from Greek *lykanthropos* wolf-man] In all times and places there has been prevalent the belief that human beings can become transformed into wolves or other animals, obsessed by the spirits of these animals, or even assume this condition at will through sorcery; the object being to gratify hatred or to satisfy voracious instincts. People thus affected are said to have appeared both to themselves and to others in the form of wolves and to have attacked animals, but especially human beings. The English name for such a person was werewolf (man-wolf). The belief was very prevalent in medieval Europe, and was the occasion for numerous legal executions. It

has disappeared before the advance of our present culture, but it was a fact, depending upon little understood mysteries of psychologization, and the belief still holds among some people.

The phenomenon is a variety of black magic, involving both the practice of psychologization and in certain cases the subjection of the victim to astral obsession: either an involuntary astral seizure on the part of a mediumistic person, or a deliberate act of sorcery on the part of a degraded one. The lower realms of the astral light harbor baneful exuviae of various sorts, with which a pernicious commerce may be had through various forms of moral depravity and psychic weakness. It was an exaggerated and specialized form of obsessions which takes place in our day in people transported by passion or afflicted with violent insanity; hence it is often found convenient to describe it simply as a form of insanity, which however does not explain how the appearances of a wolf were caused. In extreme cases, however, the craving for physical life and the dread of personal extinction in a human kama-rupa may be so great that it may seize and enter the body of a living animal.

Lycomidae (Greek) A family living in ancient Athens, hereditary torch-bearers in the Eleusinian Mysteries. The members of this family formed with the Eumolpidae, likewise hereditary officials, two of the most important functionaries in the celebration of these archaic rites. The torchbearers with the hierophants (Eumolpidae) had to be men of proved and known integrity and of spotless life, until the Mysteries degenerated in later times.

Lyre of Apollo. *See* HEPTACHORD

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Ma-Mam

Ma (Sanskrit) *Mā* In Hindu mythology a name of Lakshmi, the consort of Vishnu, goddess of prosperity, welfare, and happiness.

Maat (Egyptian) *Maāt*. The goddess personifying physical and moral law, order, and truth, regarded as the feminine counterpart of Thoth (Tehuti). She is represented as standing with Thoth in the boat of Ra when the sun god first rose above the waters of the primeval spatial abyss of Nu. She is called the daughter of Ra, the eye of Ra, lady of heaven, queen of the earth, and mistress of the Underworld, who guides the course of the sun. The type and symbol of the goddess is the ostrich feather; the word *maat* is represented by the hieroglyph of the feather and means primarily that which is orderly and direct, hence in a moral sense, right, truth, justice, including a reference to the fact that these supreme attributes weigh light as a feather in the scales of judgment, and yet are as weighty in importance as the universe itself. Maat was regarded by the Egyptians, in connection with her moral power, as the greatest of goddesses, for she was the chief lady of the Judgment Hall, into which the deceased must enter (called the Hall of Maati, “double truth”).

Mabbul (Hebrew) *Mabbūl* A flood, deluge, inundation. “Esoterically, the periodical outpourings of astral impurities on to the earth; periods of psychic crimes and iniquities, or of regular moral cataclysms” (TG 211).

Mabinogion (Welsh) A plural form invented by Lady Charlotte Guest and applied to the Mabinogi and other medieval or earlier romances which she translated from Welsh to English. The Mabinogi proper has four branches: the stories of Pwyll Pendefig Dyfed (Pwyll prince of Dyfed); Manawyddan fab Llyr (Manawyddan son of Llyr); Branwen ferch Llyr (Branwen daughter of Llyr); and Math fab Mathonwy. The tales as they come down to us were written down in South Wales some time before the Conquest — in the last two centuries of Welsh independence — and are

marked by great beauty of style and literary finish. Matthew Arnold compares them to “peasants’ huts built of the stones of Ephesus”: the substance of them comes from a profound antiquity which, with its wisdom, the latest tellers of them did not fully understand. As to that antiquity: when Bran the Blessed invaded Ireland, we are told, there was no sea between Wales and Ireland, but only two small rivers. These being unbridged, the question arose, how should the hosts of the Island of the Mighty cross them? A question Bran solved by laying down his body from bank to bank, saying: “He who is Chief, let him be the Bridge,” a saying that contains a great part of the secret wisdom of the Druids.

Besides the Mabinogi, Lady Guest’s *Mabinogion* contains such stories as “Culhwch and Olwen” (a repository of relics of the lost mythology) and “The Dream of Rhonabwy,” both Arthurian, but Welsh and mythological. Other stories are “Peredur, the Lady of the Fountain,” “Geraint ab Erbin,” in which the Romance, Arthurianism, and Norman influence are beginning to appear. In “Peredur” we see the cauldron, symbol of initiation with the Druids, in process of becoming the Holy Grail: Peredur and Perceval are Pair-(g)edur and Pair-cyfaill — the “servant” and the “friend” of the cauldron.

Machagistia The divine theologic magic of ancient Persia and Chaldea; Magianism in its purest and highest form. Ammianus Marcellinus (4th Century) remarks that “Plato, that most learned deliverer of wise opinions, teaches us that Magiae is by a mystic name Machagistia, that is to say, the purest worship of divine beings; of which knowledge in olden times the Bactrian Zoroaster derived much from the secret rites of the Chaldaeans; and after him Hystaspes, a very wise monarch, the father of Darius” (Roman History 23, 6, 32).

Macrocosm [from Greek *makros* wide, large + *kosmos* universe] Kosmos considered in contradistinction from any one of its parts or microcosms.

Macroprosopus (Latin) [from Greek *makros* great + *prosopon* face] Also Long Face, Great or Vast Countenance. Coined by medieval Qabbalists to translate the Chaldee phrase ‘Arich Anpin (great face), one of the names of the first emanation of the Sephiroth Tree, Kether the Crown. Generally regarded as the universe in its totality, “in the Chaldean Kabal, a pure abstraction; the Word or logos, or dabar (in Hebrew), which Word, though it becomes in fact a plural number, or ‘Words’ — d(a)B(a)Rim, when it reflects itself, or falls into the aspect of a Host (of angels, or Sephiroth, ‘numbers’) is still collectively One, and on the ideal plane a nought — 0, a ‘No-thing.’ It is without form or being, ‘with no likeness with anything else’ ” (SD 1:350). The originator of the succeeding nine emanated Sephiroth which, flowing forth from the Crown, are collectively called Microprosopus.

Madan (Tamil) One that looks like a cow; wicked elementals or other astral and subastral sprites or nature spirits, half-brutes or half-monsters. They are particularly helpful to sorcerers of evil intent, as they are used for striking people and cattle with sudden illness and even death.

Madbhava (Sanskrit) *Madbhāva* [from *mad* base of the first person singular pronoun + *bhāva* being, nature, essence] My essence, my nature.

Madhava (Sanskrit) *Mādhava* A name of Vishnu because of his slaying of the asura Madhu; applied to Krishna as an avataric manifestation of Vishnu; also the month corresponding to April-May.

As a feminine noun, Madhavi, a title of Lakshmi, consort of Vishnu.

Madhavacharya (Sanskrit) *Mādhavācārya* [from *Mādhava* + *āchārya* teacher, preceptor] Celebrated religious teacher and scholar of the 14th century, one of the main teachers of the Dvaita-Vedanta school of pronounced dualism. It teaches the existence or permanent reality of two fundamental principles in universal nature: spirit and matter, or divinity and the universe. This dualism is in direct contrast with the unity doctrine taught in the Advaita-Vedanta or nondualistic system of Sankaracharya.

Madhavas (Sanskrit) *Mādhava*-s In the plural, the descendants of Madhu, men of the race of Yadu, and hence often called Yadavas.

Madhavi (Sanskrit) *Mādhavī* A spring flower; a name of Lakshmi, the consort of Vishnu. *See also* MADHAVA

Madhu (Sanskrit) *Madhu* An asura; in the *Mahabharata* and the Puranas, Madhu and Kaitabha sprang from the ear of Vishnu while he was asleep at the end of a kalpa. Brahma was also lying asleep on the lotus springing from Vishnu's navel, and the two asuras were on the point of slaying Brahma, when Vishnu awoke and slew them — hence he was called Kaitabhajit and Madhusudana. The *Harivansa* relates that the bodies of the asuras were cast into the sea and produced an immense amount of marrow, out of which Narayana formed the earth. Krishna also killed a demon named Madhu.

As an adjective, delicious, sweet.

Madhusudana (Sanskrit) *Madhusūdana* The slayer of Madhu; a title of Vishnu, who slew the asura Madhu; and of Krishna as an avatara of Vishnu because he slew the demon Madhu.

Madhva (Sanskrit) *Madhva* also *Mādhava*. The founder of a sect of Vaishnavas called Madhvas after their founder who lived in southern India. Regarded by his followers as an incarnation of Vayu, said to have been born about 1200, his doctrine is known by its chief characteristic called Dvaita (duality), and stands in opposition to the system of Advaita (nonduality) of Sankaracharya, a follower of the Siva-form of philosophic thought. He was a follower of the Vishnu-form of religious philosophy, and his special teaching of Dvaita was based on the supposition that the supreme soul of the universe and the human soul are distinct entities, thus being in sharp contrast with the Advaita, which teaches that the spiritual essence of individual beings is identic with that

of the universe.

Madhya (Sanskrit) *Madhya* The middle; as an adjective, middle, center, interior as contrasted with outer; also intermediate as contrasted with either extreme or end. As a neuter noun, 10,000,000 trillions or 10 quintillion (10,000,000,000,000,000,000).

Madhyama (Sanskrit) *Madhyama* The fourth or middle tone of the seven primary notes of the Hindu musical scale.

Madhyama (Sanskrit) *Madhyamā* [feminine of *madhyama*] One of the states of vach (mystic speech), which is of four kinds according to its differentiation: para, pasyanti, madhyama, and vaikhari. The madhyama vach is the link between the mental form (in the Logos) and the manifested form (in matter). It corresponds mystically to the Light of the Logos. Vach, though often equivalent to Logos, is the feminine counterpart of Brahma, the masculine side of the Logos. Thus Vach is the spiritual aspect of prakriti.

Madhyamikas (Sanskrit) *Mādhyamika*-s Belonging to the middle way; a sect mentioned in the *Vishnu-Purana*, probably at first a sect of Hindu atheists. A school of the same name was founded later in Tibet and China, and as it adopted some of the esoteric principles taught by Nagarjuna, one of the great founders of the esoteric Mahayana system, it had certain elements of esoteric truth. But because of its tendency by means of thesis and antithesis to reduce everything into contrary categories, and then to deny both, it may be called a school of Nihilists for whom everything is an illusion and an error in the world of thought, in the subjective as well as in the objective universe. This school is a good example of the danger of wandering too far in mere intellectual disquisition from the fundamental bases of the esoteric philosophy, for such merely brain-mind activity will infallibly lead to a philosophy of barren negation.

Madim, Ma'adim (Aramaic) *Ma'adim*. Strength, force, vehemence; also a Qabbalistic name for the planet Mars.

Madonna. See MARY

Maga (Sanskrit) *Maga* A Magian or priest of the sun; in India priests of a certain class serving Surya (the sun) were called Magas. In the plural, *magas*, a country in Sakadvipa, supposed to have been inhabited chiefly by Brahmins.

Magadha (Sanskrit) *Magadha* An ancient country in South Behar, India which after the establishment of Buddhism in India, was ruled by Buddhist kings.

Mage. See MAGI

Magha (Sanskrit) *Maghā* The 13th day in the dark half of the moon in the month of Bhadra (August-September).

Maghada. See MAGADHA

Maghayanti, Meghayanti (Sanskrit) *Meghayanti* One of the seven Pleiades.

Magi [plural of Old Persian *magus* a wise man from the verbal root *meh* great; cf Sanskrit *maha*; cf Avestan *mogaha*, Latin plural *magus*, Greek *magos*, Persian *mogh*, Pahlavi *maga*] An hereditary priesthood or sacerdotal caste in Media and Persia. Zoroaster, himself a member of the Society of the Magi, divides the initiates into three degrees according to their level of enlightenment: the highest were referred to as Khvateush (those enlightened with their own inner light or self-enlightened); the second were called Varezem (those who practice); and the third, Airyamna (friends or Aryans). The ancient Parsis may be divided into three degrees of Magi: the Herbods or novitiates; the Mobeds or masters; and the Destur Mobeds or perfect masters — the “*Dester Mobeds* being identical with the Hierophants of the mysteries, as practised in Greece and Egypt” (TG 197).

Pliny mentions three schools of Magi: one founded at an unknown antiquity; a second established by Osthane and Zoroaster; and a third by Moses and Jannes. “And all the knowledge possessed by these different schools, whether Magian, Egyptian, or Jewish, was derived from India, or rather from both sides of the Himalayas” (IU 2:361). According to Shahrestani (12th-century Islamic scholar) the Magi are divided into three sects: Gaeomarethians (Kayumarthians), Zurvanian (Zurvanian), and Zoroastrians. They all share the common belief that in this manifested universe the dualism of light and darkness is at work and that the final victory of the light is the day of resurrection.

Porphyry refers to the Magi as the learned men among the Persians who are in the service of the deity (*Abst* 4:16), while Philo Judaeus describes them as the most wonderful inquirers into the hidden mysteries of nature: holy men who set themselves apart from everything else on this earth, “*contemplated the divine virtues and understood the divine nature of the gods and spirits, the more clearly; and so, initiated others into the same mysteries, which consist in one holding an uninterrupted intercourse with these invisible beings during life*” (IU 1:94-5). It is likely that the use of the name and the order survived in times when their true dignity was no longer apparent.

In the Bible Magi is translated “wise men.” The term has also become familiar through the story of the three wise men who came to the infant Jesus bearing gold, frankincense, and myrrh.

Magic, Magician [from Persian *magus* a wise man, great; cf *magi*] The great art; a knowledge of the mysteries of nature and the power to apply them. In its true sense it is gupta-vidya (divine knowledge), the aim of those who tread the path of wisdom; but in ages of decline its chief secrets are withdrawn from public access, and what remains passes through transformations and gradually degenerates.

“*The ancients believed in the power of man by magic practices to command the services of the*

gods: which gods, are in truth, but the occult powers or potencies of Nature, personified by the learned priests themselves, in which they revered only the attributes of the one unknown and nameless Principle. As Proclus the Platonist ably puts it: ‘Ancient priests, when they considered that there is a certain alliance and sympathy in natural things to each other, and of things manifest to occult powers, and discovered that all things subsist in all, *fabricated a sacred science from this mutual sympathy and similarity*. . . . and applied for occult purposes, both celestial and terrene natures, by means of which, through a certain similitude, they deduced divine virtues into this inferior abode.’ Magic is the science of communicating with and directing supernal, supramundane Potencies, as well as of commanding those of the lower spheres; a practical knowledge of the hidden mysteries of nature known to only the few, because they are so difficult to acquire, without falling into sins against nature” (TG 197).

White magic or theurgy is knowledge used for impersonal and beneficent purposes, the bringing into human life of the pattern and powers of nature as these exist on the spiritual planes. Black magic or goetia is knowledge used for selfishly personal or evil purposes. Natural magic is the knowledge and employment of the natural powers, forces, and substances of nature — practically what today is called science. If the knowledge gained through the study of natural science is distorted in its use to selfish or ignoble ends, it becomes de facto black magic. While a hard and fast distinction may not be applicable to all cults of magic, where the student or practitioner has not yet made a conscious choice between the two paths, yet in the end he must choose the one or the other. For nature’s forces must be controlled, either by a pure or an impure will, if the practitioner is not to fall victim to them. The motive and use that a person makes of his faculties and will are the deciding factors as to whether the magic is beneficent or maleficent. Any selfish, self-seeking, or selfishly restricted use of nature’s laws or powers is against the impersonality and universality of nature: “The smallest attempt to use one’s abnormal powers for the gratification of self makes of these powers sorcery or Black Magic” (Key 346).

In theosophical writings, advanced students of occultism who have acquired some knowledge and use of spiritual powers but misuse them for selfish purposes are called black magicians, Brothers of the Shadow, followers of the left-hand path, or sometimes dugpas. In their highest class they are adepts in spiritual evil. Whenever the forces of nature are used for selfish purposes, such misuse by anyone marks such person as a black magician, whether conscious or unconscious. Those who follow the pathway of self-renunciation, self-sacrifice, self-conquest, and an expansion of the heart, mind, and consciousness in love and service for all that lives are called white magicians or Sons of Light.

Magnale Magnum (Latin) The great Great; used by Van Helmont for a natural occult principle which connects the souls of men, enabling them to influence each other mutually. It is anima mundi in one restricted, localized sense.

Magna Mater (Latin) The Great Mother, the mother of the gods, a title given to many Asiatic goddesses at the time when the Romans were in Asia; identified by the Greeks with Rhea, daughter of Ouranos and Gaia, wife of Kronos, and mother of Zeus and other gods. In Asia the name was given specially to Cybele, whose worship later became degraded into licentious rites. Every nation had its own chief goddess, or mother goddess, who was called Great Goddess, exactly as the Latins did with their own Magna Mater.

Magne (Icelandic) [from *magn* main, strength] Thor, Norse god of thunder and lightning, in his capacity as electromagnetism in the infinite reaches of space, has two sons: Mode and Magne. Both mean power, though Mode has the connotation of anger, suggesting a repelling force, whereas Magne connotes power that is granted one. These two sons of Thor may represent attraction and repulsion, or gravitation and radiation on the cosmic level.

Magnes (Latin, Greek) Loadstone; used by Paracelsus, medieval theosophists, and alchemists for a mysterious and potent fluid, the spirit of light, whose description answers to the akasa, aether, or the most spiritual parts of the astral light. It thus corresponds to the anima mundi.

Magnetic Healing Introduced to the West by Mesmer; in it the pranas or general vital powers of the healer are able to help, in many cases, a sufferer to throw off an ailment or disease by arousing the sufferer's own powers of resistance to vital inharmony or disease. The success of magnetic healing arises from the fact that human or animal magnetism is a fluid, and hence an emanation flowing from the healer to the sufferer. The existence of such human or animal magnetism has now been established by the researches of a multitude of investigators during the last century or more. All human beings have this magnetic fluid, but some natural-born healers have the instinctive power of projecting or emitting their own magnetism, which flows from different parts of the body, but especially from the tips of the fingers, the eyes, or the hands.

To animal magnetism likewise are to be ascribed the cause of the so-called antagonisms or repulsions, or again affinities and attractions, between human beings.

Magnetism [from Greek *lithos magnetes* Magnesian stone, magnetic oxide of iron, found in Magnesia in Thessaly] Scientifically, magnetic force is due to the movement of electric charges. While physics is concerned only with mineral magnetism, older thought saw the analogy between the various planes of nature and used magnetism in a wiser sense. The term animal magnetism is not so fanciful: *The Secret Doctrine* speaks of biune creative magnetism as acting in the constitution of man and animals in the form of the attraction of contraries as in sexual polarization; of there being seven forms of kosmic magnetism; of electricity and magnetism being manifestations of kundalini-sakti; of the world-soul as represented by a sevenfold cross whose arms are light, heat, magnetism, etc.

Magnetism, like other forces, is a manifestation of the activities of living beings. These forces are at the same time the physical counterparts, reflections, or phases of the universal cosmic

electromagnetism, life-energy, or fohat. Magnetism, which is the alter ego of electricity, is that aspect or functioning of cosmic electromagnetism, mainly known to us as causing attraction and repulsion, and distinguished by bipolarity.

Both physical and physiological analogies suggest that terrestrial magnetism is inherent in some of the ultra-physical constituents of our globe, and that it must be powerfully influenced by the magnetism of other globes of the earth-chain, as well as by cosmic sources belonging to the solar system and even beyond. The position of the magnetic poles of the earth varies, and with this variation go variations in the magnetic inclination, declination, intensity, and distribution; which variations have cycles that are under study by scientists. What is called the north pole of a *magnet* should be called its south pole, since it is attracted and not repelled by the north pole of the earth; thus some writers call the north pole of a magnet the north-seeking pole.

“We know of no phenomenon in nature entirely unconnected with either magnetism or electricity . . . All the phenomena of earth currents, terrestrial magnetism and atmospheric electricity, are due to the fact that the earth is an electrified conductor, whose potential is ever changing owing to its rotation and its annual orbital motion, the successive cooling and heating of the air, the formation of clouds and rain, storms and winds, etc. . . . Science would be unwilling to admit that all these changes are due to *akasic* magnetism incessantly generating electric currents which tend to restore the disturbed equilibrium” (ML 160).

All electromagnetism is rooted in or takes its rise from the akasa, and the bipolarity of magnetism and electricity is simply a reproduction in our sphere — and even in human beings when they manifest themselves — of the fundamental bipolarity in cosmic structure inherent in the akasa, out of the womb of which the worlds are born. Magnetism might be considered the more subtle part of electricity, and electricity the grosser aspect of the fundamental force which is both. Both are fluids, emanations, from the akasa, and are really two aspects of the underlying fohat.

Magnetization Influences which one person may exercise on another akin to mesmerism whether of a gross physical nature, to which the term animal magnetism is applied, or of a loftier nature, the action of mind upon mind. Metallic magnetism is itself one manifestation of subtle natural forces, of which personal magnetism is another manifestation. Magnetism, whether diffuse or localized or in the form of animal magnetism, is an emanation from the beings which produce it from their own inner vital power, and hence magnetism is a fluid. Those who are especially endowed with the faculty of arousing it in themselves and projecting it, mainly through the tips of the fingers or the eyes, can use it for either corrective, or for evil and destructive, purposes; while all other beings, even inanimate objects, possess it but do not emanate it willfully or consciously. It flows forth from them as an aura, usually unconsciously. Thus magnetism has an auric efflux or fluid, which finds its foundation in the vitality or pranic sources of the beings or things from which it flows.

Magnum Opus (Latin) The great work; in medieval and modern times an alchemical term for the making of the philosopher's stone and the elixir of life; an achievement which, as with alchemy generally, may be regarded as being accomplished either in the laboratory of human nature among the elements of man's constitution, or in a brick and mortar laboratory with chemicals.

Magnus Aether (Latin) Great aether, also called Pater Omnipotens Aether (almighty father aether).

Magnus Annus. See ANNUS MAGNUS

Magus. See MAGI

Mahabharata (Sanskrit) *Mahābhārata* One of the two great epic poems of ancient India, the largest poetic work known to literature, consisting of 220,000 lines. The masses of tradition and tales in this epic make it the national treasury from which bards, poets, dramatists, and artists, as from an inexhaustible source, draw their themes. It contains the history of the family of the Bharatas in addition to a great many beautiful truly mystical and occult teachings, and a few really splendid minor episodes like the *Bhagavad-Gita* and *Anugita*. Tradition makes Vyasa — a generic name of high literary authority, used by at least several archaic writers — the author of this grand poem. The main theme of the epic is the great struggle between the Kauravas and the Pandavas, descendants through Bharata from Puru, the great ancestor of one branch of the Lunar race. The object of the struggle was the kingdom whose capital was Hastinapura (elephant city), the ruins of which are said to be traceable 57 miles northeast of Delhi, on an old bed of the Ganges.

Mahabhashya (Sanskrit) *Mahābhāṣya* [from *mahā* great + *bhāṣya* commentary on technical sutras, usually in the vernacular] Great commentary; Patanjali's Commentary on the Sutras (Grammar) of Panini and the Varttikas of Katyayana (Katyayana's critical annotations of Panini's Sutras). Sometimes referred to simply as the Bhashya, it is one of the three known writings of Patanjali.

Mahabhautic [anglicization of Sanskrit *mahābhautika*] Adjective of mahabhutas, the elementary substantial principles of the universe.

Mahabhutas (Sanskrit) *Mahābhūta*-s [from *mahā* great + *bhūta* element from the verbal root *bhū* to be, become] Great or primordial element; the gross or vehicular cosmic elements in contradistinction from the subtle or causative cosmic elements (tanmatras) out of which the mahabhutas are evolved. Five are enumerated exoterically — aether, fire, air, water, and earth — but in the esoteric enumeration there are seven, ten, or twelve. Also an adjective meaning being great, or relating to the gross elements.

The mahabhutas are so called because they are the karmic fruits or resultants from the preceding cosmic manvantara, so that even these great cosmic elements begin their evolutionary courses in the new cosmic manvantara at the exact point in development which they had acquired when the preceding pralaya began.

The tanmatras are the inner vital cosmic principles, the causal rudiments, which evolve forth the mahabhutas. The distinction between them may be seen by an analogy drawn from the human constitution: the difference between sense as a faculty or power and sense organ as the vehicle of the sense faculty. The five senses hitherto developed in the human being — hearing, sight, touch, taste, and smell — have their five corresponding sense organs, the senses producing through evolution and time their respective organs. Similarly on the cosmic scale, the tanmatras correspond to the senses in the human constitution, while the mahabhutas correspond to the sense organs in the human body.

Mahabuddhi (Sanskrit) *Mahābuddhi* [from *mahā* great + *buddhi* consciousness, spiritual soul] Great buddhi or consciousness; synonym of mahat (cosmic mind or intelligence).

Mahachaitanya (Sanskrit) *Mahācaitanya* [from *mahā* great + *caitanya* consciousness, intelligence] The living consciousness or intelligence of the universe or of all nature. Daiviprakriti is, strictly speaking, the mahachaitanya “of the whole cosmos, the one energy, or the only force from which spring all force manifestations” (N on BG 71), this one energy or force being essentially and inherently conscious and intelligent.

Maha-chohan (Sanskrit-Tibetan) [from Sanskrit *mahā* great + Tibetan *chohan* lord] The great lord; “the chief of a spiritual Hierarchy, or of a school of Occultism; the head of the trans-Himalayan mystics” (TG 200).

Mahadeva (Sanskrit) *Mahādeva* [from *mahā* great + *deva* deity] The great god; a title of Siva.

Mahaguru (Sanskrit) *Mahāguru* [from *mahā* great + *guru* teacher] The great teacher; a name of the great initiator or awakener of the spiritual nature in man, also called the Great Being or Great Sacrifice.

“The ‘BEING’ . . . is the *Tree* from which, in subsequent ages, all the great *historically* known Sages and Hierophants, such as the Rishi Kapila, Hermes, Enoch, Orpheus, etc., etc., have branched off. As objective *man*, he is the mysterious (to the profane — the ever invisible) yet ever present Personage about whom legends are rife in the East, especially among the Occultists and the students of the Sacred Science. It is he who changes form, yet remains ever the same. And it is he again who holds spiritual sway over the *initiated* Adepts throughout the whole world. He is, as said, the ‘Nameless One’ who has so many names, and yet whose names and whose very nature are unknown. He is *the* ‘Initiator,’ called the ‘Great sacrifice.’ For, sitting at the threshold of light, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle. . . . Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. . . .

“It is under the direct, silent guidance of this Maha — (great) — Guru that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these ‘Sons of God’ that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars” (SD 1:207-8).

Mahajvala (Sanskrit) *Mahājvāla* [from *mahā* great + *jvāla* flame] A large flame; name of one of the hells in Hindu philosophy.

Mahakala (Sanskrit) *Mahākāla* [from *mahā* great + *kāla* time] Great time; a name of Siva as the destroyer, and of Vishnu as the preserver.

Mahakalpa (Sanskrit) *Mahākālpa* [from *mahā* great + *kalpa* age] Great age; lifetime of Brahma consisting of 100 Divine Years, equivalent to 311,040,000,000,000 years. The time period between the beginning and end of a complete solar manvantara — the entire lifetime of our solar system.

Mahakasa (Sanskrit) *Mahākāśa* [from *mahā* great + *ākāśa* ether, space] Great akasa; endless space, the seventh universal principle. Equivalent to pradhana or even mulaprakriti, which describe the boundless space or womb of all being which, in connection with the central point or Brahman, is the cosmic source of all.

Maha-loka. See MAHARLOKA

Mahamanvantara (Sanskrit) *Mahāmanvantara* [from *mahā* great + *manvantara* period of manifestation] A great cycle of cosmic manifestation and activity, whether of a universe, solar system, or planet. The mahamanvantara of a solar system or Life of Brahma is a period of 311,040,000,000,000 terrestrial years. A mahamanvantara of the earth-chain is a Day of Brahma or a period of seven rounds of the planetary chain. We have lived somewhat more than one-half of our planetary mahamanvantara; and again 50 Years of Brahma (one half of the Life of Brahma) have also passed away. We have thus reached the first Divine Day of the first Divine Month of the ascending cycle of the second cosmic period of fifty Divine Years of the cosmic mahamanvantara.

The day after the mahamanvantara is the Day-Be-With-Us or the Christian Day of Judgment. Then all individualities are merged into one, each still possessing essential or intrinsic knowledge of itself. But at that time, what to us now is nonconscious or the unconscious, will be absolute consciousness.

Mahamara (Sanskrit) *Mahāmāra* [from *mahā* great + *māra* death from the verbal root *mṛ* to die] The great destroyer; the king of the maras (temptations), and often called the Great Ensnarer. This character is usually represented “with a crown in which shines a jewel of such lustre that it blinds those who look at it, this lustre referring of course to the fascination exercised by vice upon certain natures” (VS 76). It is due to the power of maya or seductive illusion that mahamara or the

different maras possess their sway over sentient beings.

Mahamaya (Sanskrit) *Mahāmāyā* [from *mahā* great + *māyā* illusion] The great illusion; the manifested universe in its totality. “Esoteric philosophy, teaching an *objective* Idealism — though it regards the objective Universe and all in it as *Maya*, temporary illusion — draws a practical distinction between collective illusion, *Mahamaya*, from the purely metaphysical stand-point, and the objective relations in it between various conscious *Egos* so long as this illusion lasts” (SD 1:631). The belief in the separateness of the universe, and everything in it, from the absolute divine All is one of the greatest delusions of mahamaya.

Maha-Parinibbana-Sutta or **Suttanta** (Pali) *Mahā-Parinibbāna-Sutta* [from *mahā* great + *parinibbāna* complete nirvana + *sutta*, *suttanta* text, book] *The Book of the Great Decease* of the Buddhist Pali canon, “one of the most authoritative of the Buddhist sacred writings” (TG 200).

A scripture of the same name of the Mahayana school of Northern Buddhism, supposed by some to be of later date, is written in Sanskrit: the *Maha-paranirvana-sutra* (Paradise Sutra).

Mahapralaya (Sanskrit) *Mahāpralaya* The great dissolution; sometimes applied to a planetary pralaya (bhaumika or naimittika pralaya), but usually applied to the pralaya of the solar system (saurya or Brahma pralaya). During a mahapralaya or Brahma pralaya, not only will material and psychic bodies be reduced to their original principles, but even the spiritual egos: the past, present, and future humanities, like all other entities and things, will be free to enter into their own divine essences. Everything then will have reentered the Great Breath and be merged in Brahman or the divine unity, so to remain until the mahapralaya is ended and a mahamanvantara begins a cycle of cosmic evolution.

Mahapurusha (Sanskrit) *Mahāpuruṣa* [from *mahā* great + *puruṣa* man, cosmic Ideal Man] The supreme spirit of the universe; paramatman or Brahman. Also a name of Vishnu.

Maharaja (Sanskrit) *Mahārāja* [from *mahā* great + *rāja* king] Great king; in Hindu literature four are spoken of as the mystical regents and protectors of the four quarters of the earth — north, south, east, and west — because they are the mystical regents and guardians of cosmic space in our solar system.

In Egyptian temples the parti-colored curtain separating the holy recess from the place for the congregation was drawn over the five pillars symbolizing our five senses as well as the five root-races, while the four colors of the curtain represented the four cardinal points and the four as yet evolved cosmico-terrestrial elements. This grouping, among other things, thus symbolized that it is through the four high rulers of the four cosmic quarters that our five senses become cognizant of the hidden truths of nature. The same mystic symbolism is found in the Tabernacle and the square courtyard prepared by Moses in the wilderness, “in the Zoroastrian caves, in the rock-cut temples of India, as in all the sacred square buildings of antiquity that have survived to this day. This is

shown definitely by Layard, who finds the four cardinal points, and the four primitive elements, in the religion of every country, under the shape of square obelisks, the four sides of the pyramids . . . Of these elements and their points the four Maharajahs were the regents and the directors” (SD 1:126).

The four Maharajas correspond to the cherubim, seraphim, the winged globes, fiery or winged wheels, the gandharvas (sweet singers), asuras, kinnaras, and celestial nagas. In Chinese Buddhism the Maharajas are called the four hidden dragons of wisdom: the Regent of the North is called the Black Warrior, of the East the White Tiger, of the South the Vermilion Bird, and of the West the Azure Dragon.

There are profound, highly mystical differences which distinguish the Maharajas from the lipikas. The Maharajas, who are both the protectors of mankind on earth and the agents of karma, are those highly evolved spiritual powers or individualized cosmic beings who belong to the light-side of universal nature, to the hierarchies of compassion representing beings of unfolded evolutionary development who by the very nature of their essence become almost the automatic guardians of light and cosmic order which the semi-intelligent and so-called unintelligent forces and energies of nature automatically obey.

The lipikas, on the other hand, are cosmic spiritual entities who might almost be called the viceroys of the sublime cosmic hierarch of our galaxy. For this reason their actions or functions are of so widely impersonal a character, for they operate not so much from power and consciousness belonging solely to the solar system, but in obedience to the spiritual vital mandates of the galactic sphere, to which they are wholly subservient and of whose flow of intelligent impersonal forces they are but impartial ministers in almost instinctual obedience. They represent what might be called the impersonal flow of cosmic destiny.

Maharaja Sect. See VALLABHACHARYAS

Maharajikas (Sanskrit) *Mahārājika*-s [from *mahārāja* king] The kingly; in Buddhist philosophy a class of gods inhabiting the lowest heaven. Their number is variously given, e.g., 236 or 220.

Maharloka (Sanskrit) *Maharloka* [from the verbal root *mah* to be great, also pleasure, delight + *loka* world, plane] Great world; the fourth of the seven lokas. The corresponding tala and nether pole is rasatala. Maharloka is the abode of certain classes of pitris, certain of the manus, and the seven rishis, as well as of orders of celestial spirits and gods. Its sphere of influence is exoterically said to extend to the utmost limits of the solar system. See also LOKA; RASATALA

Maharshi (Sanskrit) *Maharṣi* [from *mahā* great + *ṛṣi* sage, seer] Also **Maharishi**. A great sage or seer, especially referring to the ten maharshis who were the mind-born sons of Prajapati or Manu Svayambhuva: Marichi, Atri, Angras, Pulastya, Pulaha, Kratu, Prachetas, Vasishtha, Bhrigu, and Narada. They are also called the ten (or seven) prajapatis. See also MUNI

Mahasabha (Sanskrit) *Mahāsabhā* [from *mahā* great + *sabhā* assembly, gathering, collection, bundle] The bundle of wonderful (mayavi or illusionary) things given to the Pandavas by Mayasura, the architect of the daityas who was versed in magic, astronomy, and military science.

Mahasaurya Manvantara and **Pralaya** [from Sanskrit *mahā* great + *saurya* solar] The life period or period of manifestation of the solar system, or its death and dissolution. *See also* MANVANTARA; PRALAYA (FSO)

Mahasunya or **Mahasunyata** (Sanskrit) *Mahāsūnya, Mahāsūnyatā* [from *mahā* great + *sūnyatā* emptiness] The great void; when considered in its positive aspect, boundless space, including all the spaces of space, and therefore the universe and all that is in it considered from the spiritual and divine standpoints, which to intelligences living in lower realms seem to be the great Void. When considered from its negative aspect, cosmic illusion (mahamaya) because the entire boundless objective universe with all its visible or invisible planes is, from the standpoint of the divine-spiritual, unreal and illusive, i.e., impermanent and transitory, although lasting spans which to human comprehension might seem almost an eternity. Thus both the positive and negative significances are based upon the fundamental idea of the utter reality of the divine-spiritual, and the unreality, impermanence, and fleeting character of all that is objective.

Mahasura (Sanskrit) *Mahāsura* [from *mahā* great + *asura* demon from *a* not + *sura* god] The great asura; the Hindu Lucifer. Exoterically, Mahasura has been rendered by some Europeans as comparable with the Christian Satan; but esoterically he is the Great Spirit. The word *sura* is usually translated “god” and *asura*, “not-god,” demons or evil beings; but they are precisely the opposite when properly understood. In the Vedas the suras are always connected with Surya (the sun), and hence regarded as somewhat inferior divinities or devas. As the asuras are the opposites of these, they are superior beings of the highest character — a subtle and yet true distinction.

Mahat (Sanskrit) *Mahat* [from the verbal root *mah* to be great] The great; cosmic mind or intelligence, the basis and fundamental cause of the intelligent operations in and of nature considered as an organism. Blavatsky called it the first product of pradhana, the first-born of the Logos, universal mind limited by manvantaric duration, the cosmic noumenon of matter, the one impersonal architect of the universe, the great manvantaric principle of intelligence, the Third Logos, and the divine mind in active operation.

Eternal in its essence and periodical in its manifestations, mahat combines the ideal plans and prototypes of all beings and things in the manifested objective and subjective world. In another sense it is the entire aggregate of the dhyani-chohanic host, and therefore the source of the active organic cosmic intelligence controlling and directing the operations of fohat; it is likewise the direct source of the manasaputras, a class of the dhyani-chohanic host.

In Brahmanical philosophy, mahat is the father-mother of manas. In Sankhya philosophy, it corresponds to kosmic buddhi or mahabuddhi and is called the first of the seven prakritis or

productive creation, the other six being ahamkara and the five tanmatras.

When a ray from mahat expresses itself as the human manas (or even as the manasic attribute of the finite gods), it then because of surrounding maya involves the quality of egoity or aham-ship. Thus it is said that the great Tree of Life has parabrahman as its seed, mahat as its trunk, and ahamkara as its spreading branches.

Mahatala (Sanskrit) *Mahātala* [from *mahā* great + *tala* sphere, place] Great place, pointing to prevalence or dominance of astral substance; the sixth in the descending scale of the seven talas. The corresponding loka or pole is bhuvarkala. Mahatala among other things corresponds to the elemental beings who are connected with taste, and therefore includes the state of consciousness appertaining to this class. It corresponds in one sense to the pranic activity in man, and in nature to the salamanders and gnomes of the Rosicrucians. Mahatala is the next to the grossest of the cosmic spheres or realms; the grossest or most material of all being patala.

Mahatma (Sanskrit) *Mahātman* [from *mahā* great + *ātman* self] Great soul or self; relatively perfected human beings, also called teachers, elder brothers, Masters, sages, seers, etc. They are human beings who, through self-directed evolution and spiritual striving over many lifetimes, have attained a lofty spiritual and intellectual state. They are farther advanced evolutionarily than the majority of people, possessing great knowledge and powers; but their primary duty is the instruction and protection of mankind. From this body of advanced human beings, which has existed since humanity attained self-consciousness, have come the great teachers and the wisdom at the root of the world's great religious, philosophic, and scientific systems.

Used in India as an honorary title for any great or revered man.

Mahatmya (Sanskrit) *Māhātmya* Magnanimity; exalted state; the virtue of any divinity or sacred shrine. Also refers to a work which gives an account of the legends and merits of any holy place or object.

Mahatoruvat (Sanskrit) *Mahatoruvat* [from *mahat* cosmic mind + *uruvat* spaciousness] As spacious as cosmic mind, with the implication of the encompassing Boundless or parabrahman.

Mahatorvavat. See MAHATORUVAT

Mahat-tattva (Sanskrit) *Mahat-tattva* The first of the seven creations or emanations, the primordial self-evolution of that which had to become manifested cosmic mahat, the universal mind or infinite intellect — the collective hosts and aggregates of spiritual intelligences such as Brahma, the manus, the dhyanichohans, etc. The Puranas enumerate the other six creations as 2) bhutasarga; 3) indriya or aindriyaka; 4) mukhya; 5) tairyagyonya or tiryaksrotas; 6) urdhvasrotas; and 7) arvaksrotas.

Mahavansa, Mahavamsa (Sanskrit) *Mahāvamśa* [from *mahā* great + *vaṃśa* lineage, race] Great

lineage; a Pali work written by the monk Mahanama in the 5th century, treating of Buddhist history and its spread in Ceylon; regarded as an authoritative historical work.

Mahavidya (Sanskrit) *Mahāvīdyā* [from *mahā* great + *vidyā* knowledge] The great knowledge, magic knowledge “now degenerated into Tantrika worship” (SD 1:169). This great esoteric science is possessed in its relative fullness by the highest initiates alone, as it embraces almost universal wisdom.

Mahavihara-Vasinah (Sanskrit) *Mahāvihāra-vāsinaḥ* [from *mahā* great + *vihāra* monastery + *vāsinaḥ* plural of *vāsin* dweller] Dwellers of the great monastery; a highly mystical Buddhist school of Ceylon, founded by Katyayana, according to tradition a pupil of Gautama Buddha. One of the three divisions of an early Buddhist school called the Sthavirakaya. *See also* JETAVANIYA

Mahavishnu (Sanskrit) *Mahāviṣṇu* Great Vishnu; a title of Vishnu. Source of the avatars of Vishnu. *See also* BIJA

Mahayana (Sanskrit) *Mahāyāna* [from *mahā* great + *yāna* vehicle] Great vehicle; a highly mystical system of Northern Buddhist philosophy and learning, in the main founded by Nagarjuna. Of the two schools of Buddhism, usually classed under the Mahayana and Hinayana or Theravada respectively, the Mahayana is usually called the esoteric and the Hinayana the exoteric. But due to human weakness, love of the eye doctrine, and misunderstanding of the rites and ceremonials enjoined, the exoteric teaching of the Mahayana in its popular aspects is stressed today; while its deeper, more mystical teaching has to a large extent been withdrawn into the charge of initiated adepts.

The Hinayana school is the oldest, while the Mahayana is of a later period, having originated after the death of Buddha. Yet the tenets of the latter are ancient indeed, and both schools in reality teach the same doctrine. The Mahayana system exists in different schools varying among themselves to a greater or less degree as regards interpretation of fundamental tenets which all these subordinate schools nevertheless accept.

Mahayana Sraddhotpada Sastra (Sanskrit) *Mahāyāna Śraddhotpāda-sāstra* Usually translated as “The Awakening Faith in Mahayana.” However, the word *sraddha* means more than simple faith — it means a certainty or confidence based on an unfoldment of inner experience.(FSO 45-6)

Mahayana-Sutra (Sanskrit) *Mahāyāna-sūtra* [from *Mahāyāna* great vehicle + *sūtra* textbook] Writings which treat of the Buddhist teachings as they were promulgated originally by Nagarjuna.

Mahayogin (Sanskrit) *Mahāyogin* [from *mahā* great + *yogin* a devotee of yoga, ascetic] A great yogi or ascetic; an especial title of Siva, although given to other Hindu divinities.

Mahayuga (Sanskrit) *Mahāyuga* [from *mahā* great + *yuga* age, period of time] Great age; in Hindu works, the 1000th part of a kalpa or Day of Brahma. The aggregate of the series of four yugas —

satya or krita yuga, treta yuga, dvapara yuga, and kali yuga — constitute a mahayuga or an age whose duration is 4,320,000 terrestrial years. Seventy-one mahayugas form the reign of one manu, or 306,720,000 years. Taking the reign of one manu, or of a manvantara, and multiplying it by 14 (which represents the 14 manus who exist in one kalpa) gives 4,294,080,000 years. To this figure should be added the sandhyas (dawn) and sandhyansas (twilight) — 25,920,000 (there being a dawn and twilight between each manu), and the result is 4,320,000,000 years, or a Day of Brahma, which is one kalpa or 1000 mahayugas.

As used in theosophy, the progress of the life-wave through the globes of a planetary chain, from its first globe to its last, the life-wave passing through a series of seven smaller yugas or root-races upon each of the seven manifest globes of the planetary chain. The period comprises 4,320,000,000 years. Mahayuga frequently refers also to time periods less than that of the great cycle or chain-round above alluded to. For instance, the period of the seven root-races which form the passage of the life-wave through any one of the globes, is often called a mahayuga.

Mahesa (Sanskrit) *Maheśa* [from *mahā* great + *īśa* lord, master] The great lord, a title of Siva.

Mahesvara (Sanskrit) *Maheśvara* [from *mahā* great + *īśvara* lord, master] The great lord; a title of Siva. “The spirit in the body is called *Mahesvara*, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma*, the highest soul” (BG 96).

Mahoraga (Sanskrit) *Mahoraga* [from *mahā* great + *uraga* serpent] Great serpent; a name of Sesha, the great serpent of eternity, infinite time.

Maia (Greek) The daughter of Atlas and the mother of Hermes by Zeus; identified by the Romans with the goddess of spring, Maia Maieslas, also called Fauna, Bona Dea, Ops.

Maitra or **Maitreya** (Sanskrit) *Maitra*, *Maitreya* [from *mitra* friend, a name of the spiritual sun] As an adjective, friendly, benevolent, kind; the masculine noun refers to various individuals: a bodhisattva and future buddha; the god Mitra; with reference to human beings, a friend of all creatures — one who has arrived at the highest state of human perfection. It signified one of the perfect states of Buddhism, sometimes enumerated as one of the ten paramitas.

Maitreya is also a well-known Buddhist arhat.

Maitreya-Buddha (Sanskrit) *Maitreya-Buddha* Equivalent to the Kalki (white horse) avatara of Vishnu, to Sosiosh, and other Messiahs. Popular teaching states that Gautama Buddha visited him in a celestial abode and commissioned him to come to earth as his successor 5,000 years after the Buddha’s death. Theosophic philosophy teaches that the next buddha will appear during the seventh subrace of this round.

Makara (Sanskrit) *Makara* A kind of sea animal; the tenth zodiacal sign, Capricorn. Makara likewise represents a pentagon. The figure of the complete material universe is a dodecahedron, a

figure bounded by pentagons. Makara represents both the microcosm and macrocosm, as external objects of perception. *See also* CAPRICORN

Makara-ketu (Sanskrit) *Makara-ketu* [from *makara* fish + *ketu* banner] The banner of Makara or fish-banner; a name of the god Kama because his banner bore a representation of Makara, the zodiacal Capricorn.

Makaras (Sanskrit) *Makara-s* The five words beginning with M that concern the lower tantric practices: *madya* (wine); *mamsa* (flesh); *matsya* (fish); *mudra* (mystic gesticulations); and *maithuna* (sexual intercourse).

Mal'achim (Hebrew) *Mal'ākhīm* **Mal'achayya'** (Aramaic) *Mal'ākhayyā'* [plural of *mal'ākh* messenger] Also *mal'akhim*. A generalizing term for messengers, ministrants, ministers, or angels in the original sense of intermediaries or mediators between the spiritual and the more material realms; hence it is applicable to all the ten classes of angelic beings of the Qabbalistic hierarchy. Applied especially to the messengers of God in the Bible, generally rendered angels, also termed *Benei-'Elohim* (sons of the gods). *See also* 'ISHIM

Malayak. *See* MAL'ACHIM

Malchuth, Malkuth, Malkhuth (Hebrew) *Malkhūth* Kingdom, dominion; the tenth Sephirah in the Qabbalah, the carrier or container of the nine preceding Sephiroth and the final and lowest emanation which includes all the potencies of the preceding nine. It is regarded as the base of the central pillar of the Sephirothal Tree. Its Divine Name is 'Adonai; in the Angelic Order it is represented as the Cherubim (Kerubim). In the application to the human body, as representative of the cosmic body, it is placed in or under the feet; while in the application to the seven globes of our planetary chain it is globe D. This Sephirah is termed *Matrona'* or *Matronitha'*, the inferior Mother, the Queen and Bride of Microprosopus — the six or nine preceding Sephiroth. In one aspect it is the lower Shechinah [from the Hebrew and Chaldean verbal root *shachan* to dwell in, abide in] meaning dwelling or abode; whence the term kingdom as the dwelling or abode of all the inner authorities and powers of the entire Tree of Life or Sephirothal scheme. There is a divine or spiritual Shechinah, which is the veil of, as well as the abode or kingdom of, the spiritual monad; it is equivalent to the *mulaprakriti* of parabrahman, or on a somewhat lower plane the *prakriti* of Purusha, or again the *pradhana* of Brahman. Hence there is a good deal in genuinely Qabbalistic writings on the Divine Light or Life, which is the splendorous veil inclosing, covering, and manifesting the glory of the Hid One — what the Qabbalah calls the Ancient of Ancients or Ancient of Days, or what in theosophical philosophy is called the spiritual monad.

Male Principle or Masculine Principle One member of the primordial, universal duality which characterizes all manifestation, its correlative being the feminine principle. Other terms for this duality are Purusha and prakriti, spirit and matter, positive and negative, active and passive. Male or female, masculine or feminine, are attributed to cosmic principles merely because these

principles, being universal and bipolar, express themselves throughout all the ranges of cosmic life. Since human beings and animals belong to the ranges of cosmic life, and in their present evolutionary stage are passing through the period of quasi-unipolar development which is called sex, its terms have been somewhat arbitrarily used in attempting to describe the bipolarity of the cosmic principles. Strictly speaking, these cosmic principles are non-male and non-female. The same descriptive habit runs throughout all theology, as when deities were described as gods and goddesses. In the Qabbalistic Sephirothal Tree some of the Sephiroth are paired, as are the aeons in the system of Simon Magus and Valentinus.

Ma-li-ga-si-ma (Chinese) The continent which legend relates formerly sank beneath the ocean's waves. As related in a legend, owing to the iniquity of the giants in Ma-li-ga-si-ma, it was submerged with all its inhabitants, except the king, Peiru-un, who was able to escape from the deluge with his family, having been warned by the gods of the impending catastrophe through two idols. This king and his descendants peopled China.

Malkhuth, Malkuth. See MALCHUTH

Mallet One of the tools or insignia of the Masonic Fraternity; perhaps a survival of the svastika.

Maluk. See MAL'ACHIM

Malum in se (Latin) Evil in itself; inherently evil by its own nature, rather than by its accidents or relationships. The traditional Satan of theology is in fact not an inherently evil power, but a power antagonistic in its functions, and so called by the early Christians Adversary, corresponding to the Greek word diabolos. In theosophy nothing is considered evil in itself, the contrast between good and evil being a manifestation of duality. But this does not mean that there is no evil at all — that good and evil are indifferent, that we may adopt a neutral attitude in our conduct. In fact, to deny that evil is inherent is to affirm that it is relative; and as long as we live in a world of contrasts we have before us the choice of two paths, one of which is right and the other wrong. If it is true that all is comprised within the scheme of eternal justice and wisdom, it is also true that we cannot yet arrogate to ourselves the power to dispense such omniscience.

Mamitu (Chaldean) The goddess of fate.

Mammals The highest class of animals produced from man, himself a mammal, in this fourth round. The evolutionary plan, as regards the passing of life-waves around the planetary chain entails that so far as the human and animal kingdoms are concerned, in the fourth round man shall appear before the mammals on globe D of the earth-chain. The other stocks of the animal kingdom were at the beginning of this round represented by their various sishas, as in fact man himself was. In each round after the first, each one of the kingdoms or life-waves on entering a globe of the chain, does so in its regular serial order.

The man of the second and early third root-race, though distinctly belonging to the human

kingdom, was different from the truly human man of today, as much in his inner psychical apparatus as in his astral-vital-physical body. This body was then much more astral or tenuous than that of today, composed of life-atoms of all kinds, seeking manifestation and finding a temporary habitat in the human body, which thus becomes their host. These atoms were continuously entering and leaving the body, just as happens in the human body today, but with this difference — that the atoms which the human body throws off today are far more stamped with the person's own *svabhava* (individual, personal characteristics) than formerly, and they are in consequence strongly and continuously attracted back to their human host, who is often their source. But in those early races the various monadic entities, which in their evolution were far inferior to the human monad, and each of which expressed itself through a life-atom, were in consequence far more free from the human dominating, almost tyrannical control, for then man had not yet acquired his present power of strongly impressing his own stamp on these life-atoms. The result was that in these early times each of these evolving monads with its life-atom vehicle on this plane could, when thrown off from the human entity, become the origin of a line of an animal stock, according to *its* own innate characteristics and potentialities. Thus were from time to time through the geologic ages generated the various mammalian stocks or phyla, each different according to the nature of the monad-germ thus thrown off, many of which were then able to pursue a course of evolutionary differentiation and specialization along its own particular line — each one unfolding from within its characteristics, expressing themselves in form and shape.

Thus it is seen how man precedes the mammals in the fourth round; but this does not apply to the non-mammalian animals, which were nevertheless evolved from the human stock in more or less the same manner during the preceding third and second rounds.

Occult biology also teaches that every monad which now has unfolded itself into the human stage, did at some remote cosmic period pass through all the lower kingdoms of nature as they then existed; even as the monads now finding expression in the elemental, mineral, vegetable, and animal kingdoms are undergoing the same process of evolutionary unfolding from within outwards and therefore are on their way upwards to a state equivalent in characteristic powers to what the human now has reached.

“The mammalia, whose first traces are discovered in the marsupials of the Triassic rocks of the Secondary Period, were evolved from *purely* astral progenitors contemporary with the Second Race. They are thus *post-Human*, and, consequently, it is easy to account for the general resemblance between their embryonic stages and those of Man, who necessarily embraces in himself and epitomizes in his development the features of the group he originated” (SD 2:684; cf MIE ch 12).

Mamo-chohans (Tibetan?) In theosophy, the lords of darkness and of the forces of pure matter — the dark and sinister spirits and operations of nature which are the activities of hosts of cosmic

monads climbing slowly upward but as yet still sunken in the deep spiritual sleep of material existence. Hence mammo-chohans are unprogressed or unevolved planetaries or monads. The dhyani-chohans correspond to light, knowledge, and evolution; the mammo-chohans to darkness, ignorance, destruction, etc. “The Dhyan Chohans answer to *Buddh*, Divine Wisdom and Life in blissful knowledge, and the Ma-mos are the personification in nature of *Shiva*, Jehovah and other invented monsters with Ignorance at their tail” (ML 463). The dhyani-chohans preside at the opening and throughout every manvantara, while the mammo-chohans preside at the opening and throughout the pralayas.

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Man-Mar

Man [from Sanskrit the verbal root *man* to think; cf Latin *mens* mind, Sanskrit *manas*, *manu*] The human kingdom, which is the midpoint of evolution, reaching relative consciousness in the fourth round, but attaining full human or manasic consciousness only the fifth round. On the last three rounds of the evolutionary journey man tends to become a god, and then divinity itself, and like every other original life-atom to reassume its primeval form as a member of the dhyani-chohanic host. Spiritual primeval intelligences, in order to become fully self-conscious gods, must pass through the human stage — not necessarily that of terrestrial man but including all intelligences which have achieved their evolutionary unfolding from within the appropriate equilibrium between spirit and matter.

Man may be considered as having three main bases or upadhis: 1) the monadic or divine-spiritual, emanating from the supreme or cosmic monad of our universe; 2) the mental-intuitional, supplied by the manasa-dhyanis and manifesting from the sun in their evolutionary passage; and 3) the vital-astral-physical, as well as the emotional-psychic, from the moon-chain.

In the widest sense, the term is used for the Heavenly Man or Third Logos, or even the unified Triad of the first three cosmic Logoi, called the Crown of the Sephirothal Tree in the Qabalah, the originant and not the copy of the universe, and therefore being the latter's source as well as the ultimate pattern toward which all in the universe tends.

Mana (Sanskrit) *Māna* [from the verbal root *man* to think] Opinion, conception, idea; also self-conceit, arrogance, pride (especially in the compound *aham-mana*). In Buddhism, one of the six evil feelings or one of the ten fetters to be discarded. As a neuter noun, consideration, respect, honor. In astrology the name of the tenth mansion or house.

Mana (Sanskrit) *Māna* [from the verbal root *mā* to measure] as a masculine noun means dwelling, building, house; as a neuter noun, measuring, dimension, computation as of time; in philosophy,

proof, demonstration. *See also* PRAMANA

Manas (Sanskrit) *Manas* [from the verbal root *man* to think] The seat of mentation and egoic consciousness; the third principle in the descending scale of the sevenfold human constitution. Manas is the *human* person, the reincarnating ego, immortal in essence, enduring in its higher aspects through the entire manvantara. When imbodyed, manas is dual, gravitating toward buddhi in its higher aspects and in its lower aspects toward kama. The first is intuitive mind, the second the animal, ratiocinative consciousness, the lower mentality and passions of the personality. “Manas is dual — *lunar* in the lower, *solar* in its upper portion’ . . . and herein is contained the mystery of an adept’s as of a profane man’s life, as also that of the *post-mortem* separation of the divine from the animal man” (SD 2:495-6).

At present manas is not fully developed in mankind, and kama or desire is still ascendant. In the fifth round, however, manas “will be fully active and developed in the entire race. Hence the people of the earth have not yet come to the point of making a conscious choice as to the path they will take; but when in the cycle referred to, *Manas* is active, all will then be compelled to consciously make the choice to right or left, the one leading to complete and conscious union with *Atma*, the other to the annihilation of those beings who prefer that path” (Ocean 59). Those human beings who cannot rise to the higher manasic and buddhic aspects of themselves in the fifth round will fall into their nirvanic rest for the remainder of this embodiment of the earth-chain, to re-emerge at the beginning of the next embodiment of the earth to pick up their evolutionary journey.

The annihilation of those who choose the left-hand or matter path occurs because they use their manasic faculty to its prostitution for selfish and evil purposes, which leads to a final rupture of the manasic links. When this rupture is complete, the entity being no longer attached to the higher triad sinks rapidly into the whirlpool of absolute matter and is finally disintegrated into its component life-atoms. The higher triad or monad thus freed from its downward-tending personality, after a period of rest in spiritual realms evolves a new lower garment in which to manifest in a later manvantara.

If the union between the lower or personal manas, and the individual reincarnating ego or higher manas, has not been effected during the course of past lives, then the former is left to share the fate of the lower animal, gradually to dissolve into its component life-atoms and to have its personality annihilated. But even then the spiritual ego remains of necessity a distinct being.

“The higher and the lower Manas are one . . . and yet they are not — and that is the great mystery. The Higher Manas or Ego is essentially divine, and therefore pure; no stain can pollute it, as no punishment can reach it, *per se*, the more so since it is innocent of, and takes no part in, the deliberate transactions of its Lower Ego. Yet by the very fact that, though dual and during life the Higher is distinct from the Lower, ‘the Father and Son’ *are one*, and

because that in reuniting with the parent Ego, the Lower Soul fastens upon and impresses upon it all its bad as well as good actions — both have to suffer, the Higher Ego, though innocent and without blemish, has to bear the punishment of the misdeeds committed by the *lower* Self together with it in their future incarnation. The whole doctrine of atonement is built upon this old esoteric tenet; for the Higher Ego is the antitype of that which is on this earth the type, namely, the personality” (TBL 55-6).

Should the human personality be of a heavily gross and materialistic type so that very few spiritual impulses are gathered in after death by the higher triad, then this higher triad is reincarnated almost immediately because there was nothing in the life just lived to call for the devachan experience of the personality. There can be no devachan for the manasic personality unless this personality has had in the life just lived at least a modicum of spiritual thought, yearning, and impulse. It is the higher manas which experiences devachan because of the spiritual qualities inherent in this higher manas and to which it has given imperfect expression in the life just lived. It is in devachan that this higher manas has its field of spiritual-mental activity, where it receives its due compensation, its mead of reward, for all the spiritual disappointments, sufferings, and imperfect expressions which it had to bear during earth-life.

Mahat or universal mind is the source of manas: what manas is in the human constitution, mahat is in the cosmic constitution. Manas is thus a direct ray from the cosmic mahat. Manas is sometimes loosely called the kshetrajna or real incarnating and permanent spiritual ego, the individuality; but the kshetrajna strictly speaking is the buddhi-manas or higher manas.

Manasa(s) (Sanskrit) *Mānasa* [from *mānasa* intelligent from *manas* mind] Adjective of manas; in theosophical literature, title for the Sons of Wisdom or manasaputras, those intellectual beings, spiritual pitris or dhyanis, who endowed humanity with manas or intelligence; hence, the immortal egos in man. *See also* AGNISHVATTAS; MANASAPUTRAS

Manasa-dhyanis (Sanskrit) *Mānasa-dhyāni-s* [from *mānasa* mental, intelligent from *manas* mind + *dhyāni-s* class of pitris from *dhyāni* meditation] The agnishvatta pitris, the givers of manas (mind) and intellectual consciousness to man; those solar and lunar pitris or dhyanis who incarnated by irradiation from themselves in the mentally senseless forms of semi-ethereal flesh of third root-race mankind. In the Puranas, considered the highest of the pitris (fathers of mankind). The agnishvattas or manasa-dhyanis are intimately connected evolutionally and in occult cosmology with the sun, and are hence often called the solar ancestors of mankind. They are, in fact, one of the several classes of monads springing directly from mahat who provided man with his intellect, mind, and sense of individual moral responsibility.

Manasa-pitris (Sanskrit) *Mānasa-pitr-s* [from *mānasa* mental from *manas* mind + *pitṛ* father] Fathers of mind; those spiritual beings who endowed mankind with intelligence. “The *monad* of the animal is as immortal as that of man, yet the brute knows nothing of this; it lives an animal life

of sensation just as the first human would have lived, when attaining physical development in the Third Race, had it not been for the Agnishwatta and the *Manasa Pitris*” (SD 2:525n). *See also* AGNISHVATTAS; MANASA-DHYANIS; MANASAPUTRAS

Manasaputras (Sanskrit) *Mānasaputra-s* [from *mānasa* intelligent from *manas* mind + *putra* son, child] Sons of mind. Mind manifesting in the universe is called mahat; when manifesting in particular entities it is called manas. Manasa signifies beings who are endowed with the fire of self-consciousness which enables them to carry on trains of self-conscious thought and meditation. Hence the manasaputras are children of cosmic mind, a race of dhyani-chohans particularly evolved along the lines of the manasic principle.

From the hierarchy of compassion, the light-side of nature as contrasted with the matter-side, came these semi-divine manasaputras who incarnated in the quasi-senseless, intellectually dormant human race at about the midpoint of the third root-race of this fourth round. By their own spiritual-intellectual fire and flame they quickened the latent mental fires in infant humanity stimulating the thought principle, just as parents teach a little child to think, quickening its mind, by means of books, by precept, by example, and by words. It is the most simple thing to do and yet a glorious achievement. It shows how inferior beings are protected and guided by higher beings, or dhyani-chohans, just as a child is watched, loved, and guided by its parents. Mind was quickened in mankind by the manasaputras, but there was already latent mind in man — unevoked; it required the coming of the superior developed mind, a part of the latter’s own flame to the wick of the unlighted candle, to set the unlighted candlewick aflame in its turn; but it could not be set aflame unless mind were already latent there.

These manasaputras are a mystery in the human constitution: they are both ourselves and a descent into us of our higher selves. They are entities from the buddhic hierarchy of compassion, from the luminous arc of evolving nature, and they are under the guidance of the Silent Watcher of the planetary chain, their supreme head.

“These advanced entities are otherwise known as the Solar Lhas, as the Tibetans call them, the solar spirits, who were the men of a former kalpa, and who during the third Root-race thus sacrifice themselves in order to give us intellectual light — incarnating in those senseless psycho-physical shells in order to awaken the divine flame of egoity and *self*-consciousness in the sleeping egos which we then were. They are ourselves because belonging to the same spirit-ray that we do; yet we, more strictly speaking, were those half-unconscious, half-awakened egos whom they touched with the divine fire of their own being. This, our ‘awakening,’ was called by H. P. Blavatsky, the incarnation of the Manasaputras, or the Sons of Mind or Light. Had that incarnation not taken place, we indeed should have continued our evolution by merely ‘natural’ causes, but it would have been slow almost beyond comprehension, almost interminable; but that act of self-sacrifice, through their immense pity, their immense love, though, indeed, acting under Karmic

impulse, awakened the divine fire in our own selves, gave us light and comprehension and understanding; and from that time we ourselves became ‘Sons of the Gods,’ the faculty of self-consciousness in us was awakened, our eyes were opened, responsibility became ours; and our feet were set then definitely upon the path, that inner path, quiet, wonderful, leading us inwards back to our spiritual home. . . .

“These Manasaputras, children of Mahat, are said to have quickened and enlightened in us the Manas-manas of our manas-septenary, because they themselves are typically manasic in their essential characteristic or Swabhava. Their own essential or manasic vibrations, so to say, could cause that essence of Manas in ourselves to vibrate in sympathy, much as the sounding of a musical note will cause sympathetic response in something like it, a similar note in other things” (OG 96-7).

The “descent” of the manasaputras before the middle of the third root-race was only a partial descent, and even today they are not yet fully incarnated in us, they have not yet fully manifested their splendor within us because our minds are not yet fully evolved. The descent is still in progress and will continue until the very end of the fifth round. Even the titan-intellec-tuals of the human race have not yet fully expressed the powers of the manasaputra above and within them. These manasaputras are incarnating ever more and more, just as the growing child develops more mental power as each year passes. As man proceeds along the evolutionary pathway and unfolds his inner nature, he will bring forth his own latent manasaputra and in the next manvantara he will light the way for lesser entities.

“In addition to this, there was still another class of Manasaputras who, as it were, started the whole thing going by inflaming . . . with their own fire of intelligent thought and self-consciousness those of the human race who, at that time, in the early part of the Third Root-Race in this Round, were ready, who caught the flame; and then their own mental apparatus, their own manasic powers, burst as it were into bloom as a rose unfolds rapidly its petals when the season comes for it to do so. And these Manasaputras . . . were the highly evolved entities from previous cosmic manvantaras, who deliberately, belonging as they do to the hierarchy of the Buddhas of Compassion, as it were left their own sublime spheres and descended among men and taught them — and then withdrew” (SOPh 468).

Manasa Rupa (Sanskrit) *Mānasa Rūpa* [from *mānasa* mental + *rūpa* body, form] Mind-body; the seat, veil, or vehicle of the reincarnating ego.

Manasarovara (Sanskrit) *Manasarovara* [from *mānasa* intelligent + *sarovara* lake of excellence] The lake of excellent intelligence; a sacred lake in the Himalayas of Tibet, as well as its tutelary deity said to be a naga (serpent, adept, sage). The lake, also called Anavatapta, is a place of yearly pilgrimage for the Hindus because the Vedas are claimed to have been written on its shores. Its name has reference to its historic occult connection with Sambhala, hence the reference is to its

being the source of the Vedas, of inspiration, and therefore of knowledge and wisdom.

Manasic [from Sanskrit *manas* mind] Anglicized equivalent of Sanskrit *manasika* (mental, intelligent).

Manas-samyama (Sanskrit) *Manas-samyama* [from *manas* mind + *samyama* concentration] Concentration of the mind; the perfect control and concentration of the mind during yoga practices. *See also* SANNYASA

Manas-sutratman (Sanskrit) *Manas-sūtrātman* [from *manas* mind + *sūtrātman* thread-self] The manasic or reincarnating ego, which reincarnates in earth-life after earth-life.

Manas-taijasa (Sanskrit) *Manas-taijasa* [from *manas* mind + *taijasa* radiant, radiating] The radiant mind; the mind which radiates its own manasic characteristic or *svabhava*. As this with invariability takes place when *manas* is stimulated by *buddhi*, it likewise signifies the union of *manas* with *buddhi*, or the *human* reason lighted by the inspiring fire of the spiritual or buddhic monad.

Manasvin (Sanskrit) *Manasvin* [from *manas* mind] Of the nature of intelligence; those essentially intellectual and even spiritual *dhyanis* or solar *pitris* who endowed man with intellectually spiritual and mental powers of understanding and self-consciousness. A variant of *manasas*, *kumaras*, *vairajas*, *manasaputras*, and *agnishvattas*; hence the *manasvin* are identified with the human egos.

Manava-dharma-sastra. *See* MANU, LAWS OF

Manavas or **Manavah** (Sanskrit) *Manavas*, *Manavaḥ* The nominative plural of *manu*.

Mandakini (Sanskrit) *Mandākinī* Going slowly; one name of the Ganges River, especially its flow on the plains of India.

Manawyddan (Welsh) Son of Llyr. Llyr Llediaith, “of defective utterance,” is the Irish Boundless Lir. *Manawyddan* probably equates with Irish *Mananan Mac Lir*.

Mandala (Sanskrit) *Maṇḍala* A circle, ball, wheel, ring, or circumference, as the orbit of a heavenly body, and hence a great circle in astronomy, an orb. Also one of the ten *mandalas* (circles, divisions) of the *Rig-Veda Samhita*.

Also the sacred circular pictures in Buddhist art.

Mandara (Sanskrit) *Mandara* A sacred mountain which in Hindu mythology served the gods and *asuras* as a churning-stick on the occasion of the churning of the ocean for the recovery of the *amrita* and 13 other precious and holy things, which had been lost during the preceding deluge. *See also* KURMA-AVATARA

Mandragora (Greek) The mandrake plant; it has somewhat vaguely the shape of a human body, frequently very suggestive in form and posture. It was and still is in some lands much prized, not only for its medicinal virtues as a narcotic, but for use as a philtre or antidote to barrenness; also it could be used by sorcerers in their malefic arts. In the secret catechism of the Druses, the sons of God create men by descending to earth and animating seven mandragoras — i.e., mannikins.

Mandrake. See MANDRAGORA

Mandukya Upanishad or **Mandukyopanisad** (Sanskrit) *Māṇḍūkyopaniṣad* [from *maṇḍūka* frog] A short but important Upanishad of the *Atharva-Veda*.

Manduka Yoga (Sanskrit) *Maṇḍūka-yoga* [from *maṇḍūka* frog] A “particular kind of abstract meditation in which an ascetic sits motionless like a frog” (Monier-Williams). However, all true yoga practice involves complete mental abstraction from exterior concerns and the outer environment, so that all yogis, while practicing yoga sit motionless “like a frog.” It is not a particularly high kind of yoga, in any case, for true spiritual yoga is the yoga of the inner man, implying intense intellectual and spiritual concentration on affairs and subjects of spiritual character, and need not necessarily involve any sitting in yoga whatsoever. The true disciple may be doing his master’s business and going about in pursuit of his duties from day to day, and yet be practicing this spiritual yoga without a moment’s intermission. All forms of yoga practice which involve postures, sittings or similar things in which the physical body is active or inactive, technically belong to one of the various kinds of hatha yoga and are to be discouraged.

Manes (Latin) [from *manus* good] Deified ancestral spirits, the benevolent class of shades, as distinguished from the larvae and lemures, which were malevolent. The word seems originally to have denoted a class of titans, kabiri, or dhyanis, and to have ranked in the sequence of patriarchs, heroes, and manes, who acted as divine instructors of earlier races. But far later, in Roman usage, the name became degraded and applied to the better astral shades or denizens in kama-loka, which in so many lands have been propitiated by offerings as is still the case with some peoples. Sometimes they wear a retributive aspect, as in Vergil, where the painful purification of the shades before they can pass to Elysium is described: “Each of us suffers his own Manes” (Aeneid 6:743).

Difficult as it is to distinguish as among the manes, larvae, and lemures, the manes were considered by Roman philosophers and poets equivalent to the human soul or monad; whereas the larvae and lemures were distinctly the shells or shades existent in the astral light and being the cast-off portions of the human monad when it ascends into, or reaches, devachan.

Manes. See MANICHAEANS

Man-Fish. See DAG; OANNES

Mani. See MANICHAEANS

Mania (Latin) In Latin mythology the mother of lares or dii lares, and likewise the guardian or possibly even the source of the manes; according to Arnobius, the mother of the seven kabiri — Blavatsky remarks that “Mania is the *female* Manu . . . Ila or Ida, the wife and daughter of Vaivasvata Manu . . . The *Manes* and Mania of Arnobius are names of Indian origin, appropriated by the Greeks and Latins and disfigured by them” (SD 2:143). Another name for this mysterious divinity was Lara or Larunda. In the human constitution the archaic Latins called the higher manasic element the genius (called in women the *juno*); the other parts of the human constitution consisted of a manes and a lares, which correspond with the lower and higher human ego.

Manichaeans A sect which originated in the 3rd century in Persia and rapidly diffused itself in Mesopotamia and beyond the Oxus, lasting under one or another form down to the 13th century. Its founder was Mani, said to have been a Persian, whose name in Greek became Manes or Manichaios. Little can be ascertained about him, but he is said to have been a natural mystic, conscious of a mission, and endowed with the breadth of view and concentrated zeal characteristic of the founders of systems. He successfully amalgamated the religious, philosophical, and mystical ideas of his time and surrounding countries into a coherent system adapted to the tastes of the age.

The salient feature of Manichaeism is its uncompromising dualism, for it recognized a world of light and a world of darkness as eternally coeval; and there is a God of light opposed to a hostile Satan. Teachings of the esoteric gnosis as taught by Neoplatonists, Gnostics, and others were materialized, and both doctrine and ritual assumed forms less exacting and therefore better calculated for perpetuation in an age of increasing materialism. It showed little affinity for Christianity or facility for combination with it, and Manichaeism and Christianity may be regarded as Oriental and Occidental products of the same materializing influence transforming and adapting the original gnosis. It has more affinity with Gnostic than with ecclesiastical Christianity, for there was a large amount of truly esoteric thought and teaching in what for centuries passed under the name of Manichaeism.

Manifestation. See MANVANTARA

Maninanjari (Sanskrit) *Mañimañjarī* Row of jewels or pearls; one of the writings of the Madhva philosophical sect.

Manipura (Sanskrit) *Mañipūra* Jewel-center, jewel-town; one of the seven most important chakras in the human body, connected with the solar plexus.

Manjusri (Sanskrit) *Mañjuśrī* [from *mañju* beautiful + *śrī* an epithet of holiness, dignity, and reverence] The holy beautiful one; a name of the dhyani-bodhisattvas, the guardians and Silent Watchers of the globes of our planetary chain. Another title is Vajrapanins.

In exoteric Buddhist literature, Manjusri is looked upon as the god of wisdom because the title is

personalized or anthropomorphized as an individual, but “It is erroneous to take literally the *worship* of the human Bodhisattvas, or Manjusri. It is true that, exoterically, the Mahayana school teaches adoration of these without distinction, and that Hiuen-Tsang speaks of some disciples of Buddha as being worshipped. But esoterically it is not the disciple or the learned Manjusri *personally* that received honours, but the divine Bodhisattvas and Dhyanī Buddhas that animated . . . the human forms” (SD 2:34n).

Man-Lion. See SIMHA

Manneras The title of one who had completed the seven degrees in the Egyptian Mysteries. As a symbol of the successful passing of all the degrees the one becoming a hierophant was given a tau (the Egyptian cross).

Mannheimar (Icelandic) [from *mann* man + *heimar* home] In Norse myths, the world or segment of the solar system which is the home of mankind, as distinct from other segments which are primarily inhabited by other forms of life, such as god-heimar (the abode of gods).

Mano (Gnostic) In the *Codex Nazaraeus*, chief scripture of the Nazarene Gnostics, the chief of the aeons, the King of Splendor, from whom shoot forth five refulgent rays of divine light. The Codex describes Mano as the supreme King of Light, the great first one: he who first emanates from Ferho, the unknown formless life, generally equivalent to the Second Logos in theosophy.

“He is the Second ‘Life’ of the second or manifested trinity ‘the heavenly life and light, and older than the architect of heaven and earth’ (*Cod. Naz.*, Vol. I, p. 145). These trinities are as follows. The Supreme Lord of splendour and of light, luminous and refulgent, before which no other existed, is called Corona (the crown); Lord Ferho, the unrevealed life which existed in the former from eternity; and Lord Jordan — the spirit, the living water of grace (*Ibid.* II., pp. 45-51). He is the one through whom alone we can be saved. These three constitute the trinity *in abscondito*. The second trinity is composed of the three lives. The first is the similitude of Lord Ferho, through whom he has proceeded forth; and the second Ferho is the King of Light — Mano. The second life is *Ish Amon* (Pleroma), the vase of election, containing the visible thought of the *Jordanus Maximus* — the *type* (or its intelligible reflection), the prototype of the living water, who is the ‘spiritual Jordan.’ (*Ibid.* II., p. 211) The third life, which is produced by the other two, is Abatur (*Ab*, the Parent or Father). This is the mysterious and decrepit ‘Aged of the Aged,’ the Ancient ‘*Senem sui obtegentem et grandaevum mundi.*’ This latter third Life is the Father of the Demiurge Fetahil, the Creator of the world, whom the Ophites call Ilda-Baoth . . . though Fetahil is the *only-begotten one*, the reflection of the Father, Abatur, who begets him by looking into the ‘dark water.’ Sophia Achamoth also begets her Son Ilda-Baoth the *Demiurge*, by looking into the chaos of matter. But the Lord Mano, ‘the Lord of loftiness, the Lord of all genii,’ is higher than the Father, in this kabalistic *Codex* — one is purely spiritual, the other material. So, for instance, while

Abatur's 'only-begotten' one is the genius Fetahil, the Creator of the physical world, Lord Mano, the 'Lord of Celsitude,' who is the son of Him, who is 'the Father of all who preach the Gospel,' produces also an 'only-begotten' one, the Lord Lehdaio, 'a just Lord.' He is the Christos, the anointed, who pours out the 'grace' of the Invisible Jordan, the Spirit of the *Highest Crown . . .*" (TG 204-5).

The trinity of Mano, Spiritus, and Lehdaio is equivalent to the Father, Mother, and Son of the Christian system. From one standpoint Mano is comparable also to the Hindu Manu (cf IU 2:229).

Manodhatu (Sanskrit) *Manodhātu* [from *manas* mind + *dhātu* world, sphere] The sphere or world of the mind or intellect; a generalizing name not only for one of the divisions of the mental plane, but also for the sum total of each person's mental faculties.

Manojava (Sanskrit) *Manojava* Swift as thought; a name of Indra in the sixth manvantara, which corresponds with the sixth manu of this round, the seed-manu of globe C, or again with the third root-race of this round.

Manomaya-kosa (Sanskrit) *Manomaya-kośa* [from *manas* mind + *maya* built of, formed of from the verbal root *mā* to measure, form, with the idea of illusory manifestation + *kosa* sheath] The sheath formed of mind, the human soul; according to the Vedantic classification of the human principles, the third of the pancha-kosa (five sheaths) which enclose the divine monad or atman. Manomaya-kosa corresponds with the lower manas combined with kama, and therefore has a closer affinity with the fourth principle, kama, than with the sixth or buddhi.

Mansarovara Lake. See MANASAROVARA

Manticism [from Greek *mantis* seer from *mainomai* to act ecstatically under a divine impulse] A seer, one inspired with divine ecstasy; according to Plato, one who uttered oracles while under a divine impulse, which in its lowest forms was a kind of frenzy, while a prophetes (prophet) was one who interpreted the oracles. Frenzy, now used only to denote madness or anger, meant in classic times a state of exaltation both of mind and psychical nature which enabled inner faculties of perception to come into play, whereby seership and prophetic power were attained. Certain exhalations from the earth would often act upon the body of the seer or seeress, inducing a state of physical receptivity, as occurred in the grotto of Delphi; and Cicero speaks highly of the better side of the power thus conferred. The condition produced by Bacchic rites was similar, but in later times degenerated into mere frenzy or ravings in the modern sense of the word; and as these rites became degraded into profligacy, the meaning of the word frenzy naturally altered *pari passu*.

Mantra (Sanskrit) *Mantra* That portion of the Vedas which consist of hymns as distinct from the Brahmana and Upanishad portions. The mantras considered esoterically were originally as magical as they were religious in character, although the former today is virtually forgotten, although remembered as a fact which once was. In the composing of the mantras the rishis of old

knew that every letter had its occult significance, and that the vowels especially contain occult and even formidable potencies when properly chanted. The words of the mantra were made to convey a certain hidden meaning by certain secret rules involving first the secret potency of their sound, and incidentally the numerical value of the letters; the latter however was relatively unimportant. Hence their merely verbal significance is something quite different from their meaning as understood of old.

The language of incantations or mantras is the element-language composed of sounds, numbers, and figures. He who knows how to blend the three will call forth the response from the regent-god of the specific element needed. For, in order to communicate with the gods, men must learn to address each one of them in the language of his element. Sound is “*the most potent and effectual magic agent, and the first of the keys which opens the door of communication between Mortals and the Immortals*” (SD 1:464).

The hidden voice or active manifestation of the latent occult potency of the mantras is called vach. The would-be magician attempting to evoke the “spirits of the vasty deep” by uninstructed chanting or singing of any ancient mantras will never succeed in using the mantras effectively in a magical way, until he himself has become so cleansed of all human impurities as to be able at will and with inner vision to enter into communion if not direct confabulation with the inner realms.

The Scandinavian runes in certain respects correspond to the Hindu mantras.

Mantra Period One of four periods into which Vedic literature has been divided, used especially to describe the Vedic hymns and sacrificial formulas. Some chronologists speculate that this period ended some 20,000 years ago — but may be as old as a million years into the past.

Mantra-sastra (Sanskrit) *Mantra-śāstra* The hymn portion of the Vedas; all the parts of the Vedas which are different from the Brahmanas (theological interpretations).

Mantra-tantra-sastra (Sanskrit) *Mantra-tantra-śāstra* A scripture on the science of magic and incantation.

Mantrika-sakti (Sanskrit) *Māntrika-śakti* The power or occult potency of mystic words, sounds, numbers, or letters — the power of the mantras. The vibrational, formative, or creative power inherent in sound — every sound being a vibration, and every vibration having its own numerical keynote. “The whole of the ancient Mantra Shastra has this force or power in all its manifestation for its subject-matter. The power of The Word which Jesus Christ speaks of is a manifestation of this Sakti. The influence of its music is one of its ordinary manifestations. The power of the mirific ineffable name is the crown of this Sakti” (Five Years of Theosophy 111).

Manu (Sanskrit) *Manu* [from the verbal root *man* to think] In Hindu mythology, the son of Svayambhuva, father and husband of Ila, parents of humanity as well as the prajapatis and other manus, who are the entities collectively which appear first at the beginning of manifestation, and

from which everything is derived. They are identical with the *sishtas*, and function as *prajapatis* in a smaller but strictly analogical manner. *Manu* is collective humanity: “*Manu* is the synthesis perhaps of the *Manasa*, and he is a single consciousness in the same sense that while all the different cells of which the human body is composed are different and varying consciousnesses there is still a unit of consciousness which is the man. But this unit, so to say, is not a single consciousness: it is a reflection of thousands and millions of consciousnesses which a man has absorbed.

“But *Manu* is not really an individuality, it is the whole of mankind. You may say that *Manu* is a generic name for the *Pitris*, the progenitors of mankind. They come . . . from the Lunar Chain. They give birth to humanity, for, having become the first men, they give birth to others by evolving their shadows, their astral selves. They not only give birth to humanity but to animals and all other creatures. . . . But, as the moon receives its light from the Sun, so the descendants of the Lunar *Pitris* receive their higher mental light from the Sun or the ‘Son of the Sun.’ For all you know *Vaivasvata Manu* may be an *Avatar* or a personification of *Mahat*, commissioned by the Universal Mind to lead and guide thinking Humanity onwards” (TBL 78).

The *manus* are said to have emanated the ten *prajapatis* or progenitors of mankind, called also *maharshis* (great rishis). It is said of *Brahma* that he emanated himself as *Manu*, and that he was born of, and was identical with, his original self, while he constituted his female portion *Sata-rupa* (hundred forms). There are 14 *manus* in any *manvantara* (“between *manus*”) arranged in pairs, a root-*manu* and a seed-*manu* for each portion of a cycle. These pairs of *manus* in a planetary round, a root-*manu* on globe A and a seed-*manu* on globe G, are given as: 1) *Svayambhuva*, *Svarochisha*; 2) *Auttami*, *Tamasa*; 3) *Raivata*, *Chakshusha*; 4) *Vaivasvata* (our progenitor), *Savarna*; 5) *Daksha-savarna*, *Brahma-savarna*; 6) *Dharma-savarna*, *Rudra-savarna*; 7) *Rauchya*, *Bhautya*.

“*Vaivasvata*, thus, though seventh in the order given, is the primitive Root-*Manu* of our fourth Human Wave (the reader must always remember that *Manu* is not a man but collective humanity), while *our Vaivasvata* was but one of the seven *Minor Manus*, who are made to preside over the seven races of this our planet. Each of these has to become the witness of one of the periodical and ever-recurring cataclysms (by fire and water) that close the cycle of every Root-race. And it is this *Vaivasvata* — the Hindu ideal embodiment, called respectively *Xisuthrus*, *Deukalion*, *Noah* and by other names — who is the allegorical man who rescued our race, when nearly the whole population of one hemisphere perished by water, while the other hemisphere was awakening from its temporary obscuration” (SD 2:309).

Manu is in one sense the Third Logos; in another the spiritual man, the monad, the real and deathless spiritual ego in us, which is the direct emanation of the one Life or the absolute deity of

our universe. The manus collectively, in this sense, are the four higher classes of dhyani-chohans who were the fathers of the concealed man — the subtle inner man.

Thus root-manus and seed-manus are sishtas, for the seed-manu at the end of a life-wave's evolution on a globe is virtually identical with the root-manu on that same globe when the life-wave reaches it again to begin on that globe a new course of racial development or evolution. The difference between root- and seed-manus being that the root-manus are really the seed-manus plus the most evolved monads of the life-waves reaching the globe first, conjoining with the seed-manus and thus slightly modifying things.

Manu is likewise the name of a great ancient Indian legislator, the alleged author of the *Manava-dharma-sastra* or *Laws of Manu*.

Manu, Laws of, Manava-dharma-sastra Also called the *Manu-samhita*; *The Code (or Institutes) of Manu*. Well-known archaic Hindu codes or institutes comprising maxims of various kinds, attributed to the first manu, known as Svayambhuva, who according to archaic records lived nearly 30 million years ago during the satya yuga of the race during which he appeared. One of the most important Smriti (unwritten traditional teachings).

The *Laws of Manu* is one of the main pillars of ancient Hindu law, and is held in the highest reverence. Tradition says that Manu wrote down the laws of Brahma in 100,000 slokas, which formed 24 books and a thousand chapters. He gave the work to Narada, one of the archaic sages, who abridged it for the use of mankind to 12,000 verses. Narada in his turn gave the Code to Sumati, a son of Bhrigu who for greater convenience reduced it to 4,000 verses.

The *Laws of Manu* is recognized as approaching the Vedas in age. It is not merely a law book in the European sense of being a mere code of legal enactments; the chief topics of its twelve extant books are 1) cosmogony; 2) the sources of the law, sacraments, initiation, discipleship; 3) marriage and the duties of a householder or the second social order; 4) means of subsistence, and private study and morals; 5) diet, purification, and the duties of women; 6) the duties of a recluse and ascetic, or the third and fourth social orders; 7) government, and the duties of a king and the military caste; 8) judicature and law, civil and criminal; 9) duties of husband and wife, miscellaneous regulations concerning conduct and the duties of a king; 10) duties and occupations of the castes and mixed castes; 11) penances and expiations; and 12) metempsychosis and final liberation.

Manusha (Manushya) Buddha (Sanskrit) *Mānuṣa*, *Mānuṣya-Buddha* [from *manu* man + *buddha* awakened one] A human buddha, born in a human body for compassionate work among mankind, generally mahatmas of a high degree and great initiates. There are three forms in which, or planes upon which, the Wondrous Being of the planetary chain manifests itself: 1) adi-buddha in the dharmakaya; 2) dhyani-buddha in the sambhogakaya; and 3) manusha-buddha living at will or need as a nirmanakaya. The last is the lowest, yet in one sense the highest aspect — highest on

account of the immense, willing *self-sacrifice* involved in its incarnation in human flesh. The manusha-buddhas are the eighth in the descending scale of the Hierarchy of Compassion. Each one of the seven root-races on this globe is ushered in by a manushya-buddha. Furthermore, preceding the racial cataclysm that ensues around the midpoint of each root-race, a manushya-buddha of less degree appears on earth. Hence, such a buddha is also termed a racial buddha. Gautama was such a manushya-buddha.

Every human being in his constitution contains elements and principles derivative from the universe ranging from the divine to the physical; consequently there is in every human being, expressed or as yet unexpressed, a manushya-buddha, who really is the spiritual-intellectual center of all the noblest impulses, intuitions, and energies active in the human constitution.

Evolution signifies the unfolding of already existing and fully active capacities, powers, functions, principles, and elements, latent in most men merely because the vehicle enabling them to manifest their transcendent powers in the ordinary human being has not yet been built up through evolutionary growth. Thus, the manushya-buddha is in every human being, though only in the rare evolutionary flowers of the human race coming at long intervals is a human being born who because of past striving is an imbodiment of the manushya-buddha within him. As the future brings forth what it has in store for the human race, all human beings living at the end of the seventh round will be human buddhas because already they will have become a dhyani-choanic host. Sometimes spelled Manushi-Buddha.

Manushya (Sanskrit) *Manuṣya* A human being; a man; as an adjective, human. Sometimes spelled manushi.

Manusmṛiti (*Manusmṛiti*). See MANU, LAWS OF

Manu-Svayambhuva (Sanskrit) *Manu-svāyambhuva* The self-producing manu, manu the self-become; a name of Brahma as son of Svayambhuva, the self-producer or Brahman. Identical with 'Adam Qadmon and the cosmic androgyne man of other philosophical systems, the Third Logos, and on a much lower scale the androgyne human referred to in Genesis. As 'Adam Qadmon is the synthesis of the Sephiroth, so is Manu-Svayambhuva the synthesis of the prajapatis (lords of progeny), ancestors or parents of all beings.

Manvantara (Sanskrit) *Manvantara* [from *manu* + *antara* between] Between two manus; a period of activity or manifestation. Manu is the entities collectively aggregated into a unity which appear first at the beginning of manifestation and from which, like a cosmic tree, everything is derived or born. A manvantara, therefore, is the period of activity between any two manus, on any plane, since in any such period there is a root-manu at the beginning of evolution and a seed-manu at its close, preceding a pralaya.

One has to gather from context what the meaning of the manvantara referred to is, remembering

that what is applicable to a lesser period applied also to a greater, and conversely. When speaking of a manvantara of our planet, a period of one round of the planetary chain is usually meant. There is also the manvantara of any globe of the planetary chain. Seven rounds of the planetary chain make a mahamanvantara of a planet, a Day of Brahma. A solar manvantara is a period of seven Days of Brahma. The Life of Brahma is a mahamanvantara or mahakalpa of the solar system. A minor or globe manvantara is the duration of the seven root-races on any particular globe of the planetary chain. Even a root-race is sometimes called a manvantara because there is a root-manu and seed-manu to each race. The period of a human life is sometimes called a paurusha manvantara; the period of a planet's life, a bhaumika manvantara; the life period of the solar system, a saurya manvantara, the life period of the universe, a prakritika manvantara, which last can become synonymous with the saurya manvantara.

When the time arrives for the re-opening of a planetary manvantara, the planet

“descends again into manifestation through the inner divine planetary thirst for active life and is directed to the same solar system, and to the same spot, relatively speaking, that its predecessor (*its former self*) had, attracted thither by magnetic and other forces on the lower planes. It forms, in the beginning of its course or journey downwards, a planetary nebula; after many aeons it becomes a comet, following ultimately an elliptical orbit around the sun of our solar system, thus being ‘captured,’ as our scientists wrongly say, by the sun; and finally condenses into a planet in its earliest physical condition. The comets of short periodic time are on their way to rebecoming planets in our solar system, provided they successfully elude the many dangers that beset such ethereal bodies *before* condensation and hardening of their matter shield them from destruction” (Fund 63).

In a similar manner at the re-opening of a solar manvantara, a cosmic nebula is gradually formed of the principles of the former cosmos with its sun and planets, etc. Then

“this cosmic nebula drifts from the place where it first was evolved, the guiding impulse of karma directing here and directing there, this luminous nebulosity moving circularly, and contracting, passing through other phases of nebular evolution, such as the spiral stage and the annular, until it becomes spherical, or rather a nebular series of concentric spheres. The nebula in space, as just said, takes often a spiral form, and from the core, the center, there stream forth branches, spiral branches, and they look like whirling wheels *within* wheels, and they whirl during many ages. When the time has come — when the whirling has developed *pari passu* with the indwelling lives and intelligences within the cosmic nebula — then the annular form appears, a form like a ring or concentric rings, with a heart in the center, and after long aeons, the central heart becomes the sun or central body of the new solar system, and the rings the planets. These rings condense into other bodies, and these other bodies are the planets circulating around their elder *brother*, the sun; elder, because

he was the first to condense into a sphere” (Fund 61-2).

In the first half of a manvantara (planetary as well as human) there is the descent of spirit into matter, and in the second half an ascent of spirit at the expense of matter. A manvantara or period of material manifestation is a temporary spiritual death, whereas the dawn of the succeeding pralaya is spiritual birth.

Maqom (Hebrew) *Māqōm* A place, a dwelling place; also a city, a village. In the Qabbalah a secret place, in the cosmos referring to the heavenly celestial matrix or womb, on earth to the mystical Holy of Holies, and in the human being to the womb. This purely physiological usage is a degradation of the original highly mystical and impersonal sense as the womb of space or of the Vedic Aditi — the cosmic Virgin Mother, continuously bringing into manifested birth universes and all that are in them.

Mara (Sanskrit) *Māra* [from the verbal root *mṛ* to die] That which kills, death, destroyer; in exoteric Indian literature, the representation of temptation, esoterically personified temptation through men’s vices, which kill the soul. Maha-Mara is the king of the maras, or temptations collectively, the great ensnarer, and is usually represented “with a crown in which shines a jewel of such lustre that it blinds those who look at it, this lustre referring of course to the fascination exercised by vice upon certain natures” (VS 76).

Mara is the god of darkness and death: “Death of every physical thing truly; but Mara is also the unconscious quickener of the birth of the Spiritual” (SD 2:579n). The hosts of Mara refer to the unconquered passions that the neophyte must slay or transmute before he is reborn spiritually, or can become a dvija (twice-born). Mara is also a name frequently given to Kama, the personified god of love or desire.

Marabout or **Marabut** [from Arabic *morabit* a hermit] A devotee or hermit; specifically, a member of the Moorish religious order of Northern Africa who were successors of the Morabits (or Al-moravides), Moslem Moors who flourished in Morocco and Spain during the 11th and 12th centuries. However the term now has the significance of a Moslem saint.

Marcionites Followers of **Marcion**, a reformer of Christianity of the 2nd century who, failing to bend the Church to his views, founded a society of his own in Rome, whence it spread to Asia Minor, gaining great influence and for a time seriously competing with the established Church. Though often described as a Gnostic, he holds a position rather between the Gnostics and those who sought to establish a less philosophical and more concrete system — a church. He had known Christianity at a time when the Gnostic teachings still formed a recognized element; but he found the existing Church too far along the path of materialization of metaphysical ideas and adaptation to mundane politics, and he sought to restore the doctrine and ritual to an older, purer form. He favored the teachings of Paul, whom he regarded as the true interpreter of Christianity, and condemned the Old Testament as being a corrupting influence, while regarding the historical view

of the Gospels as a literalization and carnalization of metaphysical allegories and symbolic teaching. His teachings contain many Gnostic elements: man is formed by the God of the Old Testament, who lays upon him laws which he cannot obey, so that he falls under the power of the lower Demiourgos. But another God, the God of Mercy, sends his son into the world to save man. Yet this son appears in the reign of Tiberius and is crucified in Palestine. The lower Demiourgos, the adversary of man and of the God of Mercy, is at the same time an agent of that God.

Among the many varieties of Christianity which had vogue, Marcionism was one of the best attempts to find a workable adjustment between the ancient teachings and the conditions of the world at that time. But the spirit of a declining age prevailed in favor of the Church; the influence of Marcion can be traced for a few centuries, but his association finally lost its identity amid divergences and absorptions into other systems, especially Manichaeism.

Marcosians Followers of Marcus, in Greek Markos, a 2nd century Gnostic, who gave out in some respects more of the esoteric truths than any other Gnostic. Among his teachings he describes the deity as a tetrad, or as represented by 30 letters composing four syllables (cf SD 1:351).

Marcus, Markus. See MARCOSIANS

Marduk (Babylonian) Also Merodach (Hebrew) Patron deity of ancient Babylon, the local Bel (lord) of later times. Originally a solar deity, as the son of space, and the titular god of that city, he was elevated to the supreme rank in the Babylonian pantheon under Khammurabi (c. 2250 BC) during the time that Babylon became the chief center of the states surrounding the Euphrates Valley. The attributes of the older Chaldean deities Bel and Ea were applied to Marduk, especially as he was regarded as the son of Ea — the son of himself — and this prominence was maintained until the downfall of Babylon except during the five centuries of the Cassite control (1750-1200 BC). After 1200 Marduk's only rival was Assur in Assyria. As well as the attributes, many of the mythologic exploits of Bel were transferred by the priests to Marduk, and thus he became known as the slayer of the serpent Tiamat. Marduk was also regarded as the creator of the world and of mankind (which was formerly attributed to Bel), and the eleven-day festival celebrating this event was held yearly at the time of the spring equinox (the New Year among the Babylonians).

The ideographic representation of the word Marduk is equivalent to “child of the sun,” significantly stressing his solar characteristics, while that of his consort Zarpanitu (or Sarpanit) is equivalent to “the shining one.” Marduk is also identified with the planet Jupiter.

Mare (Latin) The sea; after Christian influence southern European mariners associated Mare with Mary, the Virgin-Mother — the reference being to the sea of space, or the representation of the cosmic Virgin-Mother.

Marga (Sanskrit) *Mārga* Path; in Buddhism the noble eightfold path that leads to nirvana.

There are four commonly recognized margas, forms of yoga or spiritual and intellectual training:

1) karma yoga (path of action; 2) bhakti yoga (path of faith or love); 3) raja yoga (path of kingly yoga); and 4) jnana yoga (wisdom path). These four pathways correspond with the four Hindu castes: Sudra (the agricultural); Vaisya (commercial); Kshatriya (administrative, military, ruler); and Brahmana (philosopher, sage).

Marichi (Sanskrit) *Marīci* A ray of light; in the Puranas and the *Laws of Manu*, the chief of the maruts, one of the seven mind-born sons of Brahma, as well as one of the seven sages (saptarshi), father of Kasyapa and of Surya (the sun). Chinese Buddhists and Taoists “have made of this conception the Queen of Heaven, the goddess of light, ruler of the sun and moon” (TG 207).

Ma-rig-pa (Tibetan) Ignorance, nescience; equivalent of Sanskrit avidya.

Marisha (Sanskrit) *Māriṣā* Daughter of the sage Kandu and the celestial nymph Pramlocha, who gave birth to Marisha by means of the collected perspiration issuing from her pores. Soma matured this by his rays, and gradually it increased in size till the exhalation that had rested on the tree tops became the lovely girl (VP 1:15). She represents the second root-race or sweat-born.

With Prachetasas, the production of the mind-born sons of Brahma, Marisha gives birth to the patriarch Daksha, the father of the first humanlike progenitors of the third root-race, the egg-born.

Markandeya Purana (Sanskrit) *Mārkaṇḍeya Purāṇa* One of the 18 principal Puranas of ancient India, named from its supposed author Markandeya. It expounds the nature of Krishna and explains some of the incidents of the *Mahabharata*. It differs from many of the other Puranas in that its 9000 verses are largely narrative, rather than containing arguments of a sectarian character.

Marrtanda. See MARTANDA

Mars Next to Jupiter, probably the chief Roman divinity, the oldest form among the Italians being Maurs, which became Mars. Identified in later times with the very similar Greek Ares, both being gods of war and strength.

This divinity signifies creative energy, the initial act of generation; so Mars is not merely a martial deity but likewise a patron of tilth, sometimes identified with earth as a source of being (SD 2:143-4). Mars is in one sense identified with Brahma and Adam-Jehovah (Adam meaning red earth) as symbol for primitive and initial generative powers for human procreation (SD 2:43), corresponding to the Egyptian Artes or Ertosus, the Biblical Cain and Hindu Karttikeya and the Egyptian Gnostic Sabaos.

Also Mars is the fourth from the sun of the visible planets in our solar system and nearest to the orbit of the earth; enumerated as one of the seven sacred planets of the ancients. The celestial body we see, as indeed is the case with all the other visible planets including earth, is but the lowest globe of a septenary chain. Mars has an important connection with the earth, because the

rector or genius of the Martian planetary chain has a characteristic influence over globe F of the earth-chain, and by correspondence in earthly matters will have especial influence over the coming sixth root-race. In astrology, its zodiacal houses are Aries and Scorpio; its day of the week is Tuesday.

Mars is at present in obscuration — its life-waves are functioning on other globes of its planetary chain than the lowest sphere or globe D, which is the orb we see; nevertheless sishtas are present awaiting the proper time period for resuming their waking and intense evolutionary activities. Mars has ended its third round and is preparing now for the beginning of its fourth round.

Martanda or **Marttanda** (Sanskrit) *Mārtāṇḍa*, *Mārttāṇḍa* [from *mārta* mortal, transitory + *aṇḍa* egg] The sun or sun god of the Vedas; an earlier form is *mṛtāṇḍa*. Cosmologically a title applied to any celestial orb, though most commonly a name of the sun or Surya, as being phenomenal productions of Brahma-prakriti or of the productive and generative dual cosmic spirit. Just as the egg bears the seed of a future being, so the celestial bodies were each supposed to contain the life-germ of its own future imbodiment as a higher entity — in other words, the celestial bodies reproduce themselves in new imbodiments. The highest adaitya of the sun is likewise called preeminently Marttanda; it is also a name for the number 12, referring to the 12 solar logoi, intimately connected with the 12 mansions or constellations of the zodiac.

“Aether, whether *Akasa* is meant by the term, or its lower principle, Ether — is septenary. *Akasa* is Aditi in the allegory, and the mother of Marttanda (the sun), the *Deva-matri* — ‘Mother of the gods.’ In the solar system, the sun is her Buddhi and *Vahan*, the Vehicle, hence the 6th principle; in Kosmos all the suns are the Kama rupa of *Akasa* and so is ours. It is only when regarded as an individual Entity in his own Kingdom that Surya (the sun) is the 7th principle of the great body of *matter*” (SD 1:527n).

Martinists Followers of French mystic Louis Claude de Saint-Martin (1743-1803). After a brief career in the army, he devoted himself to study and become a theosophist and student of Boehme. He sought to restore Masonry to its primeval character and to reintroduce into it occultism and theurgy; his rectified rite has ten degrees, later reduced to seven. But his efforts met with failure and he was accused of introducing ideas and rites at variance with the supposed archaeological history of Masonry. His society was first established at Lyon; its members believed in the possibility of communicating with planetary spirits and minor gods and genii of the ultramundane spheres. It was the Martinists, according to some, who invented the name astral light.

Maru (Sanskrit) *Maru* [from the verbal root *mṛ* to die, become sterile] A sterile tract of land, a desert; a king belonging to the Ikshvaku family and also a country and its inhabitants.

Marut(s) (Sanskrit) *Marut-s* A class of spiritual or highly ethereal beings, properly classed as belonging to the middle sphere between heaven and earth. They are one of the classes of agnishvattas, and hence in strait union with the asuras — indeed leaving mythologic legends about

the maruts aside, there are times when the distinctions between the maruts and asuras vanish.

In the Vedas the maruts are described as children of heaven (spiritual spheres) and ocean (cosmic space), armed with golden weapons, such as lightning and thunderbolts, as having iron teeth and roaring like lions, and residing in the north, as riding in golden cars drawn by ruddy horses — all of which is merely mythologic elaborations of symbolic fancy. The maruts are mythologically represented as storm gods and the friends and allies of Indra. Esoterically they belong to the hierarchies of those dhyani-chohans who enlightened the early races of mankind. In one sense they are our human egos as emanations from the manasaputras, and from another viewpoint, they are the manasaputras themselves, a class of the agnishvattas. Hence the allegory of Siva transforming the lumps of flesh into boys and calling them maruts, to show senseless men transformed by becoming the vehicles of the solar pitris or fire-maruts, and thus rational beings. Again, they are the adepts who incarnate on earth to help mankind.

The *Vayu-Purana* shows that the Maruts, “the oldest as the most incomprehensible of all the secondary or lower gods in the Rig Veda — ‘are *born in every manvantara* (Round) *seven times seven* (or 49); that in each Manvantara, *four times seven* (or twenty-eight) they obtain emancipation, but their places are *filled up by persons reborn in that character.*’ ” In the *Ramayana* Diti, the lower or manifested aspect of Aditi, “anxious to obtain a son who would destroy Indra, is told by Kasyapa the Sage, that ‘if, with thoughts wholly pious and person entirely pure, she carries the babe in her womb for a hundred years’ she will get such a son. But Indra foils her in the design. With his thunderbolt he *divides the embryo in her womb into seven portions*, and then divides every such portion *into seven pieces again*, which become the swift-moving deities, the Maruts. These deities are only another *aspect*, or a development of the Kumaras [or agnishvattas], who are *Rudras* in their patronymic, like many others” (SD 2:613).

The maruts have their representatives on lower planes, which causes much of the confusion and apparently contradictory statements about them. “The Maruts represent (a) the *passions* that storm and rage within every candidate’s breast, when preparing for an ascetic life — this *mystically*; (b) the occult potencies concealed in the manifold aspects of *Akasa’s* lower principles — her body, or *sthula sarira*, representing the terrestrial, lower, atmosphere of every inhabited globe — this mystically and sidereally; (c) actual conscious Existences, Beings of a cosmic and psychic nature” (SD 2:615).

Marut-jivas (Sanskrit) *Marut-jīva-s* [from *marut* a class of divine beings + *jīva* monad] Those monads which have been, are, or will be during long ages passing through the evolutionary stage called agnishvattas or kumaras, a direct hint of the real significance of the term marut itself. All maruts are jivas, the latter explaining characteristics and functions of the maruts.

In a more specific and limited sense, marut-jivas are the monads of adepts who have attained liberation, nirvana, or are very close to attaining it, but who wish to be reborn on earth for the

sake of helping humanity. It is apparent that the nirmanakayas, as well as a large part of the sambhogakayas, therefore fall within the category of the marut-jivas.

Marutvat, Marutavan (Sanskrit) *Marutvat, Marutavān* Of the nature of the maruts; in a restricted sense a title meaning the lord of the maruts, a name of Indra.

Mary The Christian ecclesiastical teachings as to Mary's perpetual virginity, her absolute sinlessness, and the role of intercessor were unknown during the ministry of Jesus and the immediately succeeding beliefs of the primitive Christians; although these three ideas in connection with the cosmic Virgin-Mother were familiar to exoteric and mythologic thought worldwide for ages preceding their adoption by Christian theologians some time after primitive Christianity. As to the idea of the perpetual virgin, as early as the latter part of the 2nd century Clement of Alexandria mentions it, but without accepting it, and not until the 4th century did it become a doctrine of the Church. Absolute sinlessness as a dogma seems to have been accepted as reluctantly as the former idea. Both Augustine and Anselm state their view that Mary the mother "was conceived in iniquity," and born "in original sin." The dogma of the intercession was not recognized by the Church until the 3rd century, when a wave of popular emotion initiated feast and holy days that are still observed.

The month of May was made sacred to Mary by the Christians, copying an ancient Greco-Latin view and practice, for the same month had been sacred to the Greek Maia or the Latin Vesta.

Blavatsky associates Mary with the Egyptian Isis and the Hindu Devaki (mother of Krishna) — both of whom are represented as suckling an infant; with Maya, the mother of Gautama Buddha, there is an interesting association of both similarity in name and idea. By Southern European mariners after the Christian era Mary has been associated with Mare, the Latin word for the sea — there being here again an early pagan teaching of the sea of space, or the representation of the cosmic Virgin-Mother. In another distinctly mystical sense the sea, like the Sanskrit Maya (illusion), symbolizes the illusory nature of all phenomenal life — illusory because noneternal and yet the womb or matrix in and from which universes are born; and in the case of individual human beings, the birth of wisdom from experience in the illusions of life.

Thus the Christian Mary became clothed with various religio-mystical ideas and teachings associated from immemorial time with both cosmic events and with human experiences in life and initiation. The Christ in man is born as a child of the virgin-mother spirit, man's own higher consciousness — a mother which remains perpetually virginal, by its nature intrinsically sinless, and which functions between the personal man of flesh and the god within us as the intercessor, as indeed the inner Christ itself is. *See also ANA; ANAITIS*

Maryada (Sanskrit) *Maryādā* A limit, boundary, line, border; by extension of meaning, the content or outline of the intrinsic moral law, including likewise ethics, or established customs or rules, and hence signifying rectitude.

Mary Magdalene A woman of Palestine, who had been a woman of low repute but who reformed and became a follower of Jesus. In the Gospels, however, she first appears in company with “certain women, which had been healed of evil spirits and infirmities” (Luke 8:2), and it is specified that out of Mary in particular went seven devils. The women were all reputable apparently — among them Joanna, wife of the royal steward — and there is nothing in the text to indicate that the disorders were morally reprehensible.

The *Pistis Sophia* is a Gnostic work, and certain Gnostic schools were contemporaries of the primitive Christians and undoubtedly contributed heavily to primitive Christian belief. Here Mary Magdalene is one the twelve disciples, asking more questions than any one of the others, and making observations which called forth frequent commendation. Phrases like “And Jesus said, Well done, Mary” and “Jesus commended Mary” are numerous. The questions, many of them at least, appear to pertain to the highest Mysteries. The following is a typical one: “Mary Magdalene came forward and . . . said unto Jesus: ‘Bear with me O Master, and reveal unto us all the things which we seek out. Now therefore, Master, how is it that the First Mystery has Twelve Mysteries, where the Ineffable has One and only One Mystery?’ ” (sec 237). In section 231 we find the following as words of Jesus: “Wherefore I said unto you once on a time: ‘In the Region where I shall be, my Twelve Servants (*Diakonoi*) shall also be with me, but Mary Magdalene and John the Virgin shall be the most exalted among my Disciples . . .’ ”

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Mas-Me

Masculine Principle. See MALE PRINCIPLE

Mash-mak Said to be used by the Atlanteans, the fourth root-race, for the great potent sidereal force, which Bulwer Lytton called in one of its earthly manifestations Vril.

“It is this vibratory Force, which, when aimed at an army from an *Agni Rath* fixed on a flying vessel, a balloon, according to the instructions found in *Ashtar Vidya*, reduced to ashes 100,000 men and elephants, as easily as it would a dead rat. It is allegorised in the *Vishnu Purana*, in the fable about the sage Kapila whose *glance* made a mountain of ashes of King Sagara’s 60,000 sons, and which is explained in the esoteric works, and referred to as the *Kapilaksha* — ‘Kapila’s Eye’ ” (SD 1:563).

Masonry Operative masonry, the art of building in stone; speculative and emblematic Freemasonry, called such since 1717 when four English Lodges of operative masons established the Grand Lodge of England of Speculative and Emblematic Freemasonry, so called because building materials, tools, and instruments are symbolically and analogically used in the building of the universe and of man as a temple enshrining a god. Originally, however, among the ancient Masons, and today throughout the Orient “wherever magic and the wisdom-religion are studied, its practitioners and students are known among their craft as Builders — for they build the temple of knowledge, of secret science. Those of the adepts who are active, are styled practical or *operative* Builders, while the students, or neophytes are classed as *speculative* or theoretical. The former exemplify in works their control over the forces of inanimate as well as animate nature; the latter are but perfecting themselves in the rudiments of the sacred science” (IU 2:392).

Modern Freemasonry includes many Rites and Degrees, all the so-called higher degrees being based upon the three fundamental craft degrees — 1) Entered Apprentice; 2) Fellow Craft; and 3) Master Mason — which degrees alone comprise true Masonic secrets and have any valid claim to

descent from ancient Masonry. The lessons or keynotes of these three degrees are respectively 1) ethical, to subdue the passions; 2) intellectual, the training of the mind, the seven liberal arts and sciences, and the mounting of the stairway of wisdom; and 3) spiritual, the conquest of death. The lessons in each degree are enforced and illustrated by appropriate symbols and allegories. The central theme of modern Masonry is the building of King Solomon's Temple; the death of Hiram Abif and the consequent loss of the Word; the raising of Hiram Abif, and the communication of a Substitute Word.

“Modern Masonry is undeniably the dim and hazy reflection of primeval Occult Masonry, of the teaching of those divine Masons who established the Mysteries of the prehistoric and prediluvian Temples and Initiation, raised by truly superhuman Builders” (BCW 14:168).

“The Temple was the last European secret organization which, as a body, had in its possession some of the mysteries of the East. True, there were in the past century (and perhaps still are) isolated ‘Brothers’ faithfully and secretly working under the direction of Eastern Brotherhoods. But these, when they did belong to European societies, invariably joined them for objects unknown to the Fraternity, though at the same time for the benefit of the latter. It is through them that modern Masons have all they know of importance; and the similarity now found between the Speculative Rites of antiquity, the mysteries of the Essences, Gnostics, and the Hindus, and the highest and oldest of the Masonic degrees well prove the fact. . . .

“Freedom of intellectual thought and the restoration of one and universal religion was their secret object” (IU 2:380, 382).

“The simple truth is that modern Masonry is a sadly different thing from what the once universal secret fraternity was . . .” and “the time has come to remodel Masonry and restore those ancient landmarks, borrowed from the early sodalities, which the eighteenth century founders of speculative Freemasonry meant to have incorporated in the fraternity” (IU 2:387, 377).

Freemasonry in fact was started as a minor theosophical movement as also were the original Order of the Temple, and the Rosicrucian Order, each of which was designed with the purpose of keeping alive in the outer world as far as the times permitted a knowledge of the ancient wisdom-teachings.

Masorah or **Masoreth** (Hebrew) *Massōrāh*, *Massōreth* Division, separation, arrangement, supposedly based upon tradition; applied to a school of rabbis in Palestine which flourished towards the commencement of the Christian era. Scholars differ as to the exact date during which the work was in process of perpetuating the alleged traditional method of vocalizing, and hence of pronouncing the vowelless Hebrew Manuscripts of the Bible by means of “points” or “punctating,” but assign the 7th century as the date of completion of the texts. This work in vocalization enabled

the rabbis to place virtually any interpretation that they desired upon the vowelless Hebrew texts.
See also MASORETIC POINTS

Masoretic Points or Vowels A system adopted by the College of the Massoretes where certain signs were added to the vowelless consonants of the Hebrew manuscripts, in order to supply vowels as well as to mark the division of the consonants into words — hence the term Massorah — thus enabling a reader to give the supposedly correct meaning, pronunciation, and intonation of the texts when read in the synagogue or to oneself. Hebrew, written originally without any spaces between the words, naturally called for some system of division, or vocalizing the series of consonants, and hence arose the usage of the Massoretic points or vowels. The vowel indications consist for the most part of dots and dashes, commonly termed points, and the placing of these dots and points is called punctating. This method of punctating was developed in the schools of Palestine, some say mainly by the rabbis of the School of Tiberias; another system, however, was used in Babylon, which differed in notation rather than in pronunciation. For an illustration of the method of employing differing vowels to the same Hebrew consonants, *see also* BERE'SHITH

Massorah. *See* MASORAH

Massoretic. *See* MASORETIC

Mastaba (Arabic) [from *maṣṭaba*, stone bench] A long, low oblong ancient Egyptian structure, with sloping sides and flat top, used as a mortuary chapel and place for depositing offerings; it generally covered a sepulchral pit which led to the burial chamber, where the mummy was placed. “These tombs of the ancients were symbolical like the rest of their sacred edifices, and . . . this symbology points directly to the septenary division of man. But in death the order is reversed; and while the *Mastaba* with its scenes of daily life painted on the walls, its *table of offerings*, to the *Larva*, the *ghost*, or ‘Linga-Sarira,’ was a memorial raised to the two Principles and Life which has quitted that which was a lower *trio* on earth; the Pit, the Passage, the Burial Chambers and the mummy in the Sarcophagus, were the objective symbols raised to the two perishable ‘principles,’ the *personal* mind and Kama, and the three imperishable, the higher Triad, now merged into one. This ‘One’ was the Spirit of the Blessed now resting in the Happy Circle of Aanroo” (TG 209).

During the reigns of Userkaf and Men-kau-Heru (5th dynasty) the mastaba was surmounted with a pyramidal structure, erected in honor of Ra.

Master(s) Adopted in theosophical literature to designate those human beings further progressed on the evolutionary pathway than the general run of humanity, from which are drawn the saviors of humanity and the founders of the world-religions. These great human beings (also known by the Sanskrit term *mahatma*, “great self”) are the representatives in our day of a brotherhood of immemorial antiquity running back into the very dawn of historic time, and for ages beyond it. It is a self-perpetuating brotherhood formed of individuals who, however much they may differ among themselves in evolution, have all attained mahatmaship, and whose lofty purposes

comprise among other things the constant aiding in the regeneration of humanity, its spiritual and intellectual as well as psychic guidance, and in general the working of the best spiritual, intellectual, psychic, and moral good to mankind. From time to time members from their ranks, or their disciples, enter the outside world publicly in order to inspire mankind with their teachings.

Two of Blavatsky's teachers became publicly known under the names of Master M (Morya) and Master KH (Koot Hoomi). Some of their correspondence with one of Blavatsky's earlier theosophical helpers has been published as *The Mahatma Letters to A. P. Sinnett*.

Masters, The Three Ancient Grand In Freemasonry, a title applied to King Solomon, Hiram King of Tyre, and Hiram Abif, who are regarded by Masons as having been the Three Grand Masters of the Craft at the time of the building of Solomon's Temple: Solomon as architect upon whom his father King David laid the charge to build "an house for the Lord," and to whom he had given the plans, "the pattern of all that he had by the spirit" (1 Chron 28:12); King Hiram, who supplied the materials, in addition to those which had been collected by David; and Hiram as builder and artificer.

The Temple representing as it does both the universe and man, as the microcosm, the Three Ancient Grand Masters can be viewed either cosmically or particularly with reference to man. Cosmogonically these Grand Masters represent the trinity of nature and are identical with the triads which are found in all the great world religions: Brahma, Vishnu, and Siva in India; Osiris, Isis, and Horus in Egypt; the highest three Sephiroth in the Jewish Qabalah — Kether (the Crown), Hochmah (Wisdom), and Binah (Intelligence); and Father, Holy Ghost, and Son in Christianity.

Microcosmically the Three Ancient Grand Masters represent the highest triad of man's composite sevenfold nature: atman, the inner divinity; buddhi, spiritual soul, the principle of spiritual intelligence and understanding and of spiritual will; and manas, the mind which is the artificer or builder. More generally they represent threefold human nature: spirit, soul, and body, for the Temple of Man is built by each one from within himself by the unfolding of his inner faculties and powers. This trinity of man whether as highest triad or as spirit, soul, and body, being the key to the "lock of Magic," the trinity of nature.

Because nature is repetitive throughout, these Grand Masters are correspondentially related to the highest three of the four lower manifested planes of the seven planes of cosmic consciousness, in which exist the sevenfold manifested cosmos, the solar system, and the seven sacred planets. Specifically with reference to the seven globes of our earth-chain, Blavatsky gives these in the Chaldean Qabbalistic system as: 1) Archetypal World; 2) Intellectual or Creative World; and 3) Substantial or Formative World (SD 1:200). The lowest of the seven cosmic planes is the plane of our physical earth, which is the focus, result, and outermost expression of the energies and forces of the three higher planes. Thus our physical earth, as also physical man, are each the Temple, planned and built by the Three Grand Masters, according to the pattern which David has "by the

spirit,” the divine plan which is hidden in the heart of everything that is. In accordance with this divine plan all evolution proceeds by the progressive manifestation of the divine life and the cosmic and human spiritual energies, powers, and faculties, evolving and unfolding from within, until at last the building of the Temple shall be completed and adorned as a fit and worthy habitation of the inner god.

Matarisvan, Matariswan (Sanskrit) *Mātariśvan* [from *mātari* from *mātr* mother + the verbal root *śvas* to breathe] A name of Agni, the fire god, or of a divine being closely connected with the messenger of Vivasvat, who brings down the hidden fire to the Bhrigus. Matarisvan is related to the manasaputras, bringers of fire of mind to the early races of mankind. It corresponds to Prometheus, the fire-bringer of ancient Greece, while the Bhrigus thus intellectually inspired by Matarisvan were what the medieval Rosicrucians and Qabbalists would call the Salamanders, as the intellectual children of the cosmic intellect itself, or of what the Hindus have called the offspring of taijasa-tattva.

Interestingly the moon is often called mata (Mother), otherwise matri, although mata likewise means a measurer, supposedly of time.

Mater (Latin) Mother; used in the categories of alchemy as one of the triad flamma, natura, mater; corresponding to sulphur, mercury, salt; or to spirit, water, and blood. Also used in conjunction with other names, meaning mother.

Materialism In the rigid philosophical sense, any theory which considers the facts of the universe to be sufficiently explained by the existence and nature of matter. A familiar form of this is what has been called the atomo-mechanical theory, which derives all phenomena from the movements of material atoms in space. The philosophical definition of materialism differs according to the meaning of the word matter; as for instance, when we limit matter by no physical attributes or implications alone, but see in it the sevenfold prakritis or pradhanas of Hindu philosophers and mystics, matter is then seen to be but a name for the veil or shadow of spirit — the other side of spirit as it were. This distinction makes materialism but a synonym for spiritualism — i.e., the profound philosophic theory that the universe is built throughout, from and of the substances and attributes of spirit, which become matter in its innumerable and manifold forms and phases on the lower cosmic planes. What physicists have been calling matter is a percept derived from the interaction of the physical senses with the physical plane of prakriti or nature.

Matter is one of the twin aspects of universal life, coeternal with spirit and indeed spirit’s veil or vehicle, and hence is present on every plane of manifestation, from the highest to the lowest. When the manifested One of a universe is considered as a unit or unity, it is called the First or Unmanifest Logos; when it is considered as a duality it is called the Manifest-Unmanifested or Second Logos, and is spirit-matter or life, spirit being its positive pole and matter its negative. Matter is everywhere the vehicle of spirit, and in matter inhere the attributes which spirit

expresses in it. Hence materialism, in this sense, would define the whole theosophic philosophy.

The history of philosophy presents a rivalry of schools where materialism is contrasted with idealism, but all these rival schools originated outside of the Mysteries of the sanctuary, although many if not all contain substantial elements of occult verities. The attempt entirely to separate the notions of spirit and matter, of mind and body, of noumenon and phenomenon, results in futility and confusion; a purely ideal world is as unreal as a purely material one.

Materialism, however, stands commonly for an attitude of mind which exalts sense-life, together with its appropriate species of intellectualism, into a *summum bonum*; and which strives to devise a philosophy that will justify such an attitude. It is an attitude towards life consisting of mental and emotional attachment to externals, to the senses, and to reasoning based on sensory perceptions; and a corresponding neglect and denial of real values. This kind of materialism undermines morals by substituting self-interest or expediency for an innate moral sense, as the basis for conduct. It places illusory power in the hands of man, while at the same time depriving him of his real power of penetrating discrimination, and hence of his ability while under this illusion to use the powers of nature aright.

Materializations The taking on of an objective form or body by something of a subjective nature; used in modern spiritualism for appearances which the latter calls spirits of the dead.

“Theosophists accept the phenomenon of ‘materialization’; but they reject the theory that it is produced by ‘Spirits,’ *i.e.*, the immortal principles of the disembodied persons” (TG 209).

The post-mortem separation of man’s seven principles frees the higher triad, atma-buddhi-manas, for return to, and experience in, the arupa (formless) planes of existence. Then the human-animal soul — kama-manas — composed of the dregs of the selfish personal emotions, desires, and impulses, becomes for a shorter or longer time a coherent astral form, finding its natural level in kama-loka. These shells of the dead, as well as the various nature spirits and other astral entities, are normally invisible to us as we are to them. However, certain conditions attract them and help them to appear. Actual materializations, though rare, are possible, as are various similar phenomenal appearances; yet none are the spirits they are supposed to be by spiritualists. As a rule they all fall into three general classes: 1) the astral body of the living medium detaches itself and assumes the appearance of the so-called spirit by reflecting some invisible image already in the astral light, or in the mind of one or more of the sitters; 2) the astral shell of a deceased person, devoid of all spirit, intellect, and conscience, can become visible and even partially tangible when the condition of the air and ether is such as to alter the molecular vibration of the shell so that it can be seen; and 3) an unseen mass of chemical, magnetic, and electrical material is collected from the atmosphere, the passive medium, and the circle. With this material, the astral entities automatically make a form, which invariably reflects as pictures or portraits the shape or appearance of any desired person, either dead or alive. The astral entities, which are of various

kinds, use the mind-pictures or images which crowd the thoughts and auras of those present, as the astral light receives, preserves, and reflects when conditions are right, pictures or portraits of both dead and living, and indeed of all events. The confusion and illusion of it all may be increased by scenes related to the multiple personality of someone present whose aura presents pictured records of past lives.

An apparition of another kind which, though rare, is genuine and authentic, is due to a dying person's intense thought of another, making him for a brief moment objective to the latter. It may be due to an intense will to see or to appear to the other person, or it may be a more automatic projection of the *mayavi-rupa* of the dying one. These last cases, however, must be distinguished in quality from the adept's consciously exercised power to project his higher astral-mental form to any distance in his *mayavi-rupa*. "The rays of thought have the same potentiality for producing forms in the astral atmosphere as the sunrays have with regard to a lens. Every thought so evolved with energy from the brain creates *nolens volens* a shape" (BCW 10:224).

"As Kamaloka is on the earth plane and differs from its degree of materiality only in the degree of its plane of consciousness, for which reason it is concealed from our normal sight, the occasional apparition of such shells is as natural as that of electric balls and other atmospheric phenomena. Electricity as a fluid, or atomic matter (for Theosophists hold with Maxwell that it is atomic), though invisible, is ever present in the air, and manifests under various shapes, but only when certain conditions are there to 'materialize' the fluid, when it passes from its own on to our plane and makes itself objective. Similarly with the *eidola* of the dead. They are present, around us, but being on another plane do not see us any more than we see them. But whenever the strong desires of living men and the conditions furnished by the abnormal constitutions of mediums are combined together, these *eidola* are drawn — nay, *pulled* down from their plane on to ours and made objective. This is *Necromancy*; it does no good to the dead, and great harm to the living, in addition to the fact that it interferes with a law of nature. The occasional materialization of the 'astral bodies' or *doubles* of living persons is quite another matter. These 'astrals' are often mistaken for the apparitions of the dead, since, chameleon-like, our own 'Elementaries,' along with those of the disembodied and cosmic Elementals, will often assume the appearance of those images which are strongest in our thoughts. In short, at the so-called 'materialization' séances it is those present and the medium, who *create* the peculiar likeness of the *apparitions*. Independent 'apparitions' belong to another kind of psychic phenomena. Materializations are also called 'form-manifestations' and 'portrait statues.' To call them materialized spirits is inadmissible, for they are not spirits but animated portrait-statues, indeed" (TG 210).

Mater Terra (Latin) Mother earth; used for an eighth planet after the seven great planets or gods (SD 2:393). Earth was called mother (*mater*) as the all-nourishing and all-producing feminine parent, giving birth to, supporting, and feeding her children. Mystically it refers to the generative

or productive power working through the earth, and also to Mother Earth as the origin of future celestial bodies — thus referring directly to the next planetary chain.

Matha (Sanskrit) *Maṭha* A seat of learning or instruction and training, especially for young Brahmins; or occasionally a temple. Also a hut or cottage, particularly of an ascetic, as a center of mystical training.

Mathadhipati (Sanskrit) *Maṭhādhipati* [from *maṭha* a seat of learning, instruction, or training + *adhipati* chief or ruler] The head or chief of a center of mystical instruction and training; hence also the principal of a college.

Mathematical Point. See POINT; PRIMORDIAL POINT

Mathura (Sanskrit) *Mathurā* The birthplace of Krishna, situated in the province of Agra on the right bank of the Yamuna River.

Matra (Sanskrit) *Mātra* [from the verbal root *mā* to measure] feminine *mātrā*. A measure of any kind, a quantity, sum, size, duration, number; also a moment of time; hence a minute portion. Subba Row uses it in relation to the four degrees of pranava, drawing a correspondence with the four planes of the manifested solar system.

Matripadma (Sanskrit) *Mātrpadma* [from *matr* mother + *padma* lotus] Mother-lotus; the egg or womb of the universe which is to be: “the Matri-padma had not yet swollen. Her heart had not yet opened for the one ray to enter” (SD 1:28). “One of the symbolical figures for the Dual creative power in Nature (matter and force on the material plane) is *Padma*, the water-lily of India. The Lotus is the product of heat (fire) and water (vapour or Ether); fire standing in every philosophical and religious system as a representation of the Spirit of Deity, the active, male, generative principle; and Ether, or the Soul of matter, the light of the fire, for the passive female principle from which everything in this Universe emanated. Hence, Ether or Water is the Mother, and Fire is the Father” (SD 1:57).

Matris (Sanskrit) *Mātr*-s The divine mothers or personified spiritual energies of the principle gods of the Hindu pantheon. Their number is reckoned as seven, ten, or twelve, and they bear the same relation, each one to her respective consort or god, as prakriti does to Brahma, pradhana to Brahman, and on a still vaster scale as mulaprakriti does to parabrahman. They are the respective wombs of beings bringing to birth or pouring forth the cosmogonical hierarchies. When these matris are by analogy mentioned in minor cases, their functions and attributes correspond with the cosmic sense. The sakti are the personifications or analogical reproductions of the matris on lower planes of being.

Matronethah. See MATRONITHA’

Matronitha’ (Aramaic) *Maṭrōnīthā’*. The matron; a Qabbalistic term, sometimes associated with

the tenth Sephirah, Malchuth or Matrona' (the Mother, the Queen). She will be united with the King after the regeneration on the day of Sabbath — to take place during the seventh race of the seventh round (SD 1:240). In the *Zohar* Matronitha' is also regarded as the mediatrix between deity and man.

Matsya-avatara (Sanskrit) *Matsya-avatāra* The Fish-avatara; a descent of Vishnu, the cosmic sustainer of life, in the form of a fish — mystically not physically — in order to lead to safety from the deluge King Satyavrata and certain rishis, so that the seeds of hierarchical life might not perish from the earth. The *Matsya-Purana* is particularly descriptive of this incarnation.

One interpretation of this allegory is that Vishnu appears in such fashion at the time of a major deluge for the preservation of the *sishtas* — the fine flowers of all living things in their respective hierarchical classes, which are thus preserved as seeds of life from age to age. The Biblical Noah, the Babylonian Oannes, and the Chaldean Dagon are representations of the same cosmic or human event.

The ship or ark in which Vaivasvata-manu, the rishis, and all the seeds of living things were saved — in a still more remote cosmic event of actual cosmogonical history — was the symbol of the moon. In a merely human interpretation, but equally correct, the ship or ark carrying over, is the womb.

Matsya Purana (Sanskrit) *Matsya Purāṇa* One of the 18 principal Hindu Puranas, said to have been communicated to the seventh manu, Vaivasvata, by Vishnu in the form of a fish (*matsya*). It consists of over 14,000 slokas, but many of its chapters duplicate the *Vishnu-* and *Padma-Puranas*, and much of its material is drawn from the *Mahabharata*.

Matter In the widest sense, the negative pole of the one universal life regarded as a duality. The manifested One, considered as a unit, is called the manifested Logos; and as a duad it becomes spirit-matter or life. Matter is thus co-eternal with spirit, forming the vehicular or passive aspect of every plane. It is equivalent to *prakriti* (or *sakti*, *maya*, or *pradhana*), and just as there are seven, ten, or twelve *prakritis*, so there are seven, ten, or twelve matters: the root-essence of all the series is what the Hindus called *mulaprakriti* (root-nature). Equivalently, matter may also be defined as the illusory aggregate of veils surrounding the fundamental essence of the universe.

Matter in the scientific sense is a percept resulting from the interaction of our physical senses with the physical plane of *prakriti*. Formerly regarded as having an existence independently of the observer, its illusory nature is now better recognized. In attempting to conceive of matter in a general sense the mind must be relieved of familiar notions of physically extended space, of resistance, mass, bulk, etc. — properties peculiar to the physical plane of consciousness, but which we are apt to transfer unwittingly to our notions of other kinds of matter. We may speak of mind-stuff as the scene of mental activity and the vehicle of thought-force; but we can hardly view this as a kind of rare gas. Grossness, inertness, and immobility are attributes of the physical plane,

rather than of matter itself. Yet the word matter has come to be significant of grossness, animalism, and materialism, although it is but the shadow or veil of cosmic spirit, spirit concreted or manifesting under the multifarious forms of the planes of the universe.

Maubed. See MOBED

Maya (Sanskrit) *Māyā* [from the verbal root *mā* to measure, form] Illusion, the non-eternal; in Brahmanical philosophy, the fabrication by the human mind of ideas derived from interior and exterior impressions, as it tries to interpret and understand the universe. While the exterior world exists — or it could not be illusory — we do not see clearly and as they actually are that which our mind and senses present to us. A traditional Vedantic illustration says that at twilight a person sees a coiled rope on the ground and springs aside, thinking it is a snake; the rope is there, but no snake.

Thus maya means that our minds are blinded and perverted by our own preconceptions and imperfections, and so does not interpret the world as it is.

“Maya or illusion is an element which enters into all finite things, for everything that exists has only a relative, not an absolute, reality, since the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition. . . . Nothing is permanent except the one hidden absolute existence which contains in itself the noumena of all realities. The existences belonging to every plane of being, up to the highest Dhyanchohans, are, in degree, of the nature of shadows cast by a magic lantern on a colourless screen; but all things are relatively real, for the cogniser is also a reflection, and the things cognised are therefore as real to him as himself. Whatever reality things possess must be looked for in them before or after they have passed like a flash through the material world; but we cannot cognise any such existence directly, so long as we have sense-instruments which bring only material existence into the field of our consciousness. Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached ‘reality’; but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya” (SD 1:39-40).

Though sometimes used as an equivalent for avidya, maya is properly applicable only to prakriti, which is doomed to disappear at the time of pralaya. It is thus prakriti and its productions or changes (vikaras) which, by reacting against the operations of the consciousness of a perceiving being, casts the perceiver into the bonds of illusions, out of which the deluded being has to strive in order to free himself from the maya with which he is surrounded.

“Just as milliards of bright sparks dance on the waters of an ocean above which one and the same moon is shining, so our evanescent personalities — the illusive envelopes of the immortal monad-ego — twinkle and dance on the waves of Maya. They last and appear, as the thousands of sparks produced by the moon-beams, only so long as the Queen of the Night radiates her lustre on the running waters of life: the period of a Manvantara; and then they disappear, the beams — symbols of our eternal Spiritual Egos — alone surviving, re-merged in, and being, as they were before, one with the Mother-Source” (SD 1:237).

Mayamoha (Sanskrit) *Māyāmoha* The intoxication of illusion; the form assumed by Vishnu in order to deceive ascetic daityas who were becoming too holy through austerities and hence too dangerous in power, according to the *Vishnu-Purana*.

Mayasabha (Sanskrit) *Māyāsabhā* [from *māyā* illusion + *sabhā* assembly] An assemblage of illusions; one of the wonderful gifts given to the Pandavas in the *Mahabharata* by Mayasura.

Mayasura (Sanskrit) *Māyāsura* The asura mentioned in the *Mahabharata*, who presented the Pandava brothers with a gift of a bundle of wonderful things.

Mayavi, Mayavin (Sanskrit) *Māyāvin* [from *māyā* illusion] Illusory; frequently anglicized as mayavic.

Mayavi-rupa (Sanskrit) *Māyāvi-rūpa* [from *māyāvin* illusory from *māyā* illusion + *rūpa* form] Illusory body or thought-body, a higher astral-mental form. The projection of thought-consciousness-will power to any distant place while the physical body is left “entranced.” It is the whole man except the sthula-sarira (physical body), the linga-sarira (the astral or model-body) and prana. This projection can assume any form at the will of the adept. This body is called illusory because when it has accomplished its purpose, it is withdrawn and thus disappears. Synonymous with protean soul, the medieval German doppelganger, and the Tibetan hpho-wa.

Mazdean (Persian) [from *Mazda* bestower of intellect or knowledge] Also Mazdeism. Applied to the ancient religion of the Iranians and to the scriptures of the Zoroastrians, who are represented today by the Parsis. The earliest followers of the Zoroastrianism, however, in their records called themselves Airyavo danghavo (Aryan races). Nowadays the Parsis call themselves Mazdiasnians, or Mazda-Yasna, which means worship of intellect, referring to all those who believe in the supremacy of light over darkness. From the time of the renovation of Zoroastrianism during the Sassanid period, this term has been used concurrently in the same sense as Zoroastrianism.

Mazdiasnian. See MAZDEAN

Mazzaroth (Hebrew) *Mazzārōth* [probably from the verbal root *nāzar* to consecrate] The consecrated or holy; the twelve constellations of the zodiac. The more common form of the word is *Mazzālōth* [from *nāzal* to flow, distill, run] with reference to the universal belief that the celestial bodies distill or flow forth influences affecting the earth and all beings on it.

M'bul. See MABBUL

Meborach, Meborakh (Hebrew) *Měborākh* [from *bārakh* to bless] The holy, the blessed; a participle commonly used as a reverential title or name for the divinity.

Medha (Sanskrit) *Medhā* Intelligence, vigor, vitality; ability connected with the ideas of intellectual activity.

Medhatithi (Sanskrit) *Medhātithi* [from *medhā* wisdom, intelligence + *atithi* guest] The guest of wisdom or intelligence; a luminary in law and commentator on the *Laws of Manu*.

Mediator An agent who stands or goes between, specifically one who acts as the conscious agent or intermediary of special spiritual power and knowledge. Most often applied to highly-evolved characters who mediate, not only between superhuman spiritual entities and ordinary men, but who also themselves consciously unite their own spiritual nature with their merely human souls. Such people attain to this lofty state by the great sanctity and wisdom of their lives, aided by frequent interior ecstatic contemplation. They radiate a pure and beneficent atmosphere which invites, and is congenial to, exalted spiritual beings of the solar system. Evil entities of the astral realms cannot endure their clean and highly magnetic aura, nor are they able to continue obsessing other unfortunate persons if the mediator be present and will their departure, or even approaches the sufferer. This powerful spiritual self-consciousness of the individual who is a mediator reaching upwards to superior spiritual realms, is in sharpest possible contrast with the passive, unconscious, weak-willed medium who, through ignorance or folly, becomes the agent for the use of any astral entity that may be attracted to the entranced body. Apollonius, Iamblichus, Plotinus, and Porphyry are examples of mediators: “but if the temple is defiled by the admission of an evil passion, thought or desire, the mediator falls into the sphere of sorcery. The door is opened; the pure spirits retire and the evil ones rush in. This is still mediatorship, evil as it is; the sorcerer, like the pure magician, forms his own aura and subjects to his will congenial inferior spirits” (IU 1:487).

Medicine As the healing art, medicine is as old as thinking man. Before the latent fires of mind were lighted in the third root-race, disease and death were unknown. However, with the physicalization of protoplasmic humanity, and the separation of the sexes, the unnatural linking with the animals in the third and fourth root-races disordered the harmonious relations between man and nature. In addition, self-conscious man's continued evolution into matter, with the involution of his spiritual nature, brought about forms of disorder, disease, and physical death. Then, beings from higher spheres descended, and dynasties of divine kings and spiritual guides taught men, leading them to the invention of all the arts and sciences, including the medical use of plants (cf SD 2:364).

Medicine was originally a divine science, providing for the well-being of the spiritual, mental,

psychic, astral, and physical man. Archaic medicine included a profound knowledge of genuine astrology, of true alchemy, of occult physiology, of the finer forces vibrating as sound, color, form, thought, and feeling, and whatever related man to his home universe of natural law and order. This was the basis of the natural “magic” which tradition has linked with the medical art. This knowledge was dual in its power to work for life or death, for good or evil ends. Its full comprehension required not only a trained intellect, but the intuitive understanding of a pure spiritual nature. Nevertheless, the Atlanteans acquired enough knowledge of the use of dangerous powers that they became — albeit with numerous and noteworthy exceptions — a nation of sorcerers. Then, the white magicians established the Mystery schools in which to safeguard the sacred teachings from evildoers and to protect humanity from their influence. Thus, the deeper truths of the healing art have ever since been entrusted only to pledged disciples and initiates. Such fragments of it as have been rediscovered by intuitive physicians from time to time have usually been in keeping with the general cultural level of their civilization. The exceptions have been men who have frequently been too far ahead of their times to be understood. Such a man was Paracelsus in medieval Europe, persecuted for heretical teachings such as the psychoelectric and magnetic play of sidereal forces which linked man with the stars — the *spiritus vitae* in man came from the *spiritus mundi*.

Of the archaic history of medicine — as of the race — little is to be found. However, echoes of the primitive wisdom have survived, and every country having a literature of its ancient periods has some account of the healing art. The Hindu sacred scriptures — the oldest literature extant — have treatises upon medicine and surgery, showing a profound and intimate knowledge of the subject. This high standard was not maintained when the Vedic writings became misunderstood and mutilated by later commentators. The exclusive Brahmins’ assumption of the right to all knowledge also prevented original thought and research. What writings are available today are of little practical value without the lost key. Even our typically matter-of-fact interpretation of legendary and classical beliefs and customs, and of archaeological findings, overlooks that what is known of ancient medical practice is largely exoteric, symbolic of a deeper teaching than we possess.

Records of ancient medicine in Babylonia, Egypt, Greece, etc., tell of the temples being used as hospitals, with priest-physicians supported by the state giving every care to the sick who came, both rich and poor. In addition to material means of treatment — many of which we have rediscovered — these devotees of the gods of healing used special incense, prayers, the “temple sleep,” invocations, music, astrology, etc., which we regard as harmless superstition of an earlier day. However, such conditions, intelligently adapted to each case, in making a pure, serene, uplifting atmosphere around the sick person, would invoke the influences of wholeness within and without him. By putting the inner man in tune with his body, his disordered nature-forces manifesting as disease would tend to flow freely in the currents of health. Natural magic is as

practical as the unknown alchemy which transmutes our digested daily bread into molecules of our living body.

There is a mystic science attached to the caduceus, the classical emblem of medicine. To the priest-physicians in the temples, this symbol was sacred not only to the god of wisdom and healing, but stood for profound cosmic truths, knowledge of which was held in common by all initiates. It symbolized the tree of life and being. Cosmically this symbol stood for the concealed root or origin of universal duality which manifests as positive and negative, good and evil, subjective and objective, light and darkness, male and female, health and sickness, life and death.

Medini (Sanskrit) *Medinī* [from *medas* fat, marrow] The earth; so called from its legendary creation from the marrow and fat of two demons who sprang from the ear of the sleeping Vishnu. Before they could kill Brahma, Vishnu awoke and killed them. Their bodies, thrown into the sea, produced so much fat and marrow that Narayana used it to form the earth. Here *medas*, while meaning fat or marrow, also signifies the stored-up richness of life or vitality, a treasury or fountain of vital power.

Meditation The attempt to raise the self-conscious mind to the level of its spiritual counterpart, to unite *manas* with a ray from *buddhi*. It is a positive attitude of mind, a state of consciousness rather than a system or a time period of intensive thinking. It corresponds in its more perfect form to the ecstasy of Plotinus, which he defines as “the liberation of the mind from its finite consciousness, becoming one and identified with the Infinite.” It is silent prayer in one real sense, for the heart aspires upwards to become freed from all desire for personal benefit, and the mind frames no specific object, but both unite in the aspiration; not my will, but thine, be done. When engaged in at the outset of the day, or on retiring to sleep, it often takes the form of reflecting profoundly and impersonally on spiritual teachings, as well as self-examination, attuning of the mind and heart to calm and unselfish thought and feelings, as well as the endeavor to realize in consciousness one’s highest ideals of duty, purity, and truth, and inducing thereby a general harmonizing and one-pointed adjustment of the whole nature.

“Meditate all the time — nothing is so easy and so helpful. Far better is this for most students than to have a set period: quiet, unremitting thought on the questions you have, continuing even when the hands are busy with the tasks of the day, and the mind itself quite absorbed by other duties. In the back of the consciousness there can still be this steady undercurrent of thought. It is likewise a protecting shield in all one’s affairs, for it surrounds the body with an aura drawn forth from the deeper recesses of the auric egg . . .” (FSO 39).

Medium Anything that serves as an intermediate, especially applied by modern spiritualists to a person who, alleged to be under the “control” of some other being, usually invisible, becomes a transmitting medium for phenomenal messages, feelings, or actions. These entities, mistakenly called spirits of the dead, are no part of the spiritual nature of composite man. On the contrary,

these communications come from various entities in the astral world which interpenetrates and surrounds the physical earth, just as our astral model-body and aura surround and interpenetrate our physical form, cell for cell. In our present state of evolution, the astral or model-body acts normally only when conjoined to the physical — a natural provision for protection from conditions with which we are as yet evolutionally unprepared to deal. The medium, however, is one who is born with or develops a peculiarly unstable and often actually dislocated state of the elements of his inner constitution. Thereby he becomes at times disorganized physiologically and in his nervous system, which connects the inner man with the outer world, and he suffers, in effect, a psychic dislocation. Then the entranced, unconscious medium functions with magnetic sympathy with currents and entities in the astral light, especially with those in the kama-lokic levels which are nearest the earth. Of these many entities, the types usually manifesting are nature spirits or elements of various kinds; kamic remnants, the shells or spooks of the dead; and elementaries or the imperfect astral remains of excarnate human beings who when alive on earth showed marked tendencies to gross and evil living. Being fated, because of their strongly materialistic biases and appetites, to exist in the astral realm, these last are a peculiarly dangerous and demoralizing influence, especially to people of weak will or of mediumistic temperament. Without physical body or real conscience, the elementaries yet are living entities of the unexpended force of their earth-passions and desires, eager to occupy and use a living body, meantime absorbing its vital essence if they can make psychic contact with it. They are psychomagnetically drawn to such conditions as the seance room usually offers. The delicate tingling on the medium's skin, supposed to come from angelic fingers, is actually an astral emanation of vitality to form an atmosphere or aura for the besieging control. These feathery touches are like the auras which often precede convulsive epileptic attacks where the pale, cold, unconscious body of the ousted sufferer becomes temporarily possessed. Each time when the passive medium is controlled, his spiritual will is progressively weakened, his higher mind is blurred, and he becomes an open door for all kinds of uncanny astral influences. It is true that psychic sensitives of clean life and honest purpose, may first attract entities belonging to higher kama-lokic levels. But the finest types of supposed spirit faces that they see are generally reflections from their own mental pictures of beloved ones, or of their own innate ideals.

Of the many types of astral elementals, connection with even those friendly to man are injurious, for they all use part of the living for their automatic actions. Moreover, black magicians who live in their kama-rupas — in the astral world — relatively few though they are, survive by using many of these nature spirits to vampirize vitality from the living. The elementaries who, unfortunately, are galvanized into a fictitious life by devitalizing the medium and the sitters — as clairvoyants have often seen — are making new evil karma, and even inviting final spiritual disaster.

At most, this dealing with the dead is necromancy — a wrong condemned by the wise in all ages as misleading at the least, very dangerous and ethically demoralizing at the worst. The passive

medium under alien astral control, is the very antithesis of the highly evolved human mediator whose awakened spiritual, intellectual, and psychic nature serves as a conscious channel of inspiring influence between lofty spiritual powers and ordinary men, or between mahatmas of the Great White Lodge and men.

Mediumship Usually, a peculiarly passive state or condition of a person, due to “disease or to the exuberance of nervous fluid,” either of which disturbs the normal balance of forces in his or her constitution. Thereby, the man or woman, becoming unconscious at times of his natural senses, is then made the automatic agent of various psycho-astral forces and entities, and these last are of several kinds: elementaries, astral shells or spooks, nature sprites, and astral and even physical elementals.

This entranced state is cultivated in modern spiritualism as a means of inviting spirit-control and of gaining special knowledge. However, the very relation of the seven human principles infallibly and necessarily prevents pure spirit from directly contacting physical matter. In the complete living man on earth, his spiritual nature — buddhi — is above, within, or beyond his higher mind (higher manas) yet can only act downwards through it. The spiritual does not directly contact or act through the lower mind and emotions (kama-manas). After death, the higher triad (atma-buddhi-manas) separates from the lower quaternary and ascends to its own realms, entirely beyond the reach of the personal man that was. Mediumship, moreover, is a negation of conscious selfhood and a reversal of natural evolutionary growth, whereby the reincarnating ego involved in material existence comes forth, step by step, taking positive, conscious control of its body, mind, and emotions. Our racial evolution reached the depths of materiality in Atlantean times, and therefrom made the turn onto the ascending arc. Hence, our future progress consists, not in trying further to materialize spirit, but in progressively spiritualizing matter.

Human mediumship is a voluntary, or more often involuntary, subjection to the lower planes of astral substance which, while more ethereal than ordinary matter, yet are of a quality more gross, more powerful, and usually more malefic. Entrance into these astral realms produces a species of astral intoxication, from the delusion of strange because unknown and often unequilibrated forces, deceptive astral pictures; and the astral intoxication is increased because of considering these experiences as wonder-phenomena. In other words, the conditions and experiences sensed are as genuine, and as unreliable and utterly useless, as are the hallucinations of the delirious or insane. Only an occultist of masterful will and great purity of life can rise consciously to the spiritual plane and, looking down on the astral levels below, understand, control, and remember what he sees. In untrained mediumship the atoms and molecules of the astrally “controlled” body which the alien astral entity uses to mold into a form and to move with its own desire-impulses, retain this astral psychomagnetic imprint. With repeated trances, the medium grows continuously and progressively less than his individual self, because of his thoughts and feelings becoming mixed with, overlaid, or blurred by ideas and emotions which per se are abnormal and

misleading. He therefore becomes irresponsible as a source of genuine spiritual knowledge and prevision, and still less responsible as a guardian of sacred truths. Because of this, untrained mediumship precludes initiation into the Mysteries as the person's faith in his astral "control" would dominate him instead of the rules of the sanctuary.

Medusa. See GORGON

Meenam. See MINA

Megacosm [from Greek *megas* great + *kosmos* world] Used of the astral light, in distinction from the entire macrocosm on the one hand and any microcosm, such as man or any other individual entity, on the other.

Meghayanti. See MAGHAYANTI

Mehen (Egyptian) *Meḥen*. A deity in the Egyptian *Book of the Dead*, represented as a serpent god. "In popular myths, the great serpent which represents the lower atmosphere. In Occultism, the world of the *Astral light*, called symbolically the Cosmic Dragon and the Serpent" (TG 211).

Meimra' (Hebrew) *Mēimrā'* The voice of the will, Qabbalistic term equivalent to the Greek logos. In the *Zohar* (1, 246b), the voice which goes out of the spirit and identifies itself with it in the supreme thought is at its foundation no other thing than the water, air, and fire; the north, south, east, and west, and all the energies of nature; but all these elements and forces are blended in one thing: the voice which goes out of the unknown.

Melanephoros or **Melanophoros** (Greek) Wearer of black; the third of the degrees which the neophyte under trial at Thebes (Egypt) entered, the first and second degrees being respectively Neokoros (temple guardian) and Pastophoros (shrine bearer) (IU 2:364).

Melchior (Hebrew) *Malkhī-'ōr* [from *melekh* king + *'ōr* light] King of light; one of the three Magi, kings or wise men of Christian legend, who followed the course of a brilliant star to Judaea in order to present homage and gifts to the infant Jesus — the "infant." The term was often applied to the planet Venus, which this King represents. The Greeks also called this planet Phosphoros, and the Latins Lucifer, both meaning "the light-bringer" or "light-bearer."

Melchizedek (Hebrew) *Malkhī-tsedeq* [from *melekh* king + *tsedeq* righteousness] My king of righteousness; the king-priest of Salem, who met Abraham and blessed him (Genesis 14:18), alluding to the ancient king-initiates, the founders of races as well as the eponyms of cycles and the representatives of spiritual powers. The name afterwards became generic (Psalms 110:4 and Hebrew 7 where a Messianic theory is hinted at), and Jesus is described as a high priest after the order of Melchisedek, which corresponds in mystical Judaism to the Order of Wisdom and Compassion in the theosophic philosophy. The term may signify the Maha-chohan, of the brotherhood of mahatmas, and also can stand for this Order itself or anyone who has reached a

high degree of initiation therein.

Melchizedek is identified with Kronos or Saturn and with Noah (SD 2:391-2), the variant spellings Sadik, Sydik, and Zedec being given. As a type-figure he is connected with the sun and moon and the story of Jesus Christ (Lucifer 1:493, Feb 1888).

Melech (Hebrew) *Melekh*, plural *Melākhīm*. A king; Melech Melachim (king of kings) referred to the king of Babylon. In the Qabalah applied as a title to the sixth Sephirah, Tiph'ereth (beauty). *See also* MAL'ACHIM; MOLOCH

Melhas (Tibetan) [from *me* fire + *lha* deity] Fiery deity, used both individually and collectively; equivalent to the Sanskrit agnideva. A class of elemental beings or nature spirits corresponding to the Salamanders of medieval Fire-philosophers. Esoterically, they are classed with the dhyani-buddhas, chohans, and bodhisattvas (SD 2:34), but this classification has no *necessary* reference to an advanced degree in evolution. It is a general term, including both evolved and unevolved beings of the original element of fire.

In *The Secret Doctrine* (2:63) Melha is the Lord of the Flames, a hierarchy of spirits, corresponding to St. Michael.

Melissai (Greek) Bees; applied to poets and certain priestesses of Delphi, or to Demeter and Artemis, and by the Neoplatonists to any pure and chaste being. Honey is a symbol of wisdom as representing garnered experiences, in the same sense as nectar and similar words; human beings collect and extract the pure essence from the flowers of experience, so that the word was sometimes used in ancient Greece and Rome for disciples.

Melitta, Melytta, or Mylitta Queen of heaven; an alternative name for Belit, Babylonian or Chaldean for "chief lady," a title applied to any goddess, most often to the consort of En-lil. Hence also applied to the moon, often regarded by the ancients as queen of heaven. Melitta is applicable to the feminine aspects of the chief hierarch of any hierarchy or of any planetary spirit.

Memrab. *See* MEIMRA'

Mendes [from Greek *Bendes* or *Mendes* from Egyptian *Ba-neb-Tet* ram] Generally associated with the worship of the Goat of Mendes, also known as Baphomet. However, the goat was really a ram, the ram symbol of later Egypt, probably adopted when the equinoctial point entered the sign of the Ram, seen in the common usage of ram-headed deities, especially Khnemu. Mendes was a town in the Nile delta where the worship of the mystical ram-headed Ammon or Amen prevailed, as it did at Hermopolis and Lycopolis. Ammon (the concealed) was a theological personification signifying the immense hidden divinity of the world who is not only self-engendered in his own spiritual being, but who is the source whence flow forth into manifestation the wide-flowing differentiated hierarchies of nature. Because this idea involved the conception of generation and reproduction, the thought very soon became degenerate even in Egypt, and thus it was that later ages clothed

Ammon with some of the merely naturally reproductive qualities that the Greeks gave their nature god Pan. Certain Greek authors twisted this into the story that the Egyptians worshiped a goat, probably from confusion with Pan, who was represented as being goat-limbed and who was, like Ammon but in a lower field of thought, a personification of nature.

Diodorus (1, 88) compares the worship of the Ram of Mendes to that of Priapus, while Manetho ascribes the origin of the cult to Kakau, a king of the 2nd dynasty.

Menglad (Icelandic, Scandinavian) [from *men* jewel + *glad* happy] She who is happy in possession of a jewel; in Norse mythology, a kenning for Freya, the goddess corresponding to Aphrodite and Venus in Greek and Roman myths. She is not merely the goddess of love and beauty, but the spiritual intelligence of the human race. The jewel on her breast, Brisingamen, is humanity on earth.

Menhir [from Breton *men* stone + *hir* high] In archaeology, an upright monolith, standing either alone or as part of an alignment or circle. *See also* CARNAC; DOLMEN

Mens (Latin) Generally equivalent to mind or manas. However, as used by a few of the Roman writers, it would be more exactly equivalent to buddhi-manas.

Mensambulism [from Latin *mensa* table + *ambule* walk] Table-walking, table-turning, a familiar spiritualistic phenomenon. To obtain this phenomenon the sitters are supposed to form a circle or “bridge” which enables the astral elements or forces to perform physical effects. The astral forces are thereafter used as the vehicles for the passing over of intelligent or quasi-intelligent communications by means of a code concerted among the sitters themselves. The intelligent answers sometimes accruing to the sitters arise either in the sitters’ own subconscious or are the pranks of more or less intelligent astral elementals, talking shells — attracted to the magnetic media — or elementaries in the astral light.

Attempts to label and classify such phenomenon are hampered by dividing things sharply into intelligent and mechanical; a lack of experience prevents people from imagining any other kind of intelligent being than a disembodied human spirit. All forces are intelligent in one degree or another; and there are ranges of beings between those which operate in the ordinary laws of physics and those which manifest themselves as the intelligent kingdoms of nature. We have found out how to call into action some of the by-plays of a few of these occult forces, which can produce at times powerful mechanical effects, and also at times exhibit a degree of intelligence or stupidity. The tendency is to try to fit them into the scheme of familiar knowledge, but what is needed is much more observation of the facts by those who experiment with these matters before they venture to theorize or even dogmatize about them.

Mental Science. *See* FAITH HEALING

Mercaba, Mercavah. *See* MERKABAH

Mercurius Vitae (Latin) Mercury of life; a medical compound made by Paracelsus said to contain mercury and antimony, but the word quicksilver did not mean the liquid metal mercury but the living silver or spirit of silver introduced into medicines by an alchemical process; and Paracelsus did not use ordinary mercury to restore life to patients (IU 2:620-1).

Mercury For the Latin god, see HERMES

Also the closest visible planet to the sun. Irregularities discovered in its orbit led astronomers at one time to suspect that there is an inter-Mercurial planet, and such a suspected planet, once claimed to have been seen crossing the solar disk, was named Vulcan. Mercury is included in the enumeration of the seven sacred planets of the ancients. Theosophy, as it does with all the visible planetary bodies, considers Mercury to be the lowest globe of a septenary chain of globes; so that this planet is not one of the seven globes of the earth-chain (SD 1:163 et seq). A connection with the earth-chain, however, is found in that the spiritual rector or genius of the Mercury planetary chain has especial influence over globe E of the earth-chain, and over the fifth or present root-race of our globe D. Astrologically, the zodiacal houses of Mercury are Gemini and Virgo; it has given its name to the day of the week Wednesday.

As Mercury is about ready to inaugurate its last or seventh round, it is far older as a chain in its present embodiment than is the earth-chain in its. It is supposed to receive seven times more light and other solar energies from the sun than the earth receives. “Mercury is, as an astrological planet, still more occult and mysterious than Venus. It is identical with the Mazdean Mithra, the genius, or god, ‘established between the Sun and the Moon, the perpetual companion of “Sun” of Wisdom’ ” (SD 2:28). Esoterically the planets Mercury, Venus, and the Moon in ancient ceremonial rites were represented by three initiators. This is the origin of the three Magi or wise men associated with Christmas and the birth of Jesus.

The metal mercury plays a great part in alchemy, being one of the trinity of sulphur, mercury, salt — denoting spirit, water, and blood; or flame, nature, and mother.

Mercury Trismegistus. See HERMES TRISMEGISTUS; PYMANDER

Merkabah (Hebrew) *Merkābāh* A chariot, vehicle; used in two senses: first, as a chariot, the Qabbalists saying that the Supreme forms and then uses the ten Sephiroth as a chariot for descending through the various worlds enumerated in the Qabbalah. These worlds are the ten Sephiroth themselves, and 'Adam Qadmon (the Heavenly Man) is the same as the ten Sephiroth considered as a hierarchic entity permeated by and inspired by the divine hierarch or Supreme. Here it is generally equivalent to the Sanskrit vahana.

Second, it is secret wisdom or knowledge: “without the final initiation into the *Mercaba* the study of the *Kabala* will be ever incomplete, and the *Mercaba* can be taught only in ‘darkness, in a deserted place, and after many and terrific trials.’ Since the death of Simeon Ben-Iochai this

hidden doctrine has remained an inviolate secret for the outside world. Delivered *only as a mystery*, it was communicated to the candidate orally, ‘*face to face and mouth to ear*’” (IU 2:349). The secret wisdom or knowledge is envisaged as a vehicle or chariot because what men call esoteric wisdom is the vehicle for the communication to human consciousness of the mysteries of the universe, and consequently of man.

Merodach. See MARDUK

Meru (Sanskrit) *Meru* The mythological sacred mountain, said in Hindu mythology to be the abode of the gods. Each nation also has its own sacred mountain — Mount Sinai for the Hebrews, Olympus for the Greeks, Tai-shan for the Chinese, etc. Theosophical and Puranic teachings place it as the north pole, pointing to it as the center of the site of the first continent of our earth after the solidification of the globe: “It is the north pole, the country of ‘Meru,’ which is the seventh division, as it answers to the Seventh principle (or fourth metaphysically), of the occult calculation, for it represents the region of Atma, of pure soul, and Spirituality” (SD 2:403). It is described in the *Surya Siddhanta* as passing through the middle of the globe, and protruding on either side. On its north end are the gods, on the nether end are the demons or hells. Its roots are in the navel of the world, which connects it with the central imperishable land, the land in which each day and night lasts six months. The above also has its symbolism in the human body. See also MOUNTAINS, MUNDANE

Mesha (Sanskrit) *Meṣa* A ram; the first zodiacal sign, Aries. “One of the synonyms of this word is *Aja*. Now, *Aja* literally means that which has no birth, and is applied to the Eternal Brahman in certain portions of the Upanishads. So, the first sign is intended to represent *Parabrahman*, the self-existent, eternal, self-sufficient cause of creation” (Theos 3:42, 12 Signs of the Zodiac).

Mesmer, Friedrich Anton (1734-1815) Austrian physician who rediscovered and applied the human magnetic fluid, called animal magnetism and then mesmerism. “He was an initiated member of the Brotherhoods of the *Fratres Lucis* and of Lukshoor (or Luxor), or the Egyptian Branch of the latter. It was the Council of ‘Luxor’ which selected him — according to the orders of the ‘Great Brotherhood’ — to act in the XVIIIth century as their usual pioneer, sent in the last quarter of every century to enlighten a small portion of the Western nations in occult lore. It was St. Germain who supervised the development of events in this case; and later Cagliostro was commissioned to help, but having made a series of mistakes, more or less fatal, he was *recalled*. . . . Mesmer founded the ‘Order of Universal Harmony’ in 1783, in which presumably only animal magnetism was taught, but which in reality expounded the tenets of Hippocrates, the methods of the ancient *Asclepieia*, the Temples of Healing, and many other occult sciences” (TG 213-4). See also MAGNETIC HEALING

Mesmerism Named for Friedrich Anton Mesmer (1734-1815), a Viennese physician who conceived the idea that diseases could be healed by stroking the afflicted parts of the patient’s body with

magnets. Later he discovered that the same healing effect could be produced by stroking or making passes over the afflicted parts with the hands. Hence the name animal magnetism as descriptive of this method of healing which today is generally called mesmerism.

Mesmer's fundamental idea was that there resides in man a power, an odic force or nerve energy, which can be projected by the will and directed either to heal and cure, or to harm and kill. All people possess this power in varying degrees. The very life-atoms which continually enter and leave not only our physical bodies, but the higher parts of our composite nature, are charged with and carry with them this odic force or mesmeric influence. We continually exchange these life-atoms with other beings, unconsciously to ourselves, and with those kingdoms according to their respective natures or planes. Mesmerism, however, means the conscious or unconscious projection by a human being of this odic or vital nerve force or magnetic fluid. But the possession of this power depends upon the physical vitality and health rather than the moral or spiritual status of the operator; while the *quality* of this power is very greatly influenced by the moral or spiritual status of the operator. In this lies the danger of the practice of mesmerism, for unless the operator is pure minded and of high moral character, the physical vitality or magnetic fluid which he projects to the patient will be morally tainted and may constitute a grave danger to the patient who, while apparently deriving physical benefit from the treatment, may become morally weakened by it, be it in however small degree.

In accordance with the constant transmigration of life-atoms between person and person, and among all the kingdoms of nature; and, as those life-atoms are of all planes — physical, vital-astral, psychic, intellectual, and spiritual, each being of the nature of that plane and hence the carrier of the life-essence, prana, odic force, or magnetism of that plane — it follows that no person can live to himself alone; but that all people influence one another either for good or ill, particularly those who are closely associated together. This is the occult significance of the power of example good or bad, the power of a cheerful, courageous, optimistic nature, or of a nature of opposite character. Hence we may speak of the mesmeric influence as operative theoretically on all planes; but when used for purposes of physical or psychic healing, it operates on the physical and psychic planes alone, because of the vital carriers or life-atoms in question.

Even so considered, the mesmeric influence not only supplements and thus arouses to renewed activity the latent vitality of the patient, but acts indirectly upon the patient's mind and will, by helping to remove the inhibitions upon the action of these due to physical suffering and lack of physical health; and can be used for either good or immoral ends when the influence is directed to the mental and psychic nature of the patient.

But mesmerism is *not* necessarily psychologization, which is control by psychic force of another's mind and will, resulting in a dislocation of the psychic nature of the latter, a usurpation or forcible direction of the thought and will of another by the psychologizer, an invasion of that other's most

sacred rights — immoral and evil in its results, whatever immediate appearances may be, and whatever be the motive, for it cripples that part in man without which he is not fully human. Nevertheless the psychologizer, as well as the so-called hypnotizer, invariably makes use of mesmeric influence, odic force, and the pranas, for these are the carriers of thought-energy and will, without which these latter could not reach and dominate the mind and will of the subject. Mesmerism, purely as such, depends solely upon the inherent natures of the pranas, and is solely a transference of pranic energy from the operator to the subject. Thus, according to the health, physical and moral, of the operator so will the subject be affected either for good or ill.

The greatest and only sure safeguard against baneful mesmeric influence, whether consciously directed against one or unconsciously exercised by another, is one's own aspirations, positive will, and endeavor to think and live one's best and noblest. If all people were spiritually enlightened, the true mesmeric power could be safely used for the healing of disease and even for aid in bringing about a rectification, by the patient's own will, of distortions and weaknesses in the patient's character or constitution. But as matters stand, the danger in meddling with the subtle pranic energies is invariably both very real and great. One may always use the power of suggestion when this is elevated to, and employed solely on, the high moral and intellectual planes, such as by lofty spiritual and ethical teaching, precept, and especially the power of high example — because these instill thoughts and ideals in the patient's mind arousing his *own* desire to follow them. These facts also demonstrate the real danger of suggestion when employed as it so often is on the lower planes, thus frequently taking the form of what are commonly called temptations.

Because mesmerism, psychologization, suggestion, and hypnotism are interlinked, all these have their respective play and place in any usage by one person of his vitality upon another.

Mesozoic Age, Era. See GEOLOGICAL ERAS

Messenger An intermediary between beings of a higher and a lower order, as between gods and men, or between the Great Lodge of Masters of Wisdom and ordinary mankind. There are buddhas, in whom the whole nature is perfect; avatars, in whom the intermediate nature, or part of it, is removed and replaced by that of another being superior to ordinary humanity who loans it temporarily for the purpose; lesser messengers, in whom the intermediate nature is partially — or even wholly — removed for a greater or less time, in order that they may become vehicles for the transmission of light undisturbed by the individual color of their own minds.

The word angel, from the Greek, means a messenger, and in the Occident referred to the various orders of spiritual beings above man. Early Christianity, as is evidenced in the works of Dionysius the pseudo-Areopagite, distinguished very clearly between the different hierarchies of angelic or spiritual beings; but Christianity for centuries has virtually forgotten or ignored these fundamental distinctions derivative from neo-Pythagorean and Neoplatonic teachings.

Messiah (Hebrew) *Māshīah* Anointed; translated into the Greek as Christos. The Hebrews had their

special form of the universal belief in the coming of avatars, and the Christians claimed that Jesus was the fulfillment of the particular Hebrew expectation. Hence Messiah is often used as a title for Jesus. Generally, a Messiah is an esoteric spiritual sun, surrounded by his spiritual family composed of twelve lesser powers (as in the 12 disciples); the term is connected with fish and water symbols and with the zodiacal sign Pisces (Fishes). Early Christian astrologers expected the coming of the Messiah to be signaled by a conjunction of Saturn and Jupiter in Pisces, in connection with other planetary configurations. As regards the future, the looked-for great avatara is the Kalki-avatara of the Brahmins, virtually identical with Maitreya, the fifth buddha.

Messianic Cycle Theosophical literature gives this cycle both as a period of 2,160 years, and as a grand cycle or cosmic year — the cycle of the precession of the equinoxes — totaling 25,920 years. This grand cycle is one of the fundamental and most important of the great periods of cosmic history and evolution. The Messianic cycle is therefore a recurrent time period, at whose opening (or close) a new spiritual and intellectual effort is made publicly by the Great Brotherhood, but strictly in accordance with nature's own cyclic vital periods or life-pulse.

Meta-spirit That which is beyond spirit; used in *The Key to Theosophy* to denote atman, or paramatman (Brahman) cosmically, the word spirit being reserved for emanated manifestations of this meta-spirit.

Metatron (Aramaic) *Məṭatrōn*. Messenger; the Presence-Angel of the Covenant, superior to all other angels, according to the Qabalah, considered as occupying as its Angel the second world ('olam Beri'ah), constituting the entire world of spirits or angels, as he governs the visible world, preserves the harmony, unity, and revolutions of the spheres, planets, and celestial bodies, and is the commander of all the myriads of the angelic hosts of the next inferior world (Yetsirah).

Metatron is equivalent to the Greek angel, the idea being that it steps down the first world ('Atstsiloth) of spirit to the third world of form. Metatron is the garment or visible manifestation of the projected spiritual and substantial energies from the first world, and his name equals 314, and thus is equal numerically to Shaddai, the Almighty (Zohar iii, 231a).

Metempsychosis Commonly used for the entry of the soul into a new body or re-embodiment; but etymologically it means the clothing of a monad with a new soul, while metempsychosis means the clothing of that ensouled monad with a new body. The new psychic vesture with which the monad is clothed — its metempsychosis in this case — is evolved from the monad itself. Metempsychosis is in one sense a transmigration, but transmigration is not necessarily metempsychosis; for transmigration merely means changing or passing over from one condition to another, and therefore may include metempsychosis. Metempsychosis also means that the soul "is an indivisible entity in its inmost essence, which is pursuing a course along its own particular evolutionary path as an individual monad, taking upon itself 'soul' after 'soul'; and it is the adventures which befall the soul, in its assumption of, or assuming, 'soul' after 'soul,' which in their aggregate are grouped

together under this word *Metempsychosis*.

“In ordinary language metempsychosis is supposed to be a synonym for transmigration, reincarnation, pre-existence, and palingenesis, etc., but all these words in the Esoteric Philosophy have specific meanings of their own, and should not be confused” (OG 107-8).

Metensomatosis (Greek) Putting into another body, in the sense of repetitive somatic imbodiments. It includes all forms of imbodiment and indicates, not a single process, but a succession of imbodiments in vehicles of differing kinds. Thus a monad, expressing itself in a succession of vehicles on successive planes, would be said to undergo metensomatosis, when the attention is fixed for the time being on these vehicles themselves. The term imbodiment, almost a synonym, differs from metensomatosis only in being somewhat more general, for a monad may be embodying itself in spiritual vestures, whereas the Greek word soma is used of the grossest vehicles on any plane, what in Sanskrit would be called the sthula-sarira.

Meteoric Veil or Continent Interplanetary space teems with fragmentary cosmic material of many kinds, from astral stuff to gross physical fragments, all being of the kind of which globes are built, but which has not yet for one reason or another been collected together into globes. The earth itself is magnetic, and these cosmic materials are mostly composed of magnetic metals; hence they are attracted to the earth and form a veil or continent or shell around it, at various heights above the explored regions of the atmosphere, and most numerous probably around the northern hemisphere. This veil or continent of magnetic material, consisting of astral stuff as well as of meteoric dust and stones, has immense and perhaps predominating influence on the weather; for the convection currents to which the changes in weather are usually attributed are only secondary causes, magnetism and indeed *vital* magnetism being the governing cause. This veil also interferes with, and in many ways alters, the luminous and thermal as well as other radiations from the sun and other heavenly bodies, and therefore makes unreliable attempts to calculate distances and other physical elements in accordance with the laws of radiation as they are measured on earth.

Most of the heat which the earth has, with which fact is intimately bound up what is called cold on earth, as well as most if not all of the meteoric phenomena to which the atmosphere of the earth is subject, originate in electric and electromagnetic interplay between the vital electricity and vital magnetism of the earth itself and the surrounding meteoric continent or veil. The idea of science that the earth's heat is communicated directly from the sun is mistaken, for such heat as the sun does convey to the earth — and this is the least part of the heat the earth possesses — is aroused not by direct transmission of heat from sun to earth, but springs from the forces emanating from the sun impinging, and thus arousing heat, on the surface of the earth.

Meteorites [from Greek *meteoros* above the earth, applied to celestial bodies, meteorological phenomena, and shooting stars] Masses of stone or various minerals that have fallen on earth

from interplanetary space. Planets are surrounded by veils or continents of meteoric stones and dust, and there is a continual fall of it upon the surface of planets. Some meteorites are in swarms orbiting around the sun, and are encountered by the earth periodically.

Blavatsky says that “they were used in the Mysteries for purposes to which we now apply the magnet” (IU 1:282). According to Herodotus, in Babylonia, Thebes, and Lycia, “the priestesses developed the prophetic vision in themselves by pressing one of these sacred stones against their heads and bosoms” (ibid., 331). Also *The Mahatma Letters* (p. 162) states that “all our temple knives are made of this ‘heavenly’ iron, which reaches us without having undergone any change — the magnetism of the earth keeping them in cohesion.”

Methuselah (Hebrew) *Methūshelah* A Biblical patriarch, son of Enoch and grandfather of Noah; his life-span was stated as 969 years. The patriarchs each represented a race or subrace, and the number of years, to which the necessary ciphers should be added, referred to the cycle of such a race. Each character likewise stood for a sign of the zodiac (IU 2:459-60). Further, Methuselah assisted Enoch in constructing an underground building with nine apartments, each one of which contained one of the nine names of deity — a reference to the occult or mystical language of initiation, and of the buildings constructed for its formal rites.

Metis (Greek) [cf Sanskrit *mati* counsel from *man* to think from the verbal root *mā*] Wisdom; the first spouse of Zeus, and often called the mother of Athena, goddess of wisdom. She represents divine wisdom, of which water is a symbol. For this reason many ancient cosmologies speak of the universe as springing forth from the waters of space or from the bosom of divine wisdom.

Metrology One key of the ancient symbol-language, which concealed and revealed certain aspects of the esoteric teachings. It is seen in Hebrew metrology and its connection with the numerical values of the Hebrew letters, some clues to which were discovered by Ralston Skinner, author of *The Source of Measures*. A measure, apart from number, reduces itself to a unit of measurement. It is hard to imagine how such a unit could be conceived, defined, or preserved, apart from physical objects; so that it would not be very surprising to find that such units have been preserved in ancient masonry. A number of well-defined units, generally called cubits, have thus been found.

If metrology is taken to include ratios, pi, the golden section, and other such constants may be sought among the proportions of ancient architecture. Clearly if we know the unit used, the length or other dimensions of a building will give us a number; and so those who knew the units would have the clue to the secret numbers.

Metronethah. See MATRONITHA’

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Mi-Mo

Michael (Hebrew) *Mīkhā'ēl* Who is as God; one of the seven archangels, in the Old Testament one of the chiefs of the heavenly host, regarded as the guardian angel or celestial patron of Israel. According to one legend, Michael was chief of the four or seven angels who surrounded the heavenly throne. The Roman Catholic Church regards Michael in much the same light, his festival, Michaelmas, being held on September 29. With the Gnostics, the first of the Aeons, called the savior. In the New Testament Michael leads the angelic host against the Apocalyptic Dragon, repeating the familiar tale of many ancient mythologies. Again, he is the chief opponent of Samael, the principal antagonist of the heavenly host. Originally, however, both Michael and Samael were as one, both proceeding from ruah (soul), neshamah (spirit), and nephesh (vitality) — as taught in the Qabalah (in the Chaldean *Book of Numbers*). “Samael is the concealed (occult) Wisdom, and Michael the higher *terrestrial* Wisdom, both emanating from the same source but diverging after their issue from the *mundane soul*, which on Earth is *Mahat* (intellectual understanding), or *Manas* (the seat of Intellect). They diverge, because one (Michael) is *influenced* by Neschamah, while the other (Isamael) remains *uninfluenced*. This tenet was perverted by the dogmatic spirit of the Church; which . . . made of Samael-Satan (the most wise and spiritual spirit of all) — the adversary of its anthropomorphic God and sensual physical man, the devil!” (SD 2:378).

In Ezekiel's vision of the Cherubim, or the four sacred animals, the angel with the face of the lion corresponds to Michael, as in the Ophite scheme.

Mico (Egyptian) *Mico*. Egg supported by tau cross.

Microbes. See BACTERIA

Microcosm [from Greek *mikro* little + *kosmos* world] A little world; applied to man or any other being considered as a miniature copy of the universe or macrocosm. The destiny and origin of man and the universe are said to be coeval, which is the key to understanding and the basis of practical

occultism. Man, as a microcosm, is a storehouse of universal types, not merely as a whole, all parts of his constitution included, but any part of his constitution such as his physical body is itself a microcosm. The decad is applicable in each case, as also septenary and duodenary classification.

Microprosopus (Latin) [from Greek *mikros* small + *prosopon* face] Qabbalistic rendition of the Chaldean phrase Ze‘eyr ‘Anpin (Short Face), which designates the nine smaller Sephiroth, in contradistinction from the Macroprosopus (Long Face). Microprosopus or the nine Sephiroth are the manifested universe or Third Logos unfolded in manifestation; whereas Macroprosopus (the Crown or Kether), the first and highest of the Sephiroth, is the First and Second Logoi considered as a unit, the purely spiritual universe and its roots. Hence the Microprosopus is the Logos manifested, and of such logoi there are many in boundless space. Naturally each such universe has its own Macroprosopus, Crown, or Kether, all these universes being united by their divine-spiritual roots in the Boundless.

Midgard, Midgardr (Icelandic) [from *mid* middle + *gardr* court] In Norse mythology, the central world where humanity lives. It is surrounded by the waters of space where is coiled Iormungandr, the Midgard serpent, one of Loki’s three dread offspring. It represents the equator, the plane of the ecliptic, or even the Milky Way, depending on the context. Midgards-veorr (the holy one of Midgard) is Thor, defender of the human world against the giants.

Midgard-serpent. See IORMUNGANDR

Midrash (Hebrew) *Midrāsh* [from *dārash* to search out, inquire] Any exegetical exposition, interpretation, or commentary treating of the Jewish scriptures; often used in the plural, Midrashim.

Also used for a certain body of Jewish expository literature, which is divided into two classes: Halachah, dealing with legal and ritual matters, flourishing particularly in the schools, where it often developed into casuistry; and Haggadah, writings on any other theme, generally dealing with traditions, stories, legends, allegories, and history.

Migmar (Tibetan) *mig dmar* [from *mig* eye + *dmar* red] The “red eye,” the planet Mars, whose symbol is an eye; corresponding to the Sanskrit mangala. Also Tuesday. The solar house of Mars is Aries, whose symbol is said to be written on the face in the eyebrows and nose. Mystical astrology states that there is a general correspondence among Mars, fire, and the human eye.

Mikael. See MICHAEL

Miles (Latin) Soldier; name given to the candidate who passed the third stage of initiation into the Mithraic Brotherhood.

Milky Way. See VIA STRAMINIS

Mimameid (Icelandic) [from *Mimir* a giant + *meid* tree] The Norse Tree of Knowledge, belonging to

the “wise giant” Mimir, owner of the well of wisdom from which Odin, Allfather of gods and men, daily drinks. Mimir represents basic matter from which all worlds are formed, corresponding to Mulaprakriti.

Mimameid is said to spread its branches over the land where Menglad (the goddess Freya) dwells. None may know of what root it is sprung but it “falls not for fire or iron.” In its topmost branches perches a golden bird named Wideopener, and in the Underworld a magic brew is secreted in an iron caldron secured with nine strong locks and guarded by the dread hag Sinmara.

According to the tale of Svipdag, a postulant undertaking initiatory trials, he must wrest from Sinmara the magic potion which alone can give him access to the Wideopener but, in order to get the potion he must bring her a feather from the golden bird! This impossible task illustrates how thorough a familiarity with all aspects of the Tree of Knowledge is demanded of one seeking union with his higher self, represented by Menglad, the principle of spiritual intelligence.

Mimansa (Sanskrit) *Mīmāṃsā* [from the verbal root *man* to think] Profound thought, profound consideration; one of the six Darsanas or Hindu schools of philosophy. There are two Mimansas, the older or Purva-mimansa, founded by Jaimini, and the younger or Uttara-mimansa founded by Vyasa. The older is commonly known as the Mimansa, and the younger as the Vedanta.

While the Uttara-mimansa is usually considered by European Orientalists to be the later in time, it contains the philosophic key to the entire system and in other senses may be called the theosophy of the Vedas. The word *vedanta* itself means “end of the Veda,” in the sense of being its philosophical explication or completion.

Mimir, Mimer (Icelandic, Scandinavian) In Norse mythology, the foremost of giants representing space on nine levels of existence, of which our physical space is but one — the number nine may stand for an infinite continuum rather than a precise figure.

Mimir is owner of the well of wisdom (Mimisbrunnr), of which Odin, the living deity, drinks each day (life). For this privilege he had to forfeit one eye, which is kept at the bottom of the well. Symbolically Odin (divine consciousness) enters spheres of life in space and partakes of the waters of wisdom through experience. In doing so he “raises the runes (of wisdom) with song,” i.e., with motion, life, activity. At the same time the matter-giant Mimir partakes of Allfather’s forfeit (divine vision) as he quaffs the waters.

It is possible that the lost eye of Odin has reference to humanity’s third eye which, according to theosophic tradition, retreated into the skull a long time ago, though a vestigial remnant of it remains imbedded in the brain as the pineal gland. There it awaits future use as the organ of the intuition or sixth sense, which in the far future is due to become active again.

During the war in heaven between the Aesir and the Vanir (lower and higher gods), Mimir was slain by Njord (time) and his body cast into a swamp. Of his severed head Odin made the “moon

shield” also called water divider. Odin consults Mimir’s head, gaining wisdom from it daily. In the realm of Night, Mimir judges the dead.

Mimir’s well is one of the three springs which water the Tree of Life, Yggdrasil, the other two being those of Hvergelmir and Urd. His tree, Mimameid, is the Tree of Knowledge, which spreads its branches over the heavenly abode of Menglad (Freya), the higher mind.

Mina (Sanskrit) *Mīna* Fish; the twelfth zodiacal sign, Pisces, which corresponds to the number 5, and thus also conveys the idea of the five elements — the usually accepted four plus the fifth or aether.

Mind The ancient wisdom taught that mind is one of the functions or innate attributes of the fundamental selfhood or consciousness of the monadic entity. There is the fundamental self, known from time immemorial as the atman, which in its self-unfolding or emanational activities produces the various attributes *of itself*, among which three almost indistinguishable attributes are what we call mind, intellect, and consciousness. When manifestation is ended, these various qualities are rolled back into themselves and gathered up into the fundamental monadic self, upon which the monad begins its periodic enjoyment — to use the Eastern term — of its own selfhood, unadulterate, noumenal, and unitary. Thus, in its widest sense, mind is an attribute of the spirit side of being, as contrasted with the matter side, which latter nevertheless is intrinsically unevolved or latent mind; hence we speak of cosmic mind, of which there are innumerable limited aspects in the manifested worlds.

A somewhat different definition is, “Mind is a name given to the sum of the states of Consciousness grouped under Thought, Will, and Feeling. During deep sleep, ideation ceases on the physical plane, and memory is in abeyance; thus for the time being ‘Mind is not,’ because the organ, through which the ego manifests ideation and memory on the material plane, has temporarily ceased to function. A noumenon can become a phenomenon on any plane of existence only by manifesting on that plane through an appropriate basis or vehicle; and during the long night of rest called Pralaya, when all existences are dissolved, the ‘Universal Mind’ remains as a permanent possibility of mental action, or as that abstract absolute thought, of which mind is the concrete manifestation” (SD 1:38). Here mind is consciousness in action, the phenomenon corresponding to a noumenon which, in the absence of vehicles for its expression, can only be described as mind in latency, or a possibility of mental action. The dhyani-chohans are the expressers of latent cosmic mind, who bring it into various degrees of manifestation. They are vehicles for the expression of divine thought and will, intelligent forces which give to nature its laws.

Mind-born Born of imagination and will — through kriyasakti, the power of thought and mind — not begotten or produced by any physical mode of procreation. It sometimes refers to sons of will and yoga, sons of wisdom, spiritual dhyanis, sons of the prajapatis, mind-born sons of Brahma, etc. They were the ancestors of the self-conscious human races first appearing numerous during the

fourth round, and otherwise known as solar lhas, solar spirits, angishvattas, manasaputras, dhyani-chohans. They had been self-conscious men in a former embodiment of the earth-chain, and it was their lot to awaken self-conscious mind in the mankind of this round. They entered the early third root-race and awakened the intellectual fire in them. The manasas rejected some earlier subraces as unfit vehicles for themselves, hence as refusing to “create,” i.e., emanate mind from themselves to inform these unready or unevolved human vehicles. The mind-born sons of the early third root-race were the first themselves to arouse the fire of mind in the unself-conscious human vehicles, and were the highest and therefore the least affected by such lower contact. Retaining their self-consciousness in full and therefore not falling into oblivion, these were the first founders as fully self-conscious humans of the earliest groups of god-inspired men, the forerunners of what later became the ancient Mysteries. A branch of these entities has continued from immemorial time as the Great Lodge of the Masters of Wisdom and Compassion.

In Hebrew allegory the connection among the ideas associated with Jehovah is this same archaic verity which in Hebrew Qabbalistic thought is exemplified as 'Adam Qadmon; and the word transliterated as Jehovah in a collective sense refers to the Benei 'Elohim (sons of the gods).

The universe itself is, from the viewpoint of emanational evolution, the mind-born or -produced offspring or son of universal Mother Nature or the Second or Manifest-Unmanifest Logos, whose characteristics have been looked upon by mystics as feminine — generative or productive. Virtually all peoples of antiquity trace their origin to a spiritual root, which is this Second Logos or Mother Nature manifesting through its son or the Third Logos; and various other mythoi trace their ancestry likewise to divine beings who were considered during the course of evolution at one time to have been asexual like Christian angels, and at another stage to have been bipolar in nature, or what in its physical manifestation were called hermaphrodites or androgynes.

Mind-Cure. See FAITH HEALING

Mindless In theosophy most commonly applied to entities which are not yet endowed with human self-conscious mind; applied to the first, second, and first half of the third root-races, but especially to the humanity of the early part of the third root-race, in which mindless vehicles some of the manasaputras incarnated. The term also applies to those of the third root-race who begat by miscegenation with animals the earlier simians, from which later, and from another more or less mindless miscegenation, sprang the anthropoids. It is also applied to animals in general as contrasted with human beings, because animals have not yet developed self-conscious possession of mind, but only the germs of it.

Minerva (Latin) Roman goddess of intelligence, inventiveness, arts practiced by women, and of school children, physicians, poets, etc. Her oldest sanctuaries were in Rome, and her chief festival was the Quinquatrus, celebrated on March 19. Later identified with the Greek Pallas Athena. See *also* ATHENA

Minos (Greek) King and legislator of Crete, son of Zeus and Europa, afterwards one of the judges of the shades in Hades or the Underworld. Also, a grandson of this Minos, also king of Crete figuring in the story of the Labyrinth and the Minotaur.

Miocene. See GEOLOGICAL ERAS

Mjolner. See MJOLNIR

Miracles [from Latin] Originally signifying some phenomenon in nature or human life which was considered highly noteworthy, extraordinarily remarkable, or a cause of wonderment; from this developed in Christian thought a conception regarding happenings originating in God Almighty, which were supposed to be contrary to or transcending the laws of nature. There are marvels enough in nature, and marvels that may be wrought in and upon nature by nature's laws used by the developed wisdom and will power of the initiate or adept, to correspond to most, if not all, of the most extraordinary so-called miracles of Christian theology; but all such wondrous phenomena are wrought by means of a knowledge of the laws of nature, and it is nature and its laws which are behind them all, and actually prove them as realities. To suggest that anything can be contrary to nature is an absurdity. Thus miracles actually are unusual phenomena, produced by the use of natural means.

Mirku (Chaldean) Noble crown; the savior from death of the gods, regarded as the creator of the Dark Race (Zalmat-qaqadi). The class of intelligent beings in the universe who through evolution bring about progressive unfolding growth from within outwards of all beings and entities, who thus are at one stage of their evolution the Dark Race, because sunken in matter, but are saved by the germs of intelligence expanding into cosmic realization within themselves. Hence the describing of intellect or intelligence as noble crown.

Mirror The astral light is often referred to as a mirror, as all manifestations are reflected in it. The Logos is also referred to as a mirror, reflecting divine mind, "and the Universe is the mirror of the Logos, though the latter is the *esse* of that Universe. As the *Logos* reflects *all* in the Universe of Pleroma, so man reflects in himself all that he sees and finds in *his* Universe, the Earth" (SD 2:25).

The monads are also living mirrors of the universe, every monad reflecting every other one (SD 1:623), as Leibniz taught. "The Luminous Mirror, *Aspaqularia nera*, a Kabbalistic term, means the power of foresight and farsight, prophecy such as Moses had. Ordinary mortals have only the *Aspaqularia della nera* or Non Luminous Mirror, they see only in a glass darkly: a parallel symbolism is that of the conception of the Tree of Life, and that only of the Tree of Knowledge" (TG 215).

Mishnah or **Mishneh** (Hebrew) *Mishnāh*, *Mishneh* [from *shānāh* to do something a second time, repeat] That which has been done a second time, a repetition; hence that which is handed on by repetition, oral tradition.

Specifically, a part of the Talmud, consisting of an arrangement of the extant Oral Law, divided into six Orders (sedarim) dealing with seeds, festivals, women, damages, holy things, and purifications.

Missing Link On the theory that man has been produced by evolution from the anthropoid apes, a type which shall be intermediate between the anthropoid and man. A misleading term, implying that a chain of graduated types between animals and men has been completely established except for the lack of a single link or type which, when found, will make the chain complete. The existence of such a nearly complete chain has always been largely suppositious. The Darwinian theory requires that man evolved by successive stages of continually greater refinement, from an unknown beast ancestor, then from a primitive savage and almost bestial type, up to the man of today. The numerous degrees of human refinement found living today or evidenced by their remains, do not represent a progressive, unbroken serial time scale of evolution, but merely a complicated assortment of types which in all times known to science appear to have existed contemporaneously with each other. Moreover the so-called primitive types are now recessive, and have been so for ages, being themselves to us the remote descendants of far earlier races, once civilized, but now represented merely by these degenerate remnants.

The existing anthropoid apes, however, are truly the closest of the animals or semi-animals to the human stock, actually having originated from a miscegenation by very early, quasi-mindless humans (actually undeveloped savages of those far distant times) with what then were fairly evolved simian types. Thus the present-day anthropoids are a somewhat, if slightly, advanced stock over *their* earlier forefathers who were the original anthropoids produced by the “sin” of unevolved and savage Atlantean tribes with simians. Precisely because the anthropoids have some human ancestry they will attract to incarnation in the future human egos as yet in a low state of unfolded spiritual and intellectual powers and capacities, and who will thus, as the cycles roll on, finally evolve into a low type of thinking and sensitive human being.

In theosophy evolution is unfolding or emanational development from within outwards of the incarnating monads; and the *bodies* in which these monads incarnate are the least important part of the matter. The bodies slowly follow, in improving sensitivity and relatively continuous perfection of the nervous system, including the brain and spinal cord, the unfolding impulses from within, which thus guide these bodies to greater degrees of perfection. As the egos or monads unfold from themselves the latent powers of spirit and mind, as well as of the psychological nature, the bodies feel the inner and compelling urges and impulses, and very slowly through the ages conform to become vehicles fitted to express the inner fires.

Mistletoe, Mistilteinn (Icelandic) [from *mistil* + *teinn* twig] A parasitic plant held in high esteem among the Druids and Anglo-Saxon peoples as well as the Norse. The Druids are said to have used it as a medicinal herb. In Norse mythology it is instrumental in bringing about the death of Balder

(the sun god) at the instigation of Loki, through the agency of Hoder, the blind god of darkness and ignorance.

The “death” of the sun god at the winter solstice marks the nadir of the cycle of the year before the rejuvenation of spring. One meaning of the story in the Edda is the inevitable withdrawal of the guiding gods from association with the early races of mankind, to enable humanity to become independent and to seek and find its own way back to its divine source.

Mitakshara (Sanskrit) *Mitākṣarā* Various concise commentaries, especially the celebrated commentary by Vijnanesvara on Yajnavalkya’s *Dharmasastra*.

Mithras (Greek) **Mithra**, **Mitra** (Avestan) [from Avestan *Mithra* from *mith*, *myth* light + *ra* subjective form] Ancient Persian deity; Yusti translates Mithra as the medium between the two lights: the invisible and the visible. Therefore, Mithra means the latent potential ability of understanding and the developing force in nature. It is the hidden beingness, the mysterious force of growth and the invisible light; philosophically, the latent power of cognition; astrologically, the source of the light of the heavens; and mystically, the creative force of love. Ahura-Mazda says: “I have created Mithra as worthy of sacrifice, as worthy of glorification, as I, Ahura-Mazda, am myself.” In late Persian times he became the god of the sun and of truth and faith. He punishes the Mithra-druj (he who lies to Mithra). He is represented as a judge in hell, in company with Rashnu (the true one, the god of truth) — who is an aspect of Mithra in his moral character. The Sanskrit Mitra in the Vedas is the god of light and friendship.

As known to the Greeks and Romans, Mithras was the god of the sun, of purity, moral goodness, and knowledge, whose worship spread over the Roman world, especially during the 2nd and 3rd centuries.

Mithraism The worship of Mithras, a remarkable and highly mystical religion which existed long before Zoroaster as the Society of the Magi (the Great Brotherhood of Man) giving its secret teachings to qualified candidates, the future initiates. Although supposedly a worship of the sun, originating in Persia, Mithraism was “really a religious philosophy based upon the Divine, Inner, and Invisible Sun, a vortex so to say of the Divine Spiritual Fire of the Universe, of the Heart of Things” (ET 609 3rd & rev ed). Mithraism spread throughout the Greco-Roman world, especially during the 2nd and 3rd centuries and for a time threatened to supersede Christianity. A number of the liturgical rites and ceremonies of Christianity are probably of Mithraic origin. For example, rites associated with Deo Soli Invicto Mithrae (to the Unconquered God-sun, Mithras), were held at the time of the winter solstice, especially the Night of Light — now Christmas — known as the birthday of Mithras, represented as having been born in a cave or grotto, hence often called the rock-born god. Exceedingly popular in the Roman armies as well as with the rulers of the Roman Empire, Mithraism was regularly established by Trajan about 100 AD in the Empire, and the Emperor Commodus was himself initiated into its mysteries. Sacred caves or grottoes were the

principal places of worship, where the Mysteries for which Mithraism was famed were enacted.

The candidate for initiation into the Mithraic Mysteries had to undergo twelve “tortures” or labors, but the enumeration of the twelve or seven degrees is varied. One consisting of twelve grades is as follows: the candidate first underwent a long probation, with scourging, fasting, and ordeal of water, whereupon he became a soldier of Mithras. Before the soul of the initiate could leave the terrestrial region, it had to pass through the zodiacal grades of the Bull and the Lion, each involving further probation. Then it ascended through the region of the aether by means of the grades of the Vulture, the Ostrich, and the Crow. The soul then strove to pass into the realm of pure fire, through the stages of the Gryphon, the Perses, and the Sun. Finally the soul attained complete union with the divine nature through the grades of Father Eagle, Father Falcon, and Father of Fathers.

One of the principal tenets of Mithraism was that a struggle between good and evil is continually going on in the world, and that this dualistic interworking and intermingling of cosmic and terrestrial forces is also occurring within every man and woman; each one has the power to aid in this conflict so that the good shall ultimately triumph. This is achieved by means of self-sacrifice and probation, and Mithras is ever ready to make the mystic sacrifice whereby the good may triumph. “The Persian Mithra, he who drove out of heaven Ahriman, is a kind of Messiah who is expected to return as the judge of men, and is a *sin-bearing* god who atones for the iniquities of mankind. As such, however, he is directly connected with the highest Occultism, the tenets of which were expounded during the Mithraic Mysteries which thus bore his name” (TG 216). Origen refers to the Mithraic teaching of the seven heavens, each of which was ascended by means of a ladder — representing the different stages or planes of the heavens — over which ruled the highest or most spiritual realm of nature. Celsus mentions their teaching concerning the seven sacred planets.

Especially associated with Mithraism is a representation of Mithra as a handsome youth in Oriental garments, kneeling on a bull which is thrown to the ground, the youth being about to cut the throat of the bull with his dagger. The bull is at the same time attacked by a dog, a serpent, and a scorpion, followed by two birds. Here the bull is an emblem of strength and of creative or generative power; Mithra is the spiritual man or sun killing or subduing his animal passions. This ritualistic representation later became so anthropomorphic that it aroused Zoroaster to bring about certain reforms and replace Mithra with Ahura-Mazda, an abstract concept.

Mithuna (Sanskrit) *Mithuna* A couple; the third zodiacal sign, Gemini or the Twins; intended to represent the first androgyny, or the androgynous portion of third root-race humanity.

Mitra (Sanskrit) *Mitra* Friend; a Vedic deity of light and friendship associated with Varuna; also a name of the sun or a form of the sun; likewise an aditya.

Mizraim (Hebrew) *Mitsrayim* The Biblical name for Egypt, the word being in the dual signifying

the two Egypts.

Mjólnir (Icelandic) [from *mjoll* meal, flour from *mala, mola* to grind, crush, mill] Also Miolnir. The hammer of Thor, the Thunderer in Norse mythology, a gift to the god from the dwarfs Brock (mineral kingdom) and Sindri (vegetation), sons of Ivaldi, the lunar life cycle. It is at once the instrument of creation and destruction, being the emblem of marriage on one hand and the weapon whereby the giants (cycles of material life) are destroyed. It is the magic mill which creates all things — gold, salt, happiness, peace, etc. — as well as grinding up all substance and recycling it for future use in worlds to come. Blavatsky likens the hammer of Thor to the fire weapon *agneyastra* of the Hindu Puranas and Mahabharata (TG 215).

Mjotudr (Icelandic) [from *mjot* measure + *udr* out of, exhausting] In Norse mythology, the dying phase of a Tree of Life, the second half of its existence when the energies are retreating from the material back toward the spiritual realm. Applies to any world tree, large or small. *See also* MJOTVIDR

Mjotvidr (Icelandic) [from *mjot* measure + *vidr* growing, expanding] In Norse myths, the first half of a life cycle of any Tree of Life, during which the energies are flowing into the material worlds and organizing forms for its component consciousnesses. *See also* MJOTUDR

Mlecchas. *See* MLECHCHHAS

Mlechchhas (Sanskrit) *Mleccha-s* [from the verbal root *mlech* to speak indistinctly; cf Greek *barbaroi*] Outcastes; Hindu name for all foreigners or non-Aryans.

Mnevis (Greek) **Ur-mer** (Egyptian) *Ur-mer*. The sacred bull of Heliopolis, described as the life of Ra, and connected with the sun. A bull with the disk of the sun and uraeus placed between his horns. Like Apis at Memphis, Mnevis was consecrated to Osiris — although the former was associated with the moon. The solar Mnevis, however, was often called the sun of Ptah whose animal symbol was a black bull. Thus Mnevis represents the “black,” i.e., the abstract, occult, or hid cosmic power guided by cosmic wisdom or Ptah, and therefore comprehending in its thought the inclusive secret and hid cosmic powers, behind and working through the visible universe; while Apis represents the detailed manifested ray working in and through the world of matter of which the moon stands as a type, although more or less filled with Osirian or spiritual powers.

Mobed (Persian) **Magupat** (Pahlavi) [from *mogh, magus* great] Also Maubed. The chief priest; the priest of Mazdeism and of the present-day Parsis. Mobeds are the middle class of priests, the highest class being the Dasturs. In ancient days the Maubedan Maubed was the chief high priest of Mazdeism, and today the chief high priest of the Parsis is also termed the High Mobed.

The priestly caste was hereditary; and a legend in the *Bundahis* tells of the Mobeds originating from King Minochir — similarly the Brahmins attribute their origin to Brahma.

Mode (Icelandic) [from *mod*; cf English *mood*, German *Muth* wrath] Thor, Norse god of thunder and lightning, in his capacity as electromagnetism in the infinite reaches of space, has two sons: Mode and Magne. Both mean power, though Mode has the connotation of anger, suggesting a repelling force, whereas Magne connotes power that is granted one. These two sons of Thor may represent attraction and repulsion, or gravitation and radiation on the cosmic level.

Moha (Sanskrit) *Moha* Bewilderment, perplexity, folly, delusion, error. In philosophy, delusion of mind, preventing the discernment of truth and leading to the belief in the reality of unreal worldly objects; closely similar to *maya*, but with an emphasis placed on the activity of the deceiving mind.

With Buddhists, ignorance, one of the three roots of vice. In the *Vishnu-Purana*, infatuation personified as the offspring of Brahma.

Moirai (Greek) Plural *morai* or *morae*. One's allotted share; destiny. As a proper name, there was originally only one Moira, but later there were three: Lachesis, Clotho, and Atropos. Lachesis is from a root *lach*, as in *lagchano* "to obtain that which has already been determined or fixed"; she is depicted as a grave maiden holding a staff pointing to a horoscope, signifying that which man has built in the past is now unfolding. She was occultly connected with the earth. Clotho or Klotho is from a verb meaning "to spin," and is represented as a woman holding a spindle, spinning thread which is man's destiny, that which he is at present weaving for the future, and is connected with the future in that what we weave now determines what our future shall be. Thus it is linked with the psychological part of human nature, and connected occultly with the moon. Atropos is from a verb meaning "impossible to set aside or evade," and therefore is translated as "inevitable, ineluctable." It was often represented as a woman pointing to a sundial signifying that as the sun brings its light to the earth, so the future shall bring its destiny to man, as the flying hours unfold what comes to us out of the womb of time. Thus we have Lachesis representing the ineluctable destiny coming to us in our present life on earth from our past; Clotho, the present spinning of our future destiny because of the actions and reactions, mental and emotional, by which we are now weaving the web of fate which someday will become the present; and Atropos, the ineluctable and inescapable future represented as held in store, every thread of which has been woven by ourselves in past and present. Their respective functions are sometimes interchanged. Equivalent to the Latin *Parcae* and *Fata*, and the Scandinavian *Norns*.

It is only in this world that the action of fate seems extraneous to human will, for in reality we are the weaver of our own fates. The *Morai* are karmic agents or forces rather than karma, which is fundamentally the law governing universal equilibrium. In its essence the constant working of cosmic harmony, karma must of necessity manifest itself in multimirriad forms and manners — in and through multimirriad agents or forces. Karma being essentially the law of cosmic unity and concord, it is only the individuals which disturb this universal equilibrium who can feel the reaction therefrom, whether in one life or in a later one; but the karmic effects are by no means

always identic with the originating causative action of the individual, because of the karmic agents of many kinds through which karma works. Thus, the gods, all human beings, the earth itself, and all its component forces and substances are karmic agents constantly interacting upon each other; so that while abstractly the action of karma is infallible and infinitely unerring and cannot ever be escaped or set aside, its reactions upon the individual who broke its laws may take place in diverse ways and usually through agents or instruments, since karma is no individual or cosmic god.

In the *Pistis Sophia*, Moira is enumerated as one of the principles of man, and called by Blavatsky the karmic ego (SD 2:605).

Moksha (Sanskrit) *Mokṣa* [from *mokṣ* to release, set free probably from the verbal root *much*] Freedom; freedom from sentient life for the remainder of a manvantara. Equivalent to nirvana, the absolute, mukti [from the verbal root *much*], the Palace of Love of the *Zohar*, the Gnostic Pleroma of Eternal Light, the Chinese nippang, and the Burmese neibban. “When a spirit, a monad, or a spiritual radical, has so grown in manifestation that it has first become a man, and is set free interiorly, inwardly, and from a man has become a planetary spirit or dhyān-chohan or lord of meditation, and has gone still higher to become *interiorly* a brahman, and from a brahman the Parabrahman for its hierarchy, then it is absolutely perfected, free, released: perfected for that great period of time which to us seems almost an eternity, so long is it, virtually incomputable by the human intellect. This is the Absolute: limited in comparison with things still more immense, still more sublime; but so far as we can think of it, ‘released’ or ‘freed’ from the chains or bonds of material existence” (Fund 183).

One thus released or freed is called a jivanmukta (freed monad), which is never again during that manvantara subject to the qualities of either matter or karma. But if these beings choose, for the sake of doing good in the world, they may incarnate on earth as nirmanakayas. *See also* ABSOLUTE

Moloch (Hebrew) *Molekh* Royal, king — another form of the more usual *melekh*; an idol of the Moabites and the Ammonites, also called Milcom, to which Jews after the time of Solomon are said to have sacrificed infants. Some scholars suggest that the Hebrews looked upon Moloch as the title of Yahweh or Yihweh (Jehovah). Even when occurring in the Bible the rendering is “the Molech,” and the idea is that of dedication — “to make one’s son or daughter pass through fire to (the) Molech” (2 King 23:10); and Jeremiah seems to indicate that immolation was practiced. Nothing of such a practice has been discovered in the ancient Assyrian or Babylonian empires, but ancient Greek writers have suggested that the Phoenicians had such a custom. Diodorus (19:14) mentions a Carthaginian idol made of brass into which children were placed, and compares it to the child-eating Kronos. Blavatsky suggests that the Moloch of the Ammonites was the King of the Hosts of Heaven, the sun (SD 1:397); and there was undoubtedly some such connection, yet antiquity has identified Kronos with the planet Saturn, which was held in reverence by all the ancient Shemitic peoples, the Jews included.

Moment of Choice The turning point in evolution, when the temporary balance between spirit and matter, or between upward and downward movements, has been reached. The evolving entity can then no longer remain neutral and undecided, but must choose definitely whether to continue upward or to enter upon a downward path. When the movement towards pralaya prevails, all the classes of evolving beings gravitate to their appropriate sphere: spirit to spirit, matter to matter, manas to mahat. But this dividing of the ways occurs for self-conscious entities at every step of the path, so that in this sense the moment of choice is continuous. Although this moment of choice is continuous for the individual, yet a point occurs in human evolution when the decision must definitely be made to follow the upward path or to follow the matter side of evolution. There is also the choice that must be made when the individual has reached the peak of human evolution on this globe, when the decision is finally to be made whether he will follow the path of the Buddhas of Compassion, or pursue the way of self and become a Pratyeka Buddha.

The human kingdom's moment of choice is that point in the evolutionary cycle reached on this globe in the fifth round when the monads not ready to continue their upward evolutionary journey must perforce wait for a future manvantara. The evolutionary moment of choice for the animal kingdom was that point in the cycle when the door to the human kingdom was closed, after which no monads can enter the human life-wave until the next manvantara. This occurred at the midpoint of the fourth round on globe D of the earth-chain, during the fourth root-race.

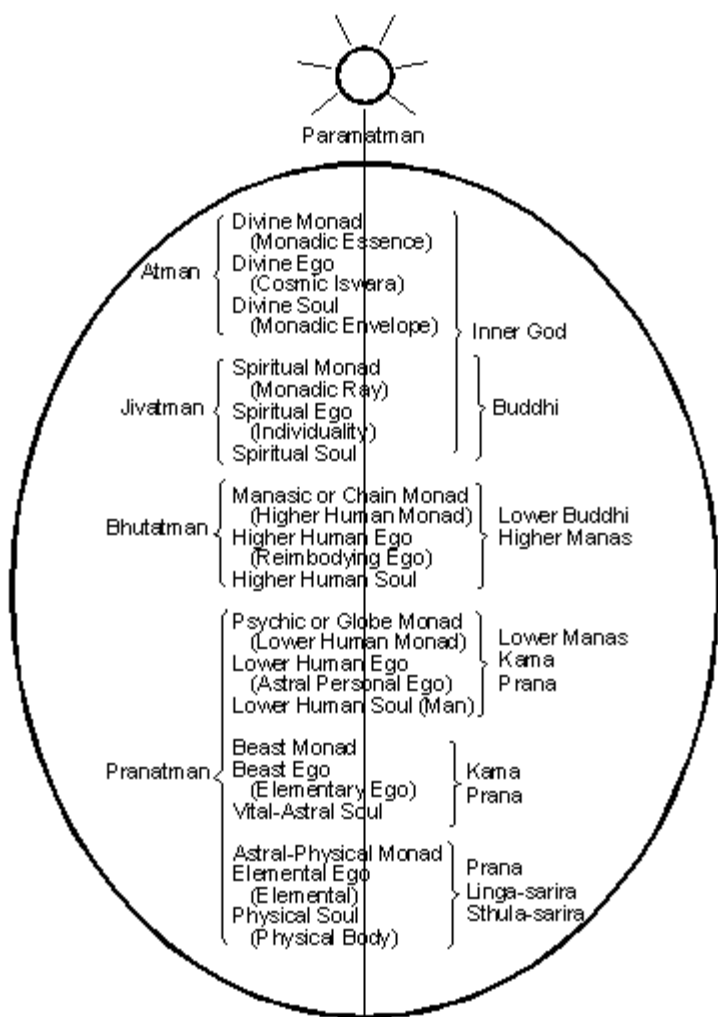
Monad, Monas [from Greek *monas* a unit, individual, atom] A unit, a one; something nondivisible and which is therefore conceived of as real, in contradistinction to compound things which (as compounds) are not real.

In the Pythagorean system the Duad emanates from the higher and solitary Monas, which is thus the First Cause or First Logos, the Duad being the Second Cause or Logos; and from the second emanates the third stage of individuality, the Triad, Third Cause or Logos. In the human constitution the Monas signifies atman, the Duad buddhi, and the Triad signifies manas.

The term monad was adopted from Greek philosophy by Bruno, Leibniz, and others. According to Leibniz there can be but one ultimate cosmic reality or monad, the universe; but he recognizes an innumerable multiplicity of monads which pervade the universe, copies or reflections of the universal monad regarded as real except in their relation to the universal monad. He divides his derivative monads into three classes: rational souls; sentient but irrational monads; and material monads, or organic and inorganic bodies. As regards the material monads, while recognizing that corporeal matter is compound, and the attributes by which we perceive it unreal, unlike Berkeley, he does not deny its existence but regards it essentially as monadic. Thus his universe is an aggregate of individuals. The relations of these individuals to each other and to the universal is a supreme harmony, implying both individuality and coordination, thus reconciling the antinomy of bonds of law and freedom. The interrelations of various groups of monads is as a series of

hierarchies. Theosophical usage is largely the same as that of Leibniz, as the focus or heart in any individual being, of all its divine, spiritual, and intellectual powers and attributes — the immortal part of its being. In *The Secret Doctrine* we find a triadic union of gods-monads-atoms, related to each other as spirit-soul-body (or more accurately spirit, spirit-soul, and spirit-soul-body). Monads and atoms are related to each other as the energetic and the material side of manifestation, the atoms being the reflections, veils, or projections of and from the monads themselves.

Monads are the ultimate elements of the universe, spiritual-substantial entities, self-motivated, self-impelled, self-conscious, in infinitely varying degrees. They engender other monads, which in turn engender others, and thus springs up the host of living entities forming the immense variety and unity of the manifested world. As any monad descends into matter, it secretes from itself various veils or vehicles adapted for its self-expression on the various cosmic planes. Thus in man there is the divine monad, the spiritual monad, the higher human or chain monad, the lower human or globe monad, the animal monad, and the astral-physical monad. The following diagram shows the relations between the cosmic principles; the monads, egos and souls in the human being; and the human principles



The monad, as its name implies, is ever-enduring as an individual, although at the end of each

manvantara it rises into a still higher or divine stage of perfect union with the boundless divine, only to re-issue forth again in due course as the monad it was before, thus beginning a new, immensely long time period of active individualized life as a spiritual consciousness-center. Thus it is that even the monads evolve, each on its own plane, for the hierarchies of the monads are innumerable and exist in all-various degrees at stages of evolutionary progression on the endless ladder of cosmic life.

Monadical Envelope. See AURIC EGG

Monadical Ray The monad, that divine-spiritual-intellectual seed or originant of each evolving being, does not itself descend into the planes of matter, but shoots forth from itself a multitude of rays. Each such ray forms the essential nature of the complex evolving being to which it pertains, and hence the monad is the primal or ultimate source of all that being's life and characteristic attributes, the immortal part of the being, whether that being be human, animal, vegetable, mineral, or what not. In man it is his essential self; it persists throughout all the evolutionary transformations in the life cycle and gathers around itself the life-atoms at each new incarnation of the reincarnating ego.

Thus the monad in any person is his inner god, the celestial buddha of his own septenary constitution, or again his individual Immanent Christ.

The rays from the person's individual monad which form the complex essential nature of his being, are the sources of the different centers in the human constitution, and in themselves are children monads, as it were, from their common source.

Monas. See MONAD

Monas Monadum In Leibniz' system of monads, the supreme monad, which is infinite and upon which there depend three classes of finite monads. This supreme monad held the place of God, an infinite perfect spirit, a Person of absolute power, wisdom, and goodness. In this case, the supreme monad is cosmically more than a person — for etymologically person means a mask or vehicle through and from which issue the attributes and powers of something incomparably higher than itself. Equivalent to the summit of the human hierarchy.

Monera, Moneron [from Greek *moneres* single] Coined by Haeckel for a group of unicellular organisms, without nucleus and multiplying by fission. Supposed to be neither animal nor vegetable but the root of both, the point at which "organic" life first appears from the minerals. Some of Haeckel's elementary organisms have since proved to be merely chemical.

Often used in the *SD* to denote a primordial particle of organic life, just as atom and molecule may be used for inorganic matter. Organic or inorganic do not signify living or nonliving, but merely entities or particles without organs even of the most primitive type. All matter, whether organized or in its so-called inorganic forms, is filled with life or vitality, each entity possessing life of its own

type and therefore being as fully vitalized in its own sphere as are the most highly organized entities.

Monism A philosophy which derives all phenomena from a single origin: thus, making mind the result of matter; matter the result of mind; or again, mind and matter the result of some unitary essence prior to both. Far from being incompatible with dualism, monism is logically interdependent with it. Duality prevails everywhere, and everywhere dualities can be referred back to unities. The triad is the true number of manifestation and the key to the dispute between monists and dualists. *See also* DUALISM

Monkey Any simian, but often restricted to the smaller, long-tailed simians, in contradistinction to apes. These monkeys according to occult history are descended from the offspring of unawakened human beings of the third root-race, who united with certain animals. The larger anthropoid simians or apes were produced later by renewed intercourse between undeveloped Atlanteans and the then existing part-human, part-animal descendants of the creatures just described. Thus, in theosophical writings, a distinction is drawn between simians or true monkeys, and the anthropoids or true apes.

The earliest race of human beings on this earth, of the third root-race, presented an appearance which today would be called to a certain extent monkey-like, but not because they were monkeys or descended from simians, but because that was the appearance presented by early human bodies. The apes and monkeys being descended at different times from the human race as one side of their ancestry, naturally show somewhat of the physical characteristics of these early human parents of their own stock on one side. *See also* ANTHROPOIDS

Monkey God. *See* HANUMAN

Monogenes (Greek) Begotten alone; of the same parentage. Plutarch defines it as “only begetting,” in reference to the meaning of Persephone in the Mysteries. It is the reappearance of a monad after its period of cosmic repose and nirvanic absence from the plane of cosmic manifestation.

The common Christian significance of only begotten should be distinguished from the original Greek significance of “brought forth alone.” Monogenes has direct reference to the reappearance or reissuing forth of the monad from the bosom of the Boundless, the reappearing monad thus being envisaged as a spiritual individual appearing as such unity or individual “alone”; and because such reappearance is on a high spiritual plane, the term later became wrongly restricted only to the rebirth of the Logos, which is only one of its meanings, as the term applies equally well to the reissuing forth of any one of the hosts of monads on its own plane.

Monogenesis [from Greek *monos* single + *genesis* origin] The theory that all forms of life were developed from a single cell, or that all humanity is sprung from a single primitive stock or root; opposed to polygenesis. Monogenesis may also mean that any living stock of beings, such as the

human, sprang from a single pair formerly living on some one part on the earth's surface. Modern scientific theories of polygenesis are a far closer approximation to the theosophic view, which states that the earliest or primordial forms of the human stock on earth sprang more or less contemporaneously from seven different roots (imbodied groups of lunar monads) living more or less together in the regions surrounding what is now the north pole, which then enjoyed a tropic or semi-tropic climate. It was from the dispersion of these seven different root-stocks that later sprang the various human races known in legend, story, and history. In a cosmic sense it is possible to trace back all living forms to the original cosmic monad from which, as from a cosmic fountain, flowed forth into later manifestation the infinitely varied phenomena of the solar system. However, even this quasi-mongenetic origin of a solar system was brought about by polygenetic seeds of life cooperating to produce it.

Monotheism Belief in a single or supreme god; opposed to polytheism and pantheism, although all polytheistic forms of thought recognize a supreme divinity, of which all others were children or offspring; and pantheism itself, when properly understood, likewise includes all forms or varieties of polytheistic belief. The Hebrews are a notable example of a people following a very definite monotheism in their religious beliefs; subsequent to this were the systems of Christianity and Islam. If deity be regarded as periodic cosmic mind or intelligence incessantly evolving through its emanated hierarchies — the structure inner and outer of the universe — which is the abode of such divinity, governed in its operations by its own spirit-wisdom, far transcending the remotest shadow of the limitations we call personality, then in this sense theosophists might be called pantheists, polytheists, and even monotheists, all in one. But where deity is by human imagination endowed with human attributes, however sublimated, and with human limitations of personality, an unphilosophical, impossible, and unnatural monotheism results. Such a god — being the offspring of human imagination, a creature of human fancy — cannot be universal, and must submit to rivalry with the humanly imagined gods of other religions.

Moon The earth's relatively little satellite is but a partial representative of the aggregate of occult influences or powers, of polar character, known among the ancients combinedly as Lunus-Luna, and its effect upon the earth includes much that is baneful as well as much that has been necessary in evolutionary development; but the moon is only a withered, decaying unit of a whole lunar planetary chain. The statement that sun and moon have existed through aeonic time periods, refers not to our decaying physical satellite which is but the dead body of now departed vital, spiritual, and intellectual essences, but to these essences themselves.

The moon that we see is the kama-rupa of one of the lunar chain's seven or twelve globes, each one having its own kama-rupa, since the entire chain of globes is dead. The material of our kama-rupic moon, however, is on the same prakritic plane as that on which our senses operate, so that it is visible and appears to be the original physical body of the moon. Besides transmitting to us certain influences from the sun, the moon also absorbs from and sends back influences to the

earth. Hence its effects upon gestation, physiological and mental cycles, the growth of vegetation, the periodic habits of many animals, and various other natural phenomena.

In theogonies, the moon is associated with the manifestation of the so-called feminine principle in universal nature on our cosmic plane, with especial relation to our earth; hence the moon is a minor form of the Great Mother, known by many names in various theogonies, and when applied to the moon in Mediterranean thought often called by the names Diana, Juna, Isis, and the like. Moon is spoken of as a triple deity, Diana-Hecate-Luna — Luna in occult corporeal influences as a dead planet, Diana in connection with its solar relations, and as Hecate manifesting occult lunar influences in the Underworld — these again often named Diva triformis, tergemina, triceps. Some cultures, such as the Hindu and Scandinavian, portray the lunar deity as masculine. All lunar deities have a twofold aspect, supernal and infernal, spiritual and material; and the astronomical moon has its light and dark phases, while the lunar crescent has its horns, which may point up or down, making the symbols of the dragon's head and tail, which stand for the north and south nodes of the lunar orbit.

The moon is the giver of one form of life, as well as of lower forms of mind, to our earth and its inhabitants; while the sun is the giver of life in general to the planetary system, as well as of the higher forms or aspects of mind. Remembering the extremely occult character of both moon and sun, when they are spoken of as givers this in no sense implies that they *give* to those who have it not, but rather give in the sense of being transmitters, nurses of, and producers of what already exists in those to whom the gifts are thus given. Thus a father or mother may be said to be the giver of life to the children, although the children themselves are in and from themselves a vital fountain: giving here means transmitting, fostering, producing, but not creating and donating.

The sun, moon, and cross in some ancient mystical thought form a symbolic triad, closely connected with the other triads of spirit, soul, and body or of Father-Mother-Son. Lunar worship is often compared unfavorably with solar worship as referring to the material side of nature. Jehovah, for instance, is disparagingly spoken of as a lunar god. Terms such as lunar magic or the lunar path refer to other extremely important natural facts, connected with the moon in its lower occult aspect as the orb of night, of death as well as of lunar life, etc.; further, these terms are always mentioned in connection with psychic rather than spiritual powers. *See also* LUNAR CHAIN

Moon-colored Races Four principal racial colors are enumerated in the Stanzas of Dzyan: moon-colored (yellow-white), yellow like gold, red, and brown or black. The subraces of the fourth root-race had these colors in serial order, and every root-race repeats the sequence in its own time period. In one allegory, Siva as Svetalohita, a root-kumara, goes through these (and other unmentioned) transformations of color. The moon-colored race disappeared entirely when the present fifth root-race appeared.

Moon Gods. *See* LUNAR GODS

Morality, Morals. *See* ETHICS

Moriah (Hebrew) *Moriyyāh* In the Bible, the Mount in Jerusalem on which Solomon built the temple (2 Chron 3:1).

Morning Star Astronomically, any star which rises after midnight, although referring particularly to Jupiter and especially Venus as the herald of the morning sun. Occasionally used in theosophical literature as bearing upon the duality in nature, when associated with the evening star, with especial application to higher and lower human nature. *See also* LUCIFER

Mosaic Books. *See* PENTATEUCH

Mot (Phoenician) Also Mut. Equivalent to Ilus, original cosmic substance or stuff which, according to the cosmogony of Sanchoniathon, was produced by the embrace of Chaos and Wind, a name for cosmic spirit as the Greek pneuma or Latin spiritus means both spirit and wind. Out of Mot proceeded the monads of the hierarchies of universal manifestation, and consequently the emanation of the universe. Like the Sanskrit mahat, it alludes to the cosmic womb out of which emanated the universe.

Mother-Father. *See* LOGOS; SVABHAVAT

Mother Nature The productive and generative powers of cosmic spirit, considered from the human standpoint as a feminine agent in universal nature, and hence often called the Great Mother, the Immaculate Virgin, space, the cosmic deep, mula-maya or root-maya, etc. The first stage of manifestation is the representation of the plain or empty disk, cosmic infinitude; the second stage is the First Logos or the disk with the central point; and the third stage, to which Mother Nature refers, is the disk with the horizontal diameter, or the Second or Manifest-Unmanifest Logos.

Mother Space, Mother Water Names for Deva-matri, the cosmic matrix, Aditi, the Boundless, the Great Sea, the watery or feminine principle as contrasted with the fiery or masculine.

Motion The essential characteristic of abstract motion, whether in space, time, or consciousness, commonly manifesting as change. Absolute abstract motion is one of two aspects under which is symbolized Be-ness, the other being abstract space, yet these are and must be one in essence; it is also called the Great Breath. On the planes of manifestation, motion prevails as the positive pole, equivalent to jivatman, spirit, etc., according to which plane is meant. Consciousness and thought are manifestations of motion in the guise of active intelligence, and are necessarily connected with their appropriate forms of prakriti or mulaprakriti. The beginning of differentiation is spoken of as the beginning of change. Life manifests as motion, and its passing from plane to plane produces what is called birth and death. Absolute motion and what humans call absolute rest — really but another form of incessant motion — converge into one. The tendency of cosmic motion is ever toward the spiral; in kinematics, simple harmonic motion generates ellipses, of which the straight

line and the circle are limiting cases.

Nineteenth-century science postulated matter and motion as two bases on which to build, but the attempt to define the nature or cause of motion within the limits of the science thus set up was futile. Motion was defined as an effect of force, force being itself expressed in terms of motion. To reach the cause of physical motion we must go outside of physics and refer it to spirit or some ultraphysical agency.

Motto of the Theosophical Society. Satyan nasti paro dharmah, usually translated: “There is no religion higher than truth” — adopted from the motto of the Maharaja of Benares.

Mount Atlas, Meru, Sinai, etc. *See* ATLAS, SINAI, MERU, ETC.

Mountains, Mundane or Holy Mountains in a generic sense mean high places, whether in the physical world, the kosmos, or in man; the meeting place of immortals and mortals, the former descending, the latter ascending. Moses went up Sinai to confer with Jehovah; on Parnassus, the home of Apollo and the Muses, the rites of Bacchus were celebrated. Olympus or Meru, Atlas or Sinai, may be actual mountains, but also signify much more. Sacred mountains are found in ancient cultures, for when there was less of artificial separation between the celestial and the material, between sacred and secular, the kinship between what is above and what is below was more than a mere analogy: it was a unity.

Many of the great mystical religions refer to mundane mountains or world-mountains, whether of cosmic or terrestrial character. These myths are always extremely recondite because connected with the spiritual and psychological forces continuously at work in the solar system. They are bound up with the teachings of the other globes of the earth planetary chain, and with the relations of such globes to the solar system. Also they refer to the north pole of the earth which was the situation of the first continent on our globe when manifestation began in the fourth round. This continent, the Sacred Imperishable Land, was likewise the seat of the first race of beings who through evolution became the human and superior races. It has been called sacred and imperishable because as a land mass or massif it endures from the beginning of the fourth round to its end, without finding a final watery grave as do succeeding continental massifs. The polar land does not remain unchanged, as there is constant change through the ages involving minor subsidences and elevations and inroads of the arctic seas into the land masses, so that there is a constant shifting in topographical outline. The meaning is that as a land mass, whatever its minor changes, it remains throughout the entire globe-manvantara.

Whereas temples or fanes of initiation were found among all peoples, as much on the plains as in the mountains, it was almost invariably the custom for centers of occult training, especially the higher branches, to be found on the lofty plateaus of mountain chains, and not solely because of the need of separation from the hurly-burly of human life as found in populated districts and their cities. An important reason why mountains or secluded spots are invariably chosen for secret

training centers is that the currents and waves of the astral light become quieter and more peaceful the higher one ascends above the surface of the earth.

Mout, Mouth. *See* MUT

Moyst Principle In the Egyptian Hermetic book, the Divine Pymander, the Moist Principle is the great deep; in ancient literature often spoken of as the waters of space, the Great Mother, or essential Mother Nature, or again considered as a more developed manifestation of Father-Mother, the Second Logos, the latter producing the first actual spatial differentiation in the cosmos manifesting itself. In medieval European alchemy Mercury is the radical moist, primitive or elementary water, containing the seed of the universe, fecundated by the solar fires. In this system the symbol of Mercury is a cross, combining the horizontal and vertical lines.

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Mp-Mz

Mritanda. See MARTANDA

Mu (Senzar) Destruction of temptation; a portion of the mystic word in Northern Buddhism (TG 217).

Mudra (Sanskrit) *Mudrā* A symbol of power over invisible evil influences, whether as a simple posture or a posture considered as a talisman. Applied to certain positions of the fingers practiced in devotion, meditation, or exoteric religious worship, thought by some to imitate ancient Sanskrit characters, and therefore to have magic efficacy and to have a particular esoteric significance. Used both in the Northern Buddhist Yogacharya school and by the Hindu Tantrikas, with both symbolic and practical meanings.

Mukhya (Sanskrit) *Mukhya* As an adjective, first or primary. In the Puranas, seven creations of Brahma are enumerated, the fourth being called Mukhya, or the fundamental formation, production, or emanation of perceptible beings and things — the evolution or emanation of the mineral and vegetable kingdoms. This creation is called primary (mukhya), and not secondary, because it relates to the primordial cosmic emanative activities. As such, although the fourth in certain enumerations, it is considered the first as productive of the rupa worlds below. The powers, prakritis, and vikaras beginning with these rupa worlds are alluded to as the secondary emanation.

Mukta (Sanskrit) *Mukta* [from the verbal root *muc* to set free, release] Freed; one who is liberated from sentient life, freed from matter and karma connected with the earthly plane; one who already has entered into the state of moksha, being thus a candidate for future freedom from flesh and matter, or life on this earth. See also JIVANMUKTA

Mukti. See MOKSHA

Mulaprakriti (Sanskrit) *Mūlaprakṛti* [from *mūla* root + *prakṛti* nature] Root-nature; undifferentiated cosmic substance in its highest form, the abstract substance or essence of what later through various differentiations become the prakritis, the various forms of matter, concrete or sublimate. It is precosmic root-substance, the root-principle of the world stuff and all in the world; that aspect of parabrahman or space which underlies all the ethereally or materially objective planes or space of universal nature. It is again unmanifested primordial stuff or substance, divine-spiritual, undifferentiated, and therefore indestructible, eternal, parentless, and abstractly the Mother — space itself, and the vehicle, lining, or alter ego of parabrahman. It is “the noumenon of undifferentiated Cosmic Matter. It is not matter as we know it, but the spiritual essence of matter, and is co-eternal and even one with Space in its abstract sense. Root-nature is also the source of the subtile invisible properties in visible matter. It is the Soul, so to say, of the one infinite Spirit. The Hindus call it Mulaprakriti, and say that it is the primordial substance, which is the basis of the Upadhi or vehicle of every phenomenon, whether physical, mental or psychic. It is the source from which Akasa radiates” (SD 1:35).

Mulaprakriti along with parabrahman are the two aspects of the one universal principle which is unconditioned to any human conception, and similarly eternal. Parabrahman is unconditioned and undifferentiated reality, and mulaprakriti is its veil or inseparable vehicle. To the First Logos or cosmic ego emerging in parabrahman, “once this ego starts into existence as a conscious being having objective consciousness of its own, we shall have to see what the result of this objective consciousness will be with reference to the one absolute and unconditioned existence from which its starts into manifested existence. From its objective standpoint, *Parabrahmam* appears to it as *Mulaprakriti*. . . . *Parabrahmam* by itself cannot be seen as it is. It is seen by the *Logos* with a veil thrown over it, and that veil is the mighty expanse of cosmic matter” (N on BG 20-1). Mulaprakriti stands in the same relation to parabrahman as the Qabbalistic Life of Space does to 'Eyn Soph; similarly on lower planes, it is what pradhana is to Brahman, or what prakriti is to Brahma.

Muluk-taooos, Muluk-taus (Arabic, Yezidi) The lord peacock; symbol of the principal deity worshiped by the Yezidis, who is regarded as accomplishing the work of creation under the command of the supreme Deity. Although looked upon as a fallen angel and the source of all evil, he is not named the Devil, but is the emblem of intellectual pride on the one hand, and of hundred-eyed cosmic intelligence or intellect on the other: referring to the equivalent Persian legend of the creation of the peacock by the Evil One. The hundred-eyed peacock, however, may also stand for initiation, wisdom, the bird of the gods and goddesses connected with secret learning (SD 2:514; TG 218).

The Shemitic Muluk is identical with the Hebrew melech (ruler or lord); also the Hebrew mal'ach (messenger, angel).

Mummy [from Persian *mumiai* pitch, asphalt] The custom of preserving the dead by an elaborate

process of embalming, with attendant rites, practiced by the Egyptians and other ancient peoples such as the Incas in Peru.

Theosophical literature attributes the origin of this practice to the Atlanteans, the intent being to prevent the life-atoms which compose the human physical body from transmigrating through the lower kingdoms. The attempt, however, was unsuccessful, because a life-atom itself is the ensouling essence of an atom, which is destroyed neither by earth, air, water, nor fire, and pursues its own pathways both during human life and after death.

Mumukshutva (Sanskrit) *Mumukṣutva* [from the verbal root *muc*, *mokṣ* to free] To wish to be free; desire for liberation and final emancipation from the worlds of differentiation or manifestation.

Mundaka Upanishad or **Mundakopanisad** (Sanskrit) *Muṇḍakopaniṣad* [from *muṇḍa* shorn + *upaniṣad*] An Upanishad of the *Atharva Veda*, also called *Atharvanopanishad*, said to have taken its name from the hopeful idea that everyone who comprehends its sacred doctrine is shorn, i.e., liberated, from all error.

Mundane Egg. See HIRANYAGARBHA; WORLD EGG

Mundane Tree. See TREE; YGGDRASIL

Mundi Domini and **Mundi Tenentes** (Latin) Lords of the world, and keepers of the world; a name given by some of the Church Fathers to the Satanic Legions occupying the blue ether. These Fallen Angels are really in their higher classes the cosmocratores (world builders), hierarchies of subordinate creative powers; but as there was no philosophical place for them in the Christian theology, they had perforce to be classified as powers of darkness.

Muni (Sanskrit) *Muni* [from the verbal root *man* to think] An ascetic, monk, devotee, hermit (especially one who has taken a vow of silence); a person who has attained union with his inner divinity by means of aspiration, so that filled with inspiration as he is, and guided by the inner spiritual monitor, he is said to attain more or less fully the status of an incarnate divinity on earth. With the Sanskrit expression *hridayeshu sthitah* (abiding in the hearts), the phrase has direct reference to the Silent Watcher of our planetary chain, who is in a sense the spiritual and mystical parent of the higher part of the human constitution.

In the plural, the celestial seven munis, a collective title given to the seven stars of Ursa Major, the Great Bear. Here is the reason the marharshis of this constellation play so important a part in archaic Hindu and theosophical esoteric teaching — the genuinely evolved muni is one who is a true mahatma, one who has evoked into relatively full activity all the seven parts of his constitution.

Muni, however, is frequently used in Hindu writings in a merely complimentary or reverential sense, just as mahatma is, so that not every individual called muni or mahatma is such in the

theosophical sense.

Munin (Icelandic) [from *muna* to mind, call to mind, remember] In Norse mythology, one of Odin's two ravens which fly daily over the battlefield earth (Vigridsslatten) and report back to Allfather Odin. The other is Hugin (mind). Both are needed for the consciousness to learn and retain what has been learned in order to build further on it. The same idea is conveyed in Greek mythology, where Mnemosyne (memory) is the mother of all the Muses (arts and sciences).

Murari (Sanskrit) *Murāri* [from *Mura* an asura + *ari* enemy] The enemy of Mura; Krishna slew Mura, a great asura, and hence received this title.

Murti (Sanskrit) *Mūrti* [from the verbal root *mūrch* to become solid, take shape] A shape, a manifestation, imbodiment, or personification. The Trimurti, the "three manifestations" of divinity, is the Triad of the Hindu pantheon.

Murtimat (Sanskrit) *Mūrtimat* [from the verbal root *mūrch* to become solid, take shape] Of the nature or characteristic of murti; hence, for example, possessing a substantial or personified form.

Music [from Greek *mousike (techne)* the art of the Muses] The music of the Greeks did not signify merely the harmony of sounds, but actually imbodied the idea of inner harmony of the spirit, the becoming at one with the spirit of the Muses, so that the soul responded in harmonic rhythm to the beat of universal harmony. Music with the Greeks, therefore, included, besides vocal and instrumental music, choral dancing, rhythmic motions, and various modes of harmony expressed in action, perhaps most particularly that part of education which we should now classify as a striving for harmony in life combined with aesthetic, in contrast with intellectual and physical branches of study and development. It was culture of the essential person, the ego or soul, whereas the other two divisions care for and supply the needs of the mind and of the body.

Music, considered as the essential harmony not only in cosmic but in human life, has fallen from that high estate to being little more than the harmony of sounds, cultivated piecemeal under a number of varieties: one may be an expert instrumentalist without having much harmony in one's soul.

In this modern, limited sense music combines and appeals to the aesthetic and the mathematical. For, while we have the power to be enraptured by harmony and melody, we can also learn how these effects are related to numbers, ratios, vibrations, and all those physical facts studied in acoustics and the laws of modern musical harmony and counterpoint. When these two components of a full musical knowledge are sundered, both branches of study suffer.

Harmony and rhythm underlie the cosmos, as is expressed in the phrase, "the music of the spheres"; and number and proportion underlie the whole process of evolution. Apollo, uniting the attributes of the sun, bears in his hand a heptachord or seven-stringed lyre. The sacred number seven is characteristic of divisions of the octave, and we have the first six notes of the harmonic

chord, to which may be added a seventh.

Music, in all its various branches is represented as having been taught to man by his divine and divine-human ancestors, such as Isis-Osiris, Thoth, Edris (in the Koran), etc. It is one of the elements of the power known as mantrikasakti. Music was represented as one of four divisions of mathematics, the others being arithmetic, astronomy, and geometry. The music of sound arouses in us a power which needs to be controlled, as it can carry us to heights from which we may fall. If regarded as a sensual indulgence, even though a refined one, its true import is not realized. If carried into our lives, so as to aid in harmonizing our relationships to other lives, then it is the unfolding influence of the real music of the spheres of cosmic harmony. For music is “the most divine and *spiritual* of arts” (ML 188).

Music of the Spheres An extremely archaic teaching repeated by Pythagoras, and therefore in the West commonly associated with his doctrine, for he taught that the world had been called forth out of Chaos by sound or harmony, and that the universe is constructed on harmonic proportions. He further taught that the planets were arranged in relation to each other and to the Sun in the progression of a musical scale; thus the distance of the Moon from the Earth was called a tone, from Moon to Mercury half a tone, Mercury to Venus half a tone, Venus to Sun one and a half tones, Sun to Mars a tone, Mars to Jupiter half a tone, Jupiter to Saturn half a tone, Saturn to the zodiac a tone — thus completing the seven tones of the scale or the diapason-harmony, as it is reported that Pythagoras reckoned — although the actual addition of the half-tones and tones includes only 6 1/2 tones. As Censorinus (*De die natali* 13) expressed it, “the intervals correspond to musical diastemes, rendering various sounds, so perfectly consonant, that they produce the sweetest melody, which is inaudible to us, only by reason of the greatness of the sound, which our ears are incapable of receiving” (SD 1:433).

Theosophy teaches that every body, indeed every monad or life-atom, is in constant motion, and as it moves emits a sound, its own keynote, and that this sound is in musical harmony with nature’s all-inclusive harmonic symphonies. Furthermore, every particle of matter, every physical atom even, in its incessant movements produces a sound which is indeed a song, so that had we the power of spiritual hearing (genuine clairaudience), we would be able to hear this unimaginably grand symphony of sounds: we would hear the grass growing — as the ancient Welsh mystic has it; and the opening of a flower would itself be a marvelous natural orchestral performance.

Muspell, Muspellsheim, Muspellsheimr (Icelandic) Muspell, the Norse god of fire, equivalent to the Hindu Agni. From Muspellsheim (home of fire) sparks fell into Ginnungagap (the yawning void) and Niflheim (home of nebulae), creating vapor which became Ymir, the giant from whom the worlds were fashioned by the creative beneficent powers. From Muspellsheim will also come the destructive forces which will bring the end of life to our world at the final great battle called Ragnarok.

Mut, Mout (Egyptian) *Mut, Mout*. Mother; the second member of the triad of Thebean deities, generally known as the Lady of Thebes, and holding with Amen-Ra (Ammon-Ra) the principal position among the gods of the New Empire. Although mother of Khensu (or Khonsu — the third member of the triad) and wife of Amen-Ra, she is often called his mother. Her attributes are those of the world-mother, the inscriptions upon the ruins of her temple at Thebes address her as “Lady of Heaven, Queen of the Gods, she who giveth birth, but was herself not born.” Sometimes she is represented with androgynous aspects (with the head of a man and with the phallus). She is associated with Isis and Nekhebet, although more often made equivalent to Nut, goddess of the watery deep, mother of the gods, and of all that is. Mut also in many respects has the characteristics that were attributed to Hathor.

From these attributes of cosmic fecundity, Mut came to be associated on a smaller scale with the moon, the mother of earth and giver of material life. *See also* NEKHEBET

Mut. *See* MOT

Myalba (Tibetan) *dmyal ba* (nyal-wa) Northern Buddhist name for our earth, which they considered a hell for those whose karma it is to reincarnate on it for the purgation of suffering and experience. Exoterically, Myalba is usually translated and is looked upon as one of the hells. Equivalent to the Sanskrit naraka or avichi.

Mylitta. *See* MELITTA

Mystae. *See* MYSTES

Mystagogy [from Greek *mystes* an initiated person + *agogos* a conductor] Initiation into the Mysteries; also the teachings and practices of the Mysteries. The initiator was a mystagog.

Mystai. *See* MYSTES

Mysteries, The [from Greek *mysteria* Mysteries from *mystes* one initiated into the Mysteries from *mueo* to initiate from *muo* to close the eyes or lips] Applies chiefly to Greece, but once extended to Asiatic cults of religio-philosophical character, it acquired a wider range under the Romans, and is used in *The Secret Doctrine* in reference to equivalent institutions in any part of the world. The most celebrated in Greece were those of Eleusis pertaining to Demeter and Persephone, which gave rise to many branches and influenced schools of older foundation. Others were those of Samothrace, the Orphic Mysteries, and the Festivals devoted to Dionysos. Schools like that of Pythagoras diffused their influence, as did Academies such as that of Plato. The history of Greece furnishes notable examples of great men who had been initiated into such Mysteries. The Mysteries came into Greece from India and Egypt, and their origin goes back to Atlantean times. They were in historic times, what remained of the means whereby man’s divine ancestors communicated truths concerning the mysteries of cosmos and of human nature and of the communion between divinity and man.

In times when sacred knowledge was whole and not divided into sacred and profane, the human body, not yet desecrated, was held as sacred as any other part of function of human nature; so that the teaching embraced medicine, hygiene, singing, dancing, the useful arts and crafts; and the teachers of religion, philosophy, science, and of crafts, the founders of cities, and great artists derived their powers from this source.

The Mysteries were divided into the Greater and Less, inner and outer, esoteric and partly exoteric; and, as the former were guarded by well-observed secrecy the sources of ordinary information are mostly based on the latter. The more recondite Mysteries could not, from their very nature, be publicly divulged; they were revelations, appreciable only by an awakened spiritual perception and incommunicable to anyone not thus awakened. The Greater Mysteries were successive initiations for prepared candidates. The Less consisted of symbolic and dramatic representations for the public, in which, among other things, the profound symbology of the Greek mythology was employed.

The elevating and unifying influence of these institutions was acknowledged by Greek and Roman authorities and is apparent from a study of Greek history. With the advance of a cycle of materialism, the Mysteries became degraded, especially in Asia Minor in Roman times; the symbolism was perverted and even made to palliate licentious practices. What little was left to abolish was formally abolished by Justinian, who closed the mystic and quasi-esoteric Neoplatonic School of Athens in 529.

In a recognition of the ancient Mysteries we find a clue to the meaning of the universal prevalence, among peoples fallen into a degenerate and falsely called primitive state of life, of strange rites and black magical practices. These are the very dregs and distortions of the ancient holy teachings; but even here unprejudiced inquirers find that, when sympathetically approached, the existence of secret cults which preserve at least remnants of some of the essential teachings of the ancient wisdom.

As formal institutions, the Mysteries had their earliest origin during the fourth root-race, Atlantis, after its fourth subrace. Indeed, the still more primitive roots of the Mysteries can be traced to a much earlier time, probably during the third subrace of the Atlanteans, when the rapid degeneration of mankind into the worship of matter had brought about the absolute need of segregating the nobler and finer spirits of the human race into groups or schools where they could, under the vows of inviolable secrecy, study the deeper mysteries of nature and their own oneness with the divine. From that time the Mysteries became with every subrace more and more secret and entrance into them became ever more difficult. After the fifth root-race came upon the scene, the Mysteries had become well established in all countries of the globe, and their rites and functions, both of the Greater and the Less, were conducted as functions of the State.

Even from the time of the incarnation of the manasaputras in the third root-race, there has been

an unbroken line, stream, or succession of lofty spiritual teachers guarding the ancient god-wisdom received in primordial ages from the dhyanis; and the Mysteries, even in their heyday of splendor and in their most secret lines of work, were the outer side of clothing of this inner stream of inspiration and sublime teaching. The light has not yet died from off the earth, and the spiritual stream still exists and does its work in the world, although for ages it has been acting more secretly and esoterically than ever. However, the time is coming when the Mysteries will again be reestablished and will receive the common reverence and respect from mankind that in former ages they universally had.

Mysterium Magnum (Latin) The great mystery; used by Paracelsus and other alchemists to denote primordial undifferentiated matter, from which all the elements sprang, sometimes compared with Brahma, at others with aether the garment of akasa.

Mysteria Specialia [from *mysteria* mystery + *specialia* particular, specific] Particular mystery; used by European Medieval alchemico-mystical philosophers, such as Paracelsus. Mysterium is used by Paracelsus to denote the germinal state of a being, which is afterwards produced in the differentiated state; thus the seed is the mysterium of the future plant. Specialia implies that each organism pre-exists in its own special mysterium. Thus is indicated an intermediate state of differentiation, between the condition of undifferentiated chaos and that of separate and developed organisms.

Mystery-gods Several different groups of cosmogonic entities, among them the regents of the seven sacred planets, whose chief is the sun exoterically and the Second Logos esoterically; and in a limited sense, mystery-gods is used for two secret planets for which the sun and moon were used as substitutes. Also, in speaking of the dual nature of the Egyptian deities, the concealed or esoteric aspects of them are spoken of as mystery-gods. Again, the name is given to the kabiri or kabeiroi.

Mystery-names Names of cosmic and global potencies, which have both a secret meaning and an occult power depending on the sounds or letters used; the meaning is often disguised by transformation into their languages. The name Jaho, with its variants such as Jehovah or Jah, is a mystery-name which in the Greek Gnostics appears of Iao (the English *j* being originally a variation of the long *i*). Many Sanskrit words are of this nature; Subba Row, in his article on the zodiac, uses a literal and syllabic key in interpreting the names of the signs. Some words yield their meaning by gematria, the numerical value of the letters.

Mystery Schools Adopted in theosophical literature from Classical writings, to designate centers which were consecrated to the teaching of the truths of cosmic Being to those who were found fit and ready for their reception; and this body of teaching or instruction and training is imbodyed in the ancient wisdom which is the heritage of humanity. This wisdom was originally given to mankind during the infancy of the human race by celestial teachers. "The mysteries of Heaven and Earth, revealed to the Third Race by their celestial teachers in the days of their purity, became a

great focus of light, the rays from which became necessarily weakened as they were diffused and shed upon an uncongenial, because too material soil. With the masses they degenerated into Sorcery, taking later on the shape of exoteric religions, of idolatry full of superstitions, and man- or hero-worship” (SD 2:281).

Despite this almost universal degeneration of the original wisdom into dogmatic religious or philosophical forms, the heart of the teaching has always been preserved on earth, and the guardians of this heart have from that immemorial age kept the ancient wisdom whole and undefiled. From this heart esoteric centers were during the ages instituted from time to time in different parts of the earth where the holy truths were taught by hierophants, to use the Greek expression. “Alone a handful of primitive men — in whom the spark of divine Wisdom burnt bright, and only strengthened in its intensity as it got dimmer and dimmer with every age in those who turned it to bad purposes — remained the elect custodians of the Mysteries revealed to mankind by the divine Teachers. There were those among them, who remained in their *Kumaric* condition from the beginning; and tradition whispers, what the secret teachings affirm, namely, that these Elect were the germ of a Hierarchy *which never died since that period*” (ibid.).

Thus was formed the Great Brotherhood or Great White Lodge, which has remained on earth to this day in its secret retreat, known in Hindu legends as Sambhala. From time to time messengers are sent forth from this Brotherhood into the world, and these emissaries impart the holy doctrine of which they are the carriers to those who prove themselves ready, fit, and worthy to receive it. Such centers of esoteric training and communication have always been called the Mysteries, or Mystery schools; and the emissaries establish new centers or Mystery schools when and where it is found proper to do so. Every race and nation has had its teachers and their esoteric centers; the one fundamental doctrine of the heart was taught alike in them all, albeit after different manners, in different languages, and by different approaches, according to the psychological readiness and the needs of the people to whom these emissaries came. In later times, when these Mystery schools had to a greater or less degree lost the original impress and inspiration of the first communication, they were called sacerdotal colleges, or even temple-colleges or in ancient Greece the Mysteries. Such esoteric centers, where the original and archaic doctrine is taught, exist even today.

Mystes (Greek) [from *muo* to close the mouth] Plural *mystai*. An initiate to the first degrees of the Mysteries; the next higher rank being that of the *epoptes* (seer); and the highest function being that of the *hierophantes* (teacher or communicator). With the Pythagoreans the neophyte or *mystes* guarded silence as to what he had learned, and was authorized and empowered to speak or teach only when his mouth had been opened because of attaining the rank of *epoptes*. This custom has been borrowed by Roman Catholic Cardinals along with the term *Mystes*: “A word or two may be said of the singular practice of closing and subsequently opening the mouth of a newly created cardinal. Like almost everything else connected with the subject, this form had once a real significance, but has become a mere meaningless formality. Some reasonable time was originally

allowed to elapse before the pontiff in one consistory formally pronounced the mouth to be opened which he had declared to be closed in a previous consistory. Now the form of opening is pronounced within a few minutes of the form of closing” (Encyclopedia Britannica, 9th ed., “Cardinal”).

Mystic Death An experience at a certain stage of initiation, where the candidate undergoes the experiences of virtual death, differing from actual death in that his body is prevented from dissolution so that he may resume it when the trial has been passed. Through its symbolic representation in the exoteric Mystery dramas, it has passed into the substance of religious creeds where it has been adapted to those formulas, as in the story or mythos of the death and resurrection of Jesus. The Egyptian *Book of the Dead* is, among other things, a description of some of the experiences undergone by such a candidate.

Mysticism The doctrine that the nature of reality can be known by direct apprehension, by faculties above the senses, by intuition. “Mysticism demands a faculty above reason, by which the subject shall be placed in immediate and complete union with the object of his desire — a union in which the consciousness of self has disappeared, and in which therefore subject and object are one” (Encyclopedia Britannica, 9th ed. “Mysticism”). It overlaps in meaning such terms as the Neoplatonic ecstasis, and the theosophy of Iamblichus.

Myth, Mythology [from Greek *mythos* a secret word, secret speech] An occult tale or mystic legend; the modern use varies from an allegorical story to pure fiction. Myths are after all ancient history and are built on facts or on a substratum of fact, as has proved true in the case of Troy and Crete. A symbolic record of archaic truths, universally prevalent among mankind, as in such stories as that of the Ark, which are almost universally discoverable and identical not in detail but in essential underlying features among the most widely sundered peoples. Myths contain the universal keys which can be applied to anything, and preserve undying and essential truths, so that variations of external form are unimportant. Such truths, being preserved in the racial memory of mankind, can always be kept essentially true to standard; and thus this means of handing-on can correct itself.

Early races of mankind were taught directly by their divine instructors; and in later times, when this mode of teaching was no longer available, the instructions were committed to the racial memory in the guise of allegories: this is the origin of the world’s myths. The labors of Hercules, paralleled in the mythologies of some other lands, preserve an epitome of the history of evolution in twelve chapters; tales of heroes seeking to win damsels and having to slay dragons, preserve the drama of the soul in its quest for truth; and so on.

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Na-Ne

Naaseniens, Naassenes [from Hebrew *nāḥāsh* serpent] A Gnostic school of the Ophites [from Greek *ophis* serpent], which regarded the spiritual dragon or serpent as the redeeming power and as a symbol of the intelligence by whose means Adam and Eve received a knowledge of the existence of higher beings than their creator. The dragon or serpent is an extremely ancient, universal symbol of wisdom and knowledge. Only in Christian times has it become endowed with infernal attributes and used as an emblem of the Evil One. Yet even the Christian scriptures declare that divinity itself can properly be symbolized by the dragon.

Naba' (Hebrew) *Nābā'* **Neba'** (Aramaic) *Nēbā'*. To deliver an oracle, prophesy, predict future events. *See also* NABI'

Nabatheans or **Nabateans** [from Shem *Nebo* Mercury] Worshipers of Mercury; a people of ancient Arabia, an offshoot of the Persian Yezidi, spoken of by Josephus, Jerome, Pliny, and others. Diodorus (312 BC) describes them as a tribe of some 10,000 warriors, preeminent among the nomad Arabs, eschewing agriculture, fixed abode, and wine, living by pastoral pursuits and trade.

Nabathean Agriculture was translated about 1860 by Orientalist Chwolsohn into German from the Arabic translation of the Chaldean, widely considered a forgery. The Jewish scholar Maimonides (1135-1204), however, spoke pointedly of it as a specimen of archaic literature, though he disagreed with its teachings. Chwolsohn describes the book as a complete initiation into the mysteries of the "pre-Adamite" nations, and a compendium of Chaldean and other ancient lore. But the book shows periods of incalculable duration and numberless dynasties preceding the so-called Adamic race. The doctrines propounded therein were originally told by Saturn to the Moon, who communicated them to her eidolon, who revealed them to the author of the original work, Qu-tamy.

That the work is a compilation is true enough, but not in the sense meant by skeptical scholars; for

its is a compilation of teachings of the archaic secret doctrine under the exoteric form of Chaldean symbols, for the purpose of at once cloaking and handing down the teachings.

Nabhastala (Sanskrit) *Nabhastala* The under side or bottom of the clouds, the regions of the atmosphere where clouds are; sometimes used for sky or heaven. Nabhasthala, another spelling, signifies the sthala (home, residence, place) of the clouds, and hence is often used for ether or the entire atmosphere of the earth, higher and lower.

Nabhi (Sanskrit) *Nābhi* According to one tradition, the grandfather of the great monarch and sage, Bharata, who gave his name to Bharata- or Bharata-varsha, or India.

Nabi' (Hebrew) *Nābī'* [from *nābā'* to deliver an oracle] A prophet, one inspired to foretell future events; the name given to prophecy in the Bible. One of the "spiritual powers, such as divination, clairvoyant visions, trance-conditions, and oracles. But while enchanters, diviners, and even astrologers are strictly condemned in the Mosaic books, prophecy, seership, and nobia appear as the special gifts of heaven. In early ages they were all termed *Epoptai*, the Greek word for seers, clairvoyants; after which they were designated as *Nebim* [nebi'im] 'the plural of Nebo, the Babylonian god of wisdom.' The kabalist distinguishes between the *seer* and the *magician*; one is passive, the other active; *Nebirah* [nabi'] is one who looks into futurity and a clairvoyant; *Nebi-poel* [nebi'-po'el], he who possesses *magic powers*" (IU 1:xxxvii).

Sons or disciples of prophets were called Benei Nebi'im.

Nabo, Nabu. See NEBO

Nachash. See NAHASH

Nachnis. See NAUTCH

Nada (Sanskrit) *Nāda* Sound; used by Blavatsky mystically for the voice of the silence or soundless voice: "Literally perhaps this would read 'Voice in the *Spiritual Sound*,' " (VS 73).

Nadabindupanishad (Sanskrit) *Nādabindūpaniṣad* One of the Upanishads of the *Rig-Veda*.

Nadi (Sanskrit) *Nāḍi* A tube, vessel, or channel; that along which something flows, be it a liquid or the current of a force. Applied indiscriminately to blood vessels and nerves, and to the three mystic channels that really form the spinal column, and which carry vital and other important currents in the human constitution. The nadis are all intimately connected in function and structure with the chakras, being the influent and effluent channels to and fro as between nadi and other nadis and the body generally; for the chakras, although mainly functional in the astral part of the auric body, nevertheless have corresponding organs in the physical body.

Naga (Sanskrit) *Nāga* Serpent; the symbol of immortality and wisdom, of renewed births, of secret knowledge and, when the tail is held in the mouth, of eternity. The nagas or serpents of wisdom

are, therefore, full initiates: “the first *Nagas* — beings wiser than Serpents — are the ‘Sons of Will and Yoga,’ born before the complete separation of the sexes, ‘matured in the man-bearing eggs produced by the power (Kriyasakti) of the holy sages’ of the early Third Race” (SD 2:181). These first nagas were the original human adepts, who were later symbolized by the terms serpents and dragons. “These ‘originals’ — called to this day in China ‘the Dragons of Wisdom’ — were the first disciples of the Dhyanis, who were their instructors; in short, the primitive adepts of the Third Race, and later, of the Fourth and Fifth Races. The name became universal, and no sane man before the Christian era would ever have confounded the man and the symbol” (SD 2:210).

The early Mexican word *nagual*, now meaning sorcerer and medicine man, is akin in its meaning, for “Some of the descendants of the primitive Nagas, the Serpents of Wisdom, peopled America, when its continent arose during the palmy days of the great Atlantis, (America being the *Patala* or Antipodes of Jambu-Dwipa, not of Bharata-Varsha)” (SD 2:182). The Hebrew equivalent is *nahash* also meaning magic, enchantment, thus showing the same connection of ideas.

Naga may be equated with Ananta-sesha, the seven-headed endless serpent of Vishnu, “the great dragon eternity biting with its *active* head its *passive* tail, from the emanations of which spring worlds, beings and things. . . . The *Nag* awakes. He heaves a heavy breath and the latter is sent like an electric shock all along the wire encircling *Space*” (ML 73).

Naga-dvipa (Sanskrit) *Nāga-dvīpa* The island of the dragons; one of the seven divisions of Bharata-varsha or India, according to the Puranas. The nagas were an historical people, but now unknown. “When the Brahmans invaded India they ‘found a race of *wise* men, half-gods, half-demons,’ says the legend, men who were the teachers of other races and became likewise the instructors of the Hindus and the Brahmans themselves. Nagpur is justly believed to be the surviving relic of Nagadwipa. Now Nagpur is virtually in Rajputana, near Oodeypore, Ajmere, etc. And is it not well known that there was a time when Brahmans went to learn Secret Wisdom from the Rajputs? Moreover a tradition states that Apollonius of Tyana was instructed in magic by the *Nagas* of Kashmere” (TG 222-3).

Nagal (Quiche) Usually rendered Nagual by the early Spaniards; title of the chief priest of the Quiches.

Nagarajas (Sanskrit) *Nāgarāja-s* Serpent or dragon kings; the guardian spirits of lakes and rivers, shown in Buddhist chronicles as having been converted to Buddhism, becoming arhats from yogis. Outside of meaning initiates or adepts, nagas were likewise an actual people who inhabited Naga-dvipa, one of the seven divisions of Bharata-varsha or India, according to the Puranas.

Nagarjuna (Sanskrit) *Nāgārjuna* A Buddhist arhat or sage generally recognized in Northern Buddhism as a bodhisattva-nirmanakaya. After his conversion to Buddhism, he went to China, and according to legend converted the whole country to Buddhism. He was famous for his dialectical subtlety in metaphysical argument, and was the first teacher of the Amitabha doctrine. He was one

of the most prominent representatives and a founder of the esoteric Mahayana system. The source of his deeper teachings is undoubtedly the secret school of adepts; and his esoteric doctrine is one with esoteric theosophy. He was called the Dragon-Tree on account of his esoteric wisdom; and was referred to as one of the four suns which illumine the world.

Naglfar (Icelandic) [from *nagl* nail + *far* to travel] In Norse tradition, a mythical ship built of the nails of the dead, which casts off when a world's life cycle comes to an end.

Nagkon Wat (Nakhon Wat) An imposing temple — situated about five miles south of Nakhon or Ankhon, the ancient capital of Kampuchea (Cambodia) — composed of three concentric rectangular enclosures, each rising above the other. “After the Pyramids this is the most occult edifice in the whole world. . . . entirely built of stone, the roof included, . . . the stones fitting so closely that the joints are even now hardly discernible” (TG 223).

Native historians attribute the foundation of the temple to the Prince of Roma, a legendary hero, while European scholars place it in the 13th century under Buddhist influence. This does not account for the preponderating scenes from ancient Hindu mythology, for the figures sculptured in the Egyptian manner (the side turned toward the front), for the man-fish deity (similar to Dagon of ancient Babylon) sculptured several times on the walls, or for the kabeirian gods of Samothrace, with their parent Vulcan. Though the Kabiri were once universally worshiped as the most ancient of the Asiatic mystery-gods, this worship was abandoned 200 years BC, and the Samothracian Mysteries had been completely altered by that time (IU 1:566).

Nagual. See NAGAL

Nahash (Hebrew) *Nāḥāsh* [from *nāḥash* to whisper, hiss, prognosticate, practice divination] Serpent; a constellation — the serpent or dragon in the northern quarter of the heavens; also a city. In the Bible, the name of two Ammonite kings (1, 2 Sam). Used by Western Qabbalists for the Evil One, supposedly meaning the “deprived,” referring to the serpent of the creation story as being deprived of limbs; but Blavatsky holds that this interpretation is erroneous, for “the Fire-Devas, the Rudras, and the Kumaras, the ‘Virgin-Angels,’ (to whom Michael and Gabriel, the Archangels, both belong), the divine ‘Rebels’ — called by the *all-materializing* and positive Jews, the *Nahash* or ‘Deprived’ — preferred the *curse* or *incarnation* and the long cycles of terrestrial existence and rebirths, to seeing the misery (even if *unconscious*) of the beings (evolved as shadows out of their Brethren) through the semi-passive energy of their *too spiritual* Creators. . . . This voluntary sacrifice of the Fiery Angels, whose nature was *Knowledge* and *Love*, was construed by the exoteric theologies into a statement that shows ‘the rebel angels hurled down from heaven into the darkness of Hell’ — our Earth” (SD 2:246). See also BRAZEN SERPENT

Naimittika Pralaya and **Naimittika Manvantara** (Sanskrit) *Naimittika-pralaya*, *-manvantara* [from *naimittika* occasional, unusual, due to external cause from *nimitti*] Occasional dissolution or manifestation; in Hindu literature, pralayas or manvantaras which are unusual or occasional

because occurring at wide intervals, either of time or circumstance, especially those separated by Brahma's Days and Nights. A naimittika pralaya occurs when Brahma slumbers: it is the destruction of all that lives and has form, but not of the substance, which remains more or less *in statu quo* till the new dawn after that Night of Brahma. At the end of a Day of Brahma there occurs what is called in the Puranas a re-coalescence of the universe, called Brahma's "contingent or naimittika re-coalescence or pralaya," because Brahma is this universe itself. A naimittika pralaya is thus similar to the bhaumika or planetary pralaya (cf SD 1:371-2, 376-7).

As another example of its usage, when a human being through a series of high initiation casts off the chains of material existence although retaining sufficient attraction to bring about a return to such existence, this could be called a naimittika event.

Nakash. See NAHASH

Nakshatra (Sanskrit) *Nakṣatra* Generally a star, constellation, or any heavenly body; sometimes collectively, the stars. Also a lunar mansion, the name of an asterism through which the moon passes, of which 27 are enumerated, and in later times 28. In the Vedas the nakshatras are considered the abodes of the divinities and of holy persons after death.

Naljor (Tibetan) *rnal 'byor* (nal-jor) A disciple undergoing training under the advice and guidance of one higher than himself, a holy man who is learned in the secret wisdom; and occasionally, a glorified adept — because even such an adept is inferior to others more advanced than himself, and under whose guidance and training he lives and strives towards higher things. Equivalent to the Sanskrit yoga-kshema (the acquisition of yoga, or maintaining yoga and acquiring).

Naman (Sanskrit) *Nāman* also *Nāma*. A name, appellation.

Nama-rupa (Sanskrit) *Nāma-rūpa* [from *nāma* name + *rūpa* body, form] The body with a name; personality, the symbol of the unreality of material phenomenal appearances. A highly technical term in Hindu philosophy, particularly in the Vedānta. Philosophically, naman signifies the particular characteristics of the manifesting personality. Every individual has his or its own particular naman, as well as his or its own particular rupa. In consequence nama-rupa is the personality working through its two or three forms or bodies, the kama-rupa, the linga-sarira (astral form), and the sthula-sarira (physical body). This term applies equally well to a manifested entity of any kind, but with particular meaning to the lower grades or classes of manifesting beings or things. The sun, for instance, embodies a divinity; but the nama-rupa of the sun is not the divinity, but the manifesting personality of the particular sun working through its particular rupa.

Namas (Sanskrit) *Namas* [from *nam* to bow, make reverence; cf Pali *namo*] A reverence, consisting of an inclination of the body; both in act and in writing a reverential salutation. "The first word of a daily invocation among Buddhists, meaning 'I humbly trust, or adore, or acknowledge' the Lord, as: 'Namo tassa Bhagavato Arahato' etc., addressed to Lord Buddha. The priests are called 'Masters

of Namah' [Namas] — both Buddhist and Taoist, because this word is used in liturgy and prayers, in the invocation of the *Triratna*, and with a slight change in the occult incantations to the *Bodhisattvas* and *Nirmanakayas*" (TG 224).

Namaste (honor, reverence, to thee!) is used in greeting gurus and spiritual sages.

Name The Word or Logos may be considered in a twofold aspect as Voice and Name, reminiscent of the Sanskrit nama-rupa (name and form), technical terms inasmuch as nama is not merely a human utterance but contains the idea of creative sound, and rupa (form) signifying not so much mere vehicle, but the conscious production of the creative akasa or sound.

In Simon Magus' Gnostic system, the first three pairs of emanations from divine fire are mind and thought, voice and name, reason and reflection; the first in each case is masculine, the second feminine. A name evokes a thought, which is a creative power, but in itself is the production of a creative thought.

People have concealed their names; others refrain from speaking theirs. The name becomes much more potent when spoken, for then is added the power of vibration. Most names of things are counters, for they differ in different languages; yet even these names acquire power by familiarity. But there are real natural vibrational names for things; to know the real name of a power gives one mastery over it and enables one thus to evoke that power. For this reason great secrecy throughout all past time among initiates has been preserved as to the real names of powers, deities, etc. The four-letter name of Jehovah is popularly described as ineffable and incommunicable, although the four letters are merely human makeshift for the vibrational energy of which the Tetragrammaton is a mere symbol. These epithets may mean that it cannot be spoken and communicated, or that it must not. If it cannot be spoken, then it has to be discovered by each one for himself.

Says the Christian Apocalypse: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." The name thus denotes the essential character of the being.

Nameless Deity, Nameless One The real name of a thing is its essential characteristic, is *itself*; therefore that which is beyond all attributes must necessarily be nameless. It is nameless because incognizable; it is the One Reality, 'eyn soph, the Absolute. The expression may occasionally be applied to other beings whose name it is necessary to withhold, such as the Wondrous Being, who has to remain nameless (SD 1:207). *See also* WATCHER; WONDROUS BEING

Name of God, The In Welsh Enw Duw, written. This name was sounded at the birth of the universe, "whereupon latency flashed into existence more swiftly than the lightning reaches its home." This sacred word is given as O I W — the Welsh *w* being a vowel, equivalent to the Sanskrit *u*. But in Cywydd Cyfrinach ("The Poem of the Secret," by Rhys Goch o Eryri, c. 11th century), a

poem on this sacred word, we are told that the letters of it are to be taken from the words Awen and Menw, which would suggest the Sanskrit pranava Aum.

Name, Sacred Most names are labels, and according to ancient occult theory to disclose the real name of a being is to evoke the presence of that being, a knowledge which is made use of in magical evocations. To name the Deity would be an initiation, a revelation, fit only for ears prepared to receive it. Supreme deities are said to be ineffable — their names cannot or may not be spoken — as was the case with the Hebrew Tetragrammaton, IHVH, often written Jehovah, Jahveh, etc., but whose real pronunciation was secret and sacred. Qabbalists, in order to screen the real mystery-name of 'eyn soph (the boundless), substituted the name of one of the personal creative 'elohim, the hermaphrodite Jah-Eve; and the name was made sacred in order to conceal the deception (SD 2:126). As a substitute for Jehovah the name 'Adonai (my Lords), was afterwards used when reading the ancient Hebrew scriptures aloud for and instead of the יהוה, which appeared written on the manuscript, because YHVH was considered too holy for utterance.

Nanda (Sanskrit) *Nanda* [from the verbal root *nand* to rejoice] Joy, happiness; the name of the cowherd who brought up Krishna; also one of the kings of Magadha whose dynasty was overthrown by Chandragupta.

Nandi (Sanskrit) *Nandi* [from the verbal root *nand* to rejoice] The happy one; title given to many of the higher gods of the Hindu pantheon.

Nandin (Sanskrit) *Nandin* Rejoicing; a name of the sacred white bull of Siva, and also of his vahana (vehicle).

Nanna The Norse goddess of the now-dead moon, wife of the sun god Balder. When Balder was slain by his blind brother Hoder with the fateful mistletoe twig, Nanna died of a broken heart and was placed beside her husband on his pyre. Her half-sister is Idun, the present earth goddess corresponding to the Greek Gaia. Idun continues to carry out Nanna's task of supplying the gods with the apples of immortality of which they must partake daily to preserve their youth.

Nannak or **Nannar** (Chaldean) A name of the moon deity Sin, son of Mulil or Mul-lil, especially at Nippur, the principal seat of what was termed Chaldean magic. The Akkadians called him the Lord of Ghosts. In Chaldean or Assyrian mythology, the derivation of Nannak (the moon) from the sun is characteristic; whereas in the earlier mythology the moon is stated to be far older than the sun.

Nara (Sanskrit) *Nara* [cf Sanskrit *nṛ*, Zend *nar*, Greek *aner* Latin *nero*] A man; in the *Mahabharata* and the Puranas, sometimes used as an equivalent for cosmic Purusha — the primordial universal Man, or the hierarchical essence pervading the solar system often associated with Narayana, both being considered as cosmic rishis. The *Bhagavad-Gita* makes a poetic identification of Arjuna or the human monad with Nara, and Krishna or the Logos with Narayana — this distinction showing the same suggestive difference in the human sphere that exists between Nara and Narayana in the

cosmic.

In the plural, used in the *Mahabharata* and Puranas for a class of mythological beings closely allied with the gandharvas and kinnaras. Naras are described as being “Centaur, men with the limbs of horses and human bodies” (SD 2:65n).

Narada (Sanskrit) *Nārada* One of the ten great rishis, mind-born sons of Brahma, or prajapatis; the most difficult to understand of the Vedic rishis because the most closely connected with occult doctrines.

“Narada is here, there, and everywhere; and yet, none of the Puranas gives the true characteristics of this great enemy of physical procreation. Whatever those characteristics may be in Hindu Esotericism, Narada — who is called in Cis-Himalayan Occultism *Pesh-Hun*, the ‘Messenger,’ or the Greek *Angelos* — is the sole confidant and the executor of the universal decrees of Karma and *adi-Budh* a kind of active and ever incarnating logos, who leads and guides human affairs from the beginning to the end of the Kalpa.

“ ‘Pesh-Hun’ is a general not a special Hindu possession. He is the mysterious guiding intelligent power, which gives the impulse to, and regulates the impetus of cycles, Kalpas and universal events. He is Karma’s visible adjuster on a general scale; the *inspirer* and the leader of the greatest heroes of this Manvantara. In the exoteric works he is referred to by some very uncomplimentary names; such as ‘Kali-Karaka,’ *strife-maker*, ‘Kapi-vaktra,’ *monkey-faced*, and even ‘Pisuna,’ the spy, though elsewhere he is called Deva-Brahma. . . .

“What Narada *really is*, cannot be explained in print; . . . But it may be remarked, that if there is in the Hindu Pantheon a deity which resembles Jehovah, in tempting by ‘suggestion’ of thoughts and ‘hardening’ of the hearts of those whom he would make his tools and victims, it is Narada. Only with the latter it is no desire to obtain a pretext for ‘plaguing,’ and thus showing that ‘*I am the Lord God.*’ Nor is it through any ambitious or selfish motive; but, verily, to serve and guide universal progress and evolution.

“ . . . It is he who has charge of our progress and national weal or woe. It is he who brings on wars and puts an end to them. In the old Stanzas Pesh-Hun is credited with having calculated and recorded all the astronomical and cosmic cycles to come, and with having taught the Science to the first gazers at the starry vault” (SD 2:48-9).

Naraka (Sanskrit) *Naraka* In mythology, a place of torment, a hell, but such popular understandings are but exoteric blinds. The narakas are rather worlds in the spheres of matter, the globes of the planetary chain. They are called thus because they are rupa (form) worlds as contrasted with the arupa (formless) spheres of spirit. The narakas are generally regarded as 21 in number, as in the *Laws of Manu*. “These ‘hells’ are called *vivifying hells* because . . . any being dying in one is immediately born in the second, then in the third, and so on; life lasting in each 500 years

(a blind on the number of cycles and reincarnations). As these hells constitute one of the six *gati* [jatis] (conditions of sentient existence), and as people are said to be reborn in one or the other according to their Karmic merits or demerits, the *blind* becomes self-evident” (TG 225).

Narasimha-avatara (Sanskrit) *Narasimha-avatāra* also *Nṛsimha*. The man-lion avatara; a descent of Vishnu, the sustainer of life, in the form of a man-lion in order to deliver the earth from the demon Hiranyakasipu, a despoiler of the world. These various avatars, when considered in their order of appearance, present a picture of evolutionary progress from lower to higher avataric imbodiments. They are usually reckoned as ten in number, yet one or more of the Puranas reckon the avataric imbodiments as 22, having in mind the occult meaning behind all cosmic or geologic avataric appearances. As the *Bhagavata-Purana* states, innumerable are the imbodiments (in avataric form) of Vishnu, for they are like the rivulets emanating from a lake of inexhaustible power. Rishis, manus, gods, sons of manus, prajapatis are therefore all emanations or portions of Vishnu.

Narayana (Sanskrit) *Nārāyaṇa* [from *nāra* human from *nara* man + *ayana* going] The mover on the waters of space; a title of Vishnu in his aspect of the eternal breath or spirit; the highest hierarchies of the dhyanis or gods moving in and on the waters of creation (cf Manu 1:10). Here *nara* applies to the cosmogonical Logos, and *ayana* to the emanationary and evolutionary activity of the Logos in the waters of space, which are really the manifested form of Nara or Nara itself. In esoteric symbology Narayana stands for the primeval manifestation of the life principle spreading in infinite space, or again the Isvara, the Logos, the inner guide of all individual souls in the universe.

The opening verses of Genesis state that “the Spirit of God moved upon the face of the waters”: the waters are the great deep of infinite space, akasa; and the spirit is Narayana, Vishnu, or the cosmic Nara. This spirit “is invisible Flame, which never burns, but sets on fire all that it touches, and gives it life and generation” (SD 1:626).

Brahma is a permutation, so far as meanings go, of Narayana, the spirit of god entering into and fructifying nature — which indeed is itself. The cosmic Neptune or Poseidon, the Egyptian Ra, and the Hindu Idaspati (the master of the waters) correspond with Narayana or Vishnu.

Narjol. See NALJOR

Naros. See NEROS

Narrow-headed, Narrow-brained Mindless; the early third root-race, whose jivas were not ready, and who were therefore spurned by the manasaputric monads or lords ready for the over-enlightening or overshadowing of the then mindless human stock. The narrow-headed, at least a portion of them, afterwards took unto themselves huge she-animals and begat “dumb races,” the origin of the older simians. See also MINDLESS

Narthex (Greek) [cf Latin *ferula*] A tall umbelliferous plant, with a jointed stem from which the pith could be extracted, making it hollow; one of its varieties is the giant fennel. It is said that Prometheus, when he took the fire from heaven to bring it to man, hid it in a hollow narthex. Also used for the wand of the initiator in the Dionysian Mysteries. Greek and Roman palaces and temples contained an arcaded passage called narthex, and this has passed into the early Christian basilicas and so into modern churches.

The narthekophoros (reed carrier) was equivalent to the thyrsus bearer in the procession of the Mysteries, the allusion being to the higher self of man.

Nastika (Sanskrit) *Nāstika* [from *na* not + *āstika* one who believes in the existence of the orthodox exoteric divinity and divinities] One who rejects the orthodox and exoteric religious teachings concerning the divinities, and who in consequence is apt to be called an atheist by orthodox exotericists. As all such orthodox exotericism really consists, at least in very large measure, in looking upon the divinities in the universe as objects of adoration, much after the manner in which the populace worships idols, hence nastika can likewise be considered to mean one who rejects idols, including every anthropomorphic god. In this sense every genuine occultist is a nastika, although every occultist will affirm the existence of divinities, gods, spiritual beings, or dhyani-chohans — call them by what name is preferred — in the universe, stating indeed that the universe is filled full with divinities or essentially spiritual beings in the myriad stages of evolutionary development. But the occultist, while revering the more grandly spiritual hierarchies of these divinities, worships or adores none of them, reserving his unspeakably deep reverence for that nameless ineffable mystery which is beyond, above, and within the boundless All, and therefore is not only unspeakable but unthinkable.

Natakashala (Sanskrit) *Nāṭakaśāla* [from *nāṭaka* dancing + *śāla* hall, stage] Stage, dancing hall.

Natha (Sanskrit) *Nātha* [from *nāth* to be master] Lord, protector; title of gods and men, as Badrinatha (lord of mountains), a famous place of pilgrimage; and Gopinatha (lord of the shepherdesses), of Krishna.

Nativity In Christianity, the supposed birth of Jesus about the time of the winter solstice. This date is due to the labors of the 6th century Roman abbot, Dionysius Exiguus. The first year of this reckoning, which later became the accepted Christian era, is called 1 AD, and the preceding year is called by chronologers 1 BC, but others here insert a year zero. The epoch of the birth or nativity of Jesus is generally thought to be four years too late, but one may have well-grounded suspicions that these four years themselves are far too late, and efforts by various scholars have at times been made to place the birth of Jesus in the reign of Alexander Jannaeus, the son of Johannes Hyrcanus, the same Alexander having succeeded his brother Aristobolus I, as King of the Jews, in 104 BC.

Also used for the chart which is cast at the moment of a person's birth in drawing up a horoscope.

Natural Selection In Darwinian theory, an important factor in biological evolution. If, for example, a number of animals of one species are exposed to an unduly cold climate, many will die, and the survivors will be the hardier ones. These hardier ones are said to transmit their hardiness to their posterity, whereby the species becomes modified to that extent. A continual succession of such small changes, provoked by changes of environment, was supposed to act cumulatively, thus eventually producing the differences distinguishing one species from another. From this, in combination with other kinds of selection, such as sexual selection, the higher animal types have in the course of ages been derived from the lower.

The theory is open to grave objections on several grounds. There is a complete lack of evidence of the existence of any such permanently cumulative effect; further, such variations are temporary, and procreation tends to a reversion to the standard type as soon as the environmental influence is withdrawn. Again, such a process would tend to produce the greatest diversity and divergence among the species, each variety differentiating more and more widely in its own special direction, without any tendency toward a mounting scale of perfection from ameba to man. Such natural selection in itself is but a process or a result, and cannot become operative as a cause or agent except in connection with some purposeful directive energy from within or without. When novel varieties of fruit and flowers are bred, a breeder is at work, with energy and ideas in his mind.

The Mendelian principle of heredity and the combining of the genes in the germ-cells have been found so important in determining variations that the old “natural selection of chance variations” plays a far smaller part in thought concerning evolution than formerly. But the old question still stands: what brings about the combination of genes, or other outward mechanism, that results in the building of the ladder of life from the lowest known to the highest known manifestations of consciousness? Many modern biologists are looking upon evolution as the interaction of life and environment; but life is far more than the physicochemical properties of the genes, the supposed units of heredity. Natural selection, then, is inadequate to yield the results demanded of it; and it still remains to show how any evolution, any response or adaptation to environment, can take place without a pre-formed plan or an innate vital urge within the organism.

Natura Naturans (Latin) Nature naturing; Spinoza, who identified God and nature, distinguished between *natura naturans* and *natura naturata* (nature natured), the former being the immanent, universal causal nature which manifests itself in innumerable modes (physical, psychological, and other), the sum of all of which is *natura naturata*. This is pantheism, as far as it goes.

Natura naturans may be viewed as the continuously striving, ever-changing nature, yearning towards higher things, which thus brings about an unending and uninterrupted movement towards betterment, caused by the inner spiritual urge at the heart of beings to express throughout endless time ever fuller manifestations of latent power and faculty; whereas *natura naturata* is nature considered arbitrarily at any point in time and space, such as the continuous

present, being nature as it is at such arbitrarily chosen point.

Natura Non Facit Saltum (Latin) Nature makes no leap, nature does not go by jumps; used by biological evolutionists, especially Darwin, to denote the uniformity and unbroken continuity of natural processes of physical transformation. In this respect Darwin seems to have been a philosopher and idealist, since here he was trying to find factual evidence for an idea which he felt to be true, rather than making inferences from facts as observed. His difficulty in finding that evidence is well known. Since there is continuous development throughout nature, we infer that the hypothesis of separate organisms is an incomplete picture of reality. It will never be easy to explain how things are linked with one another, so long as we begin with the false assumption that they are radically separate.

The mutation or saltation theories seem to favor the idea that nature *can* make jumps; but processes which are gradual and uniform on the formative planes may often produce results comparatively sudden on the plane of physical manifestation.

If biological scientists recognize that inner and invisible worlds are the noumenal causes of the exterior or physical world, the difficulty in reconciling the perfectly true adage “nature makes no jumps,” would then vanish; they would then see that the physical plane in its manifestation is the effect of inner and driving causes, and that what appears separate on the physical plane is only so because it is the plane of bodies of a physically material character. Indeed, had we the percipient vision to see it and therefore to know it, we should perceive that even this apparently discrete physical plane, broken up as it apparently is into uncounted myriads of different entities, is really itself no exception to nature’s rule of unbroken continuity throughout; for even the apparently separate entities composing the physical plane are inextricably woven together into a vast web of life by the underlying substances of nature and the ever-active and continuously moving forces which are physical nature itself.

Nature Spirits Those imperfectly evolved elementals or elemental spirits which in their unthinkably vast aggregate form the entire background of all the manifested cosmos in its seven-, ten-, or twelve-fold ranges of being. The beings in hierarchies further advanced in evolution than the human kingdom are termed dhyani-chohans. The nature spirits of the three higher cosmic planes are of incomprehensibly greater power as well as even possibly of lofty spiritual and intellectual development than those of the four lower cosmic planes, although unevolved monads or spiritual elementals exist in multitudinous hosts on these three spiritual cosmic planes likewise. Hence it is that the harmonious work of all the cosmic planes depends upon their interactions and interrelations, under the guidance of highly evolved cosmic spirits or dhyani-chohans. The nature spirits therefore are as much present and active in the visible world as they are in the invisible spheres.

Called in different ages by a host of names, they are best known in Europe by the terms given by

the medieval Fire-philosophers: salamanders (beings of the element fire); sylphs (denizens of the element air); undines (the water elementals); and gnomes (beings of the element earth). These are all general terms for elementals, whether of spiritual or material worlds, though most commonly used for the more material elementals.

Nautch (Anglo-Indian) [from Hindi *nach* a dance, from the Sanskrit *nṛtya* to dance, perform dramatically] A dance with pantomimic gestures performed in India by professional dancers, called by Europeans nautch girls, the professional dancers attached to the temples of India.

One of the original ideas symbolized in archaic pantomimic dancing was the representation of the planets revolving around the sun. The *Vishnu-Purana* recounts that the dance was created by Krishna when, during his boyhood among the gopas or herds-people of Mathura, he taught it to the gopis (herdswomen). Its base-figure was the circling of many around one who remained in the center, and the Purana touches upon a mystery in the statement that Krishna, although dancing with each one in the circle, yet all the time remained in the center.

Nava (Sanskrit) *Nava* The number nine; also, new.

Nava-nidhi (Sanskrit) *Nava-nidhi* The nine jewels; in Hindu mysticism, “a consummation of spiritual development . . .” (TG 225).

Nave [from Latin *navis* a ship] Transferred to cruciform churches from the ancient basilicas, which in turn were evolved from temples; remembering that *navis*, together with boat, ark, and similar words denoting a receptacle, was a symbol of the Sidereal Vessel or womb of nature, one can understand its application to a temple, with its mystical and initiatory ceremonies in ancient days, where light and new birth were given to those who had prepared themselves to receive.

Navis. See NAVE

Naya (Sanskrit) *Naya* [from the verbal root *nī* to lead] Wisdom, prudence, harmony; also the essence of government in all its branches, and especially civil administration.

Nazar [from Hebrew *nāzar* to consecrate, devote, set apart] Also nazir, nezer. A Nazarite, or one consecrated; the specific name for Nazarite is nazir, a body or companionship of ascetics among the ancient Hebrews who set themselves apart, or consecrated themselves, to holiness and divine things. They belong to the school of ancient Chaldean initiates and “the nazars or prophets, as well as the Nazarenes, were an anti-Bacchus caste, in so far that, in common with all the initiated prophets, they held to the spirit of the symbolical religions and offered a strong opposition to the idolatrous and exoteric practices of the dead letter. Hence, the frequent stoning of the prophets by the populace and under the leadership of those priests who made a profitable living out of the popular superstition” (IU 2:129). Joseph, Samson, and Samuel are described as Nazars. Likewise “Paul must have belonged to this class of Initiates, for he himself tells the *Galatians* (i, 15) that he was *separated* or ‘set apart’ from the moment of his birth; and that he had his hair cut at Cenchrea,

because 'he had a vow' (*Acts xviii, 18*) *i.e.*, had been initiated as a Nazar; after which he became a 'master-builder' (*1 Corinth. iii, 10*)" (TG 226).

Nazarenes One of two early sects of Christians, the other sect being the Ebionites, which go back in their origin before the Christian era. They were disciples of that Jeshua ben Panthera who was an initiated teacher living in the reign of Alexander Jannaeus, who ruled over the Jews from 104-79 BC, and around whom, some state, that the Gospels story of Jesus was built (cf IU 2:201). The Greek for this name is Nazoraioi, confused both with Nazarenoi (inhabitants of Nazareth) and with the Jewish sect of Nazarites; for Matthew 2:23 says that Jesus came and dwelt in Nazareth, that the Jewish prophecy that he should be called a Nazoraioi might be fulfilled. This word has been translated Nazarene, as is also the case in Acts 24:5, where Paul is said to belong to the sect of the Nazoraioi. It would appear that the Jews claimed Jesus as a Nazarite [from Hebrew *nazar* to set apart, consecrate; cf *nazar*].

Like the Ebionites, the Nazarenes were followers of true esoteric teachings, and occupied themselves in adapting these to what they found around them; so that scholars cannot make up their minds whether to call them Jews, Christians, Judizing Christians, heretics, or what not. Other names for them were St. John Christians, Mendean, or Sabeans. Epiphanius, the 4th century Church Father, speaks of them as dwelling in Coele-Syria, where they had taken refuge after the expulsion of Jews in the siege of Jerusalem in 70 AD. Both his and Jerome's accounts represent them as partly Jewish and partly Christian, accepting the new covenant as well as the old. One of their main texts is the *Codex Nazaraeus*.

N'cabvah (Hebrew) *Něqēbāh* [from *nāqab* to hollow out, excavate] Cavity, pipe, or even a cavern, a phallic term applicable to the female, whether of beast or man, hence often used for woman or womb, equivalent to the Sanskrit *yoni*. Generally rendered female in English translations of the Bible, as in "God created man in his own image . . . male and female created he them" (Genesis 1:27). The words *sacr* together with *n'cabvah* comprise together a reference to the bipolarity in manifested nature, particularly as applicable to this globe; and in the phallic thought of a certain school of ancient Judaism intimately connected with an occult meaning of Jehovah as the so-called creator or bipolar producer; for the two words of which Jehovah itself is composed contain direct reference to original ideas of male-female, as birth-originator [*jah* or *jod* phallus + *hawwah*, *havvah* Eve, *yoni*] (cf SD 2:467).

Nebban or **Neibban** (Chinese) Equivalent to nirvana; often called *nippang* in Tibet.

Nebelheim. See NIFLHEIM

Nebo, Nabu, Nabi' (Hebrew) *Něbō* The proclaimer by prophecy; one of the chief deities of the Chaldean or Babylonian pantheon, the god of wisdom, recognized as fully by the ancient Hebrews as by the Chaldeans. The name and function of the divinity correspond to the Greek Hermes, the Egyptian Thoth, and the Hindu Budha, all of which are related to the regent of the planet Mercury.

Mercury throughout antiquity was always called the interpreter, often in the sense of a prophet or of one able to prophesy; Nebo from time immemorial has been the name for an initiate, an adept, particularly among certain Shemitic peoples, such as the Hebrews. Among other Shemites, such as the Assyrians and Chaldeans, this name forms a part of compound proper names, such as Nebuchadnezzar, Nabopolassar, and Nabonassar.

Nebo was among the Chaldeans and other peoples a god of the secret wisdom, and that particular divinity in those lands guiding the inner development of his children or little ones — names for initiated adepts.

The principal seat of his worship appears to have been at Borsippa (opposite the city of Babylon) where a temple-school flourished until the end of the neo-Babylonian empire — even surviving the conquest of Babylonia by Cyrus (538 BC). His original character cannot now be determined and he may have been a solar deity, although associated with water. His consort, Tashmit, is occasionally invoked with him. Nebo's worship flourished before that of Marduk (the Biblical Merodach, probably the planet Mars and its regent), and when the latter was elevated to the chief position of the Babylonian pantheon, Nebo was regarded as his son and the two thereafter are more or less inseparable. Even in Assyria the worship of Nebo was made more prominent than the chief deity, Assur ('Ashshur) by some of the monarchs (e.g., Assurbanipal, 668-626 BC). His hieroglyph was the stylus, for he was regarded as the god of writing, prophecy, sacred chanting, and hence of song, having charge of the tablets of fate, on which he inscribed the names of men and forecast their destiny. His wisdom was likewise associated with the study of the heavenly bodies, hence the temple-school became famed for its astrologers. "Nebo is a creator, like Budha, of the Fourth and also of the Fifth Race. For the former starts a new race of Adepts, and the latter, the *Solar-Lunar* Dynasty, or the men of these Races and Round. Both are the Adams of their respective creatures" (SD 2:456).

In the Bible Nebo is the name of a mountain near Jericho whereon Moses dies; also an adjacent city (Deut 32-4). "The fact that Moses is made to die and disappear on the mount sacred to Nebo, shows him an initiate and a priest of that god under another name . . ." (ibid.).

Nebu (Gnostic-Hebrew) The planetary genius of Mercury in the Ophite Gnostic scheme. The *Codex Nazaraeus* states that Nebu is "a false Messiah, who will deprave the ancient worship of God," according to Norberg (preface to his trans.)

Also, an alternative spelling of the Assyro-Babylonian god Nebo.

Nebula (Latin) Mist, cloud; in astronomy, cloudlike appearances seen at distances comparable to those of the fixed stars. A true or irresolvable nebula is said to be gaseous rather than a cluster of stars. Irresolvable nebulae are cosmic matter which has reached a plane of condensation where it is ready for building into worlds by the action of intelligent fohatic energy.

Dark nebulae are masses of unknown substance sufficient to obscure the light of the stars behind them. These are composed of primordial or dormant matter, or matter at times in a state of atomic dissociation. The kinetic activities of world-building in them have not yet begun, whereas the light nebulae represent the processes of building.

Theosophy holds that a nebula is the first stage of manifestation on the highest subplanes of the physical cosmic plane of the physical vehicle of a planet or star. Virtually all of the true irresolvable nebulae, however, are composed of matter which is hardly physical at all — physical matter in its 4th, 5th, 6th, or 7th state or condition counting upwards, and hence not the physical matter known and experimented upon in the laboratory.

Nebular Theory A theory of the origin of the solar system of Laplace, Herschel, and others, much in favor during the earlier part of the 19th century, but since fallen into disfavor. The hypothesis was devised to explain certain facts, especially that the planets all revolve in the same direction, that their satellites (except those of Uranus and Neptune) revolve around their primaries in this same direction, and that the planets so far as we know rotate in this same direction. The theory assumes the sun to have started as a very diffused, tenuous gas or nebula, extending much farther than its present volume. The combined influence of gravitation and of contraction by cooling resulted, in accordance with dynamic laws, in the separation of parts of the mass into rings, and these rings afterwards coalesced severally into planets; and their motions of revolution and rotation are thus according to this theory explained.

Better knowledge of the dynamic principles concerned has discredited the theory in its details; it conflicts particularly with the principle of the conservation of the moment of inertia and with the kinetic theory of gases. Moreover, the solar system is now seen to be more complex than had been supposed, the planetoids for instance having very eccentric motions.

In *The Secret Doctrine* Blavatsky credits the theory's authors with a great intuitional perception of certain cosmogonical facts, and to a certain extent approves the theory in its broad outline but not in its details. Any theory which attempts to explain the universe on purely mechanical principles can be no more than one of a number of possible systems of graphic representation. The attempt to abstract the physical universe from the universe in general, while useful for special practical purposes, does not conduct us to the truth; and this is preeminently the case with such a subject as the origin of the solar system and the motions of its parts. Yet the nebular hypothesis in certain of its main elements is in accord with theosophic teachings, insofar, for instance, as it glimpses the gradual condensation of matter from a tenuous condition, in its segregation around centers, and in the essentially circular character of motion.

In the theosophic view, not only the galaxy itself is alive — an animate organism — but likewise each and every solar system comprised in it is likewise alive and therefore an organism. The term *alive* comprises mind or intelligence and spirit. Thus not only is the sun alive, because it is the

body of a divinity, but likewise every one of the planets (excepting the moons) in the solar system is likewise an individual living entity, of which only the grossest or physical globe is apparent to our vision. The solar system, therefore, is a composite unit, formed of component individuals.

The nebular hypothesis was mainly rejected by the Masters and Blavatsky because of its typical materialistic and mechanical character. It is a fact that the solar system was originally formed from a vast nebula consolidating into the physical world from inner worlds — astral matter becoming physical matter — but guided by innate mind and life; and the various motions within the solar system arise from the innate vitality within it. Furthermore, although the planetary chains were originally born from this nebula, their respective life times are far shorter than that of the solar system itself, so that these planetary chains have their many reimpodiments during the life period of the solar system. Comets, if they survive, are usually destined to become planetary bodies in the solar system in their turn, running their life period, and then dying, to reappear as comets again after long ages of rest in inner worlds.

Ne-chung (Tibetan) *gnas chung*. The national oracle of Tibet, both the person and the monastery where he resides. The Nechung oracle is consulted in matters of extreme importance; most well-known is consultation to help determine the birthplace of a new Dalai Lama.

Necromancy [from Greek *nekros* corpse + *manteia* divination] The art of obtaining information by invoking the image or shade of the departed. The practice is dangerous to the sorcerer and baneful to the astral entity whose fading remnants are thus temporarily revived and disturbed.

The practice was ancient and widespread among the lower orders of the Greek and Roman peoples, and is expressly condemned by an uninterrupted testimony dating from archaic times, ancient legislators and philosophers condemning it, for it is a perversion of the real communion of the genuine spiritual theurgist with his own inner god. Modern Spiritualism is an unconscious blundering into necromancy; if the astral remains of the dead are really called up, then the normal processes of their dissolution are interfered with. If they are not called up, then they have been impersonated by still more harmful and dangerous denizens of the lower astral light.

Nefer-hetep. See KHENSU

Nehashim (Hebrew) *Nəḥāshīm* [from *nāḥash* to whisper, secrecy, silence, to practice magic, divine the future] Serpents, serpent's works; the study and practice of occult wisdom and magic. According to the *Zohar* (iii 302): “ ‘It is called *nehhaschim*, because the magicians (practical Kabalists) work *surrounded by the light of the primordial serpent*, which they perceive in heaven as a luminous zone composed of myriads of small stars’ . . . which means simply the *astral light*, so called by the Martinists, by Elephas Levi, and now by all the modern Occultists” (SD 2:409) — but it likewise shows the luminous zone as the Milky Way. The astral light is often referred to as the great deceiving serpent.

Nehhashim, Nehhaschim. *See* NEHASHIM

Nehhushtan. *See* NEHUSHTAN

Nehushtan (Hebrew) *Nēḥushtān* [from *nāḥash* to whisper, practice divination] A serpent, both actual and mystical, especially the brazen or brass serpent; Hezekiah “brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: . . . and he called it Nehushtan” (2 Kings 18:4). Both the verbal root and its derivative nouns involve the meaning, not only of an omen or augury, but also enchantment, magic, incantation.

Neibban. *See* NIRVANA

Neith or Net (Egyptian) *Neith* or *Net*. One of the most ancient Egyptian deities, the Lady of the West. Her characteristic symbol is the arrow; later Greek writers equated her with Pallas Athene. In late dynastic times, Net was closely associated with Hathor, but in the earliest records she is connected with the primeval watery ocean or cosmic chaos, from which arose the sun god Ra. More often she was associated with Isis — her concrete or manifested self — being called “the great goddess, mother of all the gods, mistress of heaven who came into being in the beginning.” Net is portrayed as the virgin mother, suckling the infant Horus, similar to the representations of Isis. The famous passage given by Plutarch (*Isis and Osiris* ch 9) generally attributed to Isis, was said to have been found engraved upon a statue of Net. Plutarch also states that the Egyptians often called Isis Athene, signifying “I have come from myself” (ch 42).

When the Egyptians wished to depict Hephaestos they draw a scarab and a vulture, and when they want to represent Athene (Net) they draw a vulture and a scarab, for they believed that the world is composed of masculine and feminine forces, and these two deities are the only gods whom they believed to be both male and female.

Nekhebet (Egyptian) *Nekhebet*. A daughter of Ra, who in later texts becomes completely identified with Hathor, being styled the mother of the gods, she who brought forth light, etc. She and her sister Uatchit in the Underworld act as helpers of the dead. *See also* MUT

Nemesis (Greek) [from *nemo* distribute, allot] Originally a goddess of due proportion, who restores the proper order of things, but later used for the operation of divine wrath, for people who get their desserts tend to impute the wrath *they* feel to the divine law which allots. Nemesis has been called the retributive aspect of karma, yet in the earlier Greek writers she is the goddess who distributes both happiness and misery. It was only among the later writers that she became specially the punisher of crimes and the corrector of overweening exultation in good fortune. One of her names was Adrasteia, she whom no man can escape. But the idea of reward is, equally with that of punishment, man-made; for “Karma-Nemesis is the creator of nations and mortals, but once created, it is they who make of her either a fury or a rewarding Angel: (SD 1:642).

Nemesis is the automatic reestablishing of equilibrium brought about by the action of the human

being — a reestablishing as impersonal and impassive as the kosmic laws operating around us. Themis is the instinct for order and harmony which, when it is able to express itself in human life through man's active will, frees one from karmic necessity; for such harmony working in the human ego and faithfully followed is becoming at one with nature and following its inherent Law — which the word Themis means — of equilibrium. Human free will grows ever greater as it becomes the free will of the universe of which mankind is an integral and inseparable part. Thus, it is man who creates causes, and karma which adjusts the effects. *See also* KARMA-NEMESIS; MOIRA

Neolithic Man. *See* CAVE DWELLERS

Neophyte [from Greek *neophytos* newly-grown] One who, precisely because he has newly grown, is newly reborn, signifying one who has already passed successfully at least the first degree in initiation. Used for a novice in the Greek Septuagint and the New Testament, and often used for a candidate for initiation into the Mysteries, though not found in Greek literature in that sense; *mystae*, for example, describes neophytes or beginners who have already passed the first stages in initiation and who are therefore sworn to silence.

Neokoros (Greek) The custodian or guardian of a temple; in Greek Asia a title for a city, in reference to the deity venerated by that city with a temple: for example, Ephesus was a neokoros of Artemis.

Neoplatonism, Neoplatonists This famous school of Platonic theosophy originated in the 2nd century at Alexandria, with Ammonius Saccas (170-243), and was developed by his pupils, of whom Plotinus (204-270) was the outstanding philosopher and under whom Neoplatonism reached its culmination. Other famous representatives were Porphyry (the pupil of Plotinus, 233-305); Iamblichus (d. 330); Hypatia (d. 415); Synesius (378-430); Proclus (412-485); and concluding with Olympiodorus (6th century). Among other pupils of Ammonius Saccas were Longinus and Origen.

“The Neo-Platonists were the same as the Philaletheians and the Analogeticists; they were also called Theurgists, and by various other names. They were the Theosophists of the early centuries. Neo-Platonism is Platonic philosophy plus *ecstasy*, divine Raja-Yoga” (Key 340).

At the time that the Neoplatonists voiced their teachings, the Mediterranean world was in a condition similar in some respects to that of today: the Roman imperium had brought about a commingling of many cultures, ancient and modern, Eastern and Western, so that there was a suitable field for revival of the ancient wisdom-religion as the common source and reconciler of all faiths. Such a system may be called eclectic in a sense; but the expression is unjust if it is meant to imply a mere patchwork of borrowed fragments.

The declared purpose of the Neoplatonists was to demonstrate the reality of a fundamental wisdom, to draw together the elect of every faith, and likewise to sow the seeds for a unification of

faiths. The teachings are religious in the sense that they appeal to the religious instincts and inculcate the loftiest and purest morality; but on the other hand no church or creed was founded. The conditions of the times did not call for a scientific presentation of the ancient teachings; the regimentation of external life had turned men's hopes inward. Such a system could not be created by merely putting together borrowings from Plato and Pythagoras, the Jews, and Gnostics, etc. Behind the movement must have been minds initiated in the lore of ancient Egypt and India, and thus supplied with the design which alone could make a unity out of the elements. Through succeeding centuries, revivals of Neoplatonism have appeared, sometimes using the name itself. It deeply influenced the Christian church, not only in early times but later under the influence of the pseudo-Dionysius and still later of Erigena.

The teachings of the Neoplatonists are essentially those of modern theosophy; the later teachers of the schools laid much stress upon theurgy, and its practical aspect, the application of the teachings to self-development. Though these teachers emphasize the distinction between theurgy or divine magic and its evil counterpart, sorcery or necromancy, in so corrupt an age many deleterious cults supervened upon the withdrawal of the genuine schools.

Neopythagoreans The Pythagoreans of Alexandria and other cities on the Mediterranean coast in the 1st century with whom Apollonius of Tyana is often classed. As happened to the Neoplatonists, the atmosphere of the later Greco-Roman world was not conducive to abstract philosophy, and hence the tendency of the times produced the practical mysticism characterizing both the viewpoint of the Pythagoreans and the Neoplatonists. Both schools were highly philosophic and used abstract philosophic speculation; yet predominant in both was the yearning for the attainment of inner spiritual illumination by practices of physical abstinence and by purity of life.

Both schools, in fact, were in a very true sense a revolt against the degenerate religions and philosophies of the time, which had become almost wholly exoteric and ritualistic, and hence they strove to combine the teachings of speculative mystical philosophy with individual efforts at living the life. Extremists in each school, however, found that extremes meet, and therefore were in contact with the popular and widely spread magical practices of the multitude.

Nephesh (Hebrew) *Nefesh* [from *nāfash* to breathe, take breath] Originally the vital breath; by extension of meaning, the vital principle in living bodies; hence a living being itself, based on the fact that such a being has life. Again, the appetitive or animal soul as the seat of involuntary or unconscious volitions, the lower affections, and bodily appetites. Nephesh, therefore, corresponds almost exactly with the Greek psyche and Latin anima.

In the Hebrew Qabbalah, nephesh signifies the breath of life, the vital principle in conjunction with the emotions and passions, but modern Western Qabbalists have stressed the idea of the volitional aspect of the human constitution, wrongly making nephesh equivalent to manas rather than prana in the theosophical classification of human principles. Nephesh is the prana-kamic

principle. *See also* NEPHESH HAYYAH

Nephesh Hayyah (Hebrew) *Nefesh Ḥayyāh* [from *nefesh* the individualized anima or psyche + *ḥayyāh* a living being or thing, such as a beast or even the lower part of a human being] Also Nephesh Hhayyah. Used by Qabbalists for living soul, or the animal soul.

Nephilim (Hebrew) *Nēfīlīm* [from *nāfal* to fall] Giants (cf Genesis 4:4); any being, entity, or thing which falls from a higher to a lower estate, whether in the spirit, the astral, or the physical world. Thus the nephilim signify in one field of thought the manasaputras who fell into incarnation; also the human race at a later date which fell into physical generation; and other meanings implying descent. Termed Fallen Angels and equated with the third root-race and with the fallen ones of the fourth root-race (SD 2:279, 775). Theological tradition associates the nephilim with hairy men or satyrs.

Nephtys (Greek) **Nebt-het** (Egyptian) *Nebt-ḥet*. Lady of the house; an Egyptian deity, especially associated with the Underworld. Generally regarded as the daughter of Seb and Nut, sister of Osiris, Isis, and Set. In earliest times she is always Set's consort, giving birth of Anubis (Anpu). But more often she is mentioned with Isis, as the faithful sister. She was the personification of darkness; while Isis symbolized birth, growth, development, and vigor, Nephtys typified death, immobility, and the fountain of all. As in the case of Mut and Hathor, the darkness spoken of was the darkness of spirit as the womb of cosmic space, and hence the association of her name and attributes with death and the afterlife — death being the reservoir of all that has lived, and therefore the fountain of all that shall live in the future, the reproductions of the former. Isis represented the part of the world that is visible — hence the light or manifested part or day; Nephtys, or Neith, the part which is invisible — hence mystical, holy, and everlasting night, the precursor of day, and dark only because its mysteries in their fullness are utterly inscrutable to human intelligence. Thus one was associated with the things which are in manifestation, the other with those which are to come, or which forever are and produce what is to come.

Neqebah. *See* N'CABVAH

Nereus, Nereids Nereus pertains to the enclosed seas near Greece, in contradistinction to the ocean and the fresh waters. He is a later variant of Poseidon, the former ruling the sea in Atlantean times, the latter taking his place with the fifth root-race. The Nereids, the fifty daughters of Nereus, belong to the class of nature spirits presiding over water and recognized by various propitiatory rites. Like water spirits in general, they were beautiful maidens. Goats were sacrificed to them — a sign of their connection with the mysterious sign Capricorn.

Nature spirits include elementals both slightly developed and relatively highly developed, existing in widely diverse classes. There are elementals of high spiritual character possessing intellectual attributes and extensive sway over the kingdoms of nature; whereas others are but tiny elemental entities with relatively insignificant power.

Nergal (Chaldean) The Chaldean deity presiding over the realms of the dead. The entrance to his domain was through a large subterranean cavern named Aralu or Irkalla, which was under the special surveillance of the goddess Allatu (though his consort was Laz). His symbol was the lion, thus the colossal lions engraved upon edifices represented Nergal's guardianship. He was regarded as regent of the planet Mars.

As a deity with certain solar attributes, he was associated, especially in later times, with the summer solstice, and with the sun at its noon-day position, which was regarded as bringing calamities and destruction upon mankind. Thus Nergal became also associated with wars and pestilences.

In the Bible Nergal is named as an idol of the Cuthites (2 Kings 17:30). He "is also the Hebrew name for the planet Mars, associated invariably with ill-luck and danger. Nergal-Mars is the 'shedder of blood.' In occult astrology it is less malefic than Saturn, but is more active in its associations with men and its influence on them" (TG 228).

Nerig (Gnostic) The planetary genius of Mars, according to the Ophite Gnostic scheme.

Neros or **Naros** [from Chaldean] A period of years, a cycle; generally considered to consist of 600 terrestrial years. There was a great, a middle, and a less neros, with the less equaling 600 years. But the secret length of this cycle has never been divulged. It is commonly supposed that the neros was one-sixth of the saros, consisting of 3,600 years.

Nervous Ether The name given by Dr. Benjamin Ward Richardson to a hypothetical fluid or medium regarded by him as intervening between the minute structural elements of the human body and serving as the means of interaction between these elements. Dr. Richardson was a highly honored 19th century English physician, and his views though unorthodox commanded respect. He used the word ether in a way similar to that in which it was used by physicists: if the elements of a body are regarded as separate from one another, a medium of some sort must account for their mutual actions. Such a medium must differ in certain respects from ordinary physical matter, so whether it is a form of matter or of energy is left open. This theory is one of a numerous family — vital fluid, animal magnetism, odic force — a loose generalization covering a great many things, or as a first crude guess. It is inadequate compared with the complex analysis of the bodily structure and functions presented by Hindu books.

Prana and linga-sarira are general terms for the energetic and vehicular aspects of our physical constitution, and Dr. Richardson's nervous ether in many respects fits in with both of them. But the scientist begins with the physical structure, which he assumes as a self-existent basis, and then proceeds to add something to it; while the theosophist begins with the life principle and derives the physical structure from it. For the latter, every cell, every atom, is a living unit, endowed with its own power of movement; and no outside nervous ether need be added for the production of the

phenomena of life or vitality.

Neshamah (Hebrew) *Něshāmāh* [from *nāsham* to breathe] Used in the Qabbalah as an equivalent for the highest principle of the human constitution — not so much the purely abstract atman, as the highest duad atma-buddhi — rendered spirit or sometimes spiritual soul. Often mistaken as meaning the vital principle in the human body, which is properly rendered by the Hebrew hai. The mistake arose because the neshamah is spoken of as the breath of God, hence it is properly called the divine afflatus.

Even the vital essence of the lower part of the human constitution is in its origin the reflection or shadow of neshamah: or, in modern theosophical terms, the pranas are the representation on the lower planes of atma-buddhi in man.

Nesku. See NUSKU

Netsah, Netsahh, Netzah, Netzach (Hebrew) *Netsah* Firmness, permanence, sincerity; the seventh Sephirah, also called Victory, regarded by Qabbalists as the emanation of the preceding six Sephiroth. It is classed as a masculine active potency and forms the base of the right pillar of the Sephirothal Tree. Its Divine Name is Yehovah Tseba'oth; in the Angelic Order it is represented as the Tarshishim (brilliant ones). In its application to the human body, it is regarded as the right pillar or leg; applying it to the seven globes of our planetary chain it corresponds to globe E (SD 1:200). From this Sephirah is emanated the eighth, Hod.

Neutral Center. See LAYA-CENTER

Nezer. See NAZAR

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Nf-Nz

Nidana (Sanskrit) *Nidāna* [from *ni* down, into + the verbal root *dā* to bind] That which binds, to earth or to existence, philosophically speaking. Originally meaning bond, rope, halter — that which binds. From this arose the implication of binding cause, or bonds of causation, and hence in Buddhist philosophy it signifies cause of existence, the concatenation of cause and effect. The twelve nidanas given as the chief causes are: 1) jati (birth) according to one of the chatur-yoni, the four modes of entering incarnation, each mode placing the being in one of the six gatis; 2) jara-marana (decrepitude) and death, following the maturity of the skandhas; 3) bhava, which leads every sentient being to be born in this or another mode of existence in the trailokya and gatis; 4) upadana, the creative cause of bhava which thus becomes the cause of jati, and this creative cause is the clinging to life; 5) trishna (thirst for life, love, attachment); 6) vedana (sensation) perception by the senses, the fifth skandha; 7) sparsa (the sense of touch) contact of any kind, whether mental or physical; 8) shadayatana (the organs of sensation) the inner or mental astral seats of the organs of sense; 9) nama-rupa (name-form, personality, a form with a name to it) the symbol of the unreality of material phenomenal appearances; 10) vijnana, the perfect knowledge of every perceptible thing and of all objects in their concatenation and unity; 11) samskara, action on the plane of illusion; and 12) avidya (nescience, ignorance) lack of true perception.

Nidana is also a title of Brahma, considered as the first cause, being the kosmic living aggregate of vital bonds forming the universe into an organic whole; reproduced through its own internal energies from the preceding manvantara.

Nidhi (Sanskrit) *Nidhi* A treasure; the nine divine treasures or jewels of Kuvera, the Vedic Satan, each under the guardianship of some demon — or rather a spirit more of the nature of the Greek daimon. These nine nidhis are popularly given as padma (lotus), mahapadma (great lotus), sankha (conch shell), makara (marine animal or fish), kachchhapa (tortoise), mukunda (kettle drum), nanda (joy), nila (a dark color or blue), and kharva (dwarf). They are sometimes personified as

attendants of Kuvera or of Lakshmi.

All these nidhis are the objects of special worship by the Tantrikas. They differ from the nava-nidhi, or nine treasures or jewels of wisdom referring to a consummation of spiritual development in occult training, occult life, or mysticism generally. In theosophy the “seven jewels of wisdom” are seven of the nine nava-nidhi.

Nidhogg (Swedish) **Nidhoggr** (Icelandic) [from *nid* down, libel, contumely + *hogg* to hew, chop] In Norse myths, the “gnawer from beneath,” the serpent which gnaws at the roots of the Tree of Life and which in due course will overthrow the mighty ash tree Yggdrasil and bring the life cycle to a close. There are nine such serpents, just as there are nine trees of life and nine matter giants, Mimer, indicating the Edda’s multiple system of worlds.

Nidhogg is also the devourer of the dead who sucks cadavers at the end of the world. When the gods leave for their own spheres at Ragnarok, Nidhogg absorbs the dregs of a defunct universe.

Nidra (Sanskrit) *Nidrā* Sleep or slumber; also a feminine aspect or form of Brahma.

Niflheim (Icelandic), **Nebelheim** (German) [from *nifl* mist, nebula + *heim* home] In Norse mythology, the home of mists in which nebulae form. When the heat from Muspellsheim (home of fire) meets the mist-cold vapors of Niflheim in Ginnungagap (the gaping void), Ymer, the frost giant, comes into being. He is used by the gods to create “victory worlds” wherein souls can evolve. Niflheim has also been regarded as a Hades where the dead are sent, but this appears to refer to the disposition of the forms (bodies) of departed souls.

Niflhel (Icelandic) [from *nifl* mist, nebula + *Hel* queen of the realms of death, daughter of Loki (mind)] In Norse myths, this realm of unliving matter comprises worlds of death and decay beneath our own, where substances that once built former worlds are ground to mist, recycled for use in worlds yet to come. In the Edda a giant is said to have come from worlds beneath Niflhel, which suggests an ancient, even beginningless past, unfathomed depths of matter from which progress is made toward future unimaginable heights of spirit.

Niflung(ar) (Icelandic) [from *nifl* mist, nebula + *unge* child] Children of the mist; in the Norse Edda comparable to the Sons of the Firemist of the Stanzas of Dzyan (SD 1:86). Beings that were part of earth’s primordial, nebular history before humanity had become distinct physical beings. They were succeeded by increasingly material races, among them the Volsungar (children of *volsi* phallus) representing a later stage of development after the separation of mankind into male and female. The tales of the Nibelungen give little of the broader import found in the Edda.

Nighantu, Nighantuka (Sanskrit) *Nighaṅṭu, Nighaṅṭuka* [from the verbal root *ghaṭ, ghaṅṭ* to collect, bring together] A glossary; particularly in the plural, the Vedic glossary explained by Yaska in his nirukta or glossarial commentary.

Night In ancient cosmogonies night is placed before day because these cosmogonies begin with the secondary cosmic creation; and the light which was then created was contrasted with what seemed, relatively, the eternal darkness of primary creation. For manifested light proceeds from absolute light, which by contrast has to be called darkness.

In a Hindu scheme, the first body of Brahma is called his body of night, and from it proceeded the three highest groups of pitris, the asuras or sons of wisdom; while the four lower classes of pitris proceeded from the body of twilight.

Night also refers to pralaya as in the Day and Night of Brahma. Night thus signifies that which precedes the opening, coming, and fulfillment of manifestation, called the day. These days and nights pertain directly to the coming into being of a universe, of which in boundless space the number is infinite. Thus, when a universe is in pralaya, it can be said to be in its night or time of sleep, yet surrounded by the illimitable kosmos itself infilled with universes in all phases of evolutionary growth.

Nilakantha (Sanskrit) *Nīlakaṇṭha* The blue-necked, a name for a peacock, also for Siva because his throat turned bluish-black from swallowing the poison produced at the churning of the ocean, in order to save humanity. The name of many authors in India.

Nilalohita (Sanskrit) *Nīlalahita* The blue and the red; a title of Rudra, the destroyer of the blue and red races (cf SD 2:192).

Nile God. See HAP

Nimbus (Latin) A cloud, a luminous atmosphere surrounding a high adept or deity when appearing on earth. In Oriental and Christian art the representations of deities or saints have a nimbus surrounding the head. Equivalent to aureole, glory, aura, halo, and the feathers on the head and down the spine of American Indian chiefs.

Any being in a state of high spiritual and intellectual ecstasy is surrounded with a glory or brilliant, coruscating aura, which at times can even be perceived by the physical eye; sometimes this nimbus or glory surrounds the head more particularly, and at other times it surrounds the entire body. It is shot through with colors coruscating and flashing brilliantly in a most beautiful fashion, because the vital aura which surrounds every animate being in times of spiritual ecstasy is stimulated to unusual activity, and thus surrounds the being with splendor. The sun in the heavens is a cosmic example, for the floods of sunlight which it pours forth are the vital aura, nimbus, or glory surrounding the solar heart. The adoption of the nimbus surrounding the heads or entire bodies of the Christian saints was a clear case of borrowing from the Orient, because from time immemorial the nimbus has been used there to signify spiritual ecstasy, as exemplified in large numbers of Buddhist images.

Nimitta (Sanskrit) *Nimitta* In Vedanta philosophy, the spiritual or efficient cause as contrasted

with upadana, the physical, material, or instrumental operative cause. Brahma is shown to be the nimitta of manvantaric manifestation.

Nimrod (Hebrew) *Nimrod* The traditional founder of the kingdom of Babylon, known in Babylonia as Izdubar or Gilgamesh. According to the Bible, the son of Cush; in legend a mighty hunter (Genesis 10:9). The name Nimrod has not been found prior to the period of the Israelites (500 BC). Blavatsky equates him with Bacchus, and calls him “the most powerful and strongest of physical men on this side of the flood — the last remnant of the antediluvian giants” (IU 1:150).

Nine Especially significant when regarded as a triad of triads, it is the number which reproduces itself in multiplication. “It is the sign of every circumference, since its value in degrees is equal to 9, *i.e.*, to 3+6+0. It is a *bad* number under certain conditions, and very unlucky. If number 6 was the symbol of our globe ready to be animated by *a divine spirit*, 9 symbolized our earth informed by a *bad* or evil spirit” (SD 2:581).

As nine is one less than ten, in a denary hierarchy it is all the units except the first, the first being regarded as the origin or synthesis of the emanated nine. Thus one and nine may represent spirit and matter, or unmanifest and manifest, a logos and its rays. In the Stanzas of Dzyan svabhavat is the numbers one and nine, which make the perfect ten; and the same is seen in the ten Sephiroth of the Qabalah, where Kether the Crown is often considered apart from the other nine. It was an especially favorite number in Norse mythology, appearing continuously throughout the Eddas.

In a denary system of hierarchies, in which the ending of one is the beginning of the subsequent hierarchy, we have actually a series or scale of nines. Many properties assigned to nine pertain to its position in the decimal scale. In many languages the word for nine is similar to that for new — Sanskrit navan, nava; Greek ennea, neos; Latin novem, novus; German neun, neu — which apprises us that nine has been considered from immemorial time the number of change or renovation, for it is followed by the complete number making 10, or springs from the monadic unit also making 10 — in either case the reckoning enters upon a new decimal series.

Ninib (Babylonian) A Chaldean deity originally with solar attributes, especially prominent at Shirgulla, where he was closely associated with Bel and regarded as his son. In hymns he is described as a healing god who releases men from illness. But he was also classed as a god of war, and represented as armed for the chase. The aspect stressed was the sun at the morning and the springtime season, showering beneficence upon mankind.

Theogonically, Ninib was regent of the planet Saturn, and the animal symbol connected with him was the swine.

Ninus In Greek mythology, founder of the city of Nineveh; hence also a name of the city itself. Ninus is regarded as the son of Belos (Bel) who founded the first empire after conquering the western part of Asia with the help of Ariaeus, king of Arabia.

Nina was the name given to the city by the Assyrians, as well as to Ishtar, patroness deity of Nineveh.

Niobe In Greek mythology, daughter of Tantalus, and wife of Amphion of Thebes. She arrogantly compared herself, with 14 children, to Leto who had but two — Apollo and Artemis. These two killed Niobe's children, and she was turned into a rock.

In one interpretation Niobe represents an Atlantean race, and her seven sons and seven daughters are its branches. She descends from the Atlantides, representative of the doomed continent. Her children are slain by Apollo and Artemis, representing the sons of will and yoga; and she was changed into a stone from which has flowed an unceasing stream — an allusion to the rivers of lives broken up into the various races and branchlets forming the living flowing stream of human existence.

Niramsa (Sanskrit) *Niraṃśa* [from *nir* without + *aṃśa* part] Without parts, whole; applied to Brahman or parabrahman, signifying the state preceding differentiation in manifested hierarchical existence.

Nirguna (Sanskrit) *Nirguṇa* [from *nis* destitute, without + *guṇa* quality] Devoid of qualities or properties; often applied to the cosmic hierarch as being itself without definable properties, and yet the origin of all the gunas which produce the manifested universe. Thus parabrahman or even Brahman is nirguna, whereas the manifested Brahma possesses gunas (attributes) and therefore is spoken of as saguna (with attributes).

Nirmanakaya (Sanskrit) *Nirmāṇakāya* [from *nirmāṇa* forming, creating + *kāya* body, robe, vehicle] Appearance body; the lowest of the trikaya, followed by sambhogakaya and dharmakaya. A state assumed by a bodhisattva who, instead of entering nirvana, remains on earth to help inferior beings. “A Nirmanakaya is a complete man possessing all the principles of his constitution except the Linga-sarira, and its accompanying physical body. He is one who lives on the plane of being next superior to the physical plane, and his purpose in so doing is to save men from themselves by being with them, and by continuously instilling thoughts of self-sacrifice, of self-forgetfulness, of spiritual and moral beauty, of mutual help, of compassion, and of pity” (OG 114). Beings in this state make a wall of protection around mankind, which shields humanity from evils.

There are two kinds of nirmanakayas: the natural is the condition of a high initiate who reaches a stage of bliss second only to nirvana; the assumed is the self-sacrifice of one who voluntarily gives up the absolute nirvana in order to help and guide humanity. The nirmanakaya, then,

“is that ethereal form which one would assume when leaving his physical he would appear in his astral body — having in addition all the knowledge of an Adept. The *Bodhisattva* develops it in himself as he proceeds on the Path. Having reached the goal and refused its fruition, he remains on Earth, as an Adept; and when he dies, instead of going into Nirvana,

he remains in that glorious body he has woven for himself, *invisible* to uninitiated mankind, to watch over and protect it. . . . to be enabled to help humanity, an Adept who has won the right to Nirvana, ‘renounces the *Dharmakaya* body’ in mystic parlance; keeps, of the Sambhogakaya, only the great and complete knowledge, and remains in his *Nirmanakaya* body. The esoteric school teaches that Gautama Buddha with several of his Arhats is such a *Nirmanakaya* . . .” (VS 96-7).

See also TRAILOKYA; TRIKAYA; TRISARANA

Nirmathya (Sanskrit) *Nirmathya* [from *nir* out of + the verbal root *math* to produce fire by friction from wood] “The sacred fire produced by the friction of two pieces of wood — the ‘fire’ called *Pavamana* in the Puranas” (TG 231).

Nirriti (Sanskrit) *Nirṛti* [from *nir* the verbal root *ṛ* to go out, dissolve, decay] Dissolution, destruction; often personified in the Vedas as the goddess of death and decay. Virtually synonymous with pralaya.

Nirukta (Sanskrit) *Nirukta* [from *nir* forth, out + the verbal root *vac* to speak, utter] Uttered, pronounced, expressed, defined; as a noun, the etymological interpretation of a word, also the name of such works, especially of a commentary on the Nighantus (a Vedic glossary) by Yaska, the oldest commentary on the Vedas presently known.

Nirupadhi (Sanskrit) *Nirupādhi* Without an attribute or vehicle; Purusha and prakriti (spirit and matter) are said to be nirupadhi during pralaya when beyond any of the planes of manifested existence.

Nirvana (Sanskrit) *Nirvāṇa* [from *nir* out, away + *vāṇa* blown from the verbal root *vā* to blow] Blown out, blown away; the monad’s freeing itself of the chains of all its inferior parts, so it can enter into relatively perfect wisdom and peace. It thus is, for the time, living in its own spiritual essence, a jivanmukta. One in this state understands essences exactly as they are, because the consciousness has for the time being become co-extensive and co-vibrational with the cosmic monad. He is free from the trammels of all the worlds of maya which he has thus far passed through.

“When our great Buddha — the patron of all the adepts, the reformer and the codifier of the occult system, reached first *Nirvana* on earth, he became a Planetary Spirit; *i.e.* — his spirit could at one and the same time rove the interstellar spaces *in full consciousness*, and continue at will on Earth in his original and individual body. For the divine Self had so completely disfranchised itself from matter that it could create at will an inner substitute for itself, and leaving it in the human form for days, weeks, sometimes years, affect in no wise by the change either the vital principle or the physical mind of its body. By the way, that is the highest form of adeptship men can hope for on our planet. But it is as rare as the

Buddhas themselves . . .” (ML 43).

Nirvana has also been called the vanishing point of differentiated matter. The purely nirvanic state is an assimilation with parabrahman, a passage of spirit back to the ideal abstraction of Be-ness which has no modifying relation with the manifested planes on which our universe exists during this manvantara. Being “blown out” refers only to the lower human principles, not to entitative annihilation.

Nirvana is also “the state of the monadic entities in the period that intervenes between minor manvantaras or Rounds of a Planetary Chain; and more fully so between each seven-Round period or Day of Brahma, and the succeeding Day or new Kalpa of a Planetary Chain. At these last times, starting forth from the seventh sphere in the seventh Round, the monadic entities will have progressed far beyond even the highest state of Devachan. Too pure and too far advanced even for such a condition as the devachanic felicity, they go to their appropriate sphere and condition, which latter is the Nirvana following the end of the seventh Round” (OG 115-16).

Nirvana, devachan, and avichi are states rather than localities, forming a continuum of consciousness from the superspiritual to the nether pole of the spiritual condition. There are nirvanas of different degrees: one so high that it blends insensibly with the condition of the cosmic hierarch of our universe. The lower degrees of nirvana, however, are attained at intervals by highly spiritual and very mystically-inclined people, who have had intensive spiritual training. They enter for a very short period into this state, but usually cannot remain there for long.

“Nirvana, while the Ultima Thule of the perfection to be attained by any human being, nevertheless stands less high in the estimate of mystics than the condition of the Bodhisattva. For the Bodhisattva, although standing on the threshold of Nirvana and seeing and understanding its ineffable glory and peace and rest, nevertheless retains his consciousness in the worlds of men, in order to consecrate his vast faculties and powers to the service of all that is. The Buddhas in their higher parts enter the Nirvana, in other words, assume the Dharmakaya-state or vesture, whereas the Bodhisattva assumes the Nirmanakaya-vesture, thereafter to become an ever-active and compassionate and beneficent influence in the world. The Buddha indeed may be said to act indirectly and by ‘long distance control,’ thus indeed helping the world diffusively or by diffusion; but the Bodhisattva acts directly and positively and with a directing will in works of compassion, both for the world and for individuals” (OG 116-17).

Nirvana-dharma (Sanskrit) *Nirvāṇa-dharma* [from *nirvāṇa* blown out, superspiritual state + *dharma* law, duty, justice, conduct] The path of nirvana, or the law of nirvana.

Nirvanic Anglicized adjectival form of nirvana.

Nirvanin, Nirvani (Sanskrit) *Nirvāṇin* One who enters, or has entered, nirvana; a jivanmukta. One

who is liberated for the remainder of the entire solar manvantara from the cycle of spiritual transmigrations through the various spheres of being, visible and invisible. The nirvanin, therefore, rests in crystallized bliss and purity, relatively at one with the cosmic spirit or Logos for the remainder of the cosmic manvantara and throughout the long pralaya which succeeds it. Only when the next manvantara opens will the nirvanin, through karmic necessity, be obliged to enter the pathways of experience in the new system of worlds. Also nirvanee.

Nirvva namastaka (Nirvana-mastaka?) The ability of a high adept to produce from within his focus of consciousness or to exteriorize from it a substitute on a lower plane, which thereafter functions in all respects as would the full inner spiritual person were he present in the vehicle in which the substitute is acting. It is the same power but on a higher plane which enables the adept to transfer his mayavi-rupa to different parts of the earth, and to act in it; a power which in Tibetan is called hpho-wa.

Nisan (Hebrew) *Nīsān Nisanu* (Babylonian) The first month of the Hebrew year (after the exile), corresponding to 'Abib (March-April), during which the Passover was celebrated.

Nishada (Sanskrit) *Niṣāda* The seventh of the seven primary notes of the Hindu musical scale. *See also SHADJA*

Nishkrama (Sanskrit) *Niṣkrama* [from *nis* away from + the verbal root *kram* to go, set forth] Going forth, hence leaving the worldly life; renunciation.

Nissi (Babylonian) One of the seven great gods, each of whom was the producer of a race of men.

Nitatni (Sanskrit) *Nitatni* One of the seven Pleiades.

Niti (Sanskrit) *Nīti* [from the verbal root *nī* to lead, guide] Right, wise, or moral conduct; the doctrine of ethics and of proper conduct in life.

Nitrogen Used to denote the familiar earthly element, and also its noumenon, of which it is the terrestrial manifestation. Thus, when air is said to stand for nitrogen in the enumeration of the four elements and when that which on earth is nitrogen is called the Son in the trinity Father-Mother-Son, it is evidently the noumenon which is meant (SD 1:253, 623). Nitrogen is also correlated with linga-sarira among the four lower principles.

Nitrogen plays the part of a vehicle, so far as oxygen of the air is concerned, but plays an extremely important part in plant life. The elements on earth are compound, being several generations below their original parents; and the gross elements contain all the subtle elements, but differ from each other in that each contains one of the subtle elements in a predominant proportion. It is often the subtle element that is meant when the word nitrogen is used in *The Secret Doctrine*.

Nityamuktas (Sanskrit) *Nityamukta-s* [from *nitya* continuous, always + *mukta* freed, emancipated]

Always emancipated, continuously emancipated; an Indian sect, the Madhvas, believe that all souls are divisible into three kinds, of which one is the *nityamuktas* who, whatever mischief or evil they do, because of their nature will inevitably be admitted into Vaikuntha, the abode of Vishnu. This is rejected by the principal Hindu philosophical schools and by Krishna in the *Bhagavad-Gita*.

Nityanarakikas (Sanskrit) *Nityanāarakika-s* [from *nitya* continual, perpetual + *nāarakika* an inhabitant of hell] Perpetual hellions, a class of people said by the Madhvas to be predestined to go to perdition, a doctrine rejected by the main Hindu philosophical schools.

Nitya-parivritti (Sanskrit) *Nitya-parivṛtti* [from *nitya* constant, continuous + *pari* around + the verbal root *vṛt* to turn, revolve, whirl] Continuously or constantly whirling, revolving, or wandering around in the spheres of manifestation, and sinking constantly lower and farther from the light of spirit. Mystically, a continuous descent towards extinction. The farther from the sun of spirit a monad or jiva wanders or is whirled, the less of the light of spirit shines through it, so that the monad is lost or extinguished in the whirlpools of material existence. The idea is identical with that of the Hebrew *gilgulim* (whirlings) of the Qabbalah.

Nitya Pralaya (Sanskrit) *Nitya-pralaya* Constant or perpetual destruction of all that is; continuous dissolution, taking place imperceptibly and without cessation in everything from sun or planet to the atom. It is continuous change, which can take place only by the destruction of the preceding condition or state, a state in which the indwelling entity remains, while its various principles and vehicles undergo incessant change. *Nitya* thus has no absolute reference to time period, but rather to unceasing, continuous changes or modifications of living things or beings, to growth and decay, life and death, as exemplified by the continuous change of the cells of our bodies.

Nityasamsarikas (Sanskrit) *Nityasamsārika-s* Those who are destined to be perpetually attached to worldly or mundane existences, a doctrine of the Madhvas, rejected by the main Hindu philosophical schools.

Nitya-sarga (Sanskrit) *Nitya-sarga* [from *nitya* continuous + *sarga* from the verbal root *srj* to emanate, flow forth, create] The endless productive or generative activity of the universe; and within any universe, the continuous creation or productive activity, from within outwards, of the emanative force of the cosmic hierarchy or cosmic monad. The opposite of *nitya pralaya*.

Nivritti (Sanskrit) *Nivṛtti* [from *ni* back + the verbal root *vṛt* to roll, turn, unfold] Involution of matter and the consequent evolution of spirit, used to express the process by which matter rebecomes spirit, ascending along the luminous arc back to the spiritual worlds. It is the process of inwrapping or infolding of monads into matter, or of matter-lives back into the spiritual realms.
See also PRAVRITTI

Nivritti-marga (Sanskrit) *Nivṛtti-mārga* [from *nivṛtti* infolding + *mārga* path, way] The path that leads through unfolding back to the spiritual worlds; often called the path of light or luminous arc.

See also PRAVRITTI-MARGA

Niyama (Sanskrit) *Niyama* [from *ni* the verbal root *yam* to hold back, curb] Restraining, checking, controlling, especially the wandering, erratic mind. The second of eight steps of meditation in Hindu yoga: restraint of the mind or religious observances of various kinds, such as watchings, fastings, prayings, penances, etc.

As a proper noun, necessity or law personified as a son of Dharma and Dhriti; also a name of Vishnu.

Niyashes. See NYAYIS

Nizam (Turkish, Urdu) [from Arab *nidam*] Title corresponding somewhat to prince, hereditary in the rulers of Haiderabad of the dynasty founded by Asaf Jah.

Nizir (Chaldean) The mountain to which the ark of Xisuthrus finally became moored in the Babylonian account of the flood; equivalent to the Hebrew Mt. Ararat.

Njord (Icelandic) A Norse deity, corresponding to Saturn of other mythologies and to Cronos (time). Njord is the father of Frey (the earth god), and Freyja (goddess of Venus, patroness of earth's humanities); he is the patron of commerce and traffic, of agriculture and fishery. His home (globe) is named Noatun (ships' harbor).

Of Njord is told a legend like that of Moses: as an infant he was set adrift on a sheaf of wheat and surrounded with his father's weapons; under the name Scaef he landed on the earth and became the instructor of humanity in the skills of agriculture and the arts.

Noah (Hebrew) *Noah* [from *nūah* to come to rest, be at rest, reach rest, settle down into repose] Biblical patriarch, son of Lamech, connected with the flood which overwhelmed the earth, as related in Genesis 7-9. According to Hebrew legend, he and his family alone survived the deluge by means of an ark, which he had been commanded to build and to place therein a pair of every living thing upon the earth. The Hebrew narrative is based upon that of Babylonia. These universal flood legends are derived from the historical catastrophe which befell Atlantis.

Noah stands for the present fifth root-race, as Enoch stands for the fourth, "thus symbolizing both the *Root-Manu* and the *Seed-Manu*, or the Power which developed the planetary chain, and our earth, and the *Seed Race* (the Fifth) which was saved while the last sub-races of the Fourth perished" (SD 2:597). Noah is connected with cyclic time periods and can be applied to shorter or longer cycles. Thus, there is a Noah for every root-race and for every globe of a planetary chain, and what might be called the chain-Noah, when the chain itself goes into pralaya.

Again, "the story of Noah is but another version in its hidden meaning of the story of Adam and his three sons, . . . Adam is the prototype of Noah. Adam *falls* because he eats of the forbidden fruit of *celestial knowledge*; Noah, because he tastes of the *terrestrial* fruit: the juice of the grape

representing the abuse of knowledge in an unbalanced mind. . . . But the descendants of both are shown as the wisest of races on earth; and they are called on this account ‘snakes,’ and the ‘sons of snakes,’ meaning the *sons of wisdom*” (IU 2:449). *See also* XISUTHRUS

Node [from Latin *nodus* knot] Astronomically, the two points of intersection of the orbit of a planet with the ecliptic, or the two points of intersection of the orbit of a satellite with the plane of the orbit of its primary. The point at which the moving body is going north is called the north node or ascending node; the other is the south or descending node. These nodes have a motion opposite to that of the moving orb, and it is very slow in comparison with the speed of the moving orb. The spinning of a gyroscope illustrates the matter. The moon’s nodes revolve in 18.6 years; they are known in Hindu astrology as Rahu and Ketu, the Head and Tail of the dragon. They are also used in modern astrology. These nodes, and those of the planets with reference to the ecliptic, mark important cycles of time. The period of the moon’s nodes is not commensurate with the period of the moon’s revolution; approximate coincidence of the two cycles marks eclipses.

Noetic [from Greek *noetikos* from *nous* mind] Pertaining to intelligence and spiritual reason, apart from mere mental ratiocination based upon appearances or the senses. The psychic part of our mind, the *kama-manas*, is intimately blended with the physical organism, and the interaction between the two seems to justify the conclusion that we move in a vicious circle under the sway of forces difficult to control when we center our consciousness in the psychic part of our constitution. However, by taking into account the noetic part of the human constitution, the *buddhi-manas*, which is independent of the sensual and emotional influences from the psychic nature, and by centering our consciousness in this noetic part of our being, we are at all times and in all places able fully to control, master, and therefore direct, the vigorous and erratic movements of the psychic nature. The noetic mind, because it is of a spiritual character, has no direct action on the physical brain or nervous system, but acts through the psychic part of the mind, and even then only through the finer elements of the cerebral and nervous texture.

Nofir-hotpoo [Nefir-Hetep]. *See* KHENSU

Nogah (Hebrew, Chaldean) *Nogah* [from *nāgah* to give light, shine, illuminate] Shining brightness, splendor, used for the light of the sun, moon, and stars; also applied to Lucifer the light-bringer — the shining morning star Venus. Used sometimes to signify the glory by which God is surrounded.

Nominalists, Nominalism [from Latin *nomen* name] In the 11th century, Scholastic controversy arose between the Nominalists and Realists, as to whether substantive reality should be ascribed to particulars or to universals. The Nominalists held that nothing exists but individuals, and that universals are mere names invented to express the qualities of particular things. Thus the conception “man” is a mere abstract idea, a figment of the mind, devised to express certain qualities which we have abstracted from our experience of individual men, but having no existence except as a name. The Realists, on the contrary, maintained that universals alone have

substantive reality, and that they exist independently of, and prior to, the individuals, which are derivative from them or expressive of them. The controversy dates back to Aristotle's question as to whether genera, species, and abstract nouns are real or only convenient abstractions and ways of speaking.

Intermediate between these doctrines is that of the Conceptualists, identified with the name of Abelard, who held that universals, while they exist only in the mind, yet correspond to real similarities in things, which previous to creation existed in the mind of God. These notions are well illustrated by the question as to the meaning of such words as motion, force, heat, or light. Are the things studied by science under those names generalizing terms, existing only in the mind and posterior to the objects which manifest them; or are they realities in themselves, prior to the objects, and of which the objects are manifestations? Science often unconsciously uses such words in both senses at once; force, for example, is treated as though it were at the same time a result of motion in matter and a cause of that motion.

Theosophy, because of the confusion arising in scholastic and modern disputes, points directly to all the phenomena of nature as expressed in beings, objects, entities, and things as arising in spiritual realms, or noumena. The hidden or invisible noumena of beings and things are both real and mere abstract names. Thus force — electricity, for instance — is both an existing emanation from cosmic entities, and yet also a “name” or abstraction because it is an aggregate of effects derivative from a hid cause which is the cosmic being or beings. All natural phenomena arise in and are therefore derivative from and emanations from causal and originating cosmic intelligences, which perdure in essence throughout eternity, but express themselves by means of phenomena or effects in cosmic manvantaras. Thus the phenomena which human intelligence cognizes are transitory but yet are real in their essence, because that essence lies in the perduring intelligence or intelligences from which they flow.

Non-being Used to express the condition of things in pralaya, preceding manifestation. It corresponds to the Sanskrit *asat*, while *sat* corresponds to Being. Yet both non-being and *a-sat* are frequently used for non-existence. It is philosophically questionable to bracket non-being with the Absolute, or again to bracket Absolute with Being (though the latter is often justifiable) as the words absolute, being, and non-being do not correspond to infinity; for Absolute corresponds to the Sanskrit *mukti* or *moksha*, that which is freed from manifested existence; whereas infinitude comprehends both nonmanifestation and manifestation, being and non-being, *sat* and *asat*, the absolute and the bound. One of the best correspondences to infinity is the term coined by Blavatsky: *Be-ness*, or pure abstract attributeless *esse*.

Non-being signifies the condition of the universe during pralaya, and the spiritual principles of the universe may then be said to be in their absolute condition or state, or in *paranirvana*; equally being in its most abstract sense can correspond to absolute. Hence it is correct to use non-being as

the state of high spirituality of a being or entity in paranirvana; thus the phrase “the bliss of non-being.”

Non-ego In European metaphysics, that which is external to or other than the ego; the object as opposed to the subject. Non-ego means both that which has risen above all lower egoities and become universal in its consciousness — in other words a jivanmukta, a monad which has attained mukti or moksha; and that which is beneath the state of egoity in its evolutionary development, in which this egoity has not yet been emanated or brought forth, such as the minerals, plants, and nearly all of the animal. Non-ego, therefore, in another sense corresponds to the term Absolute, that which is freed or above the circumscribing limitations of even egoity, which nevertheless is the abstract self or individual; or paradoxically enough the monad or ego in its jivanmukta form, where the ego becomes one with the surrounding cosmic spirit, while retaining its own individuality.

No-number The Boundless, the Unmanifest, pure non-being, the cosmic zero in symbolism; from which proceeds the first manifest or number one, the cosmic monad, the latter the Absolute of its universe, these universes in infinity or no-number being innumerable.

Noo. See NU

Noor Ilahee, Nur Illahi (Arabic) *Nur Illahī*. The light of the Elohim; divine knowledge, the light of the secret wisdom.

Norns [from Icelandic, Scandinavian] In the Norse Edda the three Norns, sometimes called the weird sisters, are the spinners of destiny, symbolizing past, present, and future. The first, named Urd (origin), represents the past which causes all that follows; the second, Verdandi (becoming), is the ever-changing present. These two fashion the third, Skuld (debt), all that is as yet unresolved and which determines the future. Thus the actions of past and present determine what is yet to come.

The Norns dwell under one of the three roots of Yggdrasil, the Tree of Life, which is watered by the spring of Urd (past causes). So also is every individual tree of life, large or little, watered by the causes created in the past, modified by the choices of the present, and helping to create the future.

When a human being dies, his life is judged by Odin Allfather at the well of Urd and on her advice the post-mortem condition is determined on the basis of the quality of the life just past. Before birth the soul once again visits the well of Urd, who then selects a mother for its coming birth into the world of earth.

The norns correspond to the Greek Moirai who also spin the thread of life for all beings.

North One of the four points of the compass, which mystically correspond with the cosmic four Maharajas, the four supporters of the world, the four sacred animals, etc. It is the upper pole of the

earth and corresponds with the upper pole in the human body. From it, mystically, come light and vital strength. From the north, as the primordial cradle of physical man, came gods, religions, myths. In early human history, surrounding the north pole was the Imperishable Sacred Land, the first continent; and somewhat farther south was the second continent, the so-called Hyperborean. It is from the north generally that new waves of rough but uncorrupted peoples have invaded decadent civilizations. To the cultures of such civilizations the influence from the north appears as hostile. Greek mythology speaks of the violence and ruthlessness of Boreas, the north wind. The contrast between the north and south poles resembles that between the spiritual and material poles. Mount Meru, in Hindu mythology, is placed at the north pole.

North Pole. See POLES, TERRESTRIAL AND CELESTIAL

Notaricon, Notarikon (Hebrew) *Nōṭārīqōn* [from Latin *notarius* stenographer] Writing down, used for that branch of study known as the literal Qabbalah. One method of notaricon consists in selecting a word and then taking each of its letters to stand for another whole word, thus making of the letters of the selected word a whole sentence. The first word of the Bible (*bereshith*) is a favorite one so employed. A second method consists of using the first and last letters of a selected word to form another word; or the two medial letters of the selected word. Needless to say, this method is solely one of individual skill and is a most difficult method for interpreting the Hebrew sacred scriptures.

No-thing. See NON-BEING, NO-NUMBER

Nought. See NON-BEING; ZERO

Noum. See KHNUM

Noumenon [from Greek *noeo* to perceive with the mind, think; cf *nous*] Plural **Noumena**. An object perceived by the mind apart from the senses, an object of cognition. Also the unknown real entity, substance, or essential thing-in-itself, which the mind perforce posits as the basis of the phenomenon, appearance, or objective thing; hence reality as distinguished from apparent or sensible qualities. Thus aether or akasa is called the noumenon of ether; noumena are the conscious guiding causes behind the physical cosmic forces and elements. The emphasis is upon consciousness and intelligence as opposed to mere appearances, or to the conception of the blind forces and inert elements of materialism. Behind every phenomenon must lie a noumenon: the former is the intelligent cause, the latter the produced effect or appearance.

Noun. See NUT

Nous (Greek) [from *noos* from the verbal root *no, gno*, cf Sanskrit *jñā*, Latin *nosco, gnosco*, German *kennen*, English *ken, know*] Mind; especially enlightened spiritual intelligence (*buddhi-manas*) as contrasted with the mere lower mind or ratiocinative faculty, deluded as it always is by passion and ignorance.

Platonic philosophy speaks of the soul (psyche) as able to ally itself either with divine mind (nous) or with passion (thymos); thus we have the same distinction as between buddhi-manas and kama-manas. Sometimes, however, psyche is used without qualification as the lower mind in contrast with the higher mind or nous.

Nout. *See* NUT

November One of the twelve months of the European year received from the Romans. All Saints Day (November 1) of the Christian calendar, which replaced, especially in Celtic lands, a previous festival dedicated not only to all the dead, and especially the worthy dead, but likewise to endings — an idea connected with death. “The Druids understood the meaning of the Sun in Taurus, therefore, when, while all the fires were extinguished on the 1st of November, their sacred and inextinguishable fires alone remained to illumine the horizon . . .” (SD 2:759).

Now A fundamental concept of the theosophical philosophy is the Eternal Now. The past lingers in the memory and the future is ever vanishing from the present into the past: only Now eternally exists. In the case of man, at any given moment he is the result of what he has fashioned himself to be out of all preceding moments; his future will therefore be the working out of his previous thoughts and actions, and one by one these disappear into what to us is the past, and yet is always present. These philosophical reflections apply universally.

“The three periods — the Present, the Past, and the Future — are in the esoteric philosophy a compound time; for the three are a composite number only in relation to the phenomenal plane, but in the realm of noumena have no abstract validity” (SD 1:43).

“Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists in which the illusion can be produced; but ‘lies asleep.’ The present is only a mathematical line which divides that part of eternal duration which we call the future, from that part which we call the past. Nothing on earth has real duration, for nothing remains without change — or the same — for the billionth part of a second; and the sensation we have of the actuality of the division of ‘time’ known as the present, comes from the blurring of that momentary glimpse, or succession of glimpses, of things that our senses give us, as those things pass from the region of ideals which we call the future, to the region of memories that we name the past” (SD 1:37).

Nox (Latin) **Nux** (Greek) In Hesiod Chaos produces Erebus and Nux (darkness and night), from whose union under the action of Eros spring Aether and Day. Mystically darkness precedes light and generates it, because what we even in the highest reaches of our spiritual imagination refer to as light is a phenomenon, however sublime, belonging to the realms of manifestation; whereas darkness is that primordial essence of cosmic spirit-consciousness so utterly beyond even the

highest ranges of our spiritual conception that it seems to us to be dark. Actually from one standpoint, this darkness is absolute light, and the light of all manifested realms is its shadow.

Nu or **Noo** (Egyptian) *Nu* or *Noo*. The primeval cosmic deep, described in the Egyptian creation as a watery mass in a state of perduring, intense activity, eternally in motion in its structural detail yet eternally quiescent as a whole. Shu and Tefnut, the two firstborn deities, arose from Nu, the father. The Eye of Nu is the sun — any sun or star. In later dynasties there was also a god called Nu the son of Ra, referring to the solar system considered as the sun's kingdom and as the waters of the cosmic kingdom infilled with Ra's life. The ancient Hebrew in Genesis had the same conception when they spoke of the face of the deep over which brooded the soul of the 'elohim.

Numa Second of the so-called legendary kings of ancient Rome who, with Romulus, belongs to the class of eponymous ancestors, heroes, and instructors seen by us but dimly, which are met with in the traditional history of so many peoples. In Numa's case there has undoubtedly been considerable adaptation, even among the ancients themselves, as to dates, localities, and other accessories, due to the requirements of historians who were compiling a consecutive account of their people's ancestry and beginnings. It may even be that Numa is a generic name, standing for a dynasty or class of teachers, much as the names Solomon and Zoroaster did. The fables and myths that have come down to us about Numa show him to be one of those early initiated founders of civilizations and culture. Among all Romans, ancient and later, he was universally respected and regarded almost as the father of Latin civilization. As Romulus represents conquering might, so Numa stands for a succeeding period of consolidation and instruction. He is the teacher, not only of religion but of scientific arts. Tradition connects him with Pythagoras and the Etruscan hierophants. Romulus suggests the attributes of Aries, the first sign of the zodiac and the house of Mars; while Numa suggests the next sign, Taurus, a quiet sign under Venus and the Moon. He was the lawgiver, representing the second stage in the formation of a culture.

Number People usually think of number as merely a varying multiplicity of units, a plurality of individuals, which is correct enough. Yet "Number lies at the root of the manifested Universe: numbers and harmonious proportions guide the first differentiations of homogeneous substance into heterogeneous elements; and number and numbers set limits to the formative hand of Nature" (BCW 12:517) — a strictly Pythagorean vision and conception. Our reasoning minds lend a spurious reality to abstractions; and from this viewpoint the genuine realities appear in the guise of such abstraction. Number is such an apparent abstraction; we know it only by its effects in that world which seems to us so real, and of which we regard number as an attribute. Yet nothing can be more fundamental than number. As Balzac said, number is an entity, a divinity; the creative Logos itself is called the Number, meaning number one, arising out of no-number or the zero. After this we have the duad, triad, etc. For the Pythagoreans number was a creative, emanationally formative power, and the Hebrew *Sepher Yetsirah* (Numbers of Creation) gives out the whole process of evolution in numbers, while in China the *I Ching* speaks of celestial numbers. All

esoteric systems set great store by numbers — some systems more so than others. For “we see the figures 1, 3, 5, 7, as perfect, because thoroughly mystic, numbers playing a prominent part in every Cosmogony and evolution of living Beings” (SD 2:35). *See also* SEPHIROTH

Nuns Women of any age vowed to a celibate and meditative life. Nuns have existed in organized communities in all parts of the world, apparently in all ages, for there were convents or similar groups in ancient Egypt, Rome, Hindustan, Greece, ancient Peru, and elsewhere. Before the nuns, who in Christendom were consecrated to the Virgin Mary, there were the Vestal Virgins of Rome, the maidens of Isis in Egypt, and the Devadasis of the Hindu temples, who originally “lived in great chastity, and were objects of the most extraordinary veneration” (IU 2:210). “They were the ‘virgin brides’ of their respective (Solar) gods. Says Herodotus, ‘The brides of Ammon are excluded from all intercourse with men,’ they are ‘the brides of Heaven’; and virtually they became dead to the world, just as they are now. In Peru they were ‘Pure Virgins of the Sun,’ and the *Pallakists* [Pallakides] of Ammon-Ra are referred to in some inscriptions as the ‘divine spouses’ ” (TG 234).

Nuntius, Nuntium (Latin) Messenger; applied to Mercury as messenger of the gods. *See also* HERMES

Nusku (Babylonian) Prominent Babylonian and Assyrian deity of light and fire, very closely associated with the god Girru or Gibil. As in other countries, fire was regarded as the great purifier, along with Ea, the god of water; hymns were addressed to him as the great cleanser from diseases and illness. Nusku-Girru represented both heavenly and terrestrial fire. He was regarded as the son of Anu, the deity of the heavenly spaces; but at Harran, in Assyria, he was regarded as the son of the moon deity Sin. Because of the connection of fire with productivity and birth, he held a position of the family god somewhat parallel to that of the Lares and Penates in ancient Rome.

Nut (Egyptian) *Nut*. Also Noot, Noun, Nout, Nu. Goddess of the sky or cosmic space — whether of the solar system or the galaxy — daughter of Shu and Tefnut, wife of Seb (the cosmic earth or outspread space), mother of Osiris and Isis, and of Set and Nephthys or Neith; the heavens personified. Some manuscripts distinguish between Nut, the day sky, and Naut, the night sky, although the two are but lower and higher aspects of one cosmic divinity. Her attributes partake of those of the other nature goddesses in the Egyptian pantheon: she is addressed as Lady of Heaven, who gave birth to all the gods. The favorite representation of Nut is of a woman bending so that her body forms a semicircle — a part of the endless circle of space — upon which the stars are portrayed, while her consort, Seb, prostrate beneath her, completes the circle. Again, the solar boat is represented sailing up over the lower limbs, in order to pursue its journey over the day sky; and sailing down her arms to complete its cycle in the night sky.

Nut is an important goddess of the Underworld and figures largely in the *Egyptian Book of the Dead*. She is one of the twelve deities who judge the deceased. Her office was to supply food and

water, enabling the one entering the Underworld (Tuat) to rise in a renewed body, even as Ra, the sun god, arose from the egg produced by Seb and Nut. Thus, wherever possible, the sarcophagus had the figure of the goddess represented upon it, her protective wings spread over the deceased, her hands holding the emblems of celestial water and air.

The Greek nous

“was the designation given to the Supreme deity (third *logos*) by Anaxagoras. Taken from Egypt where it was called *Nout*, it was adopted by the Gnostics for their first conscious AEon which, with the Occultists, is the third *logos*, cosmically, and the third ‘principle’ (from above) or *manas*, in man. . . .

“In the Pantheon of the Egyptians it meant the ‘One-only-One,’ because they did not proceed in their popular or exoteric religion higher than the *third* manifestation which radiates from the *Unknown* and the *Unknowable*, the first unmanifested and the second *logoi* in the esoteric philosophy of every nation. The *Nous* of Anaxagoras was the *Mahat* of the Hindu Brahma, *the first manifested Deity* — ‘the Mind or Spirit self-potent’; this creative Principle being of course the *primum mobile* of everything in the Universe — its Soul and Ideation” (TG 234).

Some of the most abstract attributes connected with Nut place her at times as the Second Logos; but because the Second contains the Third Logos, and therefore the Mother being in a sense identical with her Daughter, it follows that not infrequently the attributes of Nut place her as the higher portion of the Third Logos.

Nux. See NOX

Nyaya (Sanskrit) *Nyāya* The first of the six Darsanas or Hindu schools of philosophy. This school has been called the Analytic or Logical School; nevertheless the title of the school would rather mean synthesizing by way of analogy or apposite likenesses, and hence it could equally well be called the synthetic or constructive method of reasoning. Nyaya is applicable to its method of treating all subjects, physical and metaphysical, rather than to its aims. This school has entered thoroughly into the laws and processes of ratiocinative thought, and in consequence has worked out a formal system of reasoning which forms the Hindu standard of logic.

The Nyaya school draws a clear distinction between matter and spirit, and has developed a careful and ingenious system of psychology. It distinguishes between the jivatmans, which are virtually infinitely numerous and eternal, and paramatman, which is one only, the kosmic hierarch, and therefore the seat of eternal wisdom and, so far as its own hierarchy goes, the Isvara (lord) of all things therein. The Nyaya is said to have been founded by the sage Gautama or Gotama.

The Vaiseshika school, founded by the sage Kanada, considered a contemporary of this Gautama, is sometimes considered to be a branch of the Nyaya school because the two schools in their

teachings supplement each other. The Vaiseshika is also called the Atomistic School, because it teaches the existence of a transient or illusory universe composed of aggregations of everlasting atoms or life-atoms, which are really but the vehicular expressions of the jivatmans of the Nyaya.

Nyayis (Persian) *Nyāyis*, **Nyayishn** (Pahlavi) *Nyāyishn*. To worship, serve; the five prayers in the Avesta, addressed to the sun, Mithra, moon, waters, and fire. The Nyayises of the sun and of Mithra are recited three times a day by the followers of Zoroaster; that to the moon, three times a month — when the moon is new, full, and on the wan; that to water and fire are recited every day when one is in the proximity of these elements.

Nyima (Tibetan) The sun in Tibetan astrology.

Nyingpo (Tibetan) *snying po*. Essence, pith, heart, equivalent to the Sanskrit hridaya; has all the senses of the English word heart. Applied particularly to the universal intelligent essence, alaya, which is “the basis of every visible and invisible thing, . . . though it is eternal and immutable in its essence, it reflects itself in every object of the Universe . . .” (SD 1:48). Hence it corresponds to the world-soul. In Tibet it likewise frequently is called tsang.

Nymph [from Greek *nymphē* bride] Applied to a numerous order of nature spirits, regarded as feminine, pertaining to water, mountains, trees, etc. They are undeveloped entities, occupying their own place in the evolutionary ladder, and finding their material vehicles in various natural objects. Both the Greek *nymphē* and the Latin *nympha* have the transferred meaning of water.

Nyx. See NOX

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Oa-Oz

Oannes (Assyrian-Babylonian) A deity, half man, half fish, who rose every day from the Persian Gulf and taught the people wisdom, the arts and sciences, agriculture, etc. Identified with the deity Ea and also called Dagon (Dāgôn) and Annedotus. A somewhat similar story is related in the Sanskrit *Hari-Purana* about Vishnu during his Matsya-avatara (fish incarnation).

“There were Annedoti who came after him, five in number (our race being *the fifth*) — ‘all like Oannes in form and teaching the same’; but Musarus Oannes was the first to appear, and this he did during the reign of Ammenon, the third [fourth] of the ten antediluvian Kings whose dynasty ended with Xisuthrus, the Chaldean Noah. . . . This allegory of Oannes, the Annedotus, reminds us of the ‘Dragon’ and ‘Snake-Kings’; the *Nagas* who in Buddhist legends instruct people in wisdom on lakes and rivers, and end by becoming converts to the good Law and *Arhats*. The meaning is evident. The ‘fish’ is an old and very suggestive symbol in the Mystery-language, as is also ‘water.’ Ea or Hea was the god of the sea and Wisdom, and the sea serpent was one of his emblems, his priests being ‘serpents’ or Initiates. Thus one sees why Occultism places Oannes and the other Annedoti in the group of those ancient ‘adepts’ who were called ‘marine’ or ‘water dragons’ — *Nagas*. Water typified their human origin (as it is a symbol of earth and matter and also of purification), in distinction to the ‘fire Nagas’ or the immaterial, Spiritual Beings, whether celestial Bodhisattvas or Planetary Dhyanis, also regarded as the instructors of mankind. The hidden meaning becomes clear to the Occultist, once he is told that ‘this being (Oannes) was accustomed to pass the day among men, teaching; and when the Sun had set, he retired again into the sea, passing the night in the deep, *‘for he was amphibious,’* i.e., he belonged to two planes: the spiritual and the physical. For the Greek word *amphibios* means simply ‘life on two planes,’ . . . The word was often applied in antiquity to those men who, though still wearing a human form, had made themselves almost divine through knowledge, and lived

as much in the spiritual supersensuous regions as on earth. Oannes is dimly reflected in Jonah, and even in John, the Precursor, both connected with Fish and Water” (TG 236-7).

'Ob (Hebrew) *'Ob* Also aub. A necromancer, one who “calls up the dead” in order to learn from them future events; secondarily, the spirit of divination in the necromancer; and thirdly, the apparition, shade, or kama-rupa itself which is raised. 'Ob is “the messenger of death used by the sorcerers, the nefarious evil fluid” (SD 1:76), the lowest aspect of the astral light — “or rather, its pernicious evil currents” (TG 237). As the astral light in its lower aspects was sometimes symbolized by a serpent, so was 'ob often thus symbolized. As signifying the powers of darkness, the denizens in the lower regions of the astral light, and the evil and immoral practices of necromancy, it is the opposite of the Shemitic word 'or (light, glory; to enlighten, inflame with wisdom and knowledge), used also for mystic revelations and the communication of esoteric truth.

Obeah, Obi [probably from African] Also obea, oby. The sorcery practiced by sub-Sahara Africans, and sometimes found in the New World.

Obryn (Welsh) The second stage in Abred or the circle of transmigration, intermediate between Annwn (the elemental kingdoms) and Cydfil (the animal kingdom). It therefore includes the mineral and vegetable kingdoms.

Obscuration A state of sleep or dormancy of greater or less extent, that prevails between two successive periods of activity on a globe of a planetary chain as the life-waves succeed one another in their serial rounds on such a chain.

“A globe when a Life-wave leaves it does not remain in obscuration or continuously dormant until the same Life-wave returns to it in the next Round. The Life-waves succeed each other in regular file, and each Life-wave as it enters a globe has its period of beginning, its efflorescence, and its decay, and then leaves the globe in obscuration so far as that particular Life-wave is concerned. But the globe within a relatively short time receives a succeeding Life-wave, which runs through its courses and leaves the globes again in obscuration so far as this last Life-wave is concerned, etc. It is obvious, therefore, that a period of obscuration on any globe of the Planetary Chain is much shorter than the term of a full Planetary Round” (OG 118).

Obscuration should not be confused with pralaya, dissolution or death; obscuration is rest or dormancy, analogous to sleep:

“cyclic pralaya so-called are but *obscurations*, during which periods Nature, *i.e.*, everything visible and *invisible* on a resting planet — remains *in statu quo*. Nature rests and slumbers, no work of destruction going on on the globe even if no active work is done. All forms, as well as their astral types, remain as they were at the last moment of its activity. The ‘night’ of a planet has hardly any twilight preceding it. It is caught like a huge mammoth by an

avalanche, and remains slumbering and frozen till the next dawn of its new day — a very short one indeed in comparison to the ‘Day of Brahma’ ” (SD 2:660n).

See also SISHTAS

Obsession The act of besieging, or the state of being bothered or besieged by a foreign personality, especially by an evil spirit, before demonic possession. This condition is found among the sufferers from insanity, epilepsy, hysteria, drug addiction, dipsomania, severe asthmas, and mediumship; these sufferers are found to be suitable, negative instruments or vehicles through which disembodied entities of strong desire can contact sensuous life. Sometimes, even where organic degeneration is found to be present, questions arise whether this is the cause or the effect of continued nervous and mental wrongs. These latter are striking evidence of the vexing or besieging influence which appears in varying degrees, of restlessness with inner tension, of clouded consciousness, inhibition of will, unusual irritability, vague fears, suicidal impulses, epileptic befogged states, and sudden impulsions, criminal and otherwise. In these disorders those afflicted, although karmically sensitive to psychic conditions and influences, often retain enough normal resistance against surrendering to abnormal control to account for the many-sided inner conflict of the siege. This subjective conflict is sometimes disclosed, as in a patient who, subject to attacks of impulsive violence, anticipates them and asks to be restrained. Thus, psychiatrists note that in the insane, the will power to resist wrongdoing is usually lost before moral judgment is gone. Sometimes the inner man knows that he is not sane and longs for help, but cannot make himself understood.

What are technically classified as obsessing ideas and feelings are evidence of the subjective reality of the astral plane and its disembodied entities. Knowledge of man’s multifold nature, including the parts played by each of its principles both during life and after death, gives a key to many psychological problems in the postmortem survival of the kama-rupa. The differing aspects of obsession result from the varied types of the astral entities — ghosts or shades of the dead, elementaries of suicides and executed criminals, evil sorcerers, nature spirits, etc. The kama-rupic shells alone, being remnants of deceased personalities, differ as the latter had done in their embodied desires and impulses. The variety of obsessing influences accounts for the medley of typical symptoms in conditions of inert melancholia, of sustained catalepsy, of violent mania and convulsions, of emotional egoism in hysteria, of childish grimaces and erratic muscular contractions in essential chorea, of subjective horrors in delirium tremens, and of the perverted brutality in purposeless, unhuman crimes. Though only a seer’s inner vision could reveal just what entity was active in each case, yet a student of human duality can recognize the unseemly and distorted play of the animal, lower nature, separated from the conscience and higher mind — the kama-rupic condition. Mild types of these disorders frequently are simply the uncontrolled play of the person’s own selfish nature; but these are in danger of drifting into the severer forms, because like attracts like. *See also* POSSESSION

Ocean of Milk. See KURMA-AVATARA

Oceanus (Greek) *okeanos*. Probably “swift-flowing”; according to Hesiod one of the titans, children of Ouranos and Gaia (heaven and earth), who by his marriage with the titan Tethys became father of all rivers and waters. In ancient exoteric geography he was himself a mighty river encircling the supposedly flat disk of the earth; the notion of a vast reservoir of stationary water is derivative and does not pertain to the original meaning.

The original idea of Oceanus parallels that contained in the Hindu Puranas concerning the various oceans and islands which surround the earth. Oceanus at first was the ocean of space, which the Hebrews called the waters of space, surrounding all celestial bodies. The reference is likewise to the invisible realms and spheres which mystical thought often grouped under the idea of an environing as well as interpenetrating system of fluid spheres or worlds, the meaning behind the oceans and islands of the Puranas. Ancient Greek mythology states that on the banks of Oceanus are the abodes of the dead, making clear that the reference is not to physical geography but to secret teaching dealing with both the Overworld and the Underworld, with the invisible spheres, planes, and realms of the universe.

Occult Arts Blavatsky in “Occultism versus the Occult Arts” (Studies in Occultism), distinguishes between occultism (*gupta-vidya*, the path of wisdom) and occult arts (evil occultism, sorcery, black magic, spells, incantations, etc.). While true occultism completely renounces self, the occult arts are practiced with selfish motives or from love of evil. Even where there is no sinister motive in one who ventures upon the occult arts, yet he enters a field where danger and destruction threaten unless he is protected by a training in true occultism. He will arouse in himself forces with which he cannot cope, open doors which later he seeks in vain to close, and put himself at the mercy of evil wills probably stronger than his own.

Occultism [from Latin *occultus* hid] The science of things behind the veils of nature both visible and invisible, things hidden from the multitudes. In theosophy frequently synonymous with the esoteric philosophy or secret doctrine. The study of genuine occultism signifies penetrating deep into the *causal* mysteries of universal being; the occult arts, by contrast, include psychism, black magic, hypnotism, psychologization, and similar uninstructed or malevolent uses of astral and mental forces.

The term *occult* has noble, but largely forgotten origins. It properly defines anything which is undisclosed, concealed, or not easily perceived. Early theologians, for example, spoke of “the occult judgment of God,” while “occult philosopher” was a designation for the pre-Renaissance scientist who sought the unseen causes regulating nature’s phenomena. In astronomy, the term is still used when one stellar body “occults” another by passing in front of it, temporarily hiding it from view. Writing a century ago, when the word had not acquired today’s mixed connotations, H.P. Blavatsky defined occultism as “altruism pure and simple” — the divine wisdom or hidden

theosophy within all religions.

As the study or science of things which are hid and secret, occultism is a generalizing term because what is hid or secret in one age may readily be in a succeeding age more or less commonly known and open to public investigation. Many things that in medieval Europe were distinctly secret and therefore occult, are today the field of scientific investigation; and what is now considered to be occult, if science continues in its progress and research, may in the succeeding age in its turn become open and matter of common knowledge. Occultism then will simply have shifted its field of investigation and study to matters still more secret, still more recondite, still more deeply hid in fields of nature which are now scarcely suspected.

Theosophy or the wisdom-religion is the study of the ancient wisdom of the gods, and comprises in any one period that particular portion of knowledge which has been delivered to those who study it; whereas occultism in any age is that portion of the ancient wisdom dealing with matters which at such time are secret, hid, and unknown to the multitude. Thus occultism is that portion of theosophy which has not yet been openly and publicly promulgated. Occultism is founded on the principle that Divinity is concealed — transcendent yet immanent — within every living being. As a spiritual discipline occultism is the renunciation of selfishness; it is the “still small path” which leads to wisdom, to the right discrimination between good and evil, and the practice of altruism.

Occult Sciences The whole range of the sciences of the secrets of nature — physical, psychic, mental, and spiritual; also

“called Hermetic and Esoteric Sciences. In the West, the Kabbalah may be named; in the East, mysticism, magic, and Yoga philosophy, which latter is often referred to by the Chelas in India as the *seventh* ‘Darshana’ (school of philosophy), there being only *six* Darshanas in India known to the world of the profane. These sciences are, and have been for ages, hidden from the vulgar for the very good reason that they would never be appreciated by the selfish educated classes, nor understood by the uneducated; whilst the former might misuse them for their own profit, and thus turn the divine science into *black magic*” (TG 237).

Od; Odylic or Odic Force [*od* poss from Hebrew *'ud* to surround, enclose as by a mist, emanation, or cloud] Names given by Baron Karl von Reichenbach, German industrialist and chemist, to a cosmic force or fluid which he believed he had discovered (1845). His extensive experimental investigations on the luminous emanations from the human body, from magnets, plants, and minerals, aroused much interest among students of animal magnetism. But his results depended upon the evidence of sensitives, often invalids and people in the somnambulant condition and, as is usual under such circumstances, do not coordinate well with results obtained by others. This class of phenomena cannot be considered as entirely objective, so much being dependent on the seer. He made too broad generalizations on too narrow a basis; he was, unconsciously to himself, working with effects originating largely on the astral plane and, in spite of its delusiveness, he did

discover some facts which can be related to what theosophists call prana and the astral light; but he lacked the power and knowledge to coordinate them and thus to render his researches of practical use.

Od is also used, together with the Hebrew words ob ('ob) and aour ('or), by Eliphas Levi to denote aspects of the astral light. Ob is a well-known word for sorcery and necromancy, for a sorcerer or necromancer, as well as occasionally signifying an astral shade or spook. Aour, on the contrary, signifies light, brilliance, and hence revelation and the light of initiation.

Odacon (Babylonian) The fifth Annedotus (Dagon or Oannes), a man-fish who appeared from the deeps of the ocean to teach humanity. In the Babylonian description of the instructors and teachers of early humankind, their fishlike form is connected with their origin in the waters of space — spiritual beings taking human form and appearing out of the deeps of cosmic ether.

Oder. See ODR

Odic Chord The astral body, model-body, or linga-sarira is connected with the physical body by an extensible chord of astral-vital substance, which allows the astral to separate locally from the physical for a certain distance, as happens in sleep and trance, without severing the actual connection. When the chord is severed, however, physical death ensues. This chord is called magnetic and odic — words borrowed from the speculations of Reichenbach and the animal magnetists — for want of a better term.

Odin (Icelandic, Scandinavian) [from *Wodan* from *odr* cosmic mind; cf Greek *nous*, Sanskrit *mahat*] As a god, foremost of the aesir in Norse mythology; as a human being, the founder of the ancient Norse religion. Odin is the Great Sacrifice of our world system, hung or mounted on the Tree of Life throughout its duration, seeking runes of wisdom in the material worlds, “raising them with song” and at the end of time falling once more from the tree. He is said to have given one eye as forfeit to the matter-giant Mimer for the privilege of partaking of Mimer’s well of wisdom: experience in material life. Thus matter receives a part of divine vision during the god’s imbodiment.

As creative spirit Odin and his brother creators, Vili and Vi (will and awe), give rise to the worlds in manifestation. At the creation of humanity, Odin again participates with two creative energies on a lower level, Honer and Lodur (water and fire). Odin gives the breath of spirit, Honer mind, and Lodur vitality to the incipient humans.

In the myths Odin rides the eight-legged steed Sleipnir, wears a blue fur coat, and is the owner of a marvelous ring, Draupnir, from which eight more drip every ninth night, symbolizing proliferating cycles of every kind. His spear is named Gungnir (swaying), perhaps an allusion to the pendulum swing between life and death which is nature’s eternal way. Odin has two wolf hounds (the animal nature), Gere (greedy) and Freke (gluttonous); he feeds them, but himself

subsists on wine or mead (wisdom) alone. His two ravens, Hugin (mind) and Munin (memory), fly daily over the battlefield Vigridsslatten (plain of consecration, earth), and report back to Allfather by night.

Odin's hall is named Valhalla (hall of the chosen), where his heroes are brought by the Valkyries (crowners of the chosen) to feast with Yggjung (the ever-young, Odin).

As a planetary deity Odin is connected with Mercury, and his day is Wednesday (Woden's day). He has many names, each fitting the role he has to play. At the beginning of a life cycle he is named Ofner (opener), while at the end he is called Svafner (closer). Blavatsky refers to the human Odin as "one of these thirty-five Buddhas; one of the earliest, indeed, for the continent to which he and his race belonged, is also one of the earliest" (SD 2:423).

Odr (Icelandic) Mind, wit, soul, sense; in Norse mythology, cosmic mind, corresponding to the Sanskrit mahat. The name Odin is derived from it when Odin represents the Allfather. In one legend reminiscent of the Egyptian tale of Isis, Odr is the husband of Frigga, who weeps golden tears as she searches the worlds for him. Here he may stand for one of the divine ancestors of the human race, and his long journeys are the peregrinations made by the monad, Odr's spiritual aspect, through the worlds of form and matter. Odr is used for song or poetry in many compound words such as odar-smidr (song smith), odar-ar (speech oar, the tongue), odraerir (inspirer of wisdom, the vessel containing the blood of Kvasir: inspiration brought to the gods from higher gods).

Oeaoahoo Also Oeaihu, Oeaihwu. A very ancient form of the sacred and mystical holy name as it occurs in the Stanzas of Dzyan. These seven letters stand for seven vowels, and according to the method of pronunciation the name may be given "as *one*, three, or even seven syllables by adding an *e* after the letter *o*" (SD 1:68). The pronunciation is somewhat similar to the Chinese tones (kungs): the spelling of a word is the same, but according to the tonal value or stress given, its meaning alters.

This word is a way of expressing the cosmic life in all its seven, ten, or twelvefold divisions, each letter of the seven referring to one of the cosmic principles or elements. Their union into a single term calls attention to cosmic unity. It is a representation for the six manifested and the one unmanifested, thus making the mystic seven principle-elements of our home universe. Oeaoahoo the Younger is the reflection or mirroring on a lower plane of the universal unity; and therefore Oeaoahoo the Younger is, strictly speaking, the Logos considered as a triad and thus really comprising the First or unmanifest, the Second or partially manifest, and the creative, manifest, or Third Logoi.

Corresponding to Kwan-shai-yin, Oeaoahoo "contains in himself the Seven Creative Hosts (the Sephiroth), and is thus the essence of manifested Wisdom" (SD 1:72). In the human constitution, Oeaoahoo the Younger is the higher triad of atma-buddhi-manas, with an emphatic pointing to the

atman as the predominant life in this higher triad. Similarly so as regards the kosmos or universe. The meaning of one of its permutations, Oi-ha-hou, is “among the Eastern Occultists of the North, a circular wind, whirlwind; but in this instance, it is a term to denote the ceaseless and eternal Cosmic Motion; or rather the Force that moves it, which Force is tacitly accepted as the Deity but never named. It is the eternal *Karana*, the ever-acting Cause” (SD 1:93n).

The Gnostics used the seven vowels of the Greek alphabet AEHIOY-O on their gems; and in the *Pistis Sophia* the Rabbi Jesus in speaking to his disciples says: “Nothing therefore is more excellent than the mysteries which ye seek after, *saving only* the mystery of the seven vowels and their forty and nine powers, and their numbers thereof; and no name is more excellent *than all these vowels*” (SD 2:564).

Blavatsky gives several variants of the spelling of this word and the modern spelling is of minor importance; what is important is to get the mystic or metaphysical philosophical meaning behind the word.

Oedipus (Greek) *Oidipous*. Swollen-footed; Theban hero, son of Laius, named by the shepherd who found him with his feet swollen from the holes bored in them when he was exposed by his father, as it was predicted that he would kill his father and marry his mother — which he subsequently did. In many cosmogonies there are characters who slay their fathers or who are represented as both husband and son of the same goddess. This symbolism, being interpreted literally in Oedipus' case, has made a fine story of horror for the tragedians. Oedipus is also famous for having solved the riddle of the Theban Sphinx. Oedipus' romantic and tragic history formed the theme of three plays by Sophocles and by Aeschylus. The essential significance of the story is the inescapable consequences following upon karmic causes, from which there is no escape once these causes have been set in motion by man.

‘Og (Hebrew) *Ōg* A king of Bashan, represented in the Bible as being of gigantic stature, and therefore as a survivor of the giants (Deut 3:11).

Ogam. See OGHAM

Ogdoad [from Greek] The number eight, a group of eight. It symbolizes the eternal, spiral motion of cycles, as is suggested by the form of the numeral 8 which, lying on its side, makes the modern mathematical symbol for infinity. The ogdoad show the regular breathing of the kosmos presided over by the eight great gods — seven from the primeval Mother, the One and the Triad (SD 2:580). A septenate may be made into an ogdoad by counting in either the last of the preceding hierarchy, or the first of the succeeding. If to a group of seven forces be added either the one from which they proceed, or that manifestation in which they eventuate, an ogdoad is produced, as in the case of the eight sons of Aditi, seven plus Martanda (the sun). Eight is the third power of two, and a number pertaining to physical space, and seems correlative to seven, just as four is correlative to three. The eight great gods of the Mediterranean ancients are the seven sacred planets, usually

Saturn, Jupiter, Mars, the Sun as a substitute for a secret planet, Venus, Mercury, and the Moon as a substitute for another secret planet, with Earth as the eighth. It was not so much the physical celestial bodies which were intended as their respective rectors or planetary spirits. *See also* EIGHT

Ogham A cryptographic alphabet used in certain ancient Celtic inscriptions, notably in Britain and Ireland. Each character consists of from one to five parallel strokes, written over, under, and through the line, either upright or sloping. It was one of the means of intercommunication by the Druids both of the continent and of the British Isles.

Ogmios “The god of wisdom and eloquence of the Druids, hence Hermes in a sense” (TG 239).

Ogygia An island inhabited by the nymph Calypso, far from Greece to the west, on which Odysseus was shipwrecked. Despite her promise of immortality if he stays, Odysseus wishes to leave, and the gods compel her to let him go after seven years.

Ogyges is an early king in the legends of Boeotia and Attica, a son of Poseidon, in whose reign a great flood overwhelmed the land. It refers to the tradition of the sinking of one of the last remnants of Atlantis and previous migrations of some of its inhabitants to Greece, where they founded new settlements. Ogygia was one of the last islands of the vast Atlantean continental system, and it may very readily be but another name for the Poseidonis referred to by Plato. As Egypt was settled originally by emigrants from Poseidonis or Ogygia, Egypt’s most ancient name was Ogygia.

Oi-ha-hou. *See* OEAOHOO

Oitzoe (Persian) Also Atizoe. Used by Blavatsky in connection with the Rocks of Destiny and the Rocking-stones (SD 2:346), referring to Pliny who said “In India . . . and Persia, there is a stone called *atizoe*. . . . which the magi considered necessary at the consecration of a king” (Natural History 27:54).

Ojas (Sanskrit) *Ojas* Bodily strength, vigor, energy, ability, power; also the principle of vitality in the body, giving it both heat and action, and therefore likewise including virility or the generative power.

Okhal (Druze) [from Arab *akl* intelligence, wisdom] The hierophant and chief initiator of the Syrian Brotherhood of the Druzes or Disciples of Hamsa.

Okhema (Greek) *ochema* [from *echeo* to carry] A vehicle, both as a wagon and figuratively as the support or carrier of anything. Euripides calls Zeus the okhema of the earth. *See also* VAHANA

Okuthorr. *See* THOR

‘Olam (Hebrew) *‘Olām* **Ulom** (Phoenician) [from *‘ālam* to hide, conceal] Also oulom. Long duration,

long past time, great antiquity, hence occasionally used for the future; again, the world. Parallel to the Gnostic Aeon, which signifies a time period, something secret and esoteric, and the world which exists in the time period; also parallels the Sanskrit kala. Sometimes mistranslated as eternity. Frequently used in the plural ('olamin).

In the Qabbalah, however, 'olam particularly refers to a sphere or world, of which there are four, which come into being during the manifestation of a cosmos. They are enumerated as: 'olam 'atstsiloth (the sphere of condensation); 'olam had-Beri'ah (the sphere of creation); 'olam hay-Yetsirah (the sphere of formation); and 'olam ha-'asiyyah or Qeliploth (the sphere of action or of shells). Each 'olam is the emanation or continuation of its superior, so that each is as a pendant connected with its superior and a link in a chain from 'eyn soph. These four worlds or spheres form together a unit or macrocosm, termed 'Adam 'Illa'ah (the great man).

Considering man as a microcosm, each 'olam was made equivalent to the four principles into which man was divided according to the Qabbalah, each having its location as follows: 'atstsiloth — neshamah: to the head; beri'ah — ruah: to the breast or chest; yetsirah — nephesh: to the abdomen; and 'asiyyah or qeliploth — guph: the physical body.

Old Testament. *See* BIBLE

Oligocene Epoch. *See* GEOLOGICAL ERAS

Olympus (Greek) The abode of the great gods in Grecian mythology in Homer and Hesiod. Such heavenly abodes are usually associated with mountains, such as the Hindu Meru, the Greek Atlas, and the Hebrew Sinai; in this case the name was given to the summit of the range dividing Macedonia from Thessaly, but there were other mountains called Olympus. Later philosophers, perhaps more mystically minded, placed Olympus in the zenith, as the abode of the divinities. There were many Olympuses, the references in story occasionally being to the higher globes of the earth-chain, and in a cosmic sense the higher planes of the solar system. At one time in Greek legend both the gods and their abode had a character of voluptuousness, comparable with the Hebrew Eden (which means "delight"), the heaven of Indra, or the abode of the Arabian houris; but this was when degeneracy had set in and the people had forgotten the significance of the deities, and lost the key enabling them to interpret the myths and allegories forming their respective mythologic religions.

Although in Greek mythology the gods are said to dwell on Olympus, three of the main Olympian divinities, Zeus, Poseidon, and Hades (or Pluto), had their habitats respectively in what may be called heaven or the inmost world of spirit, the cosmic spaces or the waters of space, and the underworld of the universe. Yet these three same divinities, because of their permeant cosmic forces or energies, and strictly on the law of analogical reasoning, had the same functions and occupy the same relative places in the minor forms of their respective manifestations: as, Zeus in the sky, Poseidon in the oceans of the globe, and Hades or Pluto in the underworld of our earth. Or

again, the twelve great gods of the Mediterranean peoples may be considered to be the twelve main cosmic and intelligent powers whose all-permeant nature and activity is as apparent in the universe itself as in every atom or minor division thereof.

In the mystic language of ancient time, a holy mountain universally signified a school of esoteric teaching. Just as a mountain on earth raises its summits towards the free heaven, and therefore mystically towards spirit and the gods, so in the ancient esoteric schools the training and the initiations conducted raised the neophytes or initiants towards the spirit, both cosmically and inner, and hence likewise towards the gods. *See also* PARNASSUS

Om (Sanskrit) *Om* In Brahmanical literature, a syllable of invocation, considered very holy: “Om is the bow, the Self is the arrow, Brahman is called its aim” (Mandukya Upanishad 2:2). It is placed at the beginning of scriptures considered of unusual sanctity. “Prolonging the uttering of this word, both of the O and the M, with the mouth closed, it reechoes in and arouses vibration in the skull, and affects, *if the aspirations be pure*, the different nervous centers of the body for great good” (Fund 28). The virtue or spiritual and magical properties attributed to this word, however, arise out of the purity and devotion of the one uttering it. *See also* AUM

Omen [from Latin *os* mouth, as the voice of a god] As in augury and divination, the laws of correspondences and of the interrelation of all parts of the cosmos imply that it is possible to interpret the invisible and to forecast the future by observing visible signs. The right interpretation of omens demands knowledge and skill, and the subject affords a fertile field for self-deception and quackery. As with astrology, an undue concern with influences tends to subject a person to them; it is advisable to discriminate between what *might* happen and what *must* happen.

There was in ancient times a fairly exact and, when properly practiced, accurate science of divination based on omens. Since the kosmos is an organism, an organic whole — every part intimately interconnected with every other part, so that the smallest atom can affect a star as well as a star affect the smallest atom — logically whatever happens takes place because of a chain of events; so if one knew enough and were wise enough to interpret what one knew, it would be a fairly simple matter not merely to understand the invisible from the appearances of the visible, but likewise to foretell the future.

O-mi-to Fo, Amita Fo (Chinese) The Chinese form of Amita Buddha (Sanskrit, “boundless buddha”) a title given to the cosmic manifested buddhi or mahabuddhi, equivalent to the Second Logos, which is resident in the essence of every entity in the universe as its inspiring and guiding spiritual light.

Omkara (Sanskrit) *Om̐kāra* The sacred, mystical syllable Aum or Om; also one of the twelve lingas, the twelve powers of the creative or generative logoi of the solar system.

Om Mani Padme Hum *Om̐ maṇi padme hūṃ* (Sanskrit) Om! the jewel in the lotus, hum! One of the

most sacred Buddhist mantras or verbal formulas; used very frequently in Tibet and in surrounding countries of the Far East. Not only is every syllable said to have a secret power of producing a definite result, but the whole invocation has a number of meanings. When properly pronounced or changed, it produces different results, differing from the others according to the intonation and will given to the formula and its syllables. This mystic sentence above all refers to the indissoluble union between man and the universe, and thus conveys “I am in thee and thou art in me.” Each of us has within himself the jewel in the lotus or the divine self within. When understood in a kosmic sense, it signifies the divine kosmic self within, inspiring all beings within the range of that kosmic divinity.

Omoroka (Greek) [from Chaldean, cf Hebrew ‘*amaq* to be deep, profound; Hebrew ‘*amar* to heap together, overwhelm; and Arabic ‘*amar* to overwhelm with water] The deep, the ocean, whether physically or mystically; used in the Babylonian account of creation. One legend tells of Belus cutting Omoroka in two, from one part of which the heavens were formed, and from the other, the earth — showing that Omoroka signifies space.

In Chaldean mythology, Omoroka was a woman personifying the spatial deeps, and therefore divine water or the productive Logos of all manifestation. It likewise became connected with the moon, being equivalent to Selene, and was often used as the manifested wisdom or spirit.

In *The Secret Doctrine* Omoroka (the moon) presides over the monstrous creation of nondescript beings slain by the dhyanis; and further, while the gods were generated in svabhavat (mother-space), the reflection of wisdom became on earth Omoroka — the Chaldean Thalath, the Greek Thalassa.

Om Vajrapani Hum (Sanskrit) *Om vajrapāṇi hum* [from *Om* the mystical syllable, uttered at the commencement of mantras + *vajrapāṇi* from *vajra* thunderbolt + *pāṇin* holder + *hum* Tibetan mystical syllable equivalent to Om] Om! the holder of the thunderbolt, hum! Many of the mantras used in India and Tibet are not completed grammatical sentences, as the mantra is said to derive its potency from its rhythm as well as from its tonal utterance. The title of thunderbolt-holder is properly given to one who holds the thunderbolt of the spirit — one who has awakened the divine monad within himself. Vajrapani with Northern Buddhists is a class of celestial beings, and also a dhyanibodhisattva, the hierarch of this class of beings. This mantric sentence is therefore an appeal, by an elevation in aspiration, to at least temporary spiritual union with this class of celestial entities.

One By itself the One represents not pure unalloyed spirit, which is signified by the zero — the all-containing womb of space and being — but is the First Logos or Pythagorean Monas monadum (monad of monads). From this monad of monads flows forth through emanation the duad, then the triad, and then the entire manifested universe of interlocking hierarchies, emanated from the cosmic womb of being or the zero through the First Logos or the One of primordial manifested

spirit. “The sacredness of numbers begins with the great First — the one, and ends only with the nought or zero — symbol of the infinite and boundless circle which represents the universe. All the intervening figures, in whatever combination, or however multiplied, represent philosophical ideas, from vague outlines down to a definitely-established scientific axiom, relating either to a moral or a physical fact in nature. They are a key to the ancient views on cosmogony, in its broad sense, including man and beings, and the evolution of the human race, spiritually as well as physically” (IU 2:407).

The circle, zero, or nought is the symbol of the All, equivalent to Non-being, in contradistinction to being or the number One. With the Pythagoreans number One was equivalent to the cosmic monad, the Odd: odd numbers were considered by them to be perfect or celestial and the even numbers imperfect, manifested, or terrestrial. The cosmic One, the First Logos, alone was cosmic unity and therefore good and harmony, because no disharmony is to be found in the unitary One alone.

Yet “in all such numerical divisions the One universal Principle, — although referred to as (the) one, because the *Only One* — never enters into the calculations. It stands, in its character of the Absolute, the Infinite, and the universal abstraction, entirely by Itself and independent of every other Power whether noumenal or phenomenal” (SD 2:598). Here the cosmic One is intimately intertwined with the universal zero, the last being equivalent to the universal All. Analogies in different systems of thought are numerous; for instance, the cosmic zero corresponds to parabrahman-mulaprakriti, whereas the cosmic One or monad corresponds to Brahman. *See also* UNITY

Onech. *See* ENOCH

One-eyed. *See* EYE OF SIVA; CYCLOPS

One Life. *See* LIFE

Onokoro, Onogoro (Japanese) In Japanese cosmogony, the island-world fashioned by the divine hero Isanagi when he thrust his jeweled spear into the primeval chaotic mass of cloud and water.

Oomancy [from Greek *oon* egg + *manteia* divination] The ancient art of divination by eggs was taught to mankind by Orpheus (SD 1:362); and the diviner was able by inspecting the contents of the egg to perceive whatever the bird born from it would have seen, had it ever been born. The possibility of divination is a logical deduction from the principle of universal correspondences and the interrelation and interpenetration of all parts of the universe. It is therefore only a question of esoteric knowledge and skill. The germ of the future lies concealed in the present, making prediction possible by one whose spiritual faculties have been awakened.

'Ophanim or **'Ophannim** (Hebrew) *'Ōfannīm* [plural of *'ōfān* wheel from *'āfan* to revolve, turn] The “wheels” seen by Ezekiel, and by John in Revelation, meaning world-spheres; also used in the

Sepher Yetsirah (book of creation). The 'ophanim signify the turning or revolving celestial bodies, especially the planets, with a constant eye upon the indwelling angelic hosts which give to the celestial bodies their respective individualities, their characteristic energies and substances, and which produce and control their various cyclical movements in both space and time. In this connection four of the constellations of the zodiac — Taurus the Bull, Leo the Lion, Scorpio the “Eagle,” and Aquarius the Man — have been from earliest Christian times attached to the four canonical Evangelists. In the *Zohar* (ii 43a) the 'ophanim are one of the ten classes of the angelic hosts comprising the yetsiratic world.

Ophis (Greek) Serpent; used by the Gnostic Ophites for Chnouphis, the Agathodaimon (good serpent), emblem of wisdom and of the unending cycles of time and constituting, with Ennoia, the Logos. Its opposite pole is Ophiomorphos [serpent-form from *ophis* serpent + *morphe* form]. The two are represented in the zodiac by Virgo-Scorpio. The serpent before his fall was Ophis-Christos, and after his fall was Ophiomorphos-Chrestos. The Roman Catholic Church identified Ophiomorphos with Michael, and the Gnostics identified him with Jehovah.

Ophis-Christos. See OPHIS

Ophites One of the earliest Gnostic sects, flourishing in Egypt in the 2nd century and using as their sacred symbol the serpent (ophis) as symbolizing the Christos immanent in man.

“While holding some of the principles of Valentinus [it] had its own occult rites and symbology. A living serpent, representing the *Christos*-principle (i.e, the divine reincarnating Monad, not Jesus the man), was displayed in their mysteries and revered as a symbol of wisdom, Sophia, the type of the all-good and all-wise. The Gnostics were not a Christian sect, in the common acceptance of this term, as the *Christos* of pre-Christian thought and the Gnosis was *not* the ‘god-man’ Christ, but the divine Ego, made one with Buddhi. Their Christos was the ‘Eternal Initiate,’ the Pilgrim, typified by hundreds of Ophidian symbols for several thousands of years before the ‘Christian’ era, so-called” (TG 241).

Opposites. See TWO

'Or (Hebrew) 'Ōr [from 'ōr to be or become light] Also aior, aour, aur. Light, with secondary meanings of dawn, daybreak, lightning; the light of life; mystically light in the sense of instruction, knowledge, hence doctrine. Metaphorically, happiness, prosperity, guidance, and a teacher. By extension when used with paneh (face), to make the face shine, said of a candidate during initiation.

Equivalent to the astral light, and the source and synthesis of the two aspects of the manifested astro-etheric light: the one being the light- and life-giving ('od) and the other the matter side ('ob), the dealer of death.

Oracle A divine saying, or the place or means by which a divine message is communicated. The soul, according to Plato, has a certain innate prophetic power. The person in whom this power is fully manifest needs no means of communication; in some it may be manifest temporarily and under certain conditions. In the Greek Heroic ages, deities spoke or appeared directly to man, as we see in Homer. Later, indirect means of communication were used, which may be classed under the general name of oracular. In some cases the intervention of a seer was employed, as in the Sibyllae of Rome and the Pythian seeress of Delphi. Sometimes the “spirits” of the dead were consulted, as in the case of Saul and the wise woman of Endor, and Aeneas and Anchises. The earth and the chthonic deities played an important part: at Delphi, though Apollo was consulted, yet the priestess was entranced, as alleged, through the influence of vapors from the earth; sometimes descent into subterranean caves was necessary, and the inquirer might have to undergo experiences analogous to those of one who dies, as in initiation. Again, it was often customary for the inquirer to sleep in a sacred place to obtain in a dream a revelation from the presiding deity. Or the message might be conveyed by some sign requiring the skill of a diviner for its interpretation, but this comes under the head of divination and omens. The whole purpose was to supplement the intelligence of the incarnate man by appealing to truly spiritual intelligences.

Although a species of necromancy, or consulting with the dead, was not infrequent in the countries bordering the Mediterranean Sea, yet invariably it was strongly discountenanced and in many cases rigorously put down by the State. Even in those cases where Greek and Roman literature show important personages in mythology consulting the dead, it was understood among the educated that the astral spooks or shades thus evoked were by no means spirits of exanimate human beings; but the attempt was to gather from the astral shades automatic responses from impressions retained in the astral corpses.

The famous Greek oracles (manteia or chresteria) had a widespread repute which attests their public use, though their repute outlasted their genuineness.

Orai. See OURAIOS

Orcus (Latin) [from Greek *horcos* an oath, the object by which one swears, the witness of an oath] Synonym for Hades, Dis, Pluto; Roman name for the presiding god of the Underworld, also for the Underworld itself. Horcos was the son of Eris (strife), who punishes the perjurer.

Also used in the *Codex Nazaraeus* for the bottomless pit: the more accurate meaning of the bottomless pit, however, is Tartarus.

Ordovician Period. See GEOLOGICAL ERAS

Orgalmer, Orgelmir (Swedish, Icelandic) [from *or* primal + *galmer* loud one] In Norse mythology, the first loud sound or keynote which, like the fundamental of an overtone series, echoing through the spaces of infinitude, originates the multiplying vibrations of a cosmic organism. The frostgiant

Ymer — utter immobility and nothingness — becomes Orgalmer when it is slain at the beginning of a universal life cycle by the creative deities Odin, Vile, and Vi (or Ve), who then use the giant body (latent matter) to create the worlds. Odin as Ofner (opener) is the galvanizing energy that organizes the frost giant (latent matter) into a cosmos. As Svafner (closer) Odin is paired with Bergelmir at the end of a cosmic lifetime.

Orion (Greek) A handsome giant and mighty hunter of Boeotia, who was placed among the stars. The constellation Orion was regarded as a giant not only in Greece but in Syria, Arabia, and Palestine; in Ireland and among the Mayas it is a warrior; in Egypt it is identified with Horus, the young sun, in the solar boat; and in Babylonia with Merodach, or Nimrod the mighty hunter.

Orlog (Icelandic) [from *or, ur* primal + *log* law] In Norse mythology, the primal law of all existence, corresponding to karma, the beginningless and endless succession of causes and effects constantly modifying each being's fate or destiny as a result of its own actions. The agents of Orlog are the three norns that represent the past (Urd, origin), present (Verdandi, becoming), and future (Skuld, debt). It is the inescapable result of all that has gone before and is presently creating the future, whether of universal gods or human beings.

Ormazd or **Ormuzd**. See Ahura-Mazda

Orpheus (Greek) An early religious teacher and reformer in Greece about whom clustered so many legends that in course of time his historic existence came to be disputed. He was, however, an actual historic character, probably born in Thrace about the 13th century BC, lived and taught at Pimpleia on Mount Olympus, revived the ancient wisdom-religion, reformed the then degraded popular religion, and was killed — according to the story — because of it. He gathered pupils or disciples about him, and founded a famous Mystery school from which in time emanated a vast literature, now perished with the exception of the *Orphic Hymns*, the *Lithica* (a poem on the nature of precious stones), the *Argonautica* (which recites the connection of Orpheus with the Argonautic expedition), and some other fugitive fragments — and in our time these are supposed to be apocryphal or of a far later date than Orpheus himself, although certainly containing Orphic elements.

There appears to have been no question in antiquity as to the actual historical existence of a godlike man who founded the Orphic religion or Mysteries, and whose work was continued by others in direct line, some of whom took his name, for no less than six different teachers by the name of Orpheus were known. When we add to the historic account the story of Orpheus as the Magician-Bard, and the legends of his divinity, his marriage with Eurydice (esoteric wisdom), his teaching, his agony and passion, and finally his martyr's death — legends almost identical with some of those attached to world-saviors such as Krishna, Buddha, Jesus, and Mithra — it is clear that he was not only a great teacher in himself, but an important link in the Hermetic Chain of esoteric succession.

The legendary Orpheus was the son of Apollo, god of music and the sun, and of Calliope, muse of epic poetry. With his seven-stringed lyre, the symbol of the cosmic and human constitution, he became the magical musician: rocks moved, trees bent, flowers sprang forth, mountains bowed themselves before his song. He journeyed with the Argonauts on their quest for the Golden Fleece. His mystic union with Eurydice, like the Argonautic quest, is clearly allegorical. Orpheus won his mystic bride by the power of his music and after the mystic union returned to Pimpleia on Mount Olympus where he lived and taught in a cave (recorded also of other great teachers).

When Eurydice died from the bite of a venomous snake, Orpheus visited the Underworld to reclaim her, and his descent there is a veiled record of initiation. Orpheus was permitted to take Eurydice back with him on condition that he did not look back, symbolic of a stern condition for successfully traveling the mystic path. But Orpheus did look back and his union with the esoteric doctrine, personified as Eurydice, was broken. After mourning, he withdrew to Mount Rhodope, where a group of Maenads or Bacchanals tore him limb from limb.

Blavatsky identifies Orpheus with Arjuna, son of Indra and disciple of Krishna, who taught mankind, established Mysteries, and went to Patala (hell or the Antipodes) and there marries the daughter of the naga king (TG 242).

Orpheus may be regarded both as an ideal or as a man and teacher. In either case, whether cosmic or terrestrial, Orpheus corresponds to the unceasing attempts of the higher or spiritual ego to raise the lower ego out of the toils of matter, much as in the Gnostic story the Christos attempts to raise the Sophia, his own lower self or vehicle, out of the mire and toils of the inferior worlds. If the call of impersonal compassion be so strong that it become personal, in other words if Orpheus looks back to see and becomes attracted to the lower planes, he loses his Eurydice. Eurydice means “wide judgment,” the function of reason in the human constitution. Orpheus here would represent intuition, and Eurydice the reason: manas sunk in the earthly nature is raised to wisdom through buddhi.

When the ideal Orpheus in the neophyte conjoins with Orpheus the struggling soul, then Orpheus becomes the initiate who during the trials in the Underworld secures the safety of mind (Eurydice) and thus becomes a son of the sun. Should, however, Orpheus look back — should buddhi itself become entangled in the lower morass — then Eurydice is not rescued, Orpheus is enchained, and the task must be essayed anew.

Orphism, Orphic Mysteries [from Greek *orphikos*] Orphism originally taught of the Causeless Cause on which all speculation is impossible; the periodical appearance and disappearance of all things, from atom to universe; re-embodiment; cyclic law; the essential divinity of all beings and things; and the duality in manifestation of the universe. It postulated seven emanations from the Boundless: aether (spirit) and chaos (matter), from which two spring the world egg, out of which is born Phanes, the First Logos; then Uranus (and Gaia) the Second Logos, with Kronos (and Rhea,

mother of the Olympian gods) a later phase of the Second Logos; and Zeus, the Third Logos or Demiurge — who starts a minor sevenfold hierarchy of emanation by begetting Zagreus-Dionysos the god-man, the divine son. Characteristic of Orphic cosmogony is the important place given to the number seven. “The rise of the Orphic worship of Dionysos is the most important fact in the history of Greek religion, and marks a great spiritual awakening. Its three great ideas are (1) a belief in the essential Divinity of humanity and the *complete* immortality or eternity of the soul, its pre-existence and its post-existence; (2) the necessity for individual responsibility and righteousness; and (3) the regeneration or redemption of man’s lower nature by his own higher Self” (F. S. Darrow).

The Orphic teachings were kept intact by the Golden or Hermetic Chain of Succession down to the days of the Neoplatonists after which (as symbolically told in the archaic story of Eurydice) they were killed — obscured or lost, so far as the public was concerned. Their keynote was consecration to the mandates of the god within: perfect purity, perfect impersonal love, perfect understanding, and devotion to the interests of humanity.

The three Orphic mystery-gods were Zeus, the divine All-father; Demeter-Kore, the earth goddess as both mother and maid; and Zagreus-Dionysos, the divine son. This trinity finds its counterpart in Egyptian, Indian, Chaldean, Christian, and other religions. There were two forms of baptism, one purification by water, later adopted into the Christian ritual; and the other a ceremony in which the face of the neophyte was cleansed with a mixture of earth and bran, symbolizing the washing away of stains from the soul.

The ceremony of the Eucharist was also adopted by the Christians and as Orphic ritual forbade the use of wine (substituting for it a mead of honey and milk), in the rite as adopted by the primitive Christians the neophyte drank not only wine but also milk and honey. Under Orphism, the honey symbolized not only purification and preservation, or endless life and bliss, but the secret knowledge obtained during initiation. Bees, the gatherers of honey, were emblems of the reincarnating soul, as was the butterfly; and as the bees gathered the nectar from flowers and made it into honey, so the human soul in its various peregrinations gathers from the beings and things of life the mystic experience and stores it away in the chambers of the soul. Milk symbolized knowledge, which fed the inner man, as a child of eternity, just as milk feeds the human child.

Orphism flourished from before the 14th until the 6th century BC, and again, after some five centuries of obscurity, during the first four centuries of the Christian era. Plato, Empedocles, the Pythagorean teachings, some of the Greek dramatists and poets are our main source material for the earlier period, as well as the various Orphic fragments including the Orphic Tablets. These Tablets, with the Orphic Hymns, consist of eight gold plates containing inscriptions, dating from about the 4th century BC. They consist of instructions given to the soul for its journey through the afterdeath worlds or states very reminiscent of the *Egyptian Book of the Dead*. The keynote is

spoken by the soul: “I am a child of earth and of starry Heaven, but my race is of Heaven (alone). . . . Lo, I am parched with thirst . . .” For the later period we have the writings of the Neoplatonists and their opponents, the early Christian Fathers.

That the entire Orphic mythogony is intentionally allegorical does not invalidate that a great prehistoric religious reformer named Orpheus lived, worked, taught, and founded a religion as the outgrowth of a genuine Mystery school.

Oshadhi-prastha (Sanskrit) *Oṣadhi-prastha* The place of medicinal herbs; “a mysterious city in the Himalayas mentioned even from the Vedic period. Tradition shows it as once inhabited by sages, great adepts in the healing art, who used only herbs and plants, as did the ancient Chaldees. The city is mentioned in the *Kumara Sambhava* of Kalidasa” (TG 243).

Osiris (Greek) **As-ar, Us-ar** (Egyptian) *Ās-ār, Us-ār*. The most famous deity of the Egyptian pantheon, corresponding to Zagreus-Bacchus of the Eleusinian Mysteries. In Plutarch’s *On Isis and Osiris*, Osiris is represented as the son of Nut, space and primordial matter (equivalent to the Greek Rhea) by Seb, celestial fire (Kronos). He became king of Egypt, teaching the people the worship of the gods, and husbandry, and formulating laws. His brother Set, filled with envy, brought about his destruction. Isis, his distraught wife, set out in search of the body, and finally recovered it. But Set then dismembered the body into fourteen pieces, scattering them over Egypt, of which Isis recovered all but one.

After meeting with death on earth Osiris became resurrected, and then became the ruler of the other world (Khenti-Amentet). His death and resurrection depict the drama of the initiation chamber which is one interpretation of glorification or osirification of the defunct human, as mystically portrayed in the *Book of the Dead*.

Cosmologically, Osiris is the Third Logos, containing in himself the seeds of all things and beings in the universe to be unrolled from the Logos:

“the self-existent and self-creative god, the first manifesting deity (our third Logos), identical with Ahura-Mazda and other ‘First Causes.’ For as Ahura-Mazda is one with, or the synthesis of, the Amshaspends, so Osiris, the collective unit, when differentiated and personified, becomes Typhon, his brother, Isis and Nephtys his sisters, Horus his son and his other aspects. . . . The four chief aspects of Osiris were — Osiris-Phtah (Light), the spiritual aspect; Osiris-Horus (Mind), the intellectual *manasic* aspect; Osiris-Lunus, the ‘Lunar’ or psychic, astral aspect; Osiris-Typhon, Daimonic, or physical, material, therefore passional turbulent aspect. In these four aspects he symbolizes the dual ego — the divine and the human, the cosmico-spiritual and the terrestrial” (TG 243).

Osiris’ place in cosmological mythology is seen to be that of the cosmic creator; thus on a more abstract scale Osiris is equivalent to the svabhavat of Buddhist thought. As in other archaic

religions and philosophies, when Osiris is considered as an individual divinity, he becomes the cosmic source from which flow forth in hierarchical series of emanations the gradually descending groups of the hierarchy of Light; and from this aspect he is the chief of all initiates of the right-hand path, who thus trace their spiritual ascendance and origin directly to the Third Logos itself.

Osiris-Isis-Horus. See TRIAD; TRINITY

Osraios. See OURAIOS

Otz-Chiim. See 'ETS HA-HAYYIM

Oulom. See 'OLAM

Ouo (Gnostic) With the Peratae, a sect of the Gnostic Naasseni, Chozzar is equated to Poseidon, and his five ministers are Aou, Aoai, Ouo, Ouoae, the name of the fifth being lost (SD 2:578); these being equivalent to the five prachetasas of Varuna.

Ouraios (Gnostic) Also Ourai. Corresponding to the genius of the planet Venus; one of the six stellar spirits, mystically dark spirits of manifestation or material existence, produced from Ildabaoth (child from the cosmic egg). These spirits of manifestation are to be contrasted with the stellar spirits of Light, spiritual originals, of which the latter are the reflections in matter. The Egyptian Gnostics postulated three Hebdomads of spirits: Ildabaoth, according to this theory, appertained to the intermediate or second Hebdomad.

Blavatsky places the progeny of Ildabaoth as belonging to the lowest of the cosmic realms of manifestation, making Ildabaoth the child of the cosmic egg which was the producer of our physical globe (TG 152-3). Ildabaoth is well-known as the dark side of the genius of the planet Saturn. See also ASTAPHAI

Ouranos (Greek) **Uranus** (Latin) [cf Sanskrit *Varuṇa*] Originally the celestial spaces of the starry deep, its spiritual, invisible fullness. Heaven or Ouranos is sometimes represented as the son of earth and sometimes as her husband; but earth may stand for Aditi (mulaprakriti) or for prakriti, unformed matter, in which case Ouranos, as chief of the adityas or seven planetary and solar gods, is a son; but Ouranos afterwards, with the Greek Gaia, becomes parent of many titans. Ouranos rules the world in the first age but, fearing his children, he shuts them into Tartarus; whereupon Gaia, with the aid of the titan Kronos, dethrones Ouranos, and Kronos takes his place. These legends conceal much esoteric astronomy and geology relating to cosmic matters, and on this earth the succession of human races and the terrestrial changes accompanying them. For Ouranos, like the other Olympian gods, has many significances, representing one of the noumena of the intelligent powers of nature, one of the dhyani-chohans, again one of the divine kings, etc., and his sway was over the second root-race and its continent. The titans who overthrew him were of the third root-race, who fell into physical generation and recognized and followed Ouranos no more.

Outer Round The passage of all the life-waves of a planetary chain to other planetary chains in serial order, at the completion of a specific cycle of manifestation on the original planetary chain. This outer round encompasses the seven sacred planets for seven or ten times, in accordance with the working of the circulations of the solar system. Also used for the journey of the human spiritual monad through the solar system after death. *See also* INNER ROUND; ROUND

Overshadowing Generally used in references to the spiritual influence exercised by a higher being upon a lower, as in the case of an incarnate buddha, who is said to overshadow and thus to inspire or enlighten living men on earth.

Oversoul When signifying the universal soul, oversoul corresponds to alaya, the consciousness aspect or crown of akasa; or it may be compared with mulaprakriti in its essence as the intelligent conscious basis or root of all in a universe.

Theosophy teaches “the fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root” (SD 1:17); Emerson speaks of “that unity, that *oversoul*, within which every man’s particular being is contained and made one with all other.” Mystically, the anima mundi is the spiritual essence emanating from alaya or the oversoul, anima mundi spreading throughout the spatial deeps of a universe and being the framework in or upon which the manifested planes of that universe are built. Thus when the oversoul is considered as anima mundi, it is alaya or the essence of akasa, or again in its highest it is nirvana, and in its lowest it is the astral light.

Oviform or Ovoid Humanity. *See* ROOT-RACE, FIRST

Oviparous Humanity. *See* EGG-BORN; ROOT-RACE, THIRD

Ox. *See* BULL

Oxygen The physical elements are merely the grossest manifestations or reflections on this material plane of invisible, intangible spiritual originants. In this context, all the matter in the universe can be reduced to four substantial elements: carbon, hydrogen, oxygen, and nitrogen. In the first manifested triad — Mother, Father-Son-Husband, Son — Oxygen corresponds to Father-Son-Husband; thus, the names of the chemical elements are also used to denote the subtler, more ethereal or spiritual elements from which they proceed.

“We would call hydrogen and oxygen (which instills the fire of life into the ‘Mother’ by incubation) in the *pregenetic* and even pre-geological ages — the *Spirit*, the *noumenon* of that which becomes in its grossest form oxygen and hydrogen and nitrogen on Earth — nitrogen being of no divine origin, but merely an earth-born cement to unite other gases and fluids, and serve as a sponge to carry in itself the breath of LIFE — pure air” (SD 1:626). Oxygen corresponds to vitality or prana in the lower quaternary of human principles. Moreover, an

elixir of life is said to be produced alchemically from ozone, an allotrope of oxygen (SD 1:144).

Ozone In chemistry, an allotropic form of oxygen, having a triatomic instead of a diatomic molecule, and being more active chemically on account of the ease with which the molecule parts with one of its atoms. Blavatsky stated that sound generates an ozone such as cannot be made by chemistry, and which can, in proper circumstances, resurrect a person; moreover, “He who would allotropize sluggish oxygen into *Ozone* to a measure of alchemical activity, reducing it to its pure essence (for which there are means), would discover thereby a substitute for an ‘Elixir of Life’ and prepare it for practical use” (SD 1:555, 144n). She mentions too, with approval, a theory that the cause of influenza may be an excess of ozone in the atmosphere, causing a rush of life and perhaps excessive oxidation and metabolism in the human body (BCW 12:109-10). Ozone is usually made in the laboratory by electric discharges, and it is similarly formed by lightning. All the above indicates that ozone is a physical form of a more subtle and potent original.

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Pa-Peq

Paccera-yana. See PACHCHEKA-YANA

Paccham. See PACHCHHAM

Pachacamac (Peruvian) The ruins of an ancient wall in Peru, believed to be the remains of a temple, of Cyclopean style — large rocks of irregular size and shape fitted closely together, and similar to the ruins of Tiahuanaco (also in Peru) and masonry of Easter Island. “The oldest remains of Cyclopean buildings were all the handiwork of the Lemurians of the last sub-races” (SD 2:317), although the Atlanteans copied the Cyclopean style of the Lemurian buildings, so that some of the Cyclopean remnants are Lemurian in type, but of Atlantean handiwork.

Also “the name given by the Peruvians to the Creator of the universe, represented as *a host of creators*. On his altar only the first fruits and flowers were laid by the pious” (TG 245).

Pachcheka-yana (Pali) *Pacceka-yāna* [from *pacceka* for oneself or for the personal + *yāna* vehicle] Personal vehicle or personality, in contradistinction to the individuality (*amita-yana*); the Sanskrit is *pratyeka-yana*. In the sevenfold classification of the human principles, the personal ego or vehicle is a combination of the four lower principles illumined with as much of *manas* as the lower quaternary is capable of receiving and retaining.

Pachchham (Tamil) A period of 15 solar days, two *pachchham* forming one day of the *pitris* (or one month of mortals).

Pacis or **Bacchis** (Greek) **Bakha** (Egyptian) *Bakha*. The sacred bull of Hermonthis. Although not so celebrated as Apis and Mnevis, he was styled the bull of the Mountain of the Sunrise (*Bakhau*), and the lion of the Mountain of the Sunset. Like Mnevis he was depicted with the solar disk between his horns, the reference being not to the cosmic energy of the spatial Deeps represented by Mnevis, nor to the lunar energy represented by Apis, but to the opening (sunrise) and the closing (sunset)

of the solar system.

Pada (Sanskrit) *Pada* [from the verbal root *pad* to turn the mind towards, observe, go or move forwards] A step, foot, sign, footing, abode; a part; a quarter.

Padartha (Sanskrit) *Padārtha* [from *pada* step, stride, foot + *artha* relating to a thing or object; purpose or object, motive or reason] The meaning of a word; also that which corresponds to the meaning of a word, hence a material object and even a man, a person. In philosophy and logic, used as a category or predicament, the Vaiseshika school and the Vedantins enumerating seven, while the Sankhyas enumerate 25. Blavatsky compares the seven padarthas of the Vaiseshikas to the seven attributes of the seven principles as follows: dravya to sthula-sarira; guna to jiva; karma to linga-sarira; samanya to kama; visesha to manas; samavaya to buddhi; abhava to atman (BCW 4:580).

Padma (Sanskrit) *Padma* The lotus, a flower which has been held sacred from remotest antiquity by the Aryan Hindus, as well as revered in other lands such as Egypt. Mystically, it was looked upon as an emblem of productive nature growing between the spiritual sunlight above and the water or the astral light below; or in a more general sense between spirit and matter. It has also other meanings, such as in India, of the prolific earth, and even of Mount Meru. The lotus is “a very ancient and favourite simile for the Kosmos itself, and also for man. The popular reasons given are, firstly, . . . that the Lotus-seed contains within itself a perfect miniature of the future plant, which typifies the fact that the spiritual prototypes of all things exist in the immaterial world before those things become materialised on Earth. Secondly, the fact that the Lotus plant grows up through the water, having its root in the Ilus, or mud, and spreading its flower in the air above. The Lotus thus typifies the life of man and also that of the Kosmos; . . . The root of the Lotus sunk in the mud represents material life, the stalk passing up through the water typifies existence in the astral world, and the flower floating on the water and opening to the sky is emblematical of spiritual being” (SD 1:57-8).

Padma-kalpa (Sanskrit) *Padma-kalpa* The lotus age; the last kalpa or preceding manvantara which lasted a Year of Brahma.

Padmapani (Sanskrit) *Padmapāṇi* The lotus-bearer; one name in Tibetan mysticism of the bodhisattva Chenrezi, equivalent to the Sanskrit Avalokitesvara. His female aspect is equivalent to the Chinese Kwan-yin. On the manifested planes Padmapani is “the progenitor (in a spiritual sense) of men. . . . He is, evidently, like Daksha, the synthesis of all the preceding Races and the progenitor of all the *human* Races after the Third, the first complete one . . .” (SD 2:178). Thus Padmapani has cosmic, terrestrial, and human meanings.

Padma Purana (Sanskrit) *Padma Purāṇa* The Lotus-Purana; one of the Hindu Puranas which contains an account of the period when the world was “as a golden lotus (padma).” The scripture, considered to be the second in importance of the 18 principle Puranas, consists of 55,000 slokas,

and is divided into five books (khandas) treating of the creation, the earth, heaven (svarga), and patala, while the fifth book is a supplementary section.

Padmasana (Sanskrit) *Padmāsana* [from *padma* lotus + *āsana* seat, posture] The posture of a lotus; a yoga posture taken to develop concentration and religious meditation.

Padmayoni (Sanskrit) *Padmayoni* Lotus-born; applied to Brahma because legend says he sprang at the time of creation from a lotus which arose from the navel of Vishnu.

Paeon (Greek) In Homer, the physician of the Olympian gods; in later times as Paion (Latinized as Paeon), transferred not only to Apollo as healer, but to his son, Aesculapius. Later it acquired a general meaning for a healer, then as a song of joy, praise, triumph, etc.

Pagan [from Latin *paganus* an inhabitant of the country, a villager; cf peasant] Heathen, the Germanic parallel in origin and meaning, was also used to distinguish an urban dweller or cultured man from a country dweller or rustic; and so both words became terms of inferiority and ultimately of reproach. Pagans and heathen, in recent European usage, are those who are not Christian, Jews, or Moslems.

Pahad (Hebrew) *Paḥad* Fear, terror; an alternative name for the fifth Sephirah, Geburah.

Pahans (Prakrit) Village priests in India.

Pahlavi (Persian) [from Old Persian *parthawa* Parthian] Also Pehlevi. The language into which the Zoroastrian archaic sacred books were translated. It was due to this that the Pahlavi literature was preserved, for, other than these religious books, very few works are extant, principally the *Minoi-Khiradh* and the *Bundahish*. It is also called Middle Persian, in contradistinction to New Persian and Old Persian, the language of the ancient Persians during the time of Darius the Great which already shows distinct changes from that in which the Avesta was written. Pahlavi was the language of the northeastern people of Iran (Parthians) who ruled over the country soon after the downfall of Achaemenids until 224 AD under the name of Arsacids. For about nine centuries this remained the language of the whole empire. Pahlavi belongs to the Iranian class of the southern division of Aryan languages.

Pai-wuen-yen-fu (Chinese) Also Pai-wen-yen-fu. A remarkable dictionary prepared in China: “the greatest in the world, full of quotations from every known writer, and containing all the phrases ever used” (ML 364).

Paksha (Sanskrit) *Pakṣa* One half of the lunar month, or 14 days. Two pakshas make a month of mortals, but only a day of the pitri-devatas (father-gods) or lunar pitris.

Palaemon (Greek) *palaimon*. The wrestler; applied to Herakles and Melicertes, a name of Phoenician origin, taken from the Phoenician divinity Melcart. Ino, daughter of Cadmus and wife of Athamas, flying from her husband, sprang with her child Melicertes into the sea; the gods out of

compassion made her a sea goddess and her son a god under the name of Palaemon.

Paleocene Epoch. See GEOLOGICAL ERAS

Paleozoic Age, Era. See GEOLOGICAL ERAS

Palasa (Sanskrit) *Pālāśa* The tree *butea frondosa*, also called kanaka, “a tree with red blossoms of very occult properties” (TG 246).

Pali The language spoken in the north of India from and before the 7th century BC to about the 5th century AD. It is still the literary sacred language of Burma, Thailand, and Ceylon. There were two factors which made Pali one of the most important literary languages of the world: first, with the rise of the Kosalas into a kingdom, the language of its capital (Savatthi, in Nepal) became the form of speech almost universally adopted. Secondly, Gautama Buddha, being of Kosalan by birth, probably used the Pali language in giving forth his teachings, and therefore the subsequent philosophical writings of his disciples were similarly couched in this language.

Sanskrit, on the other hand, “was really the sacred language of the Brahmanas and held more or less private or secret by them. The Sanskrit even in those ancient times was the vehicle for the archaic Wisdom-teachings of the Aryan peoples of India, such as the Vedas, and the Puranas, and the Upanishads, and the great epics, the *Ramayana* and the *Mahabharata*. But Pali was one of several other languages of culture in ancient India, all which were of so-called Prakrit character, although very little is known about these other literary languages. Pali has survived to the present time because . . . it became the linguistic vehicle in which were enshrined the teachings of Buddhism, i.e., of Southern Buddhism, much as Latin has survived because enshrining the teachings of early medieval Christianity. Just as there were in ancient Italy many other Italic tongues, each one having its literary or cultured form, and likewise its popular idiom, so was it in ancient India.

“Pali is not a ‘washed-out Sanskrit.’ Sanskrit was rather a mystery-language which was ‘composed’ or ‘builded up’ to perfection by initiates of the Sanctuaries; and because it was thus constructed into an almost perfect expression of human thought, at least for that day, it was called *samskrita*, which means ‘composed,’ ‘constructed.’ Thus Pali is not a true child of Sanskrit, but is and was the literary form of one of the ancient languages of India popularly spoken over an apparently wide stretch of the Indian Peninsula, . . .” (SOPh 694-5).

In the 3rd century BC the language used throughout Northern India was practically one, and it was derived directly from the speech of the Vedic Aryans, retaining many Vedic forms lost in the later classical Sanskrit. The basis of the language used in the Buddhist canon was that used in Ujjayini, the capital of the Avanti district. The chief doctrines of Buddhism are recorded in the works known as the Suttas (Sutras in Sanskrit) — there being four Nikayas consisting of 16 volumes; the fifth Nikaya being the Jatakas (birth stories of the Buddha).

Palingenesis [from Greek *palin* again + *genesis* becoming] One type of reimpodiment or self-generation, the transmission of an identic life in cyclically recurring phases, whereby at each transformation a new manifestation or result is produced. This result can also be called a palingenesis or new-becoming of the life-stream. The word is used similarly by Schopenhauer, who regards all phenomena as a continual and repeated palingenesis of one reality — the Will. Transmigration, however, means the reappearance of a living entity in different forms adapted to specific conditions.

Palingenesis does not occur in Greek literature, as far as is known; palingenesia is used in the New Testament for spiritual regeneration. With the alchemists the word meant the artificial reproduction of the spectrum of a plant from its ashes. In biology palingenesis means reappearance of ancestral characteristics, instead of new characteristics (cenogenesis).

Pallas Athene. See ATHENA

Pan (Greek) [from *pa* to feed, or *pan* all] Arcadian pastoral deity originally representing nature as a whole, about in later usage meaning the forms of terrestrial creative forces. In historical times, Pan was the local god of a pastoral people, venerated as giver of fertility to flocks and pastures; as guide to travelers; as healer, revealing medicine in dreams; as patron of song, music, and dance, as shown by the syrinx or pan pipes. Sometimes the name becomes generic, and in the plural becomes the Latin fauni. He was associated with the Roman god Faunus, and also Iunus.

Panchabhutas (Sanskrit) *Pañcabhūta*-s [from *pañca* five + *bhūta* element] The five elements — prithivi (earth), apas (water), vayu (air), tejas or taijasa (fire), akasa (aether) — in the exoteric classification, there being seven elements or mahabhutas in the esoteric reckoning. In the above sense, more properly called the panchamahabhutas (the five great elements).

Panchadasa (Sanskrit) *Pañcadaśa* Fifteen or fifteenth.

Pancha-kama (Sanskrit) *Pañca-kāma* [from *pañca* five + *kāma* desire, aspiration] The five desires or aspirations.

Panchakara (Sanskrit) *Pañcakara* [from *pañca* five + *kara* hand, side] Five-sided, five-handed; hence a pentagon. Synonymous with Makara (the tenth sign of the zodiac, Capricorn); “the five-pointed star or pentagon represented the five limbs of man” (Theos 3:42; BCW 3:327). The more common Sanskrit word for pentagon is *pañcakona* (five-angled).

Panchakosa (Sanskrit) *Pañcakośa* [from *pañca* five + *kośa* sheath] Five sheaths; according to the Vedantic classification of human principles there are five sheaths which enclose the divine monad or atman, which makes the sixth. The highest is the anandamaya-kosa, closely corresponding to the spiritual soul or buddhi; second is the vijnanamaya-kosa, the higher manas; third, the manomaya-kosa, lower manas with kama, making the human soul; fourth, the pranamaya-kosa, the vital-astral soul or prana and linga-sarira; and fifth, the annamaya-kosa, the physical body or

sthula-sarira.

Pancha-krishtayas (Sanskrit) *Pañca-kṛṣṭayas* [from *pañca* five + *kṛṣṭi* race of men] The five races; referring to the five root-races of humanity which have thus far appeared during this fourth round on earth, our own being the fifth root-race. As krishti originally signified cultivated ground, then an inhabited land, and by extension its inhabitants, the term could likewise apply to continents; and in this sense the pancha-krishtayas would signify the five continental systems on which each of the five root-races found its respective home. *See also* PANCHA-PRADISAH

Panchama (Sanskrit) *Pañcama* The fifth of the seven primary musical notes of the Hindu scale. *See also* SHADJA

Panchanana (Sanskrit) *Pañcānana* [from *pañca* five + *ānana* the face] Five-faced; a title of Siva alluding to the five great root-races of mankind during this fourth round, which races Siva represents as the type of “the ever reincarnating Kumara throughout the [present] Manvantara” (TG 247). As this is the fifth root-race, the title also applies to Siva as the five-faced; and in the sixth root-race he will be called six-faced, for this reason.

Panchanga (Sanskrit) *Pañcāṅga* [from *pañca* five + *aṅga* division] Five parts, portions, or bodies; an almanac, calendar, the five divisions of such an almanac consisting of solar days; lunar days; nakshatras (the heavenly bodies); yogas (conjunctions); karanas — certain astrological divisions of the day, commonly reckoned as eleven in number, hence, calculations. One of the best known of the Hindu almanacs is the Tirukkanda Panchanga.

Pancha-pradisah (Sanskrit) *Pañca-pradiśaḥ* [from *pañca* five + *pradiś* continent, region] The five regions; the hymns of the *Rig-Veda* speak of these five great continents of the five great races or root-races of mankind.

Panchasikha (Sanskrit) *Pañcaśikha* [from *pañca* five + *śikha* crest] One of the seven kumaras who paid worship to Vishnu on the island of Sveta-dvipa, according to the Puranic allegory.

Panchasya (Sanskrit) *Pañcāsya* [from *pañca* five + *āsya* face] Five-faced, five-headed, five-pointed; as a noun, a lion, synonym for the zodiacal sign Simha or Leo, showing that the sign is intended to represent the five Buddhas or Brahmas — Isana, Aghora, Tatpurusha, Vamadeva, and Sadyojata (5YT 108).

Panchatantra (Sanskrit) *Pañcatantra* [from *pañca* five + *tantra* book] A collection in five books of philosophical and moral instruction often given in the form of dialogs between birds and beasts as well as humans. It was compiled by Vishnuserman about the end of the 5th century and is the original of the better-known *Hitopadesa*. The source of many familiar stories and doubtless the remote ancestor of Aesop’s Fables. It was translated into Pahlavi by order of Naushirvan in the 6th century; in the 9th century it appeared in Arabic as *Kalila o Damna*; it was translated into Hebrew, Syriac, Turkish, and Greek. From these, versions were made into all the languages of Europe, and it

became familiar in England as Pilpay's Fables (Fables of Bidpai).

Panchayatanapuja (Sanskrit) *Pañcāyatana pūjā* [from *pañca* five + *yatana* effort + *pūjā* worship] Five-effort worship; a ceremonial observance practiced by some Advaita Vedantists.

Panchen Rimpoche or Rimboche (Tibetan) [from *panchen* abbreviation for *pandita chenpo* from Sanskrit *pandita* pundit + Tibetan *chen po* great + Tibetan *rin po che* precious one] Precious great teacher; the title of the Tashi or Panchen Lama, the spiritual ruler of Tibet, who had his seat at Tashi Lhunpo. The second great incarnation (along with the Dalai Lama) of the Gelukpa sect.

Panchi-krita (Sanskrit) *Pañcīkṛta* [from *pañca* five + the verbal root *kr* to make, do] Made into five; used in Vedanta philosophy for an element which is combined with small portions of the four other elements. *See also* ELEMENT; TATTVA

Pandavarani (Sanskrit) *Pāṇḍavāraṇi* [from *Pāṇḍava* son of Pāṇḍu + *araṇi* figuratively mother] Matrix or mother of the Pandavas; a title given to Kunti in the *Mahabharata*. Similar to surarani (matrix or mother of the gods) because surarani is used for Aditi (space).

Pandavas (Sanskrit) *Pāṇḍava*-s [descendants of Pāṇḍu] The five well-known Pandavas were Yudhishtira, Bhima, Arjuna, Nakula, and Sahadeva. Also Pandus.

Pandita (Sanskrit) *Paṇḍita* Often anglicized to pandit or pundit; a scholar, learned man, teacher, or philosopher.

Pandora (Greek) All-gifted; in Greek mythology, after Prometheus enlightened man by bringing him the celestial fire, the enraged Zeus revenges himself by seducing man, for which purpose he has Hephaestos create a woman, Pandora, endowed with gifts from the great gods. She is brought to Epimetheus, the brother of Prometheus (“after-thought,” the brother of “fore-thought”), bringing with her a locked box containing all human ills, which she opens from curiosity, and the ills spread over the earth. Hesiod calls her the first woman, sent as a punishment to man for his theft of the divine fire. It evidently means that as soon as he quits his passive irresponsible state and acquires active will and intellect, man subjects himself to temptations from the lower world. Pandora is an earthly aspect of all-bounteous nature; a later interpretation of the story of the box makes it the container of blessings, which however fly away when it is opened, leaving behind only hope.

Pandu (Sanskrit) *Pāṇḍu* The pale one; a son of Vyasa by the wife of Vichitra-virya. The brother of Dhritarashtra and Vidura, and the father of the five Pandava princes of the *Mahabharata*.

Pandus. *See* PANDAVAS

Panini (Sanskrit) *Pāṇini* The most eminent of all Sanskrit grammarians of whatever age, the author of the *Ashtadhyayi*, *Paniniya*, and several other works. Panini was considered a rishi who received his inspiration from the god Siva. Orientalists are not certain in what epoch he lived, some guessing 600 BC, others about 300 AD; he is said to have been born in Salatura in Gandhara,

an Indian district west of the Indus. His grammar is composed in the form of 3,996 slokas or sutras arranged in eight chapters, the aphorisms extremely brief, and long study is often required in order to ascertain Panini's meanings. Grammar with him was a science studied for its own sake, and investigated with the most minute criticism.

Pansil [from Sanskrit *pañca-śīla* from *pañca* five + *śīla* practice, behavior] The five moral precepts embodied in practice which every Buddhist, layman and bhikkhu (or bhikshu), promises to observe. Taking pansil publicly is tantamount to becoming a Buddhist. It consists of undertaking abstinence from 1) injuring or killing any living thing (panatipata veramani sikkhapadam samadiyami); 2) theft or taking that which is not given (adinnadana veramani sikkhapadam samadiyami); 3) immoral sensual enjoyment (kamesu michchhachara veramani sikkhapadam samadiyami); 4) false speech or lying (musavada veramani sikkhapadam samadiyami); and 5) intoxication as tending to becloud and weaken the mind (sura-meraya-majja-pamada-tthana veramani sikkhapadam samadiyami).

Pansophia [from Greek *pan* all + *sophia* wisdom] All-wisdom, omniscience.

Panspermic, Panspermy [from Greek *pan* all + *sperma* seed] The theory that the so-called spontaneous generation of life is due to the omnipresence of vital germs. In theosophy, panspermy is the doctrine that every atom of the material world is essentially a life-atom, an entity possessing virtually unlimited powers of development or evolutionary unfolding, each individual entity according to its own inner characteristics or svabhava. *See also* SPONTANEOUS GENERATION

Pantacle or Pentacle An amulet, talisman, a geometrical figure so used. There is much confusion as to the derivation of this word, but it seems most likely that it comes through Italian and French from the root *pend-* "to hang," and so is equivalent to a pendant or charm hung about the neck. From the fact that one form of pentacle was the pentagram or star-pentagon, the word itself has been connected with the Greek *pente* (five). The word is used specially in *The Secret Doctrine* to denote the pentagram or pentalpha. The Solomon's seal is another pentacle, and there are many others, including the sigils of the seven planets.

Pantheism [from Greek *pan* all + *theos* god] According to Plato, *theos* is derived from *theein* (to move); hence pantheism may be defined as belief in an all-moving or all-living principle. It is the doctrine that the root-essence of the universe is utter divinity, that divinity pervades throughout and is the substratum, the inmost, of all beings and things — every atom, sun, universe, man, god. Theosophic pantheism excludes the idea that deity is separate from the universe; and while denying monotheism and polytheism when these two are regarded as being exclusive of each other, theosophy recognizes both as complementary albeit partial statements of truth. Everything that is, is a manifestation, in one degree or another, of the all-permeant, divine essence.

Pantheism, in its root-meaning, is thus the basis and cause of evolution, by which the inner divinity, the monadic essence, or the hosts of monads progressively evolve from lower to higher

manifestation, because the same ultimate essence is the very heart of each.

Pantheon (Greek) A temple dedicated to all the gods; also, figuratively, the totality of the gods.

Panthera or **Pandira** According to the apocryphal Jewish writing *Sepher Toledoth Yeshua* (book of the genealogy of Jesus), Jesus was the son of Joseph Panthera, supposed by tradition to have been a Roman soldier, and Mary; hence he was known as Ben Panthera (Panthera's son).

Panthomorphos [from Greek *panto* all + *morphe* shape] Having all shapes, and therefore mystically the totality of manifested nature as including all beings, things, and shapes.

Papapurusha (Sanskrit) *Pāpapuruṣa* [from *pāpa* wicked, sinful + *puruṣa* man] A wicked man; used as a personification of all sin, or the type of a sinner. Esoterically “one who is reborn, or reincarnated from the state of *Avitchi* — hence ‘Soulless’ ” (TG 248). *See also* SOULLESS BEINGS

Para (Sanskrit) *Para* In philosophy, infinite, supreme; the final limit.

Para (Sanskrit) *Parā* Supreme, the ultimate bound or limit, applied to Vach (mystic speech). Vach is of four kinds: para, pasyanti, madhyama, and vaikhari. Para-vach is the heart and origin of every vaikhari or uttered speech. Para-vach corresponds to Brahman in the cosmos, for the cosmological and cosmogonical significance of Vach very closely approximates the Greek cosmic Logos (cosmic Word).

Parabrahmadharaka (Sanskrit) *Parabrahmadhāraka* [from *parabrahman* the nameless universal spiritual principle + *dhāraka* containing, bearing] Coined by Subba Row for that cosmic carrier or container of the divine, the link between parabrahman and any cosmic hierarchy. Thus dharaka here is equivalent to the cosmic hierarch.

Parabrahman (Sanskrit) *Parabrahman* [from *para* beyond + *brahman* (neuter) universal self or spirit] That which is beyond Brahman; the self-enduring, eternal, self-sufficient cause of all, the one essence of everything in the kosmos. It is before all things in the kosmos, and is the one sole limitless life-consciousness-substance from which starts into existence a center of force which may be called the Logos. In the Vedic cycle of writing it is referred to as tat (that) as opposed to the world of manifestation called idam (this).

“Parabrahman is intimately connected with Mulaprakriti. Their interaction and intermingling cause the first nebulous thrilling, if the words will pass, of the Universal Life when spiritual desire first arose in it in the beginnings of things. . . . Parabrahman is no entity, is no individual, or individualized being. It is a convenient technical word with conveniently vague philosophical significance, implying whatever is beyond the Absolute or Brahman of any hierarchy. Just as Brahman is the summit of a kosmic Hierarchy, so, following the same line of thought, the Parabrahman is ‘whatever is beyond Brahman’ ” (OG 121).

The parabrahman of the Vedantists is likewise conceived of as an eternal and periodical law which causes an active and creative force to emanate from the ever-concealed and incomprehensible one principle at the beginning of every mahamanvantara or new cycle of cosmic life.

“*Parabrahmam* is an unconditioned and absolute reality, and *Mulaprakriti* is a sort of veil thrown over it. *Parabrahmam* by itself cannot be seen as it is. It is seen by the *Logos* with a veil thrown over it, and that veil is the mighty expanse of cosmic matter. It is the basis of material manifestations in the cosmos” (Notes on BG 21). Parabrahman has the same relation to the *Logos* as our atman does to our karana-sarira; and parabrahman is the very foundation of the highest self.

Parabrahman is identical with the 'eyn-soph of the Chaldean Qabbalah.

Paradesa (Sanskrit) *Paradeśa* [from *para* beyond, above + *deśa* region, country] The region above or beyond; said to be the highlands to which the first Sanskrit-speaking people have supposedly been traced. More truly, the cradleland of the first thinking man. It is also the sacred land in Central Asia inhabited by the Dragons of Wisdom or initiates, and in this sense is synonymous with Sambhala.

Paradise [from Greek *paradeisos* from Old Persian *pairidaeza* from Sanskrit *paradesa* region beyond] Applied in Persian and Greek to a pleasure park or royal domain. A Hebrew version (*pardes*) is found in the Bible, translated “orchard” (Eccl 2:5, Cant 4:3) and “forest” (Neh 2:8). An equivalent is the Hebrew *eden* (delight). Stories of a Paradise or Eden are universal; and while the general idea is simple, its applications are complex. It is the state of innocence and bliss from which there is departure, and to which there is eventual return. This may apply to the human race as a whole, to particular races, to the lands they inhabit, or to the pilgrimage of the individual human soul.

Persian tradition places a Garden of Delight far to the north of Caucasus in the Arctic regions, where was the Imperishable Sacred Land whence issued a stream from the earth's fount of life. *Adi-varsha* was the Eden of the first races and specifically of the primeval third root-race; the Eden of the fifth root-race is but its faint reminiscence. The Garden of Eden or of God (Ezek 31:3-9) was a home of initiates of Atlantis, now submerged.

The Eden in Genesis is a marvelous fusion of many meanings into one narrative, where the Adams of the various root-races are made into one. Eden was an ancient name for Mesopotamia and adjacent regions; and under that one name are comprised the meanings of an abode of initiates, a sacred land from which races emerged, and a goal of bliss in the future. The Eden of the Hebrew books, which Judaism, Christianity, and Islam alike have located in Mesopotamia and in the now sandy lands of Persia and Afghanistan, refers also to what was in prehistoric times a great and highly developed center of culture and the civilization which there had its seat, including a number of Mystery schools. When the changing cycles brought about a degeneration and final

breakup of this seat of archaic wisdom, it was represented as the loss by the then human Adam — the then race — of the Paradise in which he had dwelt. Edens and Paradises always contain trees; and these, by one interpretation, signify the initiates in the sacred land, and by another they are the Tree of Life and the Tree of Wisdom for man himself. In the Qabbalah, Eden is a place of initiation.

In later times, the symbol of Paradise has come to mean a bliss of sensual pleasure, like the Moslem Paradise of the Houris, the Olympus of the Greeks, or Indra's Heaven (svarga).

Parama (Sanskrit) *Parama* The highest or supreme in any series or hierarchical division.

Paramapada (Sanskrit) *Paramapada* Highest state or position; that which is not material but loftily spiritual, in and to which appertain jivanmuktas or monads who have attained freedom from karma; thus they attain the highest condition or state in any hierarchical sense. *See also* PARAMAVADHI

Paramapadatmavat (Sanskrit) *Paramapadātmavat* [from *paramapada* highest, supreme + *ātmavat* selfhood, partaking of the characteristics of selfhood] That which is of the very essence or nature of high spirit, bordering on the unconditioned nature of the hierarch. *See also* PARAMAVADHI

Paramapadha. *See* PARAMAVADHI

Paramarshis (Sanskrit) *Paramarṣi-s* [from *parama* highest + *rṣi* sage] The highest sages.

Paramartha (Sanskrit) *Paramārtha* [from *parama* highest, sublime + *artha* comprehension, aim] True or supreme self-consciousness; also a great mystic work, which according to legend is said to have been delivered to Nagarjuna by ancient initiates.

Paramartha, in the view of Buddhist initiates, is that final or ultimate goal possible of attainment in the present sevenfold planetary manvantara by the striving and advancing adept. When he has overcome, subdued, and transformed the characteristics of the lower quaternary of his sevenfold constitution so that he lives in the highest part of the upper triad — when he has attained self-conscious living in his own monadic essence — he thereupon attains paramartha or that absolute consciousness which, because of its freedom from all human qualifications or characteristics, can equally be called absolute unconsciousness. Expressed in another way, it is conscious existence as a nirvani. It is the state into which the upper triad of the buddha passes, once the buddha state has been reached. This entrance of the buddha's higher triad into nirvana by no means inhibits his lower quaternary from active service in the world, for his lower quaternary, being washed of all the characteristics of ordinary personality and overshadowed by the buddha's higher triad, is a nirmanakaya of high degree.

Paramartha-satya (Sanskrit) *Paramārtha-satya* [from *paramārtha* sublime comprehension + *satya* truth, reality] Absolute or sublime truth or reality; from another standpoint, the path of pure

wisdom-knowledge, bringing individual freedom to the adept, in contrast with samvriti-satya (relative truth). When the adept has reached the first stages of paramartha-satya he becomes a jivanmukta (freed monad), delivered thenceforward from the unceasing round of peregrinating reimbodiments until the end of the kalpa. The Tibetan equivalent is dondampai-denpa.

Paramarthika (Sanskrit) *Pāramārthika* [from *parama* highest + *ārthika* true substance of a thing, real] Relating to a high or spiritual object or to supreme truth; real, essential verity; in Vedantic philosophy, one of the three kinds of existence: the only real or true existence. *See also* PRATIBHASIKA; VYAVAHARIKA

Paramatman (Sanskrit) *Paramātman* [from *parama* highest + *ātman* self] Supreme self; the self which is higher than the self of the human ego. In the human constitution, the paramatman is the three highest principles, with special emphasis on the atman; hence this arupa triad is collectively called the paramatman, the summit or flower of the hierarchy that is man. It is likewise the root-base or source of the atman of the arupa triad. Thus paramatman is that which is beyond or above even the atman (highest self) of any hierarchy, the First or Unmanifest Logos of the universe.

Paramavadhi (Sanskrit) *Paramāvadhi* [from *parama* highest + *avadhi* a termination, limit] Highest ranges; a place or loka of purely spiritual character where, according to Visishtadvaita Vedantists, bliss is enjoyed by those who reach moksha or freedom in spirit and complete liberation from the manifested worlds. This place “is not material but made . . . ‘of *Suddhasatwa*, the essence of which the body of Iswara,’ the lord, ‘is made’ ” (TG 249).

Paramita (Sanskrit) *Pāramitā* [from *pāram* beyond + *ita* gone from the verbal root *i* to go] Gone or crossed to the other shore; derivatively, virtue or perfection. The paramitas vary in number according to the Buddhist school: some quoting six, others seven or ten; but they are the glorious or transcendental virtues — the keys to the portals of jnana (wisdom). Blavatsky gives these seven keys as (VS 47-8): 1) dana “the key of charity and love immortal”; 2) sila (good character), “the key of Harmony in word and act, the key that counterbalances the cause and the effect, and leaves no further room for Karmic action”; 3) kshanti, “patience sweet, that nought can ruffle”; 4) viraga, “indifference to pleasure and to pain, illusion conquered, truth alone perceived”; 5) virya (strength, power), “the dauntless energy that fights its way to the supernal TRUTH, out of the mire of lies terrestrial”; 6) dhyana (profound spiritual-intellectual contemplation, with utter detachment from all objects of sense and of a lower mental character), human consciousness in the higher reaches of this state becomes purely buddhic, with the summit of the manas acting as vehicle for the retention of what the percipient consciousness experiences; once the golden gate of dhyana is opened, the pathway stretching thence leads towards the realm of “Sat eternal”; and 7) prajna (understanding, wisdom), that part of the mind that functions when active as the vehicle of the higher self; “the key to which makes of man a god, creating him a Bodhisattva, son of the Dhyanis.”

The six, seven, or ten paramitas have reference to the three fundamental grades of training in

discipleship: six for the beginner, seven for the one who is more advanced, and ten which are practiced by the adept. A faithful following of these virtues is incumbent upon every disciple, and fidelity and perseverance in performance mark progress along the mystic way. The other three paramitas, making ten, are *adhishthana* (inflexible courage) that goes forward to meet danger or difficulty; *upeksha* (discrimination) which seeks and finds the right way of applying the paramitas; and *prabodha* (awakened inner consciousness) or *sambuddhi* (complete or perfect illumination).

Paranatellon (Greek) Rising up with; an astrological term applied to certain extra-zodiacal constellations which rise at the same time as the respective 36 decanates of the zodiac.

Parnassus (Greek) A range of mountains in central Greece, but especially its summits near Delphi, seat of Apollo and the Muses, sacred to Dionysos. Like other holy mountains, it was the abode of the chiefs of the communities of adepts. *See also* MOUNTAINS, MUNDANE; OLYMPUS

Paranirvana, Parinirvana (Sanskrit) *Paranirvāṇa, Parinirvāṇa* [from *para* or *pari* + *nirvāṇa* blown out from *nir* out + the verbal root *vā* to blow] That which is beyond nirvana; the period of cosmic rest (*mahapralaya* or Great Night of Brahma), lasting 311,040,000,000,000 terrestrial years. Likewise called the great Day Be-With-Us; the Egyptian Day of Come-To-Us; and the Christian Day of the Last Judgment which, however, has been materialized by modern dogmatism.

“The day when ‘the spark will re-become the Flame (man will merge into his Dhyān Chohan) myself and others, thyself and me,’ as the Stanza has it — means this: In *Paranirvana* — when *Pralaya* will have reduced not only material and psychical bodies, but even the spiritual *Ego(s)* to their original principle — the Past, Present, and even Future Humanities, like all things, will be one and the same. Everything will have re-entered the *Great Breath*. In other words, everything will be ‘merged in Brahma’ or the divine unity” (SD 1:265-6).

The cosmic pralaya is analogous to the death of the human being. The spiritual monads are drawn into higher ranges of being, to live and evolve, while the lower elements or bodies of the universe disperse as does our physical and lower psychological vehicles after death. *See also*

PARANISHPANNA

Paranishpanna, Parinishpanna (Sanskrit) *Paraniṣpanna, Pariniṣpanna* [from *para* or *pari* + *niṣpanna* finished, completed from *nis* + the verbal root *pad* to come forth, ripen, accomplish] The state of having gone forwards beyond; philosophically, the absolute perfection to which all existences attain at the close of a great period of activity (*mahamanvantara*). It is identical in meaning with *paranirvana*, and corresponds to the Tibetan *yond-grub*.

Parardha (Sanskrit) *Parārdha* [from *para* away + *ardha* one-half] The half of a period which has passed away; the period of one-half of the Age of Brahma or a *mahakalpa*, which has already expired — Age of Brahma and *mahakalpa* being general terms of differing time lengths.

Parasakti (Sanskrit) *Parāśakti* The supreme force or great power. The entire universe is built of

seven or ten prakritis, with their corresponding seven or ten purushas or cosmic energies. Parasakti, which in one sense is the highest of these seven forces, acts, like all the other saktis, not only on its own plane or in its own specific prakriti, but likewise extends itself throughout all the other six saktis or prakritis. For this reason every kosmic plane has its own dominant energy or prakriti or sakti; and yet at the same time contains those above it, and in undeveloped form those below it which flow forth from it in the procession of unfolding powers as evolution continues through the manvantara. Thus parasakti, which includes on the physical plane what we call light and heat, on its own primordial plane likewise produces the metaphysical origins of light and heat — the intelligent activity of the buddhi principle, signifying light combined with the vital warmth of kama or cosmic love (the Greek Eros).

Parasara (Sanskrit) *Parāśara* The Vedic rishi called the narrator of the *Vishnu-Purana*, also considered the writer of some of the hymns of the *Rig-Veda*. His commentaries on the Dharmasastras are often cited in *The Secret Doctrine*. He is said to be the father of Vyasa, who was the arranger of the Vedas.

Parasu-rama-avatara (Sanskrit) *Paraśu-rāma-avatāra* The avatara or descent of Vishnu known as Rama with the Axe who, according to the purely theological interpretation, terminated the Kshatriyas (warrior castes), which were disturbing and overruling the Brahmins (priestly and learned castes). Legends of avatars are based on cosmogonic, planetary, and even human history, and also on the principles of analogical repetitives in the unfolding aeons of time.

Paratantra (Sanskrit) *Paratantra* Used by the Yogacharyas to signify “that which has no existence of, or by itself, but only through a dependent or causal connection” (TG 250).

Parikalpita (Sanskrit) *Parikalpita* [from *pari* around + *kalpita* fixed from the verbal root *klṛp* to arrange, contrive, fix] That which is limitedly encompassed, that which is limited; error, the fruit of illusion. Parakalpita is spoken of as one of the great enemies of absolute knowledge.

Parinamin (Sanskrit) *Pariṇāmin* [from *pari* + the verbal root *nam* to change, be modified into] Changing, altering, subject to modifications.

The noun parinamana means bringing to full development, in relation to karma. *See also* APARINAMIN

Parinirvana. *See* PARANIRVANA

Parinishpanna. *See* PARANISHPANNA

Paroksha (Sanskrit) *Parokṣa* [from *paras* beyond + *akṣa* eye] Beyond the range of sight, invisible. As a noun, the intellectual or intuitive apprehension of truth by means of inner faculties.

Parthenogenesis [from Greek *parthenos* a virgin + *genesis* birth] A kind of reproduction, neither sexual nor asexual, where offspring is produced from a female ovum or gamete with no

fertilization either by the individual itself or by another individual. It occurs even at present in certain primitive animals as a stage in a process of alternation of generation. An imperfect female individual is hatched from an egg laid by a perfect female after impregnation, and continues to reproduce its kind for several generations without further fertilization. Males may also be reproduced in the same way, thus affording the means for renewed sexual reproduction. An analogous process is known in botany, where a perfect embryo is produced without the intervention of pollen. As is the case with other methods of reproduction, processes which presently are restricted to organisms lower than man, were in earlier cycles normal for those beings which then formed the human life-wave.

Partsuphin (Aramaic) *Partsūfīn*. Faces, visages, aspects; used in the Qabbalah as an equivalent for 'Anaph (plural 'Anpin), signifying manifested worlds, because each manifested world is an aspect or face of an indwelling spiritual, psychological, and material group of hierarchical entities. It thus stands for the globes, collectively, of a planetary chain.

Parvan (Sanskrit) *Parvan* Also *parva* (nominative singular). A division or section of a book, such as the *Mahabharata*.

Parsis. See ZOROASTER

Pasa (Sanskrit) *Pāśa* [from the verbal root *paś* to fasten, bind] A snare, noose, tie, bond, chain, fetter — both literally and figuratively. Especially used in connection with Yama, the Hindu god of death, represented as carrying a noose. The Jains and Buddhists use the term for anything that binds or fetters the soul, e.g., the outer world of matter and sense. “As an emblem of ‘door, gate, mouth, the place of outlet’ it signifies the ‘strait gate’ that leads to the kingdom of heaven, far more than the ‘birth-place’ in a physiological sense.

“It is a *Cross in a Circle* and *Crux Ansata*, truly; but it is a Cross on which all the human passions have to be crucified before the Yogi passes through the ‘strait gate,’ the narrow circle that widens into an infinite one, as soon as the *inner* man has passed the threshold” (SD 2:549).

Pasht or **Pakht** (Egyptian) *Pasht* or *Pakht* [from *pakat*, *pasht* tearer, destroyer] The goddess of Pehit, called the Lady of Ant and of Set, popularly looked upon as the punisher of guilt and remover of defilement. She was the female aspect of the lower cosmic Ptah — the intellectually creative principle — represented, because of her lunar attributes, as being a cat-headed or lioness-headed goddess, similar to Bast. As Lady of Sept (the star Sirius) she was identified with forms of Isis, Hathor, and Sekhet.

Pashut (Hebrew) *Pāshūt* [from *pāshaṭ* to uncover, strip] Stripped, uncovered; one of the four methods used by the Jews in interpreting the Bible.

Pass-not. See RING-PASS-NOT

Password. See WORDPASSING

Pastophori (Greek) Shrine-bearers; a class of candidates for initiation, especially in ancient Egypt, who bore the coffin containing the defunct — the sun god killed and resurrected — in the ceremony at which a candidate for higher initiation has to pass through the portals of death.

Pasu (Sanskrit) *Paśu* Any tethered or sacrificial animal.

Pasyanti (Sanskrit) *Paśyantī* One of the four kinds of mystic speech or vach, the other three called para, madhyama, and vaikhari. The pasyanti-form is cosmologically the cosmic Logos first made manifest.

Patala (Sanskrit) *Pātāla* [possibly from the verbal root *pat* to sink, fly down or alight] Nethermost, farthest underneath; the reference being not so much to locality or position in space, as to quality — grossness, heaviness, or material substance. The seventh, lowest, and most material tala. It is used in Hindu literature to signify the hells, underworlds, or infernal regions, or the antipodes or Myalpa. The corresponding loka or pole is bhurloka. “Meru — the abode of the gods — was placed . . . in the North Pole, while *Patala*, the nether region, was supposed to lie in the South. As each symbol in esoteric philosophy has *seven keys*, geographically, *Meru* and *Patala* have one significance and represent localities; while astronomically, they have another, and mean ‘the two poles,’ which meaning ended by their being often rendered in *exoteric* sectarianism — the ‘Mountain’ and the ‘Pit,’ or Heaven or Hell” (SD 2:357).

Patala, from one aspect, corresponds to the lower hierarchies of the Gandha, elementals ruling the sense and organ of smell. This lowest tala is the sphere of irrational beings, including animals, having little or no sense or feeling save that of self-preservation and the gratification of the senses — attributes of materiality which might include a vast number of the human species. Patala is also the sphere of intensely human as contrasted with human-spiritual beings, and is likewise the abode of the animal dugpas, elementals of animals, and multitudes of nature spirits, all belonging to the bipolar planes of bhurloka-patala.

In Atlantean times, America was the patala or antipodes of Jambu-dvipa, geographically. In the *Mahabharata*, Arjuna as Krishna’s chela is said to have descended into Patala, the antipodes, and there married Ulupi, the daughter of the King of the Nagas or initiates.

The Hindu rishi Narada, representing one of the most recondite and still living spiritual influences on earth, is said to have descended in bygone times into the regions of Patala, and to have been delighted with what he found there. On his return to the celestial regions, he gave to the gods a glowing account of the beauties of the hells, stating that they abounded in everything ministering to luxury and sensuous delight. For precisely these reasons, Patala as the lowest of the talas, has been called the infernal regions or hell. To beings evolving in the spheres of matter, these spheres are extremely pleasant despite the pain and suffering that invariably accompany sojourn in all

astral spheres, which the talas are. What the evolving entities lose in spiritual power, intellectual bliss, and higher faculty, is compensated for by the attachments and bonds of a sensuous character, tying them temporarily to these realms.

Pataliputra (Sanskrit) *Pāṭaliputra* The ancient capital of Magadha, a kingdom of Eastern India near the confluence of the Sona and Ganges rivers, identified with the modern city of Patna.

Patanjala (Sanskrit) *Pātañjala* The Yoga philosophy of Patanjali, which is classed as the fourth of the six schools or darsanas of Hindu philosophy. Patanjali's *Yoga Aphorisms* contains many excellent precepts and much excellent advice, although a hatha yoga work, by reason of its reference to physical processes. When carefully studied, it brings about no evil consequences, but it should not be studied apart from the other elements of Patanjali's philosophic work.

Patanjali (Sanskrit) *Patañjali* [from *pata* fallen + *añjali* palm] The founder of Yoga philosophy, also considered by many to have been the author of the *Mahabhashya*, a celebrated commentary on the Grammar of Panini. His date is assigned by some scholars as around 700 BC, and tradition considers him a contemporary of Panini.

Pater (Greek, Latin) Father; the seventh and last degree of initiation in the Mithraic Brotherhood.

Path. See MARGA

Paths of Wisdom or **Ways of Wisdom** Used in the Hebrew Qabbalah, especially in the *Sepher Yetsirah* (the book of formation) in which formation or creation is set forth in a series of numbers. The *Zohar* (iii, 290a), as well as the *Sepher Yetsirah* (1, i), state that Wisdom (Hochmah) generates or arranges all things by means of "thirty-two wonderful paths of wisdom." The number 32 consists of the ten Sephiroth added to the 22 letters of the Hebrew alphabet — the latter represented in the *Zohar* as the 22 utterances of the Divine Speech. Again man is regarded as being the synthesis of the 22 letters, which with the addition of the ten Sephiroth makes the complete synthesis of creation.

The idea in this curious mixing of alphabetic characters and numbers with living beings, such as the world or man, is that just as alphabetic characters are the structure of vocal speech, words, sounds, and therefore of the communication of intelligence made by words built of the alphabetic characters, so these characters symbolically stand for the elements of the universe: in either case in, above, and around the elements and principles of the universe there is the divine hierarchy, of which the element-principles are the outward manifestations or expressions.

Patriarchs One of the names given to rulers over men and racial periods. Chaldeo-Judaism has presented its gods as patriarchs. In the Qabbalah, the Sephiroth become the creators and afterwards temporal patriarchs, both of time and space. Mankind from the first root-race to the beginning or even middle of the third root-race, is ruled by watchers or guides; after, by patriarchs or demigods, heroes, etc., the names given to these different classes of overseeing entities varying

in different countries. But the word patriarch has special reference to the genealogies in Genesis: Adam to Noah, the descendants of Noah's three sons, the sons of Jacob. Those from Adam to Noah are given in two ways which do not agree; but, as is the case with Indian rishis, they are at times convertible and interchangeable. They represent, among other things, pre-diluvian races and ages; and if Adam be regarded as pertaining to the fifth root-race only, to pre-Adamic races. They are at different times chronological data, symbols of solar and lunar years, of astronomical periods, and even of physiological functions when applied to races, as in other symbolic systems of mythological belief. The number for Enoch is 365, which is recognizable; the sons of Jacob stand for the signs of the zodiac. We have here a fragment of the ancient mystery-language with its seven keys; a single name, for instance, standing for a person, a race, or an age, etc. The Sanskrit prajapatis (progenitors) is parallel in one sense, as are the Mazdean Ameshaspentas.

Paul A man by legend said to be of pure Jewish birth, of the tribe of Benjamin, at first a persecutor of Christians but who underwent a mystic enlightenment of which he speaks. His various letters prove that he was an initiate. He recognizes Christ — the Christos — as being principally the higher self in man, and strives to convey this truth to the minds of many congregations, adapting it to their power of comprehension. He evidently does his best to promote as high an interpretation of Christianity as might be possible among the varied and unpromising, and often indeed refractory, elements which he found at hand. His failure to mention the familiar gospel stories is due to the fact that the Gospels are of much later date. The brand of Christianity which has prevailed during the centuries would have been very different if Paul's philosophic teachings had been taken more seriously, for they are in the main clear enough even without any esoteric key. Often they have been disfigured in interpretation, as in the doctrine of justification by faith and not by works, attributed to him. On reading Romans 3 with an unprejudiced eye, we find him insisting that man is not made virtuous by following the letter of the law and doing pious deeds alone, but also by *pistis* — a full realization of the truth and determination to follow it. This has become perverted into the dogma that man cannot be saved by any amount of good deeds alone, but must believe that Jesus died in propitiation for his sins.

A contrast has been made between the teachings of Paul and of Peter — respectively often referred to as the Pauline and Petrine theology — as representing pagan and Jewish Christianity respectively; and these two have been the occasion of controversies and attempted reconcilements.

Paurusha Pralaya or Manvantara (Sanskrit) *Pauruṣa-pralaya, -manvantara* [from *pauruṣa* human from *puruṣa* man] The death, or the life, of a human being.

Pavaka (Sanskrit) *Pāvaka* [from the verbal root *pū* to purify] One of the three personified fires, whether kosmic or human; one of the three sons of Agni-Abhimani and Svaha. Agni-Abhimani, his three sons — Pavaka, Pavamana, and Suchi — and their 45 sons, constitute the mystic 49 fires of

occultism. Pavaka is the electric fire, or vaidyuta [from *vidyut* lightning], and is the parent of Kavyavahana, the fire of the pitris. *See also* ABHIMANI

Pavamana (Sanskrit) *Pavamāna* [from the verbal root *pū* to purify] One of the three personified fires, whether of the kosmos or man; one of the three sons of Agni-Abhimani and Svaha. Agni-Abhimani, his three sons — Pavaka, Pavamana, and Suchi — and their 45 sons, constitute the mystic 49 fires of occultism. Pavamana is the fire produced by friction, sometimes called nirmathya, and is the parent of saharaksha, the fire of the asuras. “In the metaphysical sense the ‘Fire of friction’ means the Union between *Buddhi*, the sixth, and *Manas*, the fifth, principles, which thus are united or cemented together; the fifth merging partially into and becoming part of the *monad*; in the physical, it relates to the *creative spark*, or germ, which fructifies and generates the human being” (SD 2:247).

Pavana (Sanskrit) *Pavana* [from the verbal root *pū* to purify] The purifier; often used for the wind. Pavana, as the god of wind, is said to be the father of Hanumat or Hanuman, the monkey king who becomes Rama’s helper in the *Ramayana*.

Pehlevi. *See* PAHLAVI

Peiru-un (Chinese) The traditional founder of China and progenitor of the Chinese peoples. According to legend this king, beloved of the gods, was warned by two oracles of the impending catastrophe awaiting the island-continent of Ma-li-ga-si-ma, which because of the iniquity of its giants sank to the bottom of the sea. He therefore set out with his family on the ocean and arrived on the shores of China. This is the Chinese version of the sinking of the continent of Atlantis.

Peling (Tibetan) Foreigner in general, but applied by Tibetans particularly to Englishmen; according to Mme. David-Neel, the Tibetans apply the term *urusso* and not “philing” to the Russians.

Penates (Latin) The household gods, or sometimes gods of the State, among the Romans. They were represented by images, to which honors were paid, and supposedly protected the hearth, home, and family. Aeneas transfers with great solicitude and piety the penates from Troy to his new Italian settlement. The universe is filled with hierarchies of intelligent beings, ranging from the highest to the lowest, in addition to those representing the organic kingdoms of nature. No nation of antiquity, indeed no people today outside Western civilization, but had or has its protective divinities of the home, field, mart, etc. Even in Western civilization the same undying belief finds expression in a thousand habits, customs, and ceremonies.

The idea of the penates underwent progressive change and possible degeneration; however, they undoubtedly belong to the great class of *genii*, whether of a family or of a State, and *genius* is anything from a planetary spirit to what the simple fancy of Medieval Europe called a fairy. Hence it is easy to understand how names originating in the ancient Mystery schools may pass down into

times when people are more concerned with their immediate physical needs, as at present. The consistent testimony of all Roman antiquity shows that the penates were the guardian angels supposed to watch over and, if possible, protect the individuals to whom these guardian angels were attached by karmic bonds.

As men individually and collectively are integral parts of nature, they are connected with spiritual powers of which mankind is not only the offspring, but in a certain sense the representative on earth. The reverence paid to the penates by the Romans is a manner of tacitly stating that every individual and group, such as a people, is under the watchful supervision of their spiritual prototypes in the celestial realms.

Penetralia (Latin) [from *pen* within] The inner parts of a house, etc.; hence also a shrine or sacred chamber, a Holy of Holies. The original conception of the Holy of Holies was of a place of such purity and sacredness that none might enter save the high priest, and he only on rare and special occasions. It might contain no image or concrete representation of a divinity. Later, this pure conception was degraded to phallicism.

The origin of the reverence and often worship paid to the Holy of Holies by some ancient peoples lay in Atlantean religious magic. For among them, there were actual places of earth, or penetralia, of particular sanctity; because by working of magic these were actually filled or infilled with a presence of spiritual-divine character. Indeed, these penetralia among the Atlanteans were of two classes: places in which the presence of a divinity was actually there, so that it could be felt by sensitives and communication had with it by trained adepts; and similar penetralia but of the left-hand path, in which dark spirits of the earth were enchained and were consulted by adepts of evil. In later times when the secrets of Atlantean magic were largely lost, the custom of building a Holy of Holies continued to be as common as in Atlantean times.

Pentacle. See PANTACLE

Pentagon A five-sided figure, usually meaning the regular pentagon. Pentagon, pentacle, and pentagram are not always properly distinguished, and sometimes pentagon is used for the star pentagon or five-pointed star; but the symbolic meaning is the same. It is among other mystical references, a glyph for the number 5.

Pentagram, Pentalpha The five-pointed star, or star pentagon, called pentalpha by Pythagoreans because its corners are like five (pente) alphas (A). It combines the two and the three, or the first even number and the first odd number after unity, representing therefore on the universal plane the union of cosmic substance with cosmic intellect. As a union or unity of five elements it stands for the heavenly or macrocosmic man, and its five points correspond to the head and limbs of the human body; the same general idea lies behind the five wounds which Christians ascribe to the crucified Jesus. Sometimes the five-pointed star is drawn with a point down and two horns up, signifying the polar opposite of the preceding, the nether or material pole of cosmic life, an

emblem of matter and black magic. The decad is produced by a combination of these two; and thus we may obtain a still more profound emblem of man's dual nature.

It is likewise used for the number five, and thus represents the five root-races which have so far been manifested, and their corresponding five elements. The numbers of pi are given the form of geometrical figures, among which the 5 is shown as the pentagram. The number five plays an important part in mensuration and the proportions of the regular polyhedra, giving rise to the ratio of the golden section.

Finally, in theosophic symbology the pentalpha is frequently employed as the emblem of the true ego, the higher manas or buddhi-manas. It is likewise one of the emblematic figures containing one of the keys to the correct calculation of time periods, whether these be cosmic or terrestrial. It is quite a mistake to suppose that accurate computations of time periods may be arrived at by the simple arithmetical use of the number seven, whether by division, multiplication, or by a simple addition or subtraction; all such time periods are calculable solely on the basis of a correct knowledge of the respective uses of the five, six, and one.

Pentateuch [from Greek *pente* five + *teuchos* books] A work in five books; the first five books of the Bible, containing stories of creation, of a flood, of the wanderings and settlement of the Hebrews, and the so-called Law of Moses. To these is sometimes added Joshua, sometimes also Judges and Ruth. Jewish belief in the authorship of Moses was adopted by the Christian Church, but internal evidence has now caused this to be rejected; and the form in which we have the present Pentateuch is usually attributed to Ezra, who reestablished the Jewish religion after the return of the Jews from the Babylonian captivity. If he did not write it, he certainly rewrote it. For Christians, the literal acceptance of this work as being divinely inspired has thrown a dark cloud over their faith.

The Pentateuch forms part of one of the world's sacred scriptures, being preceded by the Hindu, Mazdean, Egyptian, and Chaldean, counting only some of those well known to modern scholarship; so that we find the ancient teachings as they have reached us in a very confused and altered form. The Pentateuch is, exoterically, a collection of allegorical legends; but, in the light of the *Zohar*, the main book of the modern Jewish Qabbalah, the first four chapters at least of Genesis are a fragment of a highly philosophical page in archaic cosmogony. "Left in their symbolical disguise, they are a nursery tale, an ugly thorn in the side of science and logic, an evident effect of Karma. To have let them serve as a prologue to Christianity was a cruel revenge on the part of the Rabbis, who knew better what their *Pentateuch* meant" (SD 1:11).

If the Jehovistic portions are eliminated, the Mosaic books are found full of occult and priceless knowledge, especially in the first six chapters, even changed as they are and often veiled with thick garmentings of allegory. The Elohistic texts were written, according to the ideas of some Biblical scholars, 500 years after the date of Moses, and the Jehovistic 800 years. But these dates

seem to be wholly arbitrary and repose upon modern Biblical speculation. Archeological excavations on the Biblical sites may or may not support to some extent the Bible narratives, but such narratives, at least those of the early part of Genesis, are merely the raw material for the later allegory constructed around them.

Pentecost [from Greek *pentekoste* fiftieth day] The seven weeks, or fifty days counting inclusively, after the Hebrew Passover. First fruits of the harvest were offered, and later the day came to be regarded as commemorative of the reception of the law by the Children of Israel fifty days after the departure from Egypt. The Christian churches have taken it over and regard it as commemorative of the descent of the Holy Ghost upon the apostles in tongues of fire, as recorded in the New Testament; and they have made it the seventh Sunday after Easter.

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Per-Pi

Peratae (Latin) **Peratai** (Greek) One of the Gnostic bodies or associations, the Naaseni or Ophites, the “Serpent Gnostics,” so called because of the mystical prominence of the serpent symbol in their rites and observances. This Gnostic body is said by scholars to have been founded by Euphrates, who possessed wide astrological knowledge, and because of the teachings which his school followed were they named Peratai — wanderers, i.e., on this earth of trial and tribulation; or “those of the other side,” signifying individuals who regarded themselves as merely wanderers or pilgrims in regions far from their native home, the spirit. Among other ideas, they held that the celestial bodies in a person’s horoscope are the instruments of destiny or karma, which because of causes engendered in other lives bring the individuals to birth on this earth under the destined yoke marked in the celestial spaces by the sun, moon, and planets; and in order to protect themselves from the malignant influence of the genii of the planets they wore serpent sigils or talismans. C. W. King states that the Ophites were the descendants of the Bacchic Mystae, basing this on the fact that coins of the period bear the Bacchic serpent, which is represented as raising himself out of the sacred coffer, while the reverse side of the coin shows two serpents entwined around torches (Gnostics and Their Remains 225).

Peregrinations of the Monad Used mainly for the post-mortem states and conditions of the spiritual monad plus its movements in and through the solar system guided by certain dominating spiritual-psychological factors, both in the monad itself and in the solar system. *See also* INNER ROUNDS; OUTER ROUNDS

Perfection, Perfectibility Absolute perfection is applicable, not to infinity, but to the Absolute of a universe, and theosophy teaches that all existences are tending through ever-growing evolutionary stages towards the relative perfection which all reach at the close of a manvantara; a state called paranishpanna in Sanskrit and yong-grub in Tibetan. Paranirvana is described as a state of perfect rest insofar as activity in the lower manifested realms of a universe is concerned, but not perfect

spiritual inactivity — entirely to the contrary. In a larger view comprehending a galaxy of universes, or a super-galaxy of galaxies, any notion that human intelligence can entertain of perfection is relative, for we cannot assign ends to evolutionary progress, growth, or expansion.

Peri, Pari (Persian) **Pairika** (Avestan) **Parik** (Pahlavi) A class of elemental or nature spirits corresponding in many ways to what Europeans call fairies. Just as in other national mythologies, the peris in ancient Persian thought are representative of those classes of conscious, self-conscious, and quasi-conscious beings who range all the way from simple sprites in the lower ranges, up to and including the classes of lower monads which are the psychological and even physical ancestors of the human race. They are, therefore, families of evolving monads in various grades of development, from the human down to the elemental kingdoms. The earlier races of peris, which in Persian mythology reigned for 2,000 years on earth, correspond to the progenitors of the first root-race. The later races of peris, occasionally looked upon as inimical in the Avesta, although smaller in stature than the devs — giants, strong and wicked, who reigned for 7,000 years — were wiser and kinder, and their king was Gyan. Here the devs and peris correspond to the Atlantean giants and the Aryans (SD 2:394).

In the Avesta, the pairikas “in the shape of worm-stars, fly between the earth and the heavens, in the sea Vouru-Kasha,” (Tir Yasht 5, 8), i.e., in the waters of space. They were flung by Angra-Mainyu “to stop all the stars that have in them the seed of the waters.” But Tishtrya, “the bright and glorious star who moves in light with the stars that have in them the seed of the waters, afflicts them, he blows them away from the sea Vouru-Kasha; then the wind blows the clouds forward, bearing the waters of fertility, so that the friendly showers spread wide over, they spread helpfully and friendly over the seven Karshvares” (Ibid. 46, 39-40).

Corresponding in origin to the Indian apsaras, the pairikas correspond to the elementals of the air, rather than water, called sylphs by the medieval Fire-philosophers. The rain-bestowing god Tishtrya corresponds to the sixth principle in man, buddhi, which fructifies the fifth and fourth principles. Thus it is only when the lower passions, the pairikas, have been mastered, that the light of Tishtrya — the buddhic splendor — may shine in the temple (Theos).

In the Persian mythology of the Arabian period, the peri is an elf or fairy, male or female, represented as a descendant of fallen angels, excluded from Paradise till their penance be accomplished.

Perigenesis A dynamic theory of generation, which assumes that reproduction is effected by rhythmic vibration of the plastidules (atoms of protoplasm), according to Haeckel, who adopted the dynamic theory from E. D. Cope, author of *Origin of the Fittest*. Haeckel seems to have thought that certain of these plastidules were transmitted through generations from the primeval parent.

Period(s). See CYCLE; GEOLOGICAL AGES

Peripatetics [from Greek *peri* about + *patein* to pace, walk] The followers of Aristotle (384-322 BC), either because he paced up and down when he lectured as commonly supposed, or from the peripatos or covered walk of the Lyceum. The chief representatives of the school are Theophrastus of Lesbos (372-287 BC), who with Eudemus of Rhodes, Aristoxenus of Tarentum, and Dicaearchus of Messene, were the personal disciples of Aristotle; Strato of Lampsacus (succeeded Theophrastus 288 BC); Andronicus of Rhodes (head of the school at Rome 58 BC); Alexander of Aphrodisias (commentator of Aristotle, 2nd and 3rd century AD).

The system of Aristotle as contrasted with that of Plato, is more scientific, and its tendency is to dispense with the immanence of the divine. The growing naturalistic tendency culminated with Strabo, who professed to need no divine in nature at all. Peripatetic applies to the commentators and exegetists of Aristotle who followed upon Andronicus' editing of Aristotle's works in the 1st century BC — although soon after his death the Peripatetic school, like all the other offshoots, merged into what is termed Neoplatonism.

In the Middle Ages peripatetics was often used to signify logicians.

Perisprit [from Greek *peri* around, surrounding + Latin *spiritus* spirit, vital atmosphere] Used by the followers of Allan Kardec, the French spiritualist, and by Eliphas Levi, to denote the human astral double.

Permanent Self Used by Blavatsky (Key, sec 8) for the incarnating ego, as contrasted with the earth vehicle, the personal self or ego; not to be confused with its own divine-spiritual monadic source or focus, the higher self (atman), the essential and eternally perduring divine selfhood per se.

Permian. See GEOLOGICAL ERAS

Perpetual Motion Equivalent of Latin *perpetuum mobile* (the ever-moving). The one eternal element is abstract space, coexistent with which are endless duration, primordial substance, and unending motion — the breath of the one element. Deity is all these, but to modern minds perhaps it is best pictured as eternal perpetual motion, at once the ever-becoming, the ever-present, and the ever-existing. Thus perpetual motion is an irresolvable first principle, and from it proceed relatively perpetual motions, such as the motions of the celestial orbs. Sir William Grove writes: "All motion is in one sense perpetual. In masses whose motion is stopped by mutual concussion, heat or motion of the particles is generated; and thus the motion continues, so that if we could venture to extend such thoughts to the universe, we should assume the same amount of motion affecting the same amount of matter for ever" (*The Correlation of Physical Forces*, p. 259). We are bathed, then, in an ocean of perpetual motion; motion means life, and life is everywhere. The physical universe is conceived as matter and motion, being the productions of originating substance and spiritual life; and hence, while wholly illusory in their appearances and phenomena, both in essence are indestructible, uncreate, and eternal. How much more so is the

ultraphysical, when considered as noumena apart from their manifested physical productions.

As to the problem of making a machine which will keep running of itself, or in addition will do useful work, scientists declare it impossible because it contravenes the law of conservation of energy. The equation of energies in seeming cases of perpetual motion, however, can always be made to balance by the introduction of outside factors, such as the earth's rotation. If we regard thought and volition as forms of energy, the scope of the problem is greatly altered and enlarged; so that perpetual motion is possible or not according to the way in which we define it.

Persephone (Greek) **Proserpina** (Latin) The daughter of Zeus and Demeter who became queen of the Underworld, after being carried off by Hades or Pluto, god of the Underworld. As Kore-Persephone, she becomes one of the great Eleusinian divinities, the Divine Maid. The role played by Persephone, Demeter, or Kore ("maiden," a title applicable to both) is part of a profound allegory in which is found a great deal of occult truth. Persephone or Demeter has a cosmic significance, as well as one applicable to the human race, for in the cosmic meaning the legend involves what the Hindus refer to under the various manifestations of prakriti running throughout manifested nature as a veil or garment of the indwelling cosmic consciousness; and the various permutations under which Kore-Persephone or Demeter is presented, show the various allegorical stages or modifications which the cosmic prakritis undergo. In the application of the legend to man, Kore-Persephone stands for both the spiritual soul and its child, the human soul, which in one manner of envisioning the facts are two; and in another manner, are one. *See also* DEMETER; KORE-PERSEPHONE

Personal Ego That aspect of manas which, in conjunction with kama, gives to man his sense of personality: that sense of being a unit distinct from others. This is an illusion from the standpoint of the spirit, although true enough as a fact of the lower quaternary in the worlds of matter. "The Lower, or Personal 'Ego' is the physical man in conjunction with his *lower* Self, *i.e.*, animal instincts, passions, desires, etc. It is called the 'false personality,' and consists of the *lower Manas* combined with Kama-rupa, and operating through the Physical body and its phantom or 'double' " (Key 176).

Being composite, at the death of the physical body the personal ego disintegrates, and at the next embodiment a new personality is brought together by the reincarnating ego, although this new personality is but a reconstruction of the old personality with only such changes as have been brought about by the working of karma over time.

Personal God The personal anthropomorphic extra-cosmic God of theology is a purely human creation — for personality is a limitation utterly inconsistent with the nature of the boundless and eternal. This theological God is merely a reflection of man. The infinite source of all cannot be defined, since every possible attribute which we might assign to it is a human mental creation. We are forced to speak of God as impersonal, but must beware lest in doing so we reduce the

conception to an empty abstraction. God may denote a divine being, a being who was once in our present human stage but has evolved beyond it, having transcended the limit of personality but without losing individuality. Or God may be applied to a being who has emanated from the divine source but is on the downward arc of evolution, not having yet become man; or again it may be a projection of the human mind, like the personal God of theology, but in this case it is a human mental creation — therefore containing human limitations because the human mind is finite — and therefore inadmissible.

The early Christians believed that the pagan gods were impersonated by evil demons or were actually merely daemona. It is hard to believe that Jehovah, Jupiter, the Christian God, Brahma, and the like are nothing more than merely abstract ideas, for they actually are human ways of expressing some of the active and distinctly concrete powers or potencies in the solar system.

The notion of a personal God implies arbitrary will, caprice, anger, susceptibility to propitiation, and many other human weaknesses; and the attempt to reconcile these wholly human projections of thought with the idea of abstract infinitude results in contradiction and absurdity.

It is clear enough that the universe is filled full with powers and potencies, of which all animate beings known to man, and man himself, are but minor examples; and hence polytheism when properly understood as the necessary and inevitable deduction of spiritual pantheism is seen to be true. The mistake of most polytheists in the past has been to endow these gods, divinities, or spiritual potencies with attributes all too human, instead of considering them as they ought to be considered as the formative forces of the universe, possessing consciousness and will. *See also* GOD; GOD(S)

Personality In distinguishing between individuality and personality, individuality is the simple fact of essential self-consciousness, the recognition that “I am I”; whereas personality is saying that “I am Mr. Smith.” In other words, individuality is the recognition of oneself as a distinct non-partite egoity, and personality is the identifying of oneself with a particular aggregate of qualities, the latter serving as vehicle for the individuality.

Personal Self. *See* PERSONAL EGO

Pert Em Hru (Egyptian) *Pert Em Hru*. [from *pert* to come + *em* forth in + *hru* day] To come forth in day; the title of several chapters of the Theban Recension of the papyrus manuscripts found placed with the Egyptian dead, generally called the *Book of the Dead*. The phrase itself refers to the successful entrance of the deceased into the realms of Osiris, after passing through the Judgment Hall.

A more significant meaning of the coming forth in the day or coming forth into light, relates to the fact that these papyri give in veiled language the rites of initiation as it was practiced from earliest times by the Egyptians, the light meaning the spiritual and intellectual splendor which clothes one

who has successfully passed from darkness into light.

Pesh-hun. See NARADA

Phaeton, Phaethon (Greek) Shining one; son of Helios, the sun, who wheedles his father into letting him drive the chariot of the sun across the heavens for one day, loses control of the horses of the sun, and nearly sets the earth on fire. “Phaeton meeting with his death while carrying heat to the frozen stars of the boreal regions, awakening at the Pole the Dragon made rigid by cold, and being hurled down into the Eridan, is an allegory referring directly to the changes of climate in those distant times when, from a frigid Zone, the polar lands had become a country with a moderate and warm climate, etc.” (SD 2:770).

Phaethon is also applied to Helios and other divinities, so that it is simply another form or alter ego of the sun, illustrating the manner in which archaic symbolism delineates religious, scientific, and philosophic facts in story form.

Also the name of one of the steeds of Morning.

Phala (Sanskrit) *Phala* [from the verbal root *phal* to burst open, bear fruit, ripen] Fruit, the kernel or seed of a fruit; used metaphorically for ripened consequences, effects, results, retribution (either good or bad).

Phalguna (Sanskrit) *Phalgunā, Phālgunā* A name of Arjuna, because he was born in the spring month of Phalguna — the month during which the full moon stands in the nakshatra Phalguni.

Phallic, Phallicism, Phallus [from Greek *phallos* penis] The phallus occurs frequently in Greek mythologic and mystical representation: it is carried by Pan; borne in Bacchic processions; carved on the pedestals of the Hermae in the streets of Athens. There is no reason, apart from appropriateness, for preferring or rejecting one part of the body rather than another as a symbol, so that the phallus of Pan may be quite on a par with the wings on the feet of Hermes. But the symbol has gone through stages of degradation, from being an emblem of spiritual generation to one of mere physical procreation, when physical procreation itself, once thought of in purity and with reverence, acquired associations of profligacy, sin, and shame. The words are chiefly used in *The Secret Doctrine* in reference to the degeneration of ancient doctrine and ritual from their originally exalted form into a materialized form, whether in Hebraic systems, Dionysian or Bacchic rites, Hindu ceremonial, etc.

All archaic and ancient mankind was strongly addicted to expressing spiritual and abstract cosmic verities under the forms of things which were concrete and visible. Thus not only has the sun at various times been an emblem of the light of the cosmic spirit or Logos, shining throughout the entire time period of the universe; but the moon has always been the symbol of the lower mind, the brain-mind reflecting the light of the spirit, just as the moon reflects the light of the sun.

In this impersonal and abstract manner of representation did the ancients symbolize the formative, creative, or procreative forces or energies of nature under appropriate emblems drawn from the animal kingdom, and most commonly from man himself. Thus it was that the phallus in Classical antiquity stood as the emblem of the abstract creative forces of the universe, as well as the solar system, and even of earth; precisely as the linga in India has always expressed the identic cycle of thought. Likewise the female organ has frequently been used to express the generative and maternally productive powers of nature. Modern European sophistication unwillingly recognizes this truth, and insists in giving to these symbols the most offensive of constructions. Yet even Western religious iconology has followed the same line of thought, and whether we refer to the lamb, or to the serpent or dove, we ascertain exactly the same thing.

Phanerosis (Greek) A making visible, manifestation.

Phanes, Phanes-Protogonos (Greek) [from *phaino* to make visible, appear, shine forth + *protogonos* first-born] In Orphic mythogony, Aether (the Father, spirit) and Chaos (the Mother, primordial matter) produce the world-egg, silvery and gleaming white, out of which Phanes, the Third Logos, is born. He is the Orphic counterpart of Eros, the divine love which sets the atoms of spirit in motion, and is both male and female, mythologically said to have golden wings which carry him everywhere and four eyes gazing in every direction. As Phanes, he is the first of the five cosmic rulers successively to appear; parent of the gods, the demiurge and creator of the world. Being thus the primordial father of gods, of the world, and hence of men, every such derivative offspring from Phanes contains Phanes in itself. Thus man, as an individual, contains Phanes as the primordial essence or original force of his own being. From another point of view, Phanes is equivalent to cosmic mahat, which as the universal formative spiritual power of the universe is at once the parent as well as the primordial substance of whatever is — as well as cosmic intelligence.

Nux (night) is associated with Phanes as both mother and wife. Zeus does not appear in the Orphic mythogony until later, as the fourth in the line of succession; but eventually, due to a loss in popular conception of the ancient verity, he absorbs his great prototype, who apparently did not figure largely in popular mythology.

Phanes was connected mystically and esoterically with four animal symbols of the zodiac — Aries the ram, Taurus the bull, Leo the lion, and Draco the dragon or serpent.

Phantasma [from Greek *phantazo* to make visible, become visible] Phantom; Greek equivalent for various astral appearances, not only for the occasional appearance of the linga-sarira to the physical eye, but also for the various astral phantoms or kama-rupas — all originating in the lower regions of the astral light. The notion behind the word is of an image, appearance, eidolon, not the reality but seeming to be so. In this case the physical person was regarded as the reality, as in life; the phantasm was the astral image, as that of the kama-rupa of the dead Hector appearing to

Aeneas.

Phantom [from Greek, Latin *phantasma* apparition] Specter, ghost; sometimes used of the early (astral) races of mankind, sometimes of the astral double, of various denizens of the astral plane, or even of one of the higher human principles (divine phantom).

Outside of mere mental images, often projected into quasi-objectivity by unconscious will-force, all phantoms originate in the astral light surrounding our earth and permeating it far more intimately than does the earth's air or atmosphere. Consequently, phantoms are of many and various kinds. The word is likewise used, although inaccurately, to signify the appearance to a living human being of the mayavi-rupa (thought-projection body) of an adept, the reason being that whether merely astral intrusions or mayavi-rupa, both are appearances and therefore logically classified as phantoms.

Phantomosophy [from English *phantom* + Greek *sophia* knowledge] Coined by Master KH to signify communication through mediums (ML 47).

Phenoch. See ENOCH

Phenomena [from Greek *phainomena* appearances from *phainomai* to appear] The impermanent, ever-changing outward appearances of things, as opposed to *onta*, the permanent enduring realities behind. Also, objects of perception as opposed to objects of cognition; that which is perceived by the senses, contrasted with that which is conceived by the mind. The word correlates with both meanings of noumena. Under the first meaning it may be said that, in one sense, everything is phenomenal except the one Reality; but the word may also be used relatively. Under the second meaning, we may speak of phenomena as a word stressing the mechanical aspect of things, as contrasted with the unseen intelligences behind, as in the contrast between the forces of science and the intelligent noumena of which they are merely the manifestations.

In modern popular use it also denotes a supernormal event, such as an exercise of occult or magical powers, or again a portent, what the Latins would have called a prodigy.

Phalaetheians [from Greek *phil* lovers + *aletheia* truth] Truth lovers; a name given to the Neoplatonic school, founded at Alexandria, Egypt, by Ammonius Saccas in the 3rd century. It lasted for two or three hundred years, and has often since been called a school of Analogists and Theosophists.

Philosopher's Stone [from Latin *Lapis philosophorum*] The stone or material which can transmute base metals into gold. The universal agent or great solvent, the mystical culmination of whose work is the production of spiritual perfect man. The base metals, in this mystical interpretation, are the passions and lower elements in the human constitution, which by the philosopher's stone are transmuted into the pure inner gold of his spiritual nature. Spiritual processes have their analogs in chemical processes, the latter being the sole object of most if not all of the later

alchemists.

Philosophy The Greek *philosophia* meant love of wisdom, but with equal power of significance, although perhaps not etymologically as correct, the meaning was wisdom of love; also, the systematic investigation and instruction of facts and theories regarded as important in the study of truth. In common usage it denotes the mental and moral sciences, in some respects being nearly equivalent to metaphysics, and including a number of divisions. Theosophists speak of a triad of philosophy, religion, and science as being merged by theosophy into a unity; but science was itself at one time called natural philosophy, so that the chief distinction is that between faith and reason.

Phlogiston [from Greek *phlog* fire] In the 17th century modern chemistry was in process of birth and alchemical ideas still survived, particularly those of the four elements and of the triad of sulphur, salt, and mercury. Stahl (1660-1734) enumerated four elements — water, acid, earth, phlogiston; and the phlogiston theory was elaborated by Priestley (1733-1804). All combustible bodies, it was said, contain phlogiston, and when they are burnt the phlogiston leaves its latent state and escapes from the body in the form of heat and light, leaving behind the ash or dephlogisticated residue. For example, magnesium gives out its phlogiston in an intense light and an inert ash is left. But later chemistry banished the imponderables, and formulated a physical system composed of ponderable matter and energy. Accordingly, when it was shown that the ash weighs more than the original substance, the phlogiston theory was abandoned, and in its place came abstract and indefinite conceptions quite as difficult of explanation as was the phlogiston theory itself, which may be grouped under the general term energy, and include heat, light, chemical energy, etc. The more recent progress of science has proved that the atomo-mechanical system, the representation of the physical world as divisible into matter and energy, or mass and motion, however useful in interpreting molar physics and facilitating practical applications, does not suffice for an interpretation of the intra-molecular world. The distinction between matter (or mass) and energy has become obliterated.

The Mahatma Letters state that phlogiston is the lowest and densest form of a universal essence and serves as the vehicle for dhyanis of a corresponding degree (p. 56); and the name is also given to the magnetic electric aura of the photosphere (p. 164). The idea of phlogiston overlaps that of caloric, with which is it sometimes confused.

Pho. See P'O

Phoebus (Greek) Pure, bright, radiant, beaming; the solar regent, and in Latin mystic mythology the sun god, offspring of Zeus and Latona: also known by the Greeks as Apollo or Phoebus-Apollo. This deity represented both physical and spiritual purity and radiance to the Greeks; and to the Greek mind the solar divinity bore intimate relationships with mankind through his Oracle at Delphi, situated on the slopes of Mount Parnassus in Phocis, where a temple and oracular sanctuary were erected in his honor, to which consultants and suppliants thronged from all parts

of the ancient world. Inscribed on the temple was the phrase associated with Socrates and Plato — *gnothi seauton* (know yourself). *See also* APOLLO; ORACLE

Phoenicians The ancient people who occupied the strip of seaboard on the west of Palestine, with Tyre and Sidon as principal towns; noted among other things for their great development in trade, commerce, and navigation. The Phoenicians themselves, and their neighbors the Israelites, called their land Canaan (Khena'an). According to Herodotus (2:44) Tyre was founded about 2300 years before his time, or 2756 BC.

The ancient deities of Phoenicia and their religion, as with other ancient peoples, were connected spiritually and physically with the great powers and processes of universal nature; indeed so far did this go that each river, spring, headland, etc., was under the influence of a deity; yet undoubtedly beyond and above all these hierarchical divisions there was always the ineffable, unthinkable, eternal, intelligence-life.

As time went on certain deities became more prominent in theological thought and speculation, acquiring celestial attributes as well as earthly ones, such as Ba'al, Astarte (made equivalent to Isis by Plutarch), and the Tyrian Melqarth (associated with Herakles). Originally each masculine deity had the title Ba'al ("lord," equivalent to Babylonian Bel), and the feminine deities had the title of 'Ammah (mother), just as the ancient Hebrews spoke of their 'em or 'ammah (fountain, beginning, womb, mother). The gods were called 'elomim or 'elim, from the original Shemetic root 'el. The god of the moon was Sin, the deity of the flame or lightning was Resh Reshuf and Eshmun was the god of vital force or healing (worshiped especially at Sidon) — clearly 'Eshmun is from the Shemitic verbal root 'esh (fire, cosmic fire or vitality) — cosmic vital electricity or fohat. Blavatsky states that the Phoenicians also propitiated the kabeiroi, deities of Samothrace.

Phoenix [from Greek *phoinix* phoenix, date palm, Phoenician] The sacred bird possibly taken from the Egyptian benu. The most familiar legend about it in Europe, dating from the early medieval period, is that a bird from India lives on air for 500 years when, leaving its native land, it flies to the temple at Heliopolis, with its wings laden with spices. Flying to the altar, it burns itself to ashes on the sacred fire, whence arises a new or young phoenix. This bird is already feathered on the day following the suicide of its parent which was its former self and, having its wings full grown on the third day, it wings its way forth. Pliny and Herodotus give slightly different versions. Ancient art pictured the phoenix as a bird with wings partly golden and partly red in color; in outline and size it was drawn to resemble an eagle.

The ancients gave different time periods as the extent of the cycle for which the phoenix stood as a symbol: 500 years, 600 years (the Babylonian naros), 1461 years, and others, as the phoenix did not symbolize any one cycle but was a general emblem of cycles themselves.

“The Phoenix — called by the Hebrews Onech (from *Phenoch*, Enoch, symbol of a secret cycle and initiation), and by the Turks, *Kerkes* — lives a thousand years, after which,

kindling a flame, it is self-consumed; and then, reborn from itself — it lives another thousand years, up to *seven times seven* . . . when comes the day of Judgment. The ‘seven times seven,’ 49, are a transparent allegory, and an allusion to the forty-nine ‘Manus,’ the Seven rounds, and the seven times seven human cycles in each Round on each globe. The *Kerkes* and the *Onech* stand for a race cycle, and the mystical tree Ababel — the ‘*Father Tree*’ in the Kuran — shoots out new branches and vegetation at every resurrection of the Kerkes or Phoenix; the ‘Day of Judgment’ meaning a ‘minor *Pralaya*’ . . . ‘The Phoenix is very plainly the same as the *Simorgh*, the Persian *roc*, and the account which is given us of this last bird, yet more decisively establishes the opinion that the death and revival of the Phoenix exhibit the successive destruction and reproduction of the world, which many believed to be effected by the agency of a fiery deluge’ . . . and a watery one in turn” (SD 2:617).

One equivalent in Hindu literature is Karttikeya riding on his peacock. In China the phoenix is the king of birds, eating only bamboo sprouts, drinking only spring water. His resting place is the tung tree.

Pho-hat. See FOHAT

Phorcys (Greek) A sea god, son of Pontos and Gaia (sea and earth), and father by Ceto of the Graiae, Gorgons, Sirens, Scylla, and Atlas. Mentioned in Orphism as one of the primeval titans.

Phoreg [Phorcys] One of the titans, not mentioned among Hesiod’s six Uranides, but discovered in the late 19th century “in an old fragment relating to the Greek myth. Thus their identity with the Seven rectoris is fully demonstrated” (SD 1:418).

Phorminx (Greek) The seven-stringed lyre of Apollo, which he gave to Orpheus; representing the sevenfold mystery of initiation, and other corresponding septenates. Among these, mainly perhaps, the seven-stringed lyre stands for seven-principled nature, both built by and producing sound when the breath of the spirit sweeps over its strings (principles or elements).

Phoroneus (Greek) A son of Inachos and founder of Argos; he may be called the Argive Prometheus. His mother was Melia (ash tree) and is mystically parallel with the Scandinavian Yggdrasil. His own name suggests a connection with the Sanskrit *bhuranyu* (rapid, quick), an epithet of the sun and of Vishnu. He was a carrier of the divine fire of spiritual intellect to men, whereby he made them participators — when they proved themselves worthy of it — in heavenly bliss.

Phosphorus (Greek) *phosphoros*. Light-bringing; equivalent of Latin Lucifer (the morning star; a torchbearer, e.g., Hecate, a form of the moon). Satan, according to Christian legend, was once Phosphorus, the redeemer. Also a personified aspect of the astral fire and light in the *anima mundi*. Eliphas Levi speaks of the interior phosphorus, meaning the astral light.

In alchemy and chemistry, applied to any substance which emitted light, but was monopolized for

the familiar chemical element first isolated by Brandt of Hamburg in 1669.

Photosphere The apparent, shining surface of the sun. Sunspots, which appear dark only because of the intense brilliancy of the surroundings, appear in the photosphere, and the bright areas commonly seen around them are called faculae. From the theosophic standpoint the photosphere as well as the reversing layer and the chromosphere are three different forms of the aura with which the sun clothes itself as a living being. This aura is the solar prana or vitality become visible to the human eye on account of the octave of radiation which it emits. Had our eyes not been evolved to sense this particular seven fold radiation which we call light, we should not see the sun, although indeed we should sense it and possibly even realize its presence intellectually. Finally, every being, precisely because it is alive, emits its own characteristic aura which, had we the eyes to see it, we should discern as a coruscating, scintillating play of light around the form of the entity. Thus the human being as an example emanates or radiates from himself such a vital aura, which is to the man exactly what the solar aura is to the sun.

Phren (Greek) Originally the diaphragm, also more loosely the adjacent intestines, and hence that part of the mind which is or seems to be located in those regions — as we might say the solar plexus. Thus it becomes a synonym for fear, joy, grief; but also for the seat of the mental faculties, thought, will, etc., answering to the several senses of the word wits. When a distinction is made for philosophical purposes, as by the Pythagoreans, phren is sometimes that mind which man has in common with the animals; at other times it answers to the kamic aspect of manas still overshadowed by buddhi-manas. In both these cases the phrenic mind is in contrast with the purely noetic mind, or buddhi-manas.

In the psychological division made by the ancient Greeks, the phren stands properly for that portion of the human constitution which is ordinarily designated as human mind or reason, the typical characteristic of the human soul which undergoes its devachan. Hence it is that Homer described the shade or ghost of Patroclus as having both psyche and eidolon, or animal instincts and kama-rupic shape, but entirely without phren — human mind or reason, which had already shaken off the kama-rupa and gone into its devachan. The reference to the phren still existing in the kama-rupic shade of Teiresias, in the *Odyssey*, shows that in this case this great Greek prophet and initiate is spoken of in connection with his nirmanakayic work in the astral world. So well was this known to the ancients, that Teiresias was supposed to retain all his powers after death, while the lower principles of other mortals who died became shades.

Phta. See PTAH

Phylogeny [from Greek *phylō* race + *geneia* producing] The racial history of an organism, as contrasted with ontogeny or the individual history. Phylogenesis is applicable to the process. This branch of biology takes into account the racial affinities of an organism, and forms an important part of the science of evolution.

Physical, Physicalization The physical plane of matter is that one of the many planes in universal nature which is coordinated with our physical senses; and the physical plane of consciousness is therefore the plane on which our consciousness functions when we are using those senses. It is characterized by the familiar qualities which science studies under the name of properties of matter. In order to understand biological evolution, it is necessary to admit the existence of the next plane above — the astral plane. The passage of the astral prototypes of organisms from the astral plane to the physical is called physicalization. Differentiation on the physical plane is caused by the psychological and astral life-agents acting in the protyle of the physical plane. Temporary and abnormal physicalization takes place in a spiritualistic materialization.

The quaternary is said, in the Pythagorean numerical system, to be the ideal root of all numbers and things on the physical plane, because the quaternary is projected downwards, so to speak.

Physical Body The most material sheath or instrument used by the forces manifesting as the human composite nature. This body is the evolutionary product of the inner man's experience during vast ages of time in and through all the kingdoms of nature. Thus the re embodying ego, having acquired knowledge of the earth's manifesting forms and forces, combines or correlates the principles and products of the mineral and vegetal life-atoms in its animal body, while evolving through its human incarnations. The atoms of a person's body which are dispersed on earth at death, are karmically drawn to him again in the next life. As the quality of his own thought and feeling has been impressed upon these atoms, their automatic magnetic return to him insures the justice of his self-made physical heredity.

The continuous interchange of the physical material of the earth itself and that of everything upon it, provides for the body's nutrition, endurance, and renewal. The similarity of material, chemically and otherwise, in the earth and in man has prevailed from the time when the filmy presentments of early root-races appeared on the then condensing globe. When the earth reached its depth of materiality during the middle of the Atlantean or fourth root-race, the physical bodies of the Atlanteans were the grossest and coarsest of any before or after this long period. Since then, everything having begun the turn on the upward or luminous arc, matter and man are slowly radiating finer qualities of substance and of force. This progressive refinement of matter reflecting humanity's mental and spiritual evolution, will continue until, in the far distant future, the human encasement will be relatively transparent, or diaphanous and luminous — an ethereal body of actually condensed light.

The human body has "Manasic as well as Kamic organs," so that the cells answer to physical, mental, and spiritual impulses. The higher ego cannot act directly on the body, as its consciousness belongs to another plane of ideation; it has to act through its alter ego — the personal self (BCW 12:368-9; or St in Oc 90-1). The inert physical body is built, cell for cell, upon the invisible substance of the astral model-body or *linga-sarira*. The latter contains the real organs of the senses and sensations, and it transmits the mental, emotional, and instinctual impulses to which the physical

body reacts. The lower mind acts upon the physical organs and their cells; but only the higher mind can influence the atoms in these cells, and arouse the brain to a mental conception of spiritual ideas. That is to say, ideal, mental, and physiological wholeness depend upon the dominance of the atomic, spiritual impulses over the desires of the selfish kama-manasic nature. The personal nature is limited in action to the material, molecular cell. This subtle but practical interplay of his physical and superphysical nature points to the natural unity of purpose in the trend of ethics and physiology. With power to know good and evil, and free will to choose, man is responsible for refining and perfecting his material, personal nature into becoming a responsive and powerful medium for manifesting his spiritual and higher intellectual individuality. The inner man is ever acting with the cosmic evolutionary urge toward perfection of type. It is this reincarnating ego which directs the atomic life of the fertilized germ-cells in upbuilding the body according to pattern; this is the mysterious organizer which eludes all analyses of biological researchers. Likewise, the morally and intellectually irresponsible entities evolving in the lower kingdoms are impelled, in addition to the urge of each individual entity's monad, by the instinctual phase of the universal mind which is directed by celestial beings acting with the so-called laws of nature.

The universe being a living organism functioning throughout consciously, has its analogy in the physiological operation of the human body. Hence, biological scientists who tamper with the natural arrangements of chromosomes or artificially combine different embryonic elements, instead of solving the problem of life, are only dealing with the matter which is manifesting the conscious creative powers of ideation. *See also* STHULA-SARIRA

Physical Organs Natural history reveals that the organs of the body acquire a greater individual importance, and in some cases occupy a larger proportion of the organism, as we ascend from the lower to the higher animal forms. G. de Purucker points out that "Every one of the organs of the human physical body, both collectively and distributively, is the organic representative in man's physical sheath or body of one part or portion of his complex inner and invisible constitution. . . . every one of the monadic centers in man's being . . . has its own corresponding organ in the physical body, each such organ functioning in the body as much as it can according to the characteristic or type-activity of its inner and invisible cause. Thus the heart, the brain, the liver, the spleen, etc., is, each one, the expression on the physical plane and in the human physical body of a corresponding consciousness-center in the invisible constitution of the sevenfold man" (ET 518 3rd & rev ed).

There are manasic as well as kamic organs. The brain and heart are "the organs of a power higher than the Personality" (BCW 12:367; or St in Oc 89). The liver is called the kamic organ; the spleen is the vehicle of the linga-sarira. Of the rhythmic tides of vital air in the chest, it is said: "The primeval current of the life-wave is then the same which assumes in man the form of the inspiratory and expiratory motion of the lungs, and this is the source of the evolution and

involution of the universe” (q from *Nature's Finer Forces* Rama Prasad, BCW 12:356 or *Studies in Occultism* 76). The uterus, within which a new manifestation of life appears, corresponds physically to the universal matrix — cosmic space — the fertilized cell being the point in the circle where differentiation begins. The eyes, from one standpoint at least, are the most occult of our senses. The fibers of the large optic nerves are interrelated with special organs of the senses and sensations — optic thalami, pineal and pituitary glands, etc. — which are grouped around the center of the brain.

Further, “every human organ and each cell in the latter has a key-board of its own, like that of a piano, only that it registers and emits sensations instead of sounds. Every key contains the potentiality of good or bad, of producing harmony or disharmony” according as the impulse comes from the higher or lower nature (BCW 12:368-9 or *St in Oc* 91). Memory has no special organ of its own in the brain, but has *seats* in every organ of the body. The whole body is a vast sounding board in which each cell bears a long record of impressions connected with its parent organ, and also it has a memory and consciousness of its own kind. These impressions are, according to the nature of the organ, physical, psychic, mental, or again mixed, as they relate to this or another plane, there being states of instinctual, mental, and purely abstract or spiritual consciousness. The physiological functions and reciprocal workings of cells and organs are in the body automatically directed by a “universally diffused mind” throughout that body, which is beyond all material analysis. Because of this intelligence operating throughout the organism, physiology is destined someday “to become the hand-maiden of Occult truths” (BCW 12:139; or *Studies in Occultism* 105).

On a larger scale, each organ has its own rhythm or vibratory rate of response to cosmic eternal motion. The response is animated by a “vital principle without which no molecular combinations could ever have resulted in a living organism, least of all in the so-called ‘inorganic’ matter of our plane of consciousness” (SD 1:603). The breaking of the normal rhythm of one organ disturbs that of all the rest, which accounts for the many reflex symptoms that often appear.

The general principles of occult physiology underlie and coordinate the numerous details of chemical, microscopic, and biological research. The human organism illustrates the modern scientific view of the electronic nature of matter. In man, the positive and negative phases of the one Life unite to manifest in functional currents of vitality; all of which has a significant bearing on the prevailing medical recourse to organotherapy, the end results of which are not recognized, as such, since they operate on inner lines of force. Each animal body — human or beast — is a complex organism whose various parts are vibrating in consonance with the synthetic character of its own evolutionary status of vital matter and conscious force — its selfhood. Hence, the injection of the physiologic essence of any one creature's organs into the life-currents of another, aiming to give a certain impetus to functional reaction, inevitably adds a subtly disturbing foreign element. The same physical matter composes all animal bodies, so that the human and beast life-atoms are interchangeable, but such interchange is governed or regulated by extremely occult causal

relations which raise their action outside or above the plane of human interference.

Organotherapy, as at present understood and practiced, is a divergence from nature's normal processes, having no analog in nature which, in turn, provides resources of wholesome remedial matter. These artificial mixtures of both physical and superphysical forces, involve vital issues beyond the ken of research laboratories. The end results of unbalanced forces might be sought among the increase in cases of malignant, degenerative, and mental and nervous disorders, with their unequilibrated operation of functioning vitality and of consciousness.

Pi The mathematical symbol for the incommensurable ratio of the circumference of a circle to the length of its diameter, and for corresponding ratios in plane and solid geometry. Its incommensurability is a particular instance of the impossibility of expressing geometrical magnitudes exactly in number. Bearing in mind that there is a geometrical key to interpretation of cosmic law and structure, and that the facts of geometry cannot possibly be arbitrary or meaningless but must be faithful representations of general laws; then we shall understand that the ratio π , involving such radial and important elements as the straight line and the circle, must be of paramount importance. The figures, either for approximate decimal evaluations or approximate fractional ratios, play an important part in the symbology of the ancient mystery-language. These figures and the numbers which they make are found in the numerical values of letters and words in the Hebrew and Greek alphabets. The problem of squaring the circle by a purely geometrical construction does not involve the use of π at all.

Pilgrim, Eternal The divine monad of man during its cycle of incarnation, so termed because of its manifold peregrinations downwards and upwards through the seven, ten, or twelve cosmic planes. It is the source of the entire septenary constitution of manifesting entities; and through the various processes of emanation from within itself, it provides itself with the various sheaths, veils, or garments of consciousness, which in their aggregate form the fully manifested septenary.

Pillaloo-codi *pillalu-kodi* (Tamil) Hen and chickens; popularly applied to the group of stars known as the Pleiades. In France the same idea is prevalent, where it is called Poussiniere.

Pillars The straight line and circle combined will make a cylinder, or pillar, which may be either a column or a disc, according to which element predominates. Thus the pillar denotes the positive creative potency or spirit as contrasted with matter. One principal use of the pillars in ancient temples, especially when four were used in the form of a square, was for the representation either of the four cardinal points, or of the four lower cosmic elements. This idea was likewise followed by the Jews in their erection of the Tabernacle. "It is the idea taken from the pyramids in Egypt and in Tyre, where the pyramids became pillars, the Genii, or Angels have their abodes in the four respective points" (SD 1:347).

To all intents and purposes the pillars set up by the Jews in front of their temples were similar to the lithoi placed before images of Siva in India. The two pillars, Jachin and Boaz, placed before the

Temple of Solomon, however, referred to the dual forces in manifested nature, producing the pairs of opposites. The two pillars are to some extent interchangeable with the two serpents of the Greek caduceus, and appear in India in mystical references to the two nadis — pingala and ida, on the left and right (or right and left) of the vertebral column. This duality has its geometrical analog in the right and left handed spirals. By taking the central or balancing third, as in the sushumna-nadi or the central pole of the caduceus (sometimes represented as a third serpent), we have the triad. This triad of pillars is represented in the three columns of the Sephirothal Tree, called the Pillars of Severity, Mildness, and Mercy. In one description of the Sephirothal Tree, it was surrounded by seven pillars: the world pillars or rectores.

Pillars of Hermes, Enoch Refers to an allegory told of Hermes or Thoth, the Father of Wisdom in ancient Egypt, who it is said concealed his books of wisdom under a pillar, and then found that the wisdom had become transferred onto two pillars of stone.

Josephus tells a similar story about Enoch, saying that the pillars of Enoch were still in existence in his day, and that they were built by Seth. Blavatsky comments: “and so they may have been, only neither by the Patriarch of that name, the fabled son of Adam, nor by the Egyptian god of Wisdom — Teth, Set, Thoth, Tat, Sat (the later *Sat-an*), or Hermes, who are all one, — but by the ‘sons of the Serpent-god,’ or ‘Sons of the Dragon,’ the name under which the Hierophants of Egypt and Babylon were known before the Deluge, as were their forefathers, the Atlanteans.

“What Josephus tells us, therefore, must be *allegorically* true, with the exception of the application made of it. . . . These two ‘pillars,’ however, are the prototypes of the two ‘tables of stones’ hewn by Moses at the command of the ‘Lord’ ” (SD 2:530).

Pineal Gland, Conarium, or Epiphysis Cerebri A small organ in the brain with a fancied resemblance to a pine cone; technically called the epiphysis, as being an “upgrowth” from the embryonic tissues which later form part of the ventricular or hollow center of the brain, which space is continuous with the central canal of the spinal cord. The pineal gland is described as a rounded, oblong body, about one-third of an inch long, of a deep reddish color, connected with the posterior part of the third ventricle, and intimately related to the optic thalami which physiologists find to be the organs of reception and condensation of the most sensitive and sensorial incitations from the periphery of the body. Thus this organ is in central relation to the coordinating organs of all the senses and sensations, and to the thinking brain which perfects and coordinates ideas. Its purpose, however, remains a mystery to the medical profession. A standard anatomy says: “The ancients had a grotesque theory that the epiphysis is the favorite and peculiar abiding-place of the human soul. Modern morphologists have shown it to be the homologue of the third eye which some reptiles possess.”

Blavatsky, repeating the ancient belief, says that this concealed third eye is the “seat of the highest and divinest consciousness in man — his omniscient spiritual and all-embracing mind” (Key 121).

She sketches the evolutionary history of this Deva Eye (SD 2:294 et seq) which was the only seeing organ in the beginning of the present human race, when the spiritual element in the then humanity reigned supreme over the as yet unawakened intellectual and psychic elements in the nature. Later on, as the ethereal and psychospiritual early races became self-conscious and physicalized, they used their spiritual and intellectual powers and faculties for selfish and sensual purposes. Meantime, the third eye withdrew, *pari passu*, into the central cavity of the developing brain. There it has remained until the present — a symbol of that past spiritual vision which we will regain as we progress consciously along the upward arc of the evolutionary cycle. As to scientific evidence of a once active third eye of objective vision in animals, the *Hatteria punctata*, a lizard type found in New Zealand, is pointed out. This land, being a part well above the waters of the ancient continent Lemuria, the home of the third root-race, would be likely to retain some remnants of early types of the creatures which once existed when “the third eye was primarily, as in man, the only seeing organ” (SD 2:299).

An ancient commentary says that by the middle of the fourth root-race, the “inner vision had to be awakened and acquired by artificial stimuli, the process of which was known to the old sages” (SD 2:294). Even now, the adept, with trained will, can arouse this ordinarily quiescent organ into activity, so that he becomes illuminated throughout and by it with a vision of infinitude. It was this sublime vision which overwhelmed Arjuna when Krishna, acting as the Logos within, gave the aspiring human monad the divine eye (BG ch 11). The analogy of enlarged vision holds good, in degree, when the spiritual teacher arouses the chela’s latent ability to see for himself hidden truth.

Descartes reasoned that the seat of the soul was the pineal gland which, he said, though it was tied to the brain, was yet capable of being put into a kind of swinging motion by the animal spirits that cross the cavities of the skull. He was right about the cavities being open during life, and about the organ’s response in oscillations; and what the ancients called animal spirits, is otherwise expressed in theosophical literature as circulating currents of the nerve-aura of occultism. In the adept, the third eye is aroused by aspiration and concentration of his human will upon the attainment of union of his mental with his spiritual faculties. By this conscious effort, he rises to the higher powers of will which, in its ordinary automatic and emotional phases, is usually diffused throughout the activities of the animal body and brain, by way of the main organ of will, the pituitary gland, the psychic associate of the pineal center. The x-ray may yet reveal ethereal emanations of nerve-aura in the human brain, as living evidence of the interrelation of mind and matter. Meantime, concrete examples of such interaction are found in the pineal gland, in the form of “brain sand,” or (acervulus cerebri). *See also* EYE OF SIVA; THIRD EYE; TRI-LOCHANA

Pingala (Sanskrit) *Piṅgala* A rishi said to be a great authority on the chhandas, the meter of the Vedas. His date is unknown, but he is sometimes rather arbitrarily identified with Patanjali, the author of the famous *Maha-Bhashya*, or commentary on the great grammarian Panini. Also an attendant of the sun, or even the sun itself; epithet of Siva; the name of a rudra, of a danava, and of

a number of archaic sages.

As an adjective, it signifies brown or yellowish-brown, a tawny color. *See also* PINGALA

Pingala (Sanskrit) *Piṅgalā* Reddish brown, reddish tawny; one of the three nadis (channels) actually forming the spinal column of the body, which are the main avenues for not only the psychovital economy of the body, but likewise of spiritual and intellectual currents as between the head and the body proper. In occultism the spinal column plays many roles in the physiological economy of the living body, but is especially threefold in its functions. The central channel is called the sushumna-nadi, and the two mystical channels on either side of it are the pingala-nadi on the right (or left), and the ida-nadi on the left (or right).

Pippala (Sanskrit) *Pippala* The sacred Indian fig tree, *Ficus religiosa*, which holds a highly mystical and symbolic position in Hindu mythology. It is closely connected with the Asvattha, the cosmic Tree of Life, or tree of the cosmic hierarchical structure, thus symbolized also in other countries of the world. It is interesting to note that both Asvattha and Pippala are names sometimes given to the sun, and that Buddhist legend has it that it was under such a tree, now commonly called the Bo or Bodhi Tree, that Gautama Buddha attained his final enlightenment.

Pippalada (Sanskrit) *Pippalāda* Eating the fruit of the pippala or *Ficus religiosa*; an ancient teacher of the *Atharva-Veda*, and also of a school of magic alleged to have been founded by him. The mystical significance refers to this tree's association with initiation or nirvanic attainment; it was under a pippala that Gautama Buddha is said to have attained nirvana, as well as buddhahood.

Pisachas (Sanskrit) *Piśāca*-s Shades, fading remnants or shells of human beings in kama-loka, which become elementaries, or malevolent astral beings, in the cases of people who live a consistently evil life while in incarnation. In southern Indian folklore the pisachas are ghosts, demons, larvae, and vampires — generally female — who haunt men. In the Puranas, they are goblins or demons created by Brahma.

In archaic Hindu literature, the pisachas are connected with the daityas, danavas, etc. Here they are no longer mere astral shells, but represent evolving beings of the earlier races of man: “The Demons, so called in the Puranas, are very extraordinary devils when judged from the standpoint of European and orthodox views about these creatures, since all of them — Danavas, Daityas, Pisachas, and the Rakshasas — are represented as extremely pious, following the precepts of the Vedas, some of them even being great Yogis. But they oppose the clergy and Ritualism, sacrifices and forms — just what the full-blown Yogins do to this day in India — and are no less respected for it, though they are allowed to follow neither caste nor ritual; hence all those Puranic giants and Titans are called Devils” (SD 1:415).

Pisces The fishes; the twelfth sign of the zodiac, a watery, common or mutable sign; one of the houses of Jupiter; corresponding anatomically to the feet. This sign is the last of the circle, and

consequently it again ushers in the first sign, Aries. It is Omega in the saying, “I am Alpha and Omega, the beginning and the end.” It signifies the conditions preceding the beginnings of rebirth, where the close of one cycle heralds the birth of the next. Its emblem is a pair of fishes; and mythology presents us with many stories of jewels or money cast into the sea and found again in the belly of a fish; the story of Jesus has one such; the story of Polycrates another. This sign is associated with deluges, world saviors, the dawn of a new cycle after closing of the old, and fishes and Jonahs, and similar symbols and allegories.

In the Hindu system it is Mina (fish or fishes), equivalent to the number 5, which may be taken to indicate the five exoterically recognized elements (pancha-mahabhutas). This sign also suggests particularly the cosmic element water — i.e. space.

Some Christians have held that Jesus was born at the moment the sun entered the sign of Pisces, but the real time of his birth is unknown, and both the Hindus and ancient Babylonians also associated their Messiahs with fishes (SD 1:653). It is also associated with the man-fish, Dagon or Oannes; and one is reminded of ancient Christian iconology and teaching that the Savior Jesus was the big fish, and that Christians themselves were the little fishes.

Assigning the twelve sons of Jacob in the Hebrew system to the twelve signs of the zodiac, Zebulon is ascribed to Pisces, he who dwells at the haven of the sea and is a shelter for ships.

Pistis Sophia An important treatise on Gnostic teachings, discovered in a Coptic manuscript in the British Museum by the Orientalist Schwartz, who rendered it into Latin and published the original text and his translation in 1851. It was translated into English by G. R. S. Mead and annotated by Blavatsky. The original version contains many Greek technical terms having no Coptic equivalents and preserved also in the later translations. The title itself is two such words, the names of two principal Aeons in the Gnostic system. Sophia means wisdom, enlightenment; pistis means intuitive trust, firm belief based on inner conviction, ardent devotion, that quality in the disciple which corresponds to the heart, as wisdom relates to his understanding — rather than merely faith. As the opening verses show, these are the esoteric teachings said in the treatise itself to have been given by Jesus to his disciples, when he was rising from the dead and teaching them for eleven years. This means that the teacher had passed eleven degrees of initiation, awaiting only the final degree. The work is a highly veiled version of some of the teachings of the archaic wisdom; it quotes abundantly from the Book of Enoch, and the doctrines of the Upanishads have, at least in degree, passed into it.

Pisuna (Sanskrit) *Pisuna* A spy; a name given in exoteric works to Narada, the divine rishi.

Pit In theosophy, the pit has a profound and wide range of meaning, in all cases referring to places (lokas) into which sink, because of persistent evildoing, those entities who choose evil, in greater or less degree, as their course of conduct. Hence, the general meaning is loss of spirituality involving a descent or dropping into realms of greater materiality.

Pit is often used for the nether pole of nature, whether geographically as the south pole, or in pure exotericism as hell. In the Bible (Ezek 28), the Prince of Tyrus is cast from the mountain of God into the pit. The mountain and the pit are often contrasted as the north and south poles, or as the heavenly and infernal regions. Pit is abundantly used in the Bible in this sense, metaphorically connected with a place for refuse or dishonored burial. The pit into which Prometheus is hurled is our earth, whither he descended to become mortal man; and the Mahasura, in Hindu legend, is hurled down to Patala. *See also* EIGHTH SPHERE

Pitaras or **Pitarah**. *See* PITRIS

Pitar-devatas. *See* PITRI-DEVATAS

Pithecoïd(s). *See* ANTHROPOIDS

Pitri(s) (Sanskrit) *Pitr-s* Fathers; referring to the merely human deceased father and grandparents; also to the progenitors of the human race. The pitris (progenitors) are of seven classes: three classes of arupa-pitris or higher dhyanis, which in our own solar system we call the solar pitris or agnishvattas; and the four lower classes known as barhishads or lunar pitris. The lunar pitris came from the moon-chain, while the solar pitris are those dhyani-chohans which have all the spiritual-intellectual fires, although they are too spiritual to have the physical creative fire. In preceding manvantaras they had finished their physical and astral evolution, but by cyclic necessity, enlightened the lunar pitris which had only the physical creative fire.

The pitris “are called ‘Fathers’ because they are more particularly the actual progenitors of our lower principles; whereas the Dhyani-Chohans are actually, in one most important sense, our own selves. We were born from them; we were the monads, we were the atoms, the souls, projected, sent forth, emanated, by the Dhyanis.

“ . . . the Lunar Pitris may briefly be said to be those consciousness-centers in the human constitution which feel humanly, which feel instinctually, and which possess the brain-mind mentality. The Agnishwatta-Pitris are those monadic centers of the human constitution which are of a purely spiritual type” (OG 125-6). These pitris were not forefathers of present humanity, but of our distantly remote ancestors named formerly by some writers the Adamic races.

The evolution of the first root-race of mankind from the astral bodies of the pitris took place on seven distinctly separated regions of the earth existing then at the arctic pole (cf SD 2:329). Of the succession of the root-races the Stanzas of Dzyan say: “*First come the SELF-EXISTENT on this Earth. They are the ‘Spiritual Lives’ projected by the absolute WILL and LAW, at the dawn of every rebirth of the worlds. These LIVES are the divine ‘Sishta,’ (the seed-Manus, or the Prajapati and the Pitris)*” (SD 2:164). As progenitors of the various human root-races, pitris refer pointedly to the life-waves, manus, prajapatis, and sishtas.

Brahma occasionally, as the generalized Progenitor, stands in Hindu literature for the pitris collectively, and is thus called Father.

Pitri-devatas (Sanskrit) *Pitr-devatā-s* [from *pitṛ* father + *devatās* spiritual beings] The paternal spiritual beings; a class of divine beings who were the progenitors of mankind — generalized under the term pitris. More particularly, the lunar ancestors of mankind, in all their various classes.

Pitripati (Sanskrit) *Pitrpati* Lord of the pitris or fathers; a title of Yama, the Hindu god of death and the judge of mortals — functions corresponding to those of Rhadamanthas of the Greeks. From the standpoint of occult history, Pitri-pati or Yama is the personification of the third root-race.

Pituitary Gland or **Hypophysis Cerebri** A small, bi-lobed, ductless gland, resting on the bony floor of the brain just above the palate. Its familiar name came from the mistaken notion that it secreted pituita (phlem) which was discharged through the nose. The technical term describes it as the “growth underneath” the brain with which it is connected. It is also closely related to the optic and other sensory nerves, as well as to the general coordinating centers of mental and physical sense and sensation in the region of the third ventricle, including the pineal gland.

Modern physicians have called the pituitary the driver gland, because of its active influence upon the growth and function of different parts of the body. Theosophy holds that the pituitary body is the seat of the organ of will; likewise, as an organ that functions through the sympathetic nervous system upon various levels of the psychic plane, it is one of the links that connect the intermediate nature of man with both his spiritual mind and his instinctual, animal mind. Thus it serves as manifesting point where the cosmic force of will, flowing through the spiritual center of man’s being, works as a physical energy. As the bodily organ of will, it acts as a vital transformer, stepping down the high power, electromagnetic currents of universal will and desire, thus providing a series of special currents of growth which are diffused through the thyroid and other ductless glands. These currents, acting as automatic or vegetative will power, first affect the linga-sarira (model-body), and through it stimulate the physical body.

The pituitary, as a transformer, may also step up these diffused currents of physical and animal will and desire, raising them into the aspiring mental-spiritual will and desire, as when the high adept concentrates his whole consciousness upon attaining spiritual vision and knowledge. When the focused power of the active pituitary is directed to the higher psychic levels, its influence, through radiated wave-energy, reaches the pineal gland which responds with spiritual clairvoyance. If, however, the increased activity is upon the lower astral levels, the effects are distorted and misleading. The pituitary being closely connected with the optic and other sensory nerves, and with the important nerve centers, its enlargement or uncontrolled, abnormal activity often give rise to strange hallucinations of vision, hearing, etc. This explains the bizarre sights, sounds, odors, or what not, which are so real to the sufferers from brain fever, delirium tremens,

insanity, epilepsy, and some other disorders.

However, no one of the organs of a human being can function alone and apart from coordinated activity with the other parts of the human constitution; thus it is that while the pituitary body can stimulate or arouse to increased activity the pineal gland, nevertheless the pineal gland in its turn can act strongly upon the pituitary body; and as the pineal gland is the physical seat of the spiritual and higher intellectual faculties of the human constitution descending to the physical brain through the *linga-sarira*, when the pineal gland thus influences by radiated wave-energy the pituitary, the latter is awakened and begins to vibrate, strongly influencing the physical brain with will-currents guided by the spiritual and higher intellectual inspiration from the pineal.

Piyadasi (Prakrit) *Piyadasī* [from *piya* lovely, beloved + *dasi* from Sanskrit the verbal root *drś* to behold; Sanskrit *priyadarśī*] Lovely to look at; a title applied to the Indian King Asoka (c. 234-198 BC), found on the rock-cut pillar inscriptions he erected. It refers to the love which his subjects bore to their monarch rather than to his physical appearance.

The title is likewise given to Asoka's grandfather Chandragupta, the Sandracottus of the Greeks. Another title given to these two monarchs was *devanampriya* (the beloved of the gods).

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Pl-Pral

Plaksha-dvipa (Sanskrit) *Plakṣa-dvīpa* According to the Puranas, the second of the seven dvipas, the continents or islands which make up our world. Esoterically these seven dvipas represent our globe and its six invisible companion globes: jambu-dvipa represents globe D, while plaksha, salmala, kusa, krauncha, saka, and pushkara represent the six invisible globes of our planetary chain. These dvipas also correspond to the geographical continents of the seven great races and to the land divisions of the earth during the period of one root-race.

Plane Used figuratively for “the range or extent of some state of consciousness, or of the perceptive power of a particular set of senses, or the action of a particular force, or the state of matter corresponding to any of the above” (TG 255). Though the cosmic planes are different from one another, they are not separated by gaps, just as the spectral colors are distinct and characteristic yet merge imperceptibly into each other. Nor can it be supposed that at all stages of evolution the scheme of planes was the same as now: we hear of a physico-astral stage of humanity and of other beings which now no longer exist on earth, in much the same way as we find the fossils of types intermediate between existing types but now extinct.

No hard and fast enumeration can be made as to the number of planes in the kosmos. The number assigned depends on the particular purpose for which the definition is made. The septenary classification is often used, as in the seven planes of prakriti or the seven states of consciousness pertaining to each. But other enumerations may equally be made, and any plane is subdivided into subplanes.

Planet Usually refers to the visible satellites of our sun, though in its general sense including the planets belonging to other solar systems, and planets belonging to the universal solar system, whether visible or not on our plane. One particular meaning is that of the seven sacred planets: Mercury, Venus, Mars, Jupiter, Saturn, and two secret planets for which the Sun and Moon are

substituted exoterically. Uranus and Neptune do not belong to this group, although circulating around our Sun; Neptune while belonging to our universal solar system does not cosmogonically belong to our own minor solar system, and hence is what from our standpoint may be called a capture.

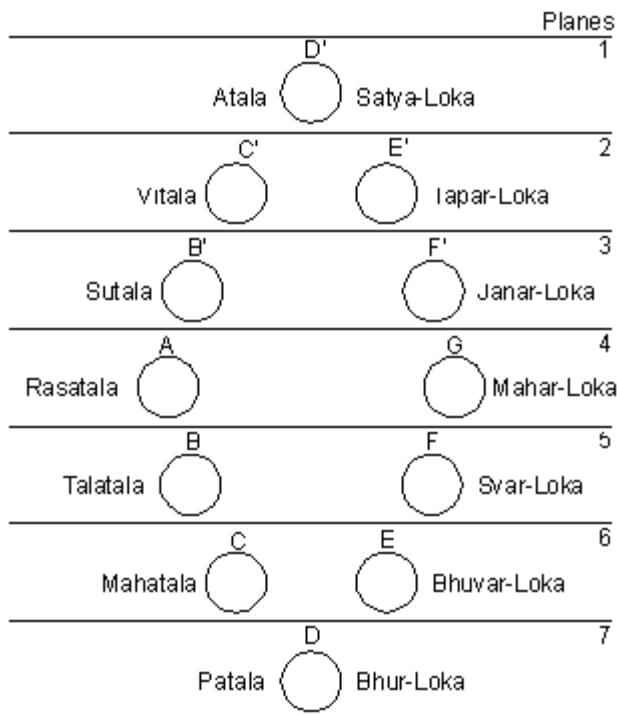
Each planet, like all other celestial orbs, is composed of seven or twelve globes, in coadunation but not in consubstantiality, forming a planetary chain on the various cosmic planes, only those on our particular physical plane being visible to us. Planets are the outer shell of living beings and have evolved from cosmic seeds, passing through various stages including that of comets. They are inhabited by denizens adapted to their conditions. Each planet of the solar system is in its own particular stage of planetary evolution, one planet being in one round of its own evolutionary course, another in a different round of *its* evolutionary development; and the substances or matters composing them are in respectively different states of materiality, ethereality, or spirituality. The periods of the planetary movements and of their nodes and apses are regulated by mathematical law originally impressed not only in the structure of the solar system, but in the *svabhava* or characteristic nature of each individual planet in the system, and these periods mark innumerable cycles of time, great and small. They shed influence on the earth and its inhabitants both as time indicators and by virtue of their quality as living beings. Each celestial body is the mansion, vehicle, or house of what is in its essence a divine entity; and these regents or governors, each one of its own sun or planet, are themselves undergoing courses of evolutionary unfolding in time periods so vast that mathematics of cosmic extent are required to compass them.

Planetary Chain Every kosmic body or globe, be it sun or planet, nebula or comet, atom or electron, is a composite entity comprised of inner and invisible energies and substances, and of an outer and often visible physical body. These elements all together, whether enumerated as seven or twelve, are the principles or elements of every self-contained entity or individual life-center. What theosophy calls a planetary chain is an entity composed of seven or twelve such multiprincipled globes, and which taken as a unit form one planetary chain. All celestial bodies are multiprincipled entities as man is, who is a copy in the small of what the universe is in the great, there being one life and one system of laws in that universe. Every entity in the universe is an inseparable part of it, therefore whatsoever the whole contains, is found in miniature in every part.

Our own earth-chain is composed of seven or twelve globes, of which only one, our physical earth, exists on this plane, perceptible to our physical sense apparatus because that apparatus is evolved to cognize this earth-plane and none other. But the life-waves of all the globes of the earth-chain pass in succession, following each other, from globe to globe, thus gaining experience of energy, matter, and consciousness on all the various planes and spheres that this chain comprises.

Limiting our explanation only to the manifest seven globes of the complete twelve, the six globes

other than the earth exist, according to one diagrammatic delineation, two by two, on the three planes of the solar system more ethereal than the physical plane. These three superior planes or worlds are each one superior to the world or plane immediately beneath it. Our earth-globe is the fourth and most material of all the manifest globes of the earth-chain. Three globes precede it on the descending or shadowy arc and three globes follow it on the ascending or luminous arc of evolution.



Planetary Spirits Every celestial body is under the directing influence of a hierarchy of beings, spiritual, quasi-spiritual, and astral, the higher of which may be called celestial spirits; the term planetary spirits is usually restricted to the highest class of these beings pertaining to planets, although the phrase is also used in other senses. These planetary spirits have evolved through past cosmic cycles of evolution from a state equivalent to the human; and the general hierarchy pertaining to each planet is closely linked with the destinies of the present various life-waves of that planet. We ourselves are destined in the future to become planetary spirits of a planetary chain that will be a later embodiment of our present earth-chain. This earth, being only in its fourth round, has not yet produced high planetary spirits; but it will have begun to do so at the end of the seventh round. At the summit of the hierarchy of planetary spirits is a supreme hierarch.

Planetary spirits parallel the Buddhist dhyani-chohans or dhyanis; with the exception that the Buddhist phrase has far larger application as it includes not merely planetary spirits but likewise spiritual beings of various grades in a solar system. The higher planetaries are those presiding over an entire chain of globes, and their influence extends over all the seven, ten, or twelve globes of a chain. There are also planetaries belonging to the same general planetary hierarchy who preside over a single globe of a chain, and again lower planetaries such as those in more or less

immediate touch with mankind. There are planetaries of high spiritual status, and planetaries of far lower status who at times even may be spoken of as dark planetaries. Thus it is that the work of the higher planetaries is beautiful, compassionate, and indeed sublime; whereas the lowest or dark planetaries are frequently the agents of matter as contrasted with spirit.

What the Christians, following the Greeks, call angels, are planetary spirits of high type, while the Christian archangels correspond roughly with the highest subclasses of the planetaries. In Hindu thought the manus are planetary spirits of various hierarchical grades in a planetary chain; the prajapatis also in certain cases are identical with the manus, the latter having a special connection with the human life-wave.

Planetesimal Hypothesis A modification of the nebular hypothesis — put forward by Lockyer and See, and developed by Chamberlin and Moulton in the early 20th century — according to which the nebulae from which planets originated were not gaseous but made up of a multitude of planetesimals or solid bodies varying in size from a mere particle up to a planetoid. According to theosophy, at a certain later stage in the formation of worlds there does take place such a concretion of large bodies out of small bodies and out of cosmic dust; but a particular and minor phase in the physical stage of development is far from a complete account of the origin of the solar system. It ignores all ultraphysical conditions, and therefore has to begin by assuming nine-tenths of the whole process, such as the eternity of physical matter, and the independent existence of such abstractions as gravitation, inertia, etc.

Planet of Death. *See* EIGHTH SPHERE

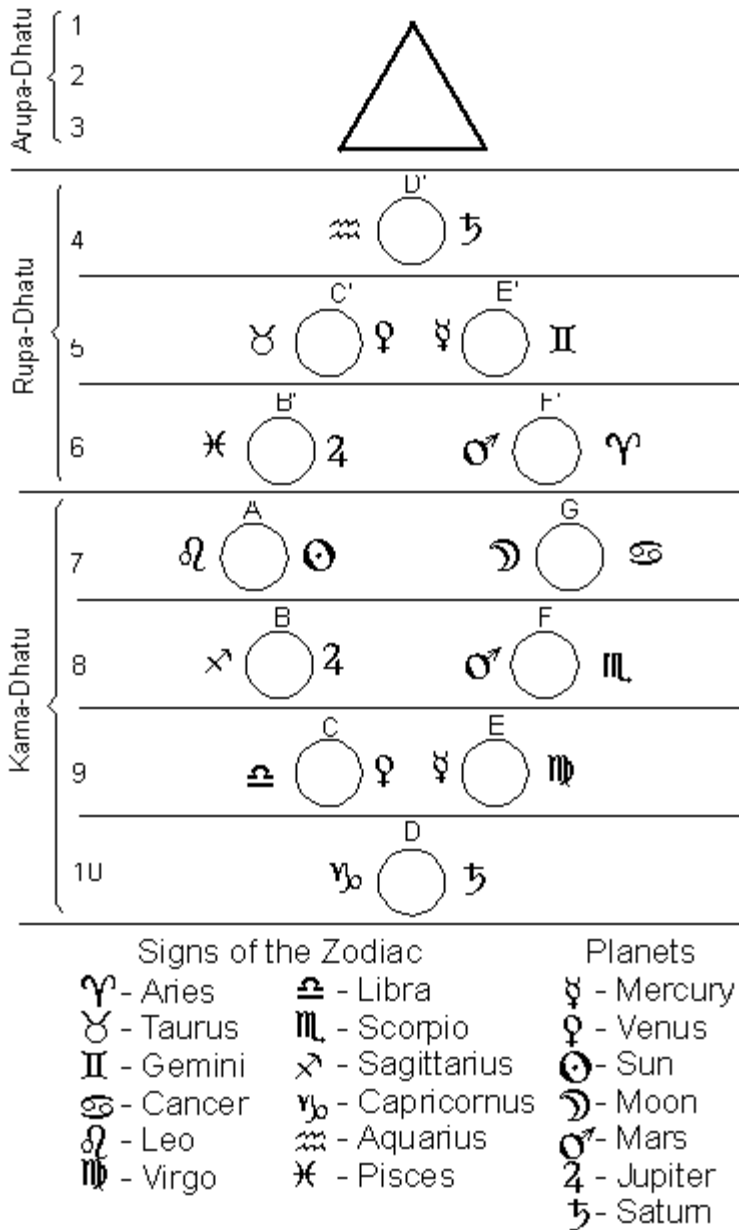
Planets, Seven Sacred The ancients spoke of seven planets which they named the seven sacred planets, and they were serialized as Saturn, Jupiter, Mars, Sun, Venus, Mercury, and Moon. The Sun and Moon are, however, used as substitutes for two secret planets, one near the sun and one over the moon, these secret planets being invisible to us at present. That near the Sun, an intra-mercurial planet, has been called Vulcan and was supposed to have been discovered in 1859, when a black spot was seen in transit across the solar disk; but since that time the discovery has not been verified by astronomers. The teaching regarding it is that it became invisible to our physical senses at about the midpoint of the third root-race; but as we have now reached again, on the upward arc, the plane corresponding to the same degree of development, in a relatively short cyclic period it should begin again to show itself.

The planet for which the Moon stands as a substitute, sometimes called the Planet of Death, is near the Moon and also invisible to our physical senses. It has a retrograde motion and is slowly dying.

Each of these seven planets is, like our earth, a chain of globes, sevenfold or twelvefold in composition, having six superior globes of finer, more ethereal matter above the physical globe. Only those globes which are on the same cosmic plane of nature are physically visible to each other. For instance, we can see only the fourth-plane planetary globes of each of the other

planetary or sidereal chains because we are on the fourth cosmic plane.

These seven planets are called sacred because every one of the globes of the earth chain is under the dominant guidance, and is actually largely formed by, one of these planets, assisted in each case by the other six. Further, every root-race of every one of the globes during each round is under the protection and guidance of one of the seven sacred planets.



But the main reason for calling them sacred is that our universal solar system is composed of seven planes of being, or worlds, over which are the seven primordial logoi. These are subdivided into seven minor logoi or powers, forming sevenfold groups or minor solar systems, and our solar system is one such group. In our solar system, our sacred planets are the respective houses, each house containing the seven forces of *one* of the seven chief rays of the solar logos: one such chief ray being our particular logos.

Plant(s). See VEGETABLE KINGDOM

Plasm Living material composing so-called living bodies, used in *The Secret Doctrine* in connection with Weismann's theory of the germ-plasm. Corresponding to the physical plasm are both the spiritual and ethereal plasms, which are the true directing influence of heredity. All these plasms are the deposits or lees of vital substances, which have their representative in the human physical body as the various pranas.

Plastic or Protean Soul. See LINGA-SARIRA; SOUL

Platonic School The philosophers of the Academy, who followed Plato and can be traced down to the days of Cicero, gradually undergoing change during that period and divisible into schools connected with the names of prominent philosophers. Distinguished from the Aristotelian or Peripatetic school, much as philosophy is distinguished from science or as idealism is distinguished from naturalism. The principal feature is the Platonic dualism: of noumenon and phenomenon, of the self-moving and that which is moved, of the Idea and its manifestation in an organic being, of the permanent and the impermanent, of soul and body, nous and psyche, etc. In epistemology this dualism appears as philosophia and sense experience — the wisdom which apprehends reality and that which forms concepts from the data of sense experience; in morals, as the contrast between the Good, which is altruistic because it apprehends the unity of all beings, and the ethic of self-seeking based on the illusion of separateness.

Plato's message was that of a person initiated in the sacred Mysteries, but under the usual necessity of reticence, of speaking in veiled language, and of casting his knowledge into the prevalent molds of thought.

Pleiades (Greek) Also Atlantides. Six stars (the seventh being invisible or missing) in the constellation Taurus, and their heliacal rising in May was considered by sailors as a sign of propitious weather. They were, especially Alcyone, regarded as the point around which the divine breath or motion works during the manvantara, and have been thought by modern astronomers to be the center of the sun's orbit.

In legend, the seven daughters of Atlas (Maia, Electra, Taygeta, Asterope, Merope, Alcyone, and Celaeno), who complained to the gods because they were pursued by Orion and were then changed into pigeons or doves and made into a constellation. Atlas represents the Atlantean root-race, and the daughters are the seven subraces. They married gods and became the mothers of heroes and the founders of city-states. They are connected with the destiny of nations, which is shaped by the events of their past lives, so that truly our destiny is written in the stars. In India, as the Krittikas, they were the wives of the seven rishis, six visible, one concealed; and the function of the rishis is concerned with times and events.

The first pyramids in Egypt are said to have been built at the beginning of a sidereal year under

Dhruva (alpha polaris), when the Kritikas looked over his head. They are mentioned in Job, who speaks of the sweet influence of the Pleiades, and Bailly makes a calculation as to the date when they had that influence. In India they have a very occult meaning connected with sound and other mysterious potencies.

Pleistocene. See GEOLOGICAL ERAS

Plenum (Latin) Full, fullness, as opposed to void or so-called empty space; the plenitude of fullness of matter in space which in fact forms space. Space in this sense is a plenum or pleroma, not a vacuum; yet philosophically, because of the nature of mahamaya, all manifested existence is illusory and hence empty in the mystical sense. Therefore those great systems of thought which have remained most faithful to the ancient wisdom, such as Northern Buddhism, speak of space and all the vast variety of existence as sunyata (the void).

Pleroma (Greek) Fullness, completion, entirety; used by the Gnostics, as for instance by Valentinus in the *Pistis Sophia*, to denote the fullness of the manifested universe as a whole; hence, space and its contents. In a more spiritual and accurate sense, it is absolute space with its seven, ten, or twelve planes or degrees of consciousness-substance. Evolution starts from a primal point and is fulfilled in the pleroma or manifested sum total of a manifested universe, with especial emphasis on its inner and invisible ranges and planes. Therefore, it is the kosmic abode of the invisible gods or divinities in all their many ranges and ranks, together with the planes, worlds, and spheres composing the fullness; the whole elaborately divided and subdivided into planes and hierarchies of emanations, one manner of treatment being geometrically symbolized by squares, circles, points, etc. For convenience' sake, pleroma is usually divided into three degrees, the highest, the intermediate, and the lowest. It was converted by the Christian Church into an abode for Fallen Angels, Principalities, and Powers.

Plexus (Latin) A network, used anatomically for certain networks of nerves or blood vessels. The nerve plexuses forming part of the sympathetic nervous system are closely related functionally to the viscera, and serve as coordinating centers for the various nerve tissues which regulate their muscular and organic action. They are intimately related to mental and emotional states, to such an extent that the chief of them, the solar plexus, has been called the abdominal brain.

The word has been used in theosophy to translate the Sanskrit chakra (wheel, nerve ganglion), but these chakras are better defined as forming centers in the vital-astral constitution of the organism. They are centers or foci of pranic energy, having special qualities which may be correlated to other groupings, such as the seven principles, the seven rays, etc. The seven chakras are: sacral, prostatic, epigastric (solar), cardiac, laryngeal, frontal, and cavernous.

Any attempt by an untrained student, without a teacher, to try to develop these chakras is sure to cause disaster, since it can result only in the arousing of powerful forces which he has not yet acquired the means to control, and which will therefore control him. Once awakened, they cannot

be put to sleep again, and the result will be disorganization, physical or mental or both, manifested in disease, insanity, depravity, or death; in the worst cases, the unfortunate dabbler may set his feet on a path of black magic ending in the final separation of his spiritual ego from its hapless psycho-vital-astral-physical vehicle. The spiritual and higher intellectual powers and faculties must be cultivated first; and this cannot be done by any attempt at artificial stimulation based on fixing the attention on spots in the body or head. The only safe way to practice the chela life is to forget about the body and its mechanism, thus allowing evolution to proceed in its natural course, and dangerous forces to life quiescent until they come naturally and harmoniously into operation.

Pliocene. See GEOLOGICAL ERAS

Pluto The outermost planet of the solar system yet found, discovered in 1930. It is only as bright as a star of the 15th magnitude and therefore is visible only to very large telescopes. It seems probable that Pluto does not congenitally belong to the solar system, but is a capture from some other source.

Pluto (Latin) [from Greek *ploutos* wealth, bounty of the earth] The Roman god of the Underworld, the same as the Greek Hades, Dis, and Orcus. The name Plutus, with which Pluto was sometimes confounded, is that of another deity, the god of wealth per se.

Pluvius (Latin) Rainy; with the ancient Romans Jupiter, as head of the pantheon, was viewed and invoked under several aspects, of which this is one: so that there is Jupiter Pluvius (the rain-giver), Jupiter Tonans (the thunderer), Jupiter Fulgurans (the source of lightning), etc., indicating different aspects of the deity as affecting weather.

Pneuma (Greek) [from *pneo* to breathe] Wind, air, breath, vitality, spirit, an animated being, also a spiritual being; in the New Testament (John 3:8) “The wind bloweth where it listeth . . . so is every one who comes into being (or becomes) out of the Spirit” — the word for both wind and spirit is the single word pneuma. It is also translated in the New Testament as “ghost,” as in Holy Ghost and yielded up the ghost, and as “spirit” in various senses. The same connection between air and spirit is seen in the Latin anima (life) and animus (mind), which derive from the same root as the Greek anemos (wind); also in spiritus [from *spiro* to blow, breathe], and the same holds good in other languages, illustrating the correlation of air or wind with vitality: jiva, prana, mind, manas, etc. The triad of sun or fire, moon or water, and pneuma, spirit, or wind, corresponds with Father-Mother-Son and with atma-buddhi-manas. The word is equivalent to breath so often used in *The Secret Doctrine*, in a comprehensive sense.

Pneumatology The study of gases; the study of beings intermediate between God or other divinity and man, including in the lower ranges angels, daimones, etc., and still lower possibly even demons and ghosts, etc.; the Christian theological doctrine of the Holy Ghost. G. de Purucker uses the term etymologically for the science of the pneuma or spirit, just as psychology is strictly speaking the science of the psyche. The psyche is the lower intermediate nature of man, kama-

manas; pneuma pertains to the higher duad, atma-buddhi. Modern psychology and psychoanalysis unfortunately deal mainly with the activities of the lower quaternary of the septenary being that is man, and ignore the activities or even the existence of anything else higher.

P'o (Chinese) In the *I Ching* “the full manifestation of the *kwei*” — the kama-manas or animal soul.

Poimandres. See PYMANDER

Point In mathematics a point is regarded as having no parts or magnitude, but is postulated for the purpose of defining position, for it cannot in itself have position unless space has been previously assumed. An abstract point cannot have location or relation to anything; it is devoid of attributes, unless we consider unity as an attribute. It is equivalent to the whole universe — Philo has said that the Chaldeans regarded the kosmos as a single point.

In the book of symbology given at the beginning of *The Secret Doctrine* a point appears in a circle as the first differentiation in the periodical manifestations of the ever-eternal nature. From the unknowable and concealed point emerged the creative cosmic triad of Eros, Chaos, and Chronos.

Another view of the mystical significance of a point describes it as an emanative center, a spot where energies from one plane enter another plane, a symbol of unity and homogeneity, representing the phase before polarity has set in — a logos, an indivisible, a monad. See also LAYA-CENTER; PRIMORDIAL POINT

Polar Cells, Polar Globules, or Polar Bodies Two minute cells thrown off by the unfertilized ovum in its process of maturation. Blavatsky speaks of the first stages of a germ-cell's development when the nuclear changes include the formation of double cone or spindle “*within* the cell. This spindle approaches the surface of the cell, and one half of it is *extruded* in the form of what are called the ‘*polar cells.*’ These polar cells *now* die, and the embryo develops from the growth and segmentation of the remaining part of the nucleus which is *nourished* by the substance of the cell. Then why could not beings have lived thus, and been created in *this* way — at the very beginning of *human and mammalian evolution*” The death of the polar cells “would *now* correspond to the change introduced by the separation of the sexes, when gestation *in utero, i.e., within the cell,* became the rule” (SD 2:117).

Polarity The property of having poles; duality throughout nature. Poles are antithetical in quality and yet interdependent; each presupposes the other, as without the other neither can exist. Similar poles repel, dissimilar attract. As long as they are apart, there is force; when they coalesce, they are said to neutralize each other — the force becomes latent. The most fundamental polarity is that of spirit and matter, which may also be called positive and negative, active and passive, etc. This is repeated endlessly on every plane and subplane. When the One becomes Two, it becomes polar; when the Two rebecomes the One, it ceases to be polar. The expansive and contractive forces (in themselves constituting a polarity) are seen everywhere in evolution and involution. The polarity

of right and left is hard to define absolutely, but gains significance when we consider the right-handed and left-handed groupings of atoms in the molecules of such compounds as dextrose and levulose — a contrast of similarities. In magnetism, electricity, and chemistry, we have familiar instances of polarity, in which the above general laws are illustrated. In the germinal cell, the One becomes the Two by the extrusion of the polar bodies. The human body is polar; Reichenbach discovered polarity in plants and minerals, as shown by the colors seen by his sensitives.

Benjamin Franklin invented the terms positive and negative to describe the two qualities or attributes of electricity as understood in his day. It has become customary to speak of things which are masculine, expansive, dispersive, etc., as being positive, and to speak of things which are centripetal, contractive, etc., as being negative, with perhaps an unconscious bias of thought in the direction of looking upon the positive as being the active, and the negative as being inactive or passive. Such usage is illogical and misleading, for it is well known that in both magnetism and electricity — as examples of fields of nature where polarity is native and studied — the negative can be as “positive” in its action as the so-called positive itself; and that furthermore action and reaction in these fields are equal and equivalent. Furthermore, a thing may be positive on one plane and negative on another plane or in another direction, or again positive at one moment and negative at the next moment — here using positive and negative according to their common significances.

Adopting such common parlance, it is not uncustomary to speak of the realms of spirit as being negative and the realms of manifestation as being positive; but in nature the masculine is no stronger or weaker than the feminine: they are coequal, reciprocal, interacting, always conjoined during manifestation, and paradoxically during manifestation continuously separate, but always in action and reaction, the one upon the other. Polarity is sometimes defined by the terms male and female; but, while using these symbolically, we must refrain from qualifying them by ideas drawn from merely physiological sex. Hence we see why it is to be regretted that these two terms have become so fixed in the language, and how much better had it been had the simple term polar been adopted.

However, if it be considered advisable to keep these terms, then one perhaps in the light of the theosophical philosophy, may be driven to say that the north pole of the earth, electrically and magnetically, is the negative pole, and the south pole is positive or dispersive; that spirit is negative and that matter is positive; though it is obvious that these allocations are arbitrary, so far as the words themselves are concerned, but correct enough as regards the facts.

Were we living in the realms of spirit rather than in the realms of material manifestation, we should probably be driven by the logic of circumstance to invert our usage of these terms, and declare the spiritual realms of our domain to be the positive ones, and the material realms to be the negative.

We are thus compelled to see that polarity reigns throughout nature, beginning with manifestation and closing with the beginning of pralaya, where polarity for the time ceases to exist; for polarity is one of the phenomenal products of manifested life. However, in the manifested universe, envisaging now the great cosmic planes, there is a relative homogeneity or vanishing of polarity at the apex or summit of any cosmic plane, that all intermediate parts of that cosmic plane showing polarity merge again into relative homogeneity, and the vanishing of polarity, at the extreme bottom of the said cosmic plane.

In *The Secret Doctrine* it is stated that fohat, in bringing worlds into being, makes whirls or gyrations in opposite directions, thus starting polarity; and of this we have an illustration in right-handed and left-handed helical or screw motions. Fohat or cosmic electricity, thus inducing polarity into the opening drama of manvantaric life, does so because the polarity unrolls from within fohat itself; fohat thus being instrumental in reproducing the many from out the One, being the steed ridden by cosmic mind.

Poles, Terrestrial and Celestial The poles of the earth are the extremities of its axis of rotation, and the great circle at right angles to this axis is the terrestrial equator. Corresponding to these in the celestial sphere are the celestial poles and equator. The terrestrial poles are storehouses of cosmic vitality, and here the fohatic forces result in the auroral phenomena of colored light and sounds. The north pole is heaven, Olympus, Mount Meru, the abode of the higher gods, and the place of the first continent, the Sacred Imperishable Land. The south pole is the pit, hell, patala, the vent of the earth. These two are often called the Mountain and the Pit. In the *Vendidad* the north pole is a serpent who bites spring and turns it to cold. The poles are variously personified in mythology, often rather distantly, e.g., as Castor and Pollux.

The extremities of the axis of the ecliptic point to the poles of the ecliptic in the celestial sphere. The axis of the earth is inclined to the axis of the ecliptic at an angle of something more than 23 degrees, called the obliquity, which makes the angle between the ecliptic and the equator. The obliquity is believed by modern astronomers to oscillate about a mean position to the extent of 1 degree 21 minutes on both sides in a period of about 10,000 to 18,000 years; but *The Secret Doctrine* states that the obliquity has been 90 degrees and 180 degrees, that it has had these positions repeatedly, and that the obliquity varies at the rate of nearly 3.6 degrees in each precessional cycle. It would appear from this that the earth's axis makes a complete circle or revolution with regard to the ecliptic axis, passing through angles of 90 degrees, 180 degrees, 270 degrees, and so back to the starting point. When the two axes coincide, there can be no seasons, no equinoxes or solstices. When they are at right angles, either the northern hemisphere or the southern, as the case may be, has six months of spring and summer, the opposite hemisphere having six months of autumn and winter; and the ecliptic poles being in the equator. When the axis is entirely inverted, although the zodiacal constellations remain the same, of course, because of the rotation of the earth, they apparently have a reversed movement from their present one (SD 2:785). Herodotus

learned from Egyptian priests that the two axes had once coincided and that they had been reversed three times since their records began; and the Denderah zodiacal charts show that the rectangular position and three inversions had taken place. Considering the dynamic bearings of the shifting in space of the earth's axis in light of the phenomena of the gyrostat, and how the application of an external force will produce a change in the direction of the axis of rotation, a mathematician might deduce the nature and value of the external forces which must in past ages have acted on the rotating earth in order to produce these axial changes.

Pole Star The north star, alpha polaris in the constellation of Ursa Minor, is within 1½ degrees of the north pole of the celestial sphere, to which the north end of the earth's axis points. This point is therefore the center around which the other constellations, in their daily apparent motion, revolve. The precession of the equinoxes shifts the position of the celestial north pole in a cycle of about 26,000 years, to a maximum extent of about 47 degrees; and thus we have a means of ascertaining ancient dates if we have any record of the position of the pole among the stars at the epochs in question. *The Secret Doctrine* speaks often in veiled terms of movements of the earth's axis and hence of the position of the celestial north pole. Of the first continent, the Sacred Imperishable Land, it is said that the pole star has his watchful eye upon it from the dawn to the close of the twilight of a day of the Great Breath. Again, at one time a star in the constellation Draco occupied the position.

In India the pole star is known as Dhruva, and the celestial or cosmic north pole, as well as the terrestrial north pole, is called Meru, the seat of Brahma.

Pollux, Polydeuces. See DIOSCURI

Polygenesis Used in biology and anthropology, meaning arising from many germs or roots; opposed to monogenesis, arising from a single germ or root, although the two theories can be complementary. The human race is distinctly polygenetic inasmuch as it was born from seven different psychomaterial foci on seven different centers of the earth; and mankind did not spring from an actual single couple. Yet it is equally true that mankind is one in origin, all its creators being spiritual beings, working on us and upon lower beings of a psychomaterial nature (SD 2:249, 610). Regarding the evolution of races, differentiation has existed for long ages; yet go far enough towards the origin, and polygenesis merges into a fundamental spiritual unity.

Polytheism The doctrine of and belief in a plurality of gods, cosmic spirits, or celestial entities under whatever name they may be described. The word came into use as a correlative of monotheism — the doctrine as of the Jews, Christians, and Moslems, of one and only one God. The unphilosophical nature of monotheism, which in the Occident is quite different from the significance of divine unity, is shown by the subterfuges resorted to in order to supply its deficiencies. As divinity cannot be successfully imagined as individually concerned with every operation in the universe, the general term nature is used to denote a kind of secondary god; while

the progress of science has analyzed this into various laws and forces, which paradoxically enough perform somewhat the same functions as the gods of polytheism, except in their wrongly supposed lack of intelligence. Less sophisticated and more profound intellects have never ceased to believe in a whole range of cosmic hierarchies, running from divinity down to the so-called nature spirits, and traditional peoples have always looked upon these as powers which are often dreaded and can be propitiated. Even Christianity has its saints, and its theology speaks of Angels and Archangels, of Dominions and Thrones, etc. As soon as we depart from the simple primeval idea of a universe filled with intelligent beings — and indeed formed of these beings themselves — of numerous hierarchies, grades, and kinds, we land in a maze of abstractions and contradictions.

The ancient and oriental pantheons are in reality allegories or personifications of the hosts and hierarchies of cosmic powers, divine, intermediate, and terrestrial, in uninterrupted serial sequences. Where an ignorant devotee might address prayers to some of these personifications, the enlightened one, in invoking Jupiter or Siva, would merely seek to evoke in himself the human power corresponding with the cosmic power, and of which the human is a direct, albeit a feeble, reflection.

Pomegranate. See RIMMON

Popol Vuh (Quiche) An ancient scripture of the Mayas. The manuscript which has come down to our day was discovered by Ximenez, a Dominican missionary in the 17th century, near Guatemala City, and translated by him into Spanish. Later, Brasseur de Bourbourg translated the manuscript from the original Quiche into French. But this manuscript was written or dictated by a native in the Quiche tongue and is not the original, for as the writer himself says in his preface: “This is the beginning of the ancient history of the country here called Quiche . . . We will publish it in the world of Christendom, because this National Book, the Popol Vuh, is seen no more, . . . This is the first book written in times of old, but it is hidden from the sight of him who sees and thinks.”

In addition to a historical account of the Quiche nation, the first portion of the scripture deals with cosmogony and the birth of humanity. The opening lines are similar in conception to the book of Genesis: “Here is the narrative of how all was in suspense, all was calm, all silent, all was motionless, all was peaceful, and empty was the immensity of the heavens. . . . The face of the Earth was not yet visible. Only the sea was, and all the space of the heavens.”

The first race of men mentioned in the Popol Vuh are described as “a race ‘whose sight was unlimited, and who knew all things at once’: thus showing the *divine knowledge of Gods*, not mortals” (SD 2:96). “In other words, they were the Lemuro-Atlanteans, the first who had a dynasty of *Spirit-Kings*, . . . actual living *Devas* (or demi-gods or *Angels*, again) who had assumed bodies to rule over them, and who, in their turn, instructed them in arts and sciences” (SD 2:221-2). And referring to the Lemurian or third root-race, the Popol Vuh describes their race as being fashioned out of the Tzite tree — very similar in this regard to the ancient Scandinavian mythology, where

Odin fashions man out of the ash tree. The early race of mankind mentioned in the Popol Vuh as able to live with equal ease under ground and water as upon the earth answers to the second and early third root-races (SD 2:160).

Porphyriion (Greek) Lurid, fiery; a gigante or giant born of the blood (vitality) of Ouranos (heaven) falling upon the earth. These giants were more human than the titans, and continued the war against the Olympian gods, which symbolizes the struggles which took place during the descending arc of evolution, cosmically and among the races of mankind, between the lower material forces and the celestial powers from above. Porphyriion is slain by the gods with the help of Hercules and buried in the abysses of earth.

Poruthu-madan (Tamil) Wrestling demon; the nature spirit associated with the air, or the sylph, described in popular myth as of great strength, and as aiding in the taming of wild animals. This elemental, it is asserted, aids in the phenomena of levitation, both in lifting and transporting objects, or in raising the passive body of a medium.

Poseidon (Greek) One of the twelve great Olympian deities, a son of Ouranos and Gaia, brother of Zeus and Hades; represented by the Latins as Neptunus. The brothers Zeus, Poseidon, and Hades are respectively the gods of heaven, the intermediate world or water, and of the underworld; and these represent the three great generalized powers or forces, each one ruling or vitalizing his respective third of the seven manifest cosmic planes. Poseidon presides over water, especially the ocean, and over horses, which he brought forth by a stroke of his trident on the earth. His symbols are the dolphin, one of his executive ministers; the trident; and the horse. It is Poseidon who shakes the earth and raises and quells storms at sea. He had numerous offspring by many wives, both mortal and immortal; mostly of a violent unruly character like himself — titans and giants. He stands as a personation of the spirit and race of Atlantis; for he is lusty, sensual, and at war with heaven. To consummate his intrigues, he assumes the forms of various animals — a way of alluding to bestial Atlantean black magic. The symbol is complex, for he is also a dragon. He is related to the northern constellations of Draco, Delphinus, and Pegasus (or Equus, the horse). Equivalent to Chozzar of the Peratae Gnostics and the good serpent of the Nazarenes (cf SD 2:578). As god of the waters he parallels Idaspati, Narayana, Vishnu, and Varuna.

Poseidonis Plato's *Timaeus* gives a story related to Solon by Egyptian priests, that a great island called Atlantis with a numerous population and a high culture, once existed west of the Pillars of Hercules and opposite Mt. Atlas. The name Poseidonis is given to this island in *The Secret Doctrine*, and it is said to have sunk in 9564 BC (ML 151). This last remnant in the Atlantic Ocean of the originally vast Atlantean continent, was said by ancient Mediterranean writers such as Plato to have been approximately the size of Ireland and, due to the wickedness of its otherwise highly civilized inhabitants, to have been swallowed up and submerged by the ocean in a night and a day.

Stories in ancient Sanskrit literature about Sankha-dvipa refer to the catastrophe which befell the

great Atlantean continent, as well as its last island-remnant.

Positive and Negative. See POLARITY; POLES

Positivism In general, a philosophy based on physical phenomena and ignoring underlying antecedent causes; specifically, the system of Auguste Comte (1798-1857), miscalled the Religion of Humanity. He held that all speculative thought passes through three phases — theological, metaphysical, positive: in the first, living beings having individual free will are regarded as the cause of phenomena; in the next, unverifiable abstractions are resorted to; positivism contents itself with a general description of phenomena. The universe is not composed of individuals with volition, but of an ordered organism — humanity — governed by necessary laws. The civilized community is a true organism, a great being, and should be an object of worship. In conformity with the last, Positivist churches continue to exist, with definite organization and procedure. As stated in *Isis Unveiled* (1:79), negativism might be a better term, since the system denies more than it affirms. Its rejection of individuals in favor of humanity certainly is a lapse into the rejected metaphysical stage of speculation, which Comte showed he had no true comprehension of. As a philosophy, holding that knowledge is based exclusively on the methods and discoveries of physical or positive science, it labors under great disadvantages. That speculation does pass through these and other stages is evident from the history of philosophy; but that positivism represents more than a passing phase is impossible to believe. It is one of the subtle forms of materialistic European philosophy so popular — and among certain minds still in vogue — during the 18th and 19th centuries.

Possession The state of being possessed or controlled by evil spirits, as demoniacal possession; theosophy explains it as that degree of obsession in which some besieging astral entity has obtained actual possession and use of a living body.

One or another of such harmful invaders compels their human victims to conduct themselves in all kinds of ways that are unnatural, mischievous, foolish, shocking, purposeless, and degrading. “In cases of murder, of every description, and of other crimes of a diabolical character, the act is attributed, in nine cases out of ten, by the offenders themselves, to *irresistible obsessions*. ‘*Something* whispered constantly in my ear . . . *Somebody* was incessantly pushing and leading me on.’ Such are the too-frequent confessions of the criminals. Physicians attribute them to hallucinations of disordered brains, and call the homicidal impulse temporary *lunacy*” (IU 1:276).

As the highly organized modern brain and nervous system grow more sensitive to psychic influences, as is evident in the steady increase in the number and phases of mental and nervous disorders, the current ignorance of the afterdeath state and the reckless disregard of life are releasing hosts of desperate entities of desire — despairing suicides and vengeful, executed criminals who survive in their kama-rupas to prey upon the living. Moreover, not a few of the increasing numbers of the insane result from following various practices advertised as means for

gaining psychic powers for selfish purposes; and the widespread use of hypnotism and the cultivation of mediumship leave many negative subjects weakened in will and in imminent danger of obsessing influences.

Pot Amun (Coptic) A priest and hierophant of the early Ptolemaic dynasty. A term said by Diogenes Laertius to signify one consecrated to Amun (Amen), the god of esoteric wisdom, as *amen* means “the occult.” “Pot-Amun is credited with having been the first to teach Theosophy, or the outlines of the Secret Wisdom-Religion, to the uninitiated” (TG 259).

Pothos (Greek) Desire; the divine love felt by spirit for its own principles (Chaos), thus the root of eros and cupido. Just as is the case with the various meanings given to the Sanskrit kama, so with pothos. Abstract kama is identic with abstract pothos, pothos itself; and as from abstract kama, spiritual divine love, springs forth the lower kama of the manifested worlds, just so from pothos mystically spring forth first eros, cosmic attraction on all planes, and then on a still lower and more material series of planes was born cupido, or attraction and yearning.

Powers In theosophical literature, usually those endowments and abilities (Sanskrit siddhis) which are said to be dormant in present mankind as a whole. It would be more accurate to say that mankind itself is at present dormant, while the powers themselves are not dormant but simply without ability to express themselves through the constitution of the present relatively sleeping mankind. Thus it is that by evolutionary advancement or initiatory training the neophyte does not rouse these powers into activity, but instead raises his human nature into the planes where these powers respectively already exist in full function. Thus, intellect is not dormant in mankind at present, but it is the human unevolved side of us which is as yet so imperfectly developed as to form a veil around the already fully evolved intellectual or manasaputric power within us. Thus, in a blind person, it is not the light which is latent or unawakened, but merely the blind person’s incapacity to see: the glorious sunlight is always there. Very often the word is employed with a qualifying adjective, such as spiritual powers, occult powers, man’s inner powers, etc.

Also, the sixth order of angels in the celestial hierarchy as enumerated by pseudo-Dionysius the Areopagite, ranking last in the second triad of Dominions, Virtues, and Powers. It translates the Greek exousiai; Latin, potestates (Eph 1:21; Col 1:16). In the ancient Syrian scheme, the Powers had governance over the sphere of the sun. *See also* PRINCIPALITIES

Prabhapala (Sanskrit) *Prabhāpāla* [from *prabhā* light, splendor + *pāla* protector, guard] Protector of light; in Buddhism, the name of a bodhisattva. Gautama Buddha “attained the state of Bodhisattva on earth when in the personality called Prabhapala” (TG 66).

Prabhavapyaya (Sanskrit) *Prabhavāpyaya* [from *prabhavā* the coming forth + *apyaya* the vanishing] That from which all things originate and into which they all resolve at the end of the life cycle; a synonym for Brahman-pradhana, or even for parabrahman-mulaprakriti. Less technically, even cosmic space in the above sense could be named as prabhavapyaya.

Prachetas (Sanskrit) *Pracetas* [from *pra* before + *cetas* mind] The preeminently intelligent one; a name of Varuna, the god of water. While the deity Varuna undoubtedly has its relations to earth, and more particularly to water of which he is the presiding genius, nevertheless in the cosmic sense water signifies space.

Prachetasas, Prachetasah (Sanskrit) *Pracetas, Pracetah* [from *pra* before + *cetas* mind, understanding] The preeminently intelligent ones; the ten prachetasas were sons of Prachinabarhis and (according to the *Vishnu-Purana*) Savarna, the daughter of the ocean — although Savarna is stated elsewhere to be the wife of the sun. They refer historically and physiologically to the latter portions of the second root-race and to the first portions of the third root-race. The reference here is to the inspiring evolutionary influence on the early human races brought about by the union or marriage of the mind-born sons of Brahma (manasaputras) with the early sweat-born and egg-born portions of the human race. Thenceforth the human race became truly intelligent and self-conscious. As nature repeats itself, they also represent the rishis of the early fifth root-race, standing for the adepts of the right-hand path.

The adepts of the left-hand path or the Atlantean sorcerers were called trees in ancient India, although trees likewise symbolized adepts of any kind. Hence, “When Vishnu Purana narrates that ‘the world was overrun with trees,’ while the Prachetasas — who ‘passed 10,000 years of austerity in the vast ocean’ — were absorbed in their devotions, the allegory relates to the Atlanteans and the adepts of the early Fifth Race — the Aryans. Other ‘trees (adept Sorcerers) spread, and overshadowed the unprotected earth; and the people perished . . . unable to labour for ten thousand years.’ Then the sages, the Rishis of the Aryan race, called Prachetasas, are shown ‘coming forth *from the deep*’ [symbol of wisdom and of occult learning], and destroying by the wind and flame issuing from their mouths, the iniquitous ‘trees’ and the whole vegetable kingdom; until Soma (the moon), the sovereign of the vegetable world, pacifies them by making alliance with the adepts of the *Right Path*, to whom he offers as bride Marisha, ‘the offspring of the trees’ ” (SD 2:495). This is an allegory of the struggle between the Sons of Light and the Sons of the Dark Wisdom.

Daksha is the son of the prachetasas and Marisha. In connection with the legend concerning the birth of Marisha, the “Sweat-born,” Daksha represents the earliest egg-born human races, those of the first portion of the third root-race. All these archaic allegories of ancient peoples are applicable, *mutatis mutandis*, to different periods of time, when cyclical events, under karmic government, reproduce themselves with more or less completeness. Thus it is that the prachetasas are sometimes referred to in connection with a later, Atlantean period.

The prachetasas are identical with the five ministers of Chozzar (Poseidon) of the Peratae Gnostics.

Pradhana (Sanskrit) *Pradhāna* [from *pra* before + the verbal root *dhā* to place] That which is first placed, or primal position, in a philosophical sequence of cosmic emanations. Undifferentiated

cosmic substance; that which is the root of and first originant of prakriti (nature visible and invisible). Some philosophical schools in India use akasa as a synonym of pradhana, and one might even say that pradhana is mulaprakriti, taken in the literal sense of “root of prakriti.” Strictly speaking, pradhana is mulaprakriti in the latter’s lower ranges, and thus pradhana in its lower ranges becomes akasa. Philosophically it is the first filmy appearance of root-matter “placed before” or around Brahman. It is spoken of as the cosmic veil of Brahman, the unmanifest or First Logos.

“That which is the unevolved cause is emphatically called by the most eminent sages, *pradhana, original base, which is subtle prakriti, viz., that which is eternal, and which at once is, and is not, a mere process*” (VP 1:2).

Pradhanika-Brahma Spirit (Sanskrit-English) Used to describe the condition of Brahman-pradhana in its perfect involution, philosophically, a state which obtains during cosmic pralaya. Hence it is truly the next thing to parabrahman-mulaprakriti. *See also* PUMS

Pragna. *See* PRAJNA

Prahlada or **Prahrada** (Sanskrit) *Prahlāda, Prahrāda* The son of Hiranyakasipu, chief of the daityas and as such, from the standpoint of the writers of the Puranas, theologically the adversary in philosophical speculation and outlook of Vishnu. Hiranyakasipu therefore has been mistaken by Occidental writers as occupying somewhat the same place in Hindu thought that Satan has occupied in Christian theology. Prahlada, his son, became an ardent devotee of Vishnu which, according to Puranic legend, enraged his father so much that Prahlada became subjected to a variety of punishments and tortures. To save his devotee from these Vishnu assumed the form of the Nara-simha avatara (the man-lion incarnation) and killed Hiranyakasipu.

Prajapati (Sanskrit) *Prajāpati* [from *prajā* that which is brought forth from *pra* forth + the verbal root *jan* to be born + *pati* lord] Lord or master of progeny; applied to several Vedic gods, in particular to Brahma, the evolver-producer, the first and most recondite figure of the Hindu triad. Brahma as Prajapati symbolizes personally the collective creators of the universe with all its numberless hierarchical productions of things movable and seemingly immovable. Brahma is also collectively the Prajapatis or the lords and givers of life.

Prajapatis (Sanskrit) *Prajāpati-s* [from *prajā* that which is brought forth from *pra* forth + the verbal root *jan* to be born + *pati* lord] The producers, evolvers, or givers of life to all on the earth’s planetary chain, and hence lords of offspring in the hierarchical sense. Prajapatis is likewise applicable *mutatis mutandis* to larger hierarchical divisions, such as a solar system or galaxy. The prajapatis

“are, like the Sephiroth, only seven, including the synthetic Sephira of the triad from which they spring. Thus from Hiranyagarbha or Prajapati, the *triune* (primeval Vedic Trimurti,

Agni, Vayu, and Surya), emanate the other seven, or again ten, if we separate the first three which exist in one . . . In the Mahabharata the Prajapati are 21 in number, or ten, six, and five (1065), thrice seven” (SD 1:89-90).

These seven, ten, or more prajapatis correspond likewise to the Mazdean Amesha-Spentas or Amshaspendas and the Hindu Saptarshis. The name prajapati is most commonly given to ten rishis or sages known as the mind-born sons of Brahma: Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, Vasishtha, Prachetas or Daksha, Bhrigu, and Narada. These are really collective names for the various classes of monads, each single prajapati representing also the spiritual-intellectual hierarch of his own particular hierarchy or class of monads. Hence the meaning of prajapati as lord or parent of offspring — the ten classes of monads corresponding each to its own proper prajapati. Further the prajapatis are the parents of the seven or ten manus. The Puranic myths with their genealogies of the seven prajapatis, rishis, or manus are “but a vast detailed account of the progressive development and evolution of animal creation, one species after the other” (SD 2:253).

“The whole *personnel* of the Brahmanas and Puranas — the Rishis, Prajapatis, Manus, their wives and progeny — belong to that pre-human period. All these are the *Seed* of Humanity, so to speak. It is around these ‘Sons of God,’ the ‘Mind born’ astral children of Brahma, that our physical frames have grown and developed to what they are now. For, the Puranic histories of all those men are those of our Monads, in their various and numberless incarnations on this and other spheres, events perceived by the ‘Siva eye’ of the ancient Seers, (the ‘third eye’ of our Stanzas) and described allegorically. Later on, they were disfigured for Sectarian purposes; mutilated, but still left with a considerable ground-work of truth in them. Nor is the philosophy less profound in such allegories for being so thickly veiled by the overgrowth of fancy” (SD 2:284).

Prajās (Sanskrit) *Prajās* [from *pra* forth + the verbal root *jan* to be born] That which is propagated or brought forth; creatures, offspring. Brahma, as Prajapati, is the lord of praja — lord of all creatures on earth.

Prajna (Sanskrit) *Prajñā* [from *pra* before + the verbal root *jñā* to know] To know through clear perception, to discern clearly; wisdom, intellectual perception or knowledge as contrasted with mere brain-mind ratiocination. Its cultivation is one of the Buddhist paramitas.

Prajnaparamita (Sanskrit) *Prajñāpāramitā* [from *prajñā* wisdom + *pāramitā* transcendental virtue] the wisdom transcendental virtue; one of the principal mystical works of the Mahayana school of Buddhism, supposedly written in the 2nd century BC. With the *Saddharma-Pundarika* (also written in Sanskrit), among the most important Mahayana works.

Prakṛita (Sanskrit) *Prākṛta* [from *prakṛti* the original element] As an adjective, original, primary. In the Puranas the primary creations or the first three of the seven creations were called the

prakrita creations — the developments of indiscrete nature beginning with the indiscrete principle. They are mahat-tattva (the universal soul, infinite intellect, or divine mind); bhuta or bhutasarga (elemental creation, appearances at the beginning of any manvantara of the seeds of lives now to begin their development as primordial prakritis); and indriya or aindriyaka (organic evolution).

Any provincial or vernacular dialect cognate with Sanskrit is called in India, Prakrita (Prakrit).

Prakriti (Sanskrit) *Prakṛti* [from *pra* forwards, progression + the verbal root *kṛ* to make, do] Production, bringing forth, originating, primordial state or condition, original substance. Nature; spiritual and ethereal substances in all their forms, visible and invisible. Its root or parent is mulaprakriti (root of prakriti), and it is to be considered with vikriti, which signifies change, alteration, or a production or evolution from the prakriti which precedes it.

“In common usage *Prakriti* may be called Nature in general, as the great Producer of entities or things, and through this Nature acts the ever-active Brahma or Purusha. Purusha, therefore, is Spirit, and Prakriti is its productive veil or sheath. Essentially or fundamentally the two are one, and whatever Prakriti through and by the influence of Purusha produces is the multitudinous and multiform *Vikritis* which make the immense variety and diversity in the Universe around us.

“In one or more of the Hindu philosophies, Prakriti is the same as Sakti, and therefore Prakriti and Sakti are virtually interchangeable with Maya or Maha-Maya or so-called illusion, Prakriti is often spoken of as ‘matter,’ but this is inexact although a very common usage; matter is rather the ‘productions’ or phases that Prakriti brings about, the *Vikritis*. In the Indian Sankhya philosophy Pradhana is virtually identical with Prakriti, and both are often used to signify the producing element from and out of which all illusory material manifestations or appearances are evolved” (OG 129-30).

In the Sankhya philosophy prakriti is sevenfold. These seven prakritis are mahat, ahankara, and the five tanmatras (rudimentary or subtle elements) — sabda, sparsa, rupa, rasa, and gandha.

The Visishtadvaita Vedantists teach as do theosophists that “every particle or atom of Prakriti contains *Jiva* (divine life), and is the *sarira* (body) of that Jiva which it contains, while every Jiva is in its turn the *sarira* of the supreme spirit, as ‘Parabrahm pervades every Jiva, as well as every particle of matter” (SD 1:522).

Prakritika Pralaya and **Prakritika Manvantara** (Sanskrit) *Prākṛtika-pralaya, -manvantara* [from *prakṛti* nature] The dissolution and manifestation of prakriti or nature; also called the elemental pralaya because the universe then returns to its original elements. Hence in one sense it is partial because the dissolution reaches as far as the elements and there stops. The inner portions or constitution of the universe remain as it were *in statu quo*, which does not signify that they are

inactive — any more so than the reincarnating ego is inactive when the lower quaternary of the human constitution undergoes its prakritika pralaya or death. A prakrita pralaya occurs, for instance, at the end of an Age or Life of Brahma, when the cosmos goes into pralaya; then everything that exists is resolved into the primal elements, themselves resolved into the One, only to be reissued or emanated anew at the end of the long Night or Brahma pralaya.

Prakritika pralaya may apply to a globe; when it refers to the cosmic pralaya, the resolving of the prakritis of nature goes even beyond the cosmic elements, for these are then resolved into the One.

Pralaya (Sanskrit) *Pralaya* [from *pra* away + the verbal root *lī* to dissolve] Dissolving away, death, dissolution, as when one pours water upon a cube of salt or sugar: the cube of salt or sugar vanishes in the water, dissolves, and changes its form. So during a pralaya, matter crumbles or vanishes away into something else which is yet in it, surrounds it, and interpenetrates it. Pralaya is often defined as the state of latency or rest between two manvantaras of great life cycles. During pralaya, everything differentiated, every unit, disappears from the phenomenal universe and is transferred into the noumenal essence which periodically throughout eternity gives birth to all the phenomena of nature. Pralaya is dissolution of the visible into the invisible, the heterogeneous into the homogeneous, relatively or absolutely — the objective universe returns into its one primal and eternally productive Cause, to reappear at the following cosmic dawn. To our finite minds, pralaya is like a state of nonbeing — and so it is for all existences and beings on the lower material planes.

A mahapralaya (great pralaya) is an absolute pralaya of a solar system or kosmos; a minor pralaya is a partial dissolution of some part of the solar system or cosmos, such as a planetary chain or a globe. After an absolute pralaya, when the preexisting manifested material consists of but one element, and breath “is everywhere,” the creation process acts from without inwardly; but after a minor pralaya, which involves the destruction of the corporeal vehicles of things, the inner vital essences remaining untouched, the celestial bodies begin at the first flutter of manvantara their resurrection to manifested cosmic life from within outwardly.

A pralaya is not the same as an obscuration, because an obscuration means the passage of a life-wave from a globe or equivalent celestial body to a globe on another plane. During such an obscuration the globe thus abandoned by the life-wave remains *in statu quo* — in a refrigerated condition, so to say — awaiting the influx of the succeeding life-wave. In the case of obscuration the vehicle remains dormant; yet this does not signify that the body is without movement, vital or psychic, of any kind. A person, for instance, when asleep is in obscuration, and it is obvious that his physical body is still alive and active after the manner of sleeping organisms.

“It is not the physical organisms that remain in *statu quo*, least of all their psychical principles, during the great Cosmic or even Solar pralayas, but only their Akasic or astral ‘photographs.’ But during the minor pralayas, once over-taken by ‘Night,’ the planets remain intact, though dead, as a huge animal, caught and embedded in the polar ice, remains the

same for ages” (SD 1:18n).

Theosophy divides the pralayas into several kinds: the paurusha pralaya (dissolution or death of an individual person); the atyantika pralaya (nirvana of a jivanmukta); the obscuration or individual pralaya of each globe, as a life-wave passes on to the next globe; the round-obscurations or minor pralayas of the planetary chain after each round; the bhaumika pralaya (planetary pralaya) which occurs when the seven rounds of our earth-chain are completed, also called the naimittika pralaya (dissolution during the Night of Brahma); the saurya pralaya (solar pralaya) when the whole solar system is at an end; the universal mahapralaya or Brahma pralaya, usually called the prakritika pralaya or dissolution of the cosmos at the close of an Age or Life of Brahma; and the nitya pralaya or constant, incessant evolutionary changes that take place throughout the universe and therefore affect all its parts.

“When the great period of the universal kosmic pralaya occurs, and the universe is indrawn (following the Oriental metaphor) into the bosom of Parabrahman, what then happens? The spiritual entities then enter into their paranirvana, which means exactly for them what is meant for us when we speak of the death of the human being. They are drawn by their spiritual gravitational attractions into still higher hierarchies of being, into still higher spiritual realms, therein still higher rising and growing and learning and living; while the lower elements of the kosmos, the body of the universe (even as does our physical body when the change called death comes . . .), follow their own particular gravitational attractions: the physical body to dust; the vital breath to the vital breath of the kosmos; dust to dust, breath to breath. So with the other kosmic principles, as with man’s principles at his decease: the kama of our nature to the universal reservoir of the kamic organism; our manas into its dhyan-chohanic rest; our monads into their own higher life. Then when the clock of eternity points once again for the kosmos to the hour of ‘coming forth into light’ — which is ‘death’ for the spiritual being, as death for *us* is *life for the inner man* — when the manvantara of material life comes around again (the period of spiritual death for the kosmos is the material life of manifestation), then in the distant abysses of space and time the kosmic life-centers are aroused into activity once more . . .” (Fund 183).

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Pram-Prj

Prama (Sanskrit) *Pramā* [from *pra-mā* to measure out correctly from the verbal root *mā* to measure] Basis, foundation; in Vedanta philosophy, true knowledge, right measure.

Pramana (Sanskrit) *Pramāṇa* [from *pra-mā* to measure out correctly from the verbal root *mā* to measure] Measure, a standard, hence authority; thus Vedah pramanah means “the Vedas are the standards.”

In Vedanta philosophy, pramana signifies a means of acquiring certain knowledge (prama), six branches being enumerated: pratyaksha (perception by the senses); anumana (deduction or inference); upamana (analogy or comparison); sabda or aptavachana (trustworthy testimony or revelation); anupalabdhi or abhava-pratyaksha (proof by the negative method); and arthapatti (deduction or inference from circumstances). To these some schools add: sambhava (equivalence); aitihiya (tradition); and cheshta (gesture).

Pramantha (Sanskrit) *Pramantha* [from *pra-math* to stir about violently] The upper stick used by the ancient Brahmins to kindle fire. By rubbing it against the arani or under stick, the friction produced the heat and subsequent flame. It would be wide of the inner significance of the pramantha and arani to concentrate attention upon their supposed phallic or sexual significance as these are described both pragmatically and mystically in ancient Hindu works, although unquestionably the language used is at times suggestive. Mystically, the pramantha stands for the will in man, whirling and unceasingly active in and upon the passive portion of the human constitution, arousing the latter into corresponding activity, bringing about there the fire and flame of animate life. When the will is stilled the being is dormant; when the will acts all portions of the constitution touched by the whirling activity of the will react and spring themselves into corresponding motion.

Pramatha (Sanskrit) *Pramatha* The tormentor; a class of daimones attendant upon Siva.

Pramati (Sanskrit) *Pramati* Providence, care, overseeing; described as a son of fohat (SD 2:414). That aspect of the fohatic hierarchy impelled or inspired by, or contained in, pramati — as overseeing intelligence — directs the manifold cosmic operations of cosmic intelligent energy; the *manifested* intelligence active in manvantara, derivative from the latent intelligence inherent in fohat.

Prameya (Sanskrit) *Prameya* [from *pra-mā* to measure out from the verbal root *ma* to measure] An object of exact knowledge; hence a thing to be proved, a theorem to be established — used in Vedanta philosophy.

Pram-gimas (Lithuanian) Master of all; a title of deity.

Pramitabhas (Sanskrit) *Pramitābhas* [from *pramita* limited + *ābhā* splendor] Of limited splendor; a class of deities in the fifth manvantara.

Pramlocha (Sanskrit) *Pramlocā* [from *pra* forth + the verbal root *mluc* to go] One sent forth; one of the apsaras or celestial nymphs sent on earth by Kamadeva or Indra to tempt the sage Kandu from his devotions and austerities. She succeeded in her unholy purpose, and according to the account stayed with him 907 years six months and three days, which were to the sage as one day. After this she flew away, wiping the perspiration from her body with the leaves of the trees as she passed through the air. The child she had conceived by the rishi came forth from the pores of her skin in drops of perspiration: the trees received the living dew, the winds collected them into one mass, Soma (the moon) matured them till they became the lovely girl Marisha. This story is an allegory founded on the physical mode of procreation of the second root-race or sweat-born.

“Pramlocha is the Hindu Lilith of the Aryan Adam; and Marisha, the daughter born of the perspiration of her pores, is the ‘sweat-born,’ and stands as a symbol for the Second Race of Mankind.” The figures 907 years six months and three days are but the “exoteric figures given in a purposely reversed and distorted way, being the figure of the duration of the cycle between the first and second human race.” The allegory “shows the psychic element developing the physiological, before the birth of *Daksha*, the progenitor of real physical men, made to be born from Marisha and before whose time living beings and men were procreated ‘by the will, by sight, by touch and by Yoga’ . . .” (SD 2:175-6).

Prana (Sanskrit) *Prāṇa* [from *pra* before + the verbal root *an* to breathe, live] In theosophy, the breath of life; the third principle in the ascending scale of the sevenfold human constitution. This life or prana works on, in, and around us, pulsating unceasingly during the term of physical existence. Prana is “the radiating force or Energy of Atma — as the Universal Life and the One Self, — Its lower or rather (in its effects) more physical, because manifesting, aspect. Prana or Life permeates the whole being of the objective Universe; and is called a ‘principle’ only because it is an indispensable factor and the *deus ex machina* of the living man” (Key 176).

In working upon the physical body, prana automatically uses the linga-sarira (model-body) as its vehicle of expression during earth-life. Prana may be said to be the psychoelectric veil or field manifesting in the individual as vitality. The life-atoms of prana fly instantly back, at the moment of physical dissolution, to the natural pranic reservoirs of the planet. Further, occultism teaches that “(a) the life-atoms of our (*Prana*) life-principle are never entirely lost when a man dies. That the atoms best impregnated with the life-principle (an independent, eternal, conscious factor) are partially transmitted from father to son by heredity, and partially are drawn once more together and become the animating principle of the new body in every new incarnation of the Monads. Because (b), as the *individual* Soul is even the same, so are the atoms of the lower principles (body, its astral, or *life double*, etc.), drawn as they are by affinity and Karmic law always to the same individuality in a series of various bodies, etc. . . .” (SD 2:671-2).

In Sanskrit it refers to the life currents or vital fluids, variously numbered as three, five, seven, twelve, and thirteen. The five life-winds mentioned are samana, vyana, prana, apana, and udana. In this classification prana represents the expirational breath.

Jiva is sometimes used similarly to prana, but strictly prana means outbreathing and jiva means life per se. There is a universal or cosmic jiva or life principle, just as there are innumerable hosts of individualized jivas, which are the atoms of the former, drops in the ocean of cosmic life. These individualized jivas are relatively eternal, and correspond exactly to the term monad. Jiva, without qualification, is of general application; when considered as individualized, these jivas are used in the sense of individual monads; contrariwise, prana is applied to the life-fluid or jivic aura when manifesting in the lower triad of the human constitution as prana-lingasarira-sthularsira. Hence Blavatsky said that jiva becomes prana when the child is born and begins to breathe.

Pranagnihotra (Sanskrit) *Prāṇāgnihotra* [from *prāṇa* breath, life current + *agni* fire + *hotra* sacrifice] Sacrificing the fire of the vital currents; referring to one of the forms of yoga practiced by a Hindu sect. Also the name of a minor Upanishad.

Pranamaya-kosa (Sanskrit) *Prāṇamaya-kośa* [from *prāṇa* life, breath + *maya* built of, formed of from the verbal root *mā* to measure, form, with a consequent idea of illusion + *kośa* sheath] The sheath formed of life or breath, the vital-astral soul. According to the Vedantic classification of the human constitution, the fourth of the panchakosa (five sheaths) which enclose the atman or divine monad. It corresponds to prana and linga-sarira in the sevenfold human division.

Pranatma(n) (Sanskrit) *Prāṇātman* [from *prāṇa* life vital essence + *ātman* self] The vital spiritual field which unites the totality of the subtle bodies of man into a unity — hence in one sense equivalent to sutratman, although sutratman usually imbodies a higher conception than does pranatman.

Also the vital or animal soul — the third and lowest of the three souls of a human being: the personal ego in the human constitution. The vehicle of pranatman is the astral-vital monad in its

turn working through the human body. The pranatman, so far as man is concerned, may otherwise be called the human soul, which comprises manas, kama, and prana. This ego or pranatman is mortal, being a composite, and hence endures only during the cycle of one earth-life; while its range of consciousness is restricted to globe D of the earth planetary chain. Nonetheless, the monadic point around which the pranatman reassembles for each incarnation is immortal as a monad, albeit this monad is still in a low degree of evolutionary unfoldment.

Pranava (Sanskrit) *Praṇava* [from *pra-ṇu* to utter a droning or humming sound, as during the proper pronunciation of the word Om or Aum] The mystical, sacred syllable Om or Aum, pronounced by Brahmins, Yogis, and others during meditation. In Vedanta philosophy and the Upanishads, used in another sense: “In one sense *Pranava* represents the macrocosm and in another sense the microcosm. . . . The reason why this Pranava is called Vach is this, that these four principles of the great cosmos correspond to these four forms of Vach” (N on G 25, 26) — vaikhari, madhyama, pasyanti, para. These are called the four matras of pranava.

It is also equivalent to the second sign of the zodiac, Rishabha (Taurus).

The fact that this term is given to the mystical sacred syllable, and that it signifies a droning or humming sound, shows that anciently the word was uttered aloud, although in secret whenever possible. Modern Brahmins, however, are apt to condemn the vocal utterance of their sacred syllable, and sometimes assert that it should be uttered in silence — i.e., in the mind.

Pranayama (Sanskrit) *Prāṇāyāma* [from *prāṇa* breath + *āyāma* restraining, stopping] The fourth of the eight states of yoga, consisting of various methods of regulating the breath. The three forms of pranayama are puraka (the inhaling); kumbhaka (the retaining); and rechaka (the exhaling).

Any practice of pranayama can be fraught with serious danger, not merely to physical health, but in extreme cases to mental balance or stability. Pranayama, when actually practiced according to the exoteric rules, is a very different thing from the excellent and common sense advice given by doctors to breathe deeply, and to fill the lungs with fresh air. Pranayama should never be practiced by anyone unless under the guidance of initiated teachers, and these never proclaim themselves as teachers of pranayama, for the adepts use it only in rarest cases for certain pupils who for karmic reasons can be helped in this unusual and extraordinary way.

Pranidhana (Sanskrit) *Praṇidhāna* [from *pra-ni-dhā* to place in front] Persevering ceaseless devotion, profound religious meditation. It refers to the processes which the mind follows in meditation, because then placing in front of itself the mental figurations or pictures of lofty spiritual and intellectual themes to be meditated upon or brooded over.

Prapti (Sanskrit) *Prāpti* [from *pra-āp* to attain] One of the eight superhuman faculties (siddhis) of raja yoga; the power of transporting oneself from one place to another instantaneously, by the force of will, not in the physical body, but in the inner self by means of the mayavi-rupa. In Tibet

one of the phases of hpho-wa is that which allows the adept through the mayavi-rupa to appear elsewhere in the world at his wish.

Prapti sometimes also signifies “the faculty of divination, of healing, and of prophesying . . .” (TG 260).

Prarabhda (Sanskrit) *Prārabhda* [from *pra-ā-rabh* to begin, undertake] That which has commenced or been undertaken; that karma arising from the past which is already ripe and which begins to work itself out in the present incarnation. That class of karma which is in the making and will exhaust itself in the future is called sanchita-karma. Prarabhda-karma parallels the Greek idea of the Moira Lachesis; whereas sanchita-karma corresponds to Atropos; Clotho, third of the Moirae, is the spinner of the present, the karma or destiny which we are now spinning for ourselves. *See also* LIPIKA

Prasanga-madhyamika (Sanskrit) *Prasaṅga-mādhyamika* “A Buddhist school of philosophy in Tibet. It follows, like the Yogacharya system, the *Mahayana* or ‘Great Vehicle’ of precepts; but, having been founded far later than the Yogacharya, it is not half so rigid and severe. It is a semi-exoteric and very popular system among the *literati* and laymen” (TG 260).

Prashraya. *See* PRASRAYA

Prasraya (Sanskrit) *Prasraya* [from *pra-śri* to approach, defer to, show respect towards] Respectful demeanor, civility; synonymous with vinaya. It is the “ ‘progenetrix of affection.’ A title bestowed upon the Vedic Aditi, the ‘Mother of the Gods’ ” (TG 260).

Prasthanatraya (Sanskrit) *Prasthānatraya* [from *prasthāna* course, system + *traya* threefold] A collection composed of the *Bhagavad-Gita*, ten principal Upanishads, and the Brahmasutras, an authority upon which certain schools of ancient philosophy relied.

Pratibhasika (Sanskrit) *Pratibhāsika* [from *prati-bhās* to look like from the verbal root *bhās* to appear] Appearing as the similitude of something, hence illusory. In Vedanta philosophy, one of the three kinds of existence: the apparent or illusory life. *See also* PARAMARTHIKA; VYAVAHARIKA

Pratisamchara (Sanskrit) *Pratisamçara* [from *prati-sam-car* to move backwards together, return, dissolve, return to the originating source (prakriti or mulaprakriti) from the verbal root *char* to move] Returning; philosophically, reabsorption or resolution back again into prakriti — in this sense, a synonym of pralaya.

Pratisamvid (Sanskrit) *Pratisamvid* [from *prati-sam-vid* to recognize, attain knowledge by cognition or recognition] In Buddhism, “the four ‘unlimited forms of wisdom’ attained by an Arhat; the last of which is the *absolute* knowledge of and power over the twelve Nidanas,” the twelve causes of existence on earth (TG 260-1).

Pratisarga (Sanskrit) *Pratisarga* [from *prati* forwards, towards + the verbal root *srj* to flow forth, appear in manifestation] In Sankhya philosophy, the intellectual evolution of the universe; the secondary or continued creation out of primordial matter. In abstract philosophy, also applied to the portion of a Purana which treats of the opposite phase of cosmic rhythm, the destruction as well as the renovation of the universe. Pratisarga thus may be used both as a creation or dissolution.

Pratishtha (Sanskrit) *Pratiṣṭhā* [from *prati-sthā* to stand towards, stay from *prati* towards, upon, in the direction of + the verbal root *sthā* to stand] Dwelling place, residence, receptacle; preeminence, superiority. In the *Bhagavad-Gita* Krishna refers to himself as a pratishtha of Brahman or parabrahman; an image or manifestation of parabrahman or a hypostasis or representation of the divine in the worlds of manifestation. Thus the hierarch or manifested divinity in any world system is a pratishtha of the surrounding invisible life or Brahman, Brahman again being one of the infinitely numerous channels or pratishthas of parabrahman.

Pratyabhava (Sanskrit) *Pratyābhava* [from *prati-ā-bhū* to continue existence forwards] The continuance in repetitive existences or imbodiments in the rupa worlds.

Pratyagatman (Sanskrit) *Pratyagātman* [from *pratyak* interior, inner + *ātman* self] Jivatman or the spiritual monad; sometimes equivalent to the Logos.

Pratyahara (Sanskrit) *Pratyāhāra* [from *ā-prati-hṛ* to bring back, recover, withdraw, reabsorb] Withdrawals; the fifth state of yoga: the withdrawal of the consciousness from sensual or sensuous concerns, or from external objects, and the placing of the consciousness in the spiritual monad of the human constitution.

Also frequently a synonym for the processes eventuating in pralaya, the withdrawal or reabsorption of the world into cosmic spirit.

Pratyaharana (Sanskrit) *Pratyāharaṇa* [from *prati-ā-hṛ* to draw back, recover] The withdrawing of the senses from external objects; one of the preliminary exercises in practical raja yoga.

Pratyaksha (Sanskrit) *Pratyakṣa* [from *prati* against, in front of + *akṣa* eye] As an adjective, present before the eyes, perceptible, cognizable by any of the sense organs; also clear, manifest. As a noun, ocular evidence, direct perception — one of the four pramanas (modes of proof).

Pratyayasarga (Sanskrit) *Pratyayasarga* [from *pratyaya* understanding, discriminative comprehension, equivalent to buddhi + *sarga* that which is produced or brought forth, creation] Used especially in Sankhya philosophy for the evolutionary formation or development from buddhi, commonly rendered as intellectual creation, equivalent to the eighth (or fifth) evolutionary stage in development or creation in the *Vishnu-Purana*, called anugraha.

Pratyeka Buddha (Sanskrit) *Pratyeka Buddha* [from *prati* towards, for + *eka* one] Each one for

himself; exalted and in one sense holy beings who crave spiritual enlightenment for themselves alone. They “are those Bodhisattvas who strive after and often reach the Dharmakaya robe after a series of lives. Caring nothing for the woes of mankind or to help it, but only for this own *bliss*, they enter Nirvana and — disappear from the sight and the hearts of men. In Northern Buddhism a ‘Pratyeka Buddha’ is a synonym of spiritual Selfishness”; “He, who becomes Pratyeka-Buddha, makes his obeisance but to his *Self*” (VS 86, 43).

They achieve nirvana automatically as it were, and leave the world in its misery behind. Though exalted, nevertheless they do not rank with the unutterable sublimity, wisdom, and pity of the Buddhas of Compassion.

“The Pratyeka Buddha is a degree which belongs exclusively to the Yogacharya school, yet it is only one of high intellectual development with no true spirituality. It is the *dead-letter* of the Yoga laws, in which intellect and comprehension play the greatest part, added to the strict carrying out of the rules of the inner development. It is one of the three paths to Nirvana, and the lowest, in which a Yogi — ‘without teacher and without saving others’ — by the mere force of will and technical observances, attains to a kind of nominal Buddhahood individually; doing no good to anyone, but working selfishly for his own salvation and himself alone. The Pratyekas are respected outwardly but are despised inwardly by those of keen or spiritual appreciation. A Pratyeka is generally compared to a ‘Khadga’ or solitary rhinoceros and called *Ekashringa Rishi*, a selfish solitary Rishi (or saint)” (TG 261).

Pratyeka-yana (Sanskrit) *Pratyeka-yāna* [from *prati* towards, for + *eka* one + *yāna* vehicle, path] The path of each one for himself, or the personal vehicle or ego, equivalent to the Pali *pachcheka*. Fully self-conscious being cannot ever be achieved by following the path for oneself, but solely by following the *amrita-yana* (immortal vehicle) or the path of self-consciousness in immortality, the spiritual path to a nirvana of high degree, the secret path as taught by the heart doctrine. The *pratyeka-yana* is the pathway of the personality, the vegetative or material path to a nirvana of a low degree, the open path, as taught by the eye doctrine. These two terms describe two kinds of advancement towards more spiritual things, and the two ultimate goals thereof: the *amrita-yana* of the Buddhas of Compassion, and the *pratyeka-yana* of the Pratyeka Buddhas.

Although advancing steadily in spirituality and upwards towards a lower nirvana, and therefore evolving on a path which is not only not harmful to humanity and others, but in a sense is even passively beneficial, the Pratyeka Buddha, precisely because his thoughts are involved in spiritual freedom and benefits for himself, is really enwrapped in a spiritual selfishness; and hence in the intuitive, albeit popular, consideration of Northern Buddhism is called by such names as the Solitary or the Rhinoceros — applied in contrast to the Buddhas of Compassion, whose entire effort is to merge the individual into the universal, to expand their sympathies to include all that is, to

follow the path of immortality (amrita), which is self-identification without loss of individuality with all that is. When the sacrifice of the lower personal and inferior self, with all its hoard of selfish thought and impulses, for the sake of bringing into full and unfettered activity the ineffable glorious faculties and powers and functions of the higher nature — not for the purpose of selfish personal advancement, but in order to become a helper of all that is — the consequence is that as time passes, the disciple so living and dedicating himself finds himself becoming the very incarnation of his inner divinity. He becomes, as it were, a man-god on earth. This, however, is not the objective, for holding such an objective as the goal to be attained would be in itself a proof that selfishness still abides in the nature.

Abstractly, of course, pratyeka-yana can be used for sorcerers and the path of the Brothers of the Shadow, but such is not usual. Obviously the path of sorcery is a pratyeka path in the strictly logical sense. The path of the sorcerers is called the left-hand path, the path of darkness or of the shadows, the downward path, and is sometimes described by the term pratyeka-yana.

Actually, the path of the shadows and the path towards the light stretch in opposite directions; yet the ultimate goal of both is a nirvana. The path upwards, whether of the amrita or of the pratyeka, leads to the nirvana of spirit — the amrita ultimately being far higher than that of the pratyeka; whereas the downward path of the Brothers of the Shadow leads also to a nirvana, but to enchainment in the avichi-nirvana of absolute matter for that hierarchy.

Pravaha (Sanskrit) *Pravaha* [from *pra* forwards, onwards + the verbal root *vah* to carry] Carrying forwards; one of the seven winds or cosmic spirits — mystic, occult forces which give the impulse to, and regulate the course of, the stars and planets.

Pravritti (Sanskrit) *Pravṛtti* [from *pra* forth, forwards + the verbal root *vṛt* to roll, turn, unfold] Evolution or emanation; the process of unwrapping or unfolding-forth, as of spirit entities into matter or, conversely, of matter-lives back into spirit entities. It is usually restricted to the process by which spirit descends into matter or the passage of the monads down the shadowy arc. *See also* NIVRITTI

Pravritti-marga (Sanskrit) *Pravṛtti-mārga* [from *pra* forth, forwards + the verbal root *vṛt* to roll, turn, unfold + *mārga* path] The path of evolution into matter, the way which leads to imbodyed existence in the material worlds; the shadowy arc. In Hindu literature it is frequently employed to signify the path of activity in worldly or religious affairs, enabling a person to show what he can do. Such usage is a transference of the original mystical thought to mundane affairs. *See also* NIVRITTI-MARGA

Prayer As usually understood in the West, prayer implies the existence — whether actually so in nature or not — of a divine entity, such as God, Christ, an angel or saint, to whom petitions may be addressed and by whose favor benefits may be obtained, a view of prayer held in nearly all exoteric religious systems. Yet even among those who believe in personal divinities, some take a

higher view of prayer than that of asking for special favors, rather looking upon it as an act of resignation to the divine will: "Not my will, but thine, be done." Theosophy speaks of this as the endeavor of the aspiring human mind to establish individual communion between the personal man and his spiritual counterpart or inner god, the true meaning of the injunction to pray to our Father which is in secret. Thus prayer takes the form of aspiration combined with deep meditation, as has been the case with mystics, Eastern and Western. This involves a laying aside of personal wishes and a conscious desire for intuitive perception of the truth and for the power to follow it. If a personal wish is present, precisely because all personal wishes in the last analysis are restricted, and hence either physically or spiritually selfish, the act becomes one of black magic, for the person is seeking to evoke interior powers in furtherance of his own purposes, which in such cases are usually founded in self-seeking of some kind. Also, a well-intentioned person, praying on behalf of another, may unwittingly exercise on that other an interference with the latter's will, similar in many respects to that of hypnotism.

The absurdity of warring nations praying to the same God for victory over each other is often commented on; and the practice of many people combining together to pray for the conversion of people of another sect, or even for worse objects, is equally open to reprobation. This kind of prayer is merely a survival of one of the lower magic arts, where religious practice consists mainly in the invocation of tribal and local deities.

Precambrian Era. *See* GEOLOGICAL ERAS

Precession of the Equinox. *See* EQUINOX

Precious Things, Fourteen. *See* KURMA-AVATARA

Precipitation A process essentially founded in the formation of a visual image of some object in the mind, and the transferring of that image in visible form to some receptacle, such as paper. Usually used in theosophical history in reference to the precipitation of writing in messages from the Masters. The messages were transmitted by will power as mental pictures to a chela at a distance; and the chela receiving these telepathic impacts or mental images, understood them in whole or in part, according to his skill, and then and there, either himself wrote down the message thus received for transmission to the addressee, or if a chela of advanced degree, materialized them into visible writing. Usually the messages thus mentally received were written down by the chela, and often in a handwriting closely similar to that of the Master, and then the message was transferred through the mail or otherwise to the addressee.

A mental image is a reality, and in materializing it the operator merely copies natural processes, since everything in the physical world is a materialization of something in the inner worlds working through the astral world into the physical. It is done by the use of psychic or psychophysiological faculties which have to be acquired by training, for even in the cases of those born with these powers, they exist because of training in previous lives. Some spiritistic mediums

instinctively possess the power of precipitation, but use it ignorant of its causes and rationale, and hence without conscious control. Were the adept or mahatma himself to employ precipitation for the conveying of intelligence to others, something which is very rarely done, the precipitation would be achieved by the will of the adept gathering astral and ethereal substance from the surrounding atmosphere by the power of his will and condensing it onto the paper.

Predestination The doctrine that God has foreordained everything; specifically, that God has foreordained what people shall be saved and what damned. Reprobation is used in reference to those foreordained to be damned, and election is used for those who are to be saved. Endless sectarian disputes have prevailed as to whether or not the salvation offered by Christ provides a way of escape from the doom of reprobation; and the eternal dilemma as to free will has never ceased to perplex the minds of theologians. How to permit free will to enter into the picture without derogating from the authority of God, how to attribute plenary power to God without destroying free will; how to find a *modus vivendi* or ingenious sophism by which the contraries may be reconciled — these matters may be found discussed in theological treatises on the subject.

The problem of cosmic law or processes in connection with the existence of human free will arises in the form of the apparent antagonism of free will with law, but in the theosophical view, free will is an intrinsic example of cosmic law in the particular, and hence there is no possibility of alleging any antagonism with one part of nature, man, with another part of nature, the remainder to the universe, for the twain are throughout but one. What rules the whole must necessarily rule the part; and what the part contains as an individual in nature must be found likewise in nature.

If one bear in mind the hierarchical system on which nature is constructed — one life, one intelligence, and hence one plan ruling throughout all the hierarchical branches, and yet every hierarchical branch containing in its inmost essence all free action within the confines of its field — one sees that there is no reconciliation needed between free will of individuals in any part of boundless nature and the common life, vitality, or intelligence which permeate the All. The difficulty arises in exoteric theological systems which from the beginning envisage a will in man wrongly supposed to be disjunct or different from the spiritual cosmic laws founded in the cosmic intelligence. A person uses his free will as much in refraining as acting — in other words, we cannot help using our free will. Neither can we help acting in accordance with the laws of our own nature and the laws of the universe in which we find ourselves.

The difficulty lies in the misuse of the adjective free, which is apparently understood to mean a will free from the cosmic unity, and all too often envisaged as running more or less wild if not contrary to the cosmic structure. Man is but a child of the universe, and is so in all his parts, but precisely because the part must contain everything that exists in the whole, therefore there is in man and in every other entity, an inseparable union with the cosmic root. Reluctance by man to acknowledge and to perform in his life the silent mandates of cosmic law induces the varieties of

evil, disharmony, and even disease with which human life is all too often cursed; and the way to freedom, spiritual peace, wisdom, and love is by subordinating the individual human will to harmony with the divine. In such cases man becomes a Buddha or Christ, a conscious and willing instrument of divinity.

Preexistence Existence in a former state: the soul may preexist the body; Christ preexisted as divinity before incarnation. The doctrine of the preexistence of the soul was once part of Christianity, being held as early as the 2nd century and including Justin Martyr, Origen, and many other then eminent Christians among its adherents; but it was formally condemned and anathematized by the Home-Synod held under Mennas at Constantinople around the year 540. The early Christian doctrine was that God emanated all souls of men, but afterwards incarnated them repetitively on earth as a punishment and probation.

Prehuman Races In a physical sense, the races from the first root-race to about the middle of the third, before man had a physical form similar to his present one; these races may be called prehuman since they were astral or semi-astral or ethereal. Again, it may refer to abortive attempts to produce beings on their way to future humanity. In another and far higher sense the prehuman races are the seeds of future humanity, these seeds being really lofty spiritual intellectual beings who had been men in a previous manvantara. These seeds have been called Sons of God, mind-born progeny of Brahma, rishis, prajapatis, manus, etc.

The Bible speaks of there having been giants in an early period in the earth's history, and theology speaks of these as pre-Adamite races.

Premonition, Presentiment A warning of an impending event, used mostly for warnings of danger or misfortune; a prophetic feeling that some calamity is about to happen. It differs from prevision in that it is a feeling rather than a picture.

An event on the physical plane may be preceded by causes not perceptible to our physical senses, yet of which our more subtle inner senses are aware. Some people and many animals may have a presentiment of an earthquake, through sensitiveness to certain astral and physical conditions which precede the actual earth-shock. Explaining such a case as that of avoiding a doomed train brings up the general question of prediction and the problem of time. In these cases the inner sense may perceive an event before it has happened on the physical plane, and such cases are too numerous for them to be lightly dismissed as imaginary or mere coincidences. *See also* PROPHECY

Pretas (Sanskrit) *Preta*-s [from *pra* away + the verbal root *i* to go] Gone ahead, departed; the remains in the astral light of the human dead, popularly called spooks or ghosts, and commonly in India signifying evil astral entities. In theosophy, the astral shells of human beings, especially of avaricious and selfish people, and more generally of those who have lived evil lives on earth. Pretas also can be the elementaries reborn as such in the kama-loka. *See also* BHUTA

Pretyabhava (Sanskrit) *Pretyabhāva* [from *pretya* having died, having departed + *bhāva* existence] The state after death; hence the future state. A very general term, referring in a vague way to the future after death, or more particularly to the temporary sojourn of a departed being in the astral light.

Prevision Foresight, seeing an event with the inner eye before or at the time of its occurrence. As the inner eye is independent of the time sequence on which our physical eyes and minds act, it is aware of things which to our physical perceptions belong to the future. Hence, if a contact is established between our consciousness and this inner sense, we may obtain a picture of events which have not yet come into the present. Events on the physical plane are the effects of causes which are preparing on invisible planes. The effect follows the cause — not infallibly, but with varying degrees of probability. Theosophy teaches an objective idealism, that while the universe in its phenomenal or manifested attributes is a product of maya, yet for all beings within such universe and subject to the sway of maya, events, manifestations, and similar things which occur are relatively real to their consciousness. Thus to the eye of the spirit — the awakened eye of Siva as it is called in the Orient — all events whatsoever, past, present, or future, appear as in an eternal Now, a shadow cast up from the waves of maya to the consciousness of the said seeing eye, and it is this underlying fact which gives the power of prevision, true premonition, foresight, etc. *See also* PROPHECY; PREMONITION

Priapus (Greek) A Greek god of fertility, worshiped as a protector of flocks, of the vine, and of other produce. His cult appeared on the coasts of Asia Minor, especially at Lampsacus, and he was undoubtedly well known and accepted as a member of the mythological hierarchy from a date long antedating both Homer and Hesiod. He is variously made the son of Dionysos and Aphrodite, of Adonis and Aphrodite, and of Hermes and Chione. The word also signified the phallus or phallic.

Priapus was the personification of the generative and productive fertility evident throughout all nature, on all planes of being. There was a divine or spiritual as well as a purely material Priapus, although the Priapus of the masses was always the lower or gross Priapus. Similarly with the goddess Aphrodite or Venus: there was Venus Urania, the celestial or heavenly Venus, and Venus Pandemus, the vulgar or popular goddess of generative production and vulgar love. The celestial Priapus was born of Venus and Bacchus, for they are post-types of Aditi and the spirit; while the later Priapus is no longer the symbol of abstract generative power, but symbolizes the four Adamic races (SD 2:458).

Prima Materia (Latin) First matter; the substantial basis of the physical universe, cosmic matter. *See also* PRIMEVAL MATTER

Primary Age. *See* GEOLOGICAL ERAS

Primary Creation Used in theosophy for the openings of the different dramas of life, as opposed to the secondary creation, their more or less present conditions and appearances. Yet primary

creation in strict logic appertains to those primordial beginnings of manifested life which precede the operations of nature when it has once entered into its established habits due to past karma, these established habits or courses of action being the karmic results of precedaneous causes. For example, the creation of the hierarchies of the gods or dhyani-chohanic hosts, and of their various worlds and activities, belong to the so-called primary creation; and at the close of this creation opens the drama of established nature and of the hierarchies and their respective operations beneath those hierarchies of gods.

Ancient cosmogonies begin with the secondary creation in cosmic things; hence, before the creation of light, they postulated darkness. But this darkness is the eternal light shining through and guiding the primary cosmogonical creation, and it was called darkness only by contrast with the manifested light of the secondary creation.

In the beginning of the primary creation the world, and on a smaller scale the earth, was in the possession of the three elemental kingdoms, and its three elements were fire, air, and water. It is the evolution of worlds from primordial atoms and from the pre-primordial atom; yet in the subsequent portions of primordial creation came forth into active manifestation the various hierarchies called angelic or dhyani-chohanic. Mahat, called lord in the primary cosmogonical creation, is universal cognition, thought divine; but in the secondary creation that which was mahat becomes the vast range of hierarchical manases which construct, inhabit, develop, and even emanate, manifested worlds.

Primary Era. See GEOLOGICAL ERAS

Primates In modern zoology, the highest order of mammalia, which includes man, apes, monkeys, and lemurs. Divided by some scientists into bimana (man) and quadrumana (the others); or again into the suborders of simiae (man, apes, and monkeys) and prosimiae (lemurs).

Theosophy does not admit the foregoing classification, for the reason that man comprises a kingdom by himself. The confusion arises because of the similarity of the apes and certain others of the higher mammalia with man's physical structure, explained theosophically by the fact that in former ages the originants of the apes as well as of the monkeys and lemurs sprang from man. While the human kingdom, among its other physical bodily characteristics, belongs to the mammalia, this is not enough to classify man as belonging to the same kingdom as that of the beasts.

Primeval Instructors. See DYNASTIES; ROOT-RACE, THIRD

Primeval Man In anthropology, a man which science is still looking for, christened *homo primigenius*; but in *The Secret Doctrine* it usually refers to the astral or ethereal man of the third round, as also of the latter part of the third root-race of this fourth round. This primeval man issued as chhayas (astral shadows) from the highly ethereal frames of his dhyani-chohanic

progenitors. He was man in form only, because for ages he was “mindless”: between his huge ethereal and uncompacted body and the spiritual-intellectual spark within, there was as yet no active link, no active middle principle.

Primeval Matter The negative pole of that cosmic duality of which spirit is the positive pole: homogeneous, undifferentiated substance, the noumenon of all known matter, called pradhana, mulaprakriti, akasa, the Logos. “Primeval matter — *i.e.*, as it *appeared even in its first* differentiation from its *laya* condition — is yet to this day homogeneous, at immense distances, in the depths of infinitude, and likewise at points not far removed from the outskirts of our solar system” (SD 1:589). We must try to divest ourselves of notions derived from experience of physical matter only — even electromagnetic waves are beyond our normal perceptions. “*That* matter, which is truly homogeneous, is beyond human perceptions, if perception is tied down merely to the five senses. We feel its effects through those intelligences which are the results of its primeval differentiation, whom we name Dhyān-Chohans” (SD 1:601).

Primeval or primordial matter is one of the primary spiritual hypostases, eternally coexistent with space, duration, and absolute motion. *See also* CHAOS; SVABHAVAT

Primordial Era. *See* GEOLOGICAL ERAS

Primordial Light The first-born of eternal divine and cosmic substance (Chaos), proceeding from celestial darkness. In its unity it is the seventh or highest principle, manifesting as daiviprakriti or primordial light; but in its differentiations it becomes the development of daiviprakriti, commonly fohat, this again manifesting as the seven primordial forces of nature. It is the Shechinah of the Qabbalah. Cosmic formation is the result of cosmic will and intelligence acting in primordial substance and calling out from it primordial light and the organizing life of the universe. *See also* LIGHT

Primordial Matter. *See* PRIMEVAL MATTER

Primordial Point, First Point A widespread idea, notably mentioned in the Hebrew Qabbalah, which postulates that when the Concealed of the Concealed wished to manifest itself, it did so by first making a point which became the first Sephirah, Kether the Crown. From this primordial point all invisible and visible celestial bodies came into being. This point is commonly represented in archaic symbology by a point within a circle, the circle representing the expanse of the spatial deeps of a hierarchy entering manvantara, and the point in the center of the circle representing the awakening into such manvantaric manifestation of the Monas monadum or monad of monads of that hierarchy, otherwise called the unmanifest or First Logos.

The Orphic cosmogony has a similar idea: Phanes (First or unmanifest Logos), Chaos (considered feminine because the container; the manifest-unmanifest or Second Logos); and Chronos (the actively creative or Third Logos) are the three cooperating principles, one in essence, which

emanate from the Concealed Point, a mathematical center of boundless space (Hindu parabrahman, Hebrew *eyn soph*), and through their interaction the work of emanation proceeds.

In the mythos of the Hindu emanator, Brahma is represented as evolved as and from a lotus which grows out of the navel of Vishnu the sustainer. The dual divinity rests on the waters of space with Ananta-Sesha — the serpent of infinity — which can also be read as the unmanifested coils of cyclic time. It is “the most graphic allegory ever made: the Universe evolving from the central Sun, the point, the ever-concealed germ” (SD 1:379). Blavatsky defines the term as “Metaphysically the first point of manifestation, the germ of primeval differentiation, or the point in the infinite Circle ‘whose centre is everywhere, and circumference nowhere.’ The point is the Logos” (TG 119).

Primordial Water Chaos, “the great green one,” the Egyptian Nu, the waters of space; a graphic descriptive term of cosmic space before manvantara begins.

Primum Mobile (Latin) The first movable, signifying the first or original movement or motion; the tenth and outermost of the crystalline spheres which surround the earth in the Ptolemaic cosmic system — a system common to nearly all the peoples surrounding the Mediterranean Sea, and which Ptolemy copied in his own cosmographic description. It answers to Plato’s and Aristotle’s *aeikinetos* (the evermoving), that which is perpetually in motion; but beyond this, Aristotle and Plato have an “unmoving motion,” the inherent motion or life and intelligence of boundless space, comparable to the *svabhavat* of Mahayana Buddhism, which as the cosmic womb of all hierarchies in being, and as their periodic producer, seems to answer to the *arche kineseos* (beginning or origin of motion), the *nous* of Anaxagoras (Key sec 6).

According to the popular enumeration of the crystalline spheres, they begin with the first sphere surrounding the earth, and count outwards towards the fixed stars and the vastness beyond; but it would perhaps be better to invert this system of counting, making the *primum mobile*, or the first movement of a system, the originator, and all within it its descending scale of enumerated spheres.

Principes (Latin) Chiefs; an order of *genii* or Sons of Light in the *Codex Nazaraeus*.

Principium (Latin) Beginning, first or primordial principle.

Principalities The seventh order of angels in the celestial hierarchy of the pseudo-Dionysius the Areopagite. This hierarchy is recognized in the New Testament: “I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, . . . shall be able to separate us from the love of God” (Rom 8:38-9). Principality here translates the Greek *arche* (beginning, first principle, province ruled over, ruler, and rule in the abstract); the Latin version gives *principatus* (beginning, sovereignty). The allusion is to recognized names in the Gnostic hierarchical systems of aeons or emanations. “From Mind proceeded the word, *Logos*, from the word, Providence [Divine Light, rather], then from it Virtue and Wisdom in Principalities, Power, Angels, etc.” (Basilidean teaching). All these various denizens of the sidereal world are copies of

archaic prototypes.

In a passage relating to the ancient Syrian scheme of hierarchies, the lowest or sublunary world — Earth — is ruled by Angels; the sphere of Mercury by Archangels; that of Venus by Principalities; that of the Sun by solar gods termed Powers; that of Mars by Virtues; Jupiter, Dominions; Saturn, Thrones.

The ninefold hierarchy divided into three triads, as given by Dionysius the Areopagite, is but a Christianized copy of ancient occult teaching taken over from Neoplatonic and Neopythagorean thought so widely current in the countries around the Mediterranean around the beginning of the Christian era and for some centuries afterwards. The ancient wisdom, from which all these various systems of thought originally sprang, likewise has its system of hierarchies which falls naturally into a similar range of nine, ten, or even twelve grades or divisions of cosmic power and substance. These different classes of celestial or angelic beings are the various grades of entities which infill and indeed make our solar system, and to which theosophy gives other titles than those used by Dionysius.

Principles A beginning, foundation, source, or essence from which things proceed; principles are thus the fundamental essences out of which and from which all things are and exist, usually enumerated as seven in theosophical writings. These kosmic principles, corresponding to the seven planes of the kosmos — the seven basic types of consciousness-substance of which the universe is formed — are manifested in the human being, so that we speak of the seven human principles, copies in the small of the seven principles of the universe.

The seven human principles are not a confederation of distinct entities, for man himself is essentially a unit, a monad, expressing his potentialities through a series of vehicles or vestures. The seven principles severally exist as aspects of human consciousness. Whether kosmic or human, they are usually divided into a higher triad and a lower quaternary, these being the numbers of the spiritual and material side of nature respectively. The higher triad is atman, buddhi, and manas (or, more correctly expressed, atman, atma-buddhi, and atma-buddhi-manas); the quaternary was originally given as kama-rupa, prana, linga-sarira, and sthula-sarira. In a later enumeration sthula-sarira was omitted from the list as not being a principle in itself but the vehicle of the other principles, and the quaternary was made up by adding the lower aspect of manas. The septenate may also be regarded as a higher and lower triad united by manas, which can attach itself to either and in our present stage of evolution is oscillating between the two. Since these seven rudimentary principles are omnipresent, they give rise to subordinate septenates within the larger septenates, so that each principle is itself subdivided into seven, repeating nature's fundamental structure indefinitely. This becomes clearer when we bear in mind that the universe in all its parts is composed of monads, and that every monad in manifestation expresses itself as a septenate. Though principles and elements are essentially the same, it is convenient to

make a distinction whereby the term principle is used for the force or spirit aspect, and element for the vehicular aspect; the principle being the inner, and the element the outer aspect, flowing forth from the principle as its vital vehicle or clothing.

Basically, these human principles are the original essences or elements in the constitution of any entity, macrocosmic or microcosmic, when these elements or essences are integrated into a unit by the power inherent in the essential self of such an entity. Thus there are principles of a cosmos or universe, of a sun, a globe, a man, beast, plant, mineral and of an elemental. All religions and philosophies in all times have taught, albeit after various manners, that man or world or any other being is much more than the physical body. The physical bodies or vehicles are but the outer shells or carriers of inward invisible, ethereal, and spiritual potencies or essences. In attempting to define the various parts of which our being is composed, many methods of dividing the human constitution have been adopted by different schools following different ways. The theosophic system is a division into seven principles or ultimate elements or essences; and everything within the cosmos is built of the same fundamental spiritual essence or substance and after the same general pattern. Other systems of division are possible, for instance the Christian threefold division of spirit, soul, and body. But the septenary classification is the most ancient one, and it is the common inheritance of all the esoteric schools “left to the sages of the Fifth Root-Race by the great Siddhas [Nirmanakayas] of the Fourth” (SD 2:636). The following table (cf SD 2:596) shows the analogy between the seven human aspects and the cosmic aspects:

Human Aspects	Cosmic Aspects	
1. Atman, <i>Spirit</i> , <i>Essential Self</i>	Unmanifested Logos, <i>Essential Self</i>	Paramatman, <i>Cosmic Monad, Self</i>
2. Buddhi, <i>Spiritual Soul</i>	Universal Ideation, Second Logos	Alaya, Adi-Buddhi,
3. Manas (Mind), <i>Human Soul</i>	Universal Intelligence, Third Logos	Mahat, <i>Cosmic Mind</i>
4. Kama (Desire), <i>Animal Soul</i>	Cosmic Energy (Chaotic)	Cosmic Kama, <i>Womb of Fohat</i>
5. Prana, <i>Life-essence</i> , <i>Vitality</i>	Cosmic Life-Essence or Energy	Cosmic Jiva
6. Linga-sarira, <i>Model-body</i>	Astral Ideation, <i>reflecting terrestrial things</i>	Cosmic Ether, <i>Astral Light</i>
7. Sthula-sarira, <i>Physical body</i>	Cosmos, <i>Physical universe</i>	Sthura- or Sthula- sarira

In this classification atman is enumerated first of the human principles in order to convey the idea that all the other six principles emanate or unroll forth from it. Thus buddhi is emanated first and

two portions of the scroll are unrolled, to adopt a Christian metaphor; then from buddhi is emanated manas (the other four principles being still infolded) and three portions of the scroll are unrolled; then from manas is emanated kama — and so forth until all seven principles are unfolded.

The ancient Persians also had a sevenfold division of man's aspects (Theos 4:21):

English	Avestic	Sanskrit
1. Physical Body	Tanwas (bones)	Sthula-sarira
2. Model-body	Keherpas (<i>aerial form</i>), Persian <i>kaleb</i>	Linga-sarira
3. Life-Essence	Ushtanas (<i>vital heat</i>)	Prana
4. Desire Principle	Tevishis (<i>conscious will</i>)	Kama- manas
5. Mind (Human Soul)	Baodhas (<i>perception through senses</i>)	Manas
6. Spiritual Soul	Urvanem (<i>Soul</i>), Persian <i>rawan</i>	Buddhi
7. Universal Spirit	Fravashem or Farohar (<i>Spirit</i>)	Atman

In the ancient Chinese *I Ching* a seven fold classification is also given; and Gerald Massey stated that the Egyptian text often mention “seven souls of the Pharaoh,” which he enumerated as follows (with Blavatsky's correction in SD 2:632):

English	Chinese	Egyptian
1. Physical Body	Kwei	Kha <i>soul of blood</i>
2. Model-body	Kwei shan <i>vital soul</i>	Khaba, the shade <i>covering soul</i>
3. Life Essence	Shan <i>vital principle</i>	Ba <i>soul of breath</i>
4. Desire Principle	Zhing or Zing <i>Essence of Will</i>	Akhu, intelligence <i>soul of perception</i>
5. Mind	Pho	Seb <i>ancestral soul</i>
6. Spiritual Soul	Khi	Putah, first intellectual father <i>intellectual soul</i>
7. Universal Spirit	Hwun <i>pure spirit</i>	Atmu <i>divine or eternal soul</i>

Lao-tzu in his *Tao-Teh-Ching* mentions five principles, pure spirit and the body being taken for granted therein (Key 117).

Adapting the classification of Egyptologist Franz Lambert who tabulated a Qabbalistic classification alongside a hieroglyphic division:

Sanskrit	Qabbalah	Hieroglyphics
1. Sthula-sarira	Guph	Chat: The Elementary Body
2. Linga-sarira	Nephesh	Ka: Astral Body, Evestrum, Sidereal

		Man
3. Prana	Khoah hag-Guph	Anch: Vital Force, Archaeus, Mumia
4. Kama	Ruah	Ab Hati: Heart, Feeling, Animal Soul
5. Manas	Neshamah	Bai: Intellectual Soul, Intelligence
6. Buddhi	Hayyah	Cheybi: Spiritual Soul
7. Atman	Yehidah	Chu: Divine Spirit

The classification usually met with in the Qabalah is a fourfold division: 1) neshamah, the most spiritual principle, the breath of being; 2) ruah, the spiritual soul; 3) nephesh, the vital soul; and 4) guph, the physical vehicle.

A sevenfold classification is stated to have been taught by the Gnostics, presented in the *Pistis Sophia*. "The *Inner Man* is similarly made up of *four* constituents, *but these are supplied by the rebellious AEons of the Spheres*, being the *Power* — a particle of the Divine light ('*Divinae particula aurae*') yet left in themselves; the *Soul* (the fifth) 'formed out of the tears of their eyes, and the sweat of their torments; . . . The *Counterfeit of the Spirit* (seemingly answering to our Conscience), (*the sixth*); and lastly the [Greek moira], *Fate* (Karmic Ego), whose business it is to lead the man to the end appointed for him . . .' — the seventh!" (SD 2:604-5).

The Pymander of Hermes states that the self is clothed with 1) the blissful garment of conscious selfhood; 2) the garment of knowing or reason; 3) the garment of fancy, etc., spoken of as the soul; 4) the garment of life or breath; and 5) the gross body.

The Vedantic classification commonly uses a sixfold division, while other systems employed by the Brahmins, especially the Taraka-Raja-Yogins, is fourfold:

Theosophical	Vedantic	Taraka-Raja-Yoga
1. Sthula-sarira	Annamaya-kosa	Sthulopadhi
2. Linga-sarira	Pranamaya-kosa	"
3. Prana		
4. Kama		
5. Manas		
a) <i>volitions, feelings</i>	Manomaya-kosa	Sukshmopadhi
b) <i>vijnana</i>	Vijnanamaya-kosa	"
6. Buddhi	Anandamaya-kosa	Karanopadhi
7. Atman	Atman	Atman

The ancient Greek writers had their own terms for the aspects of the universe or of man, besides the familiar nous and psyche:

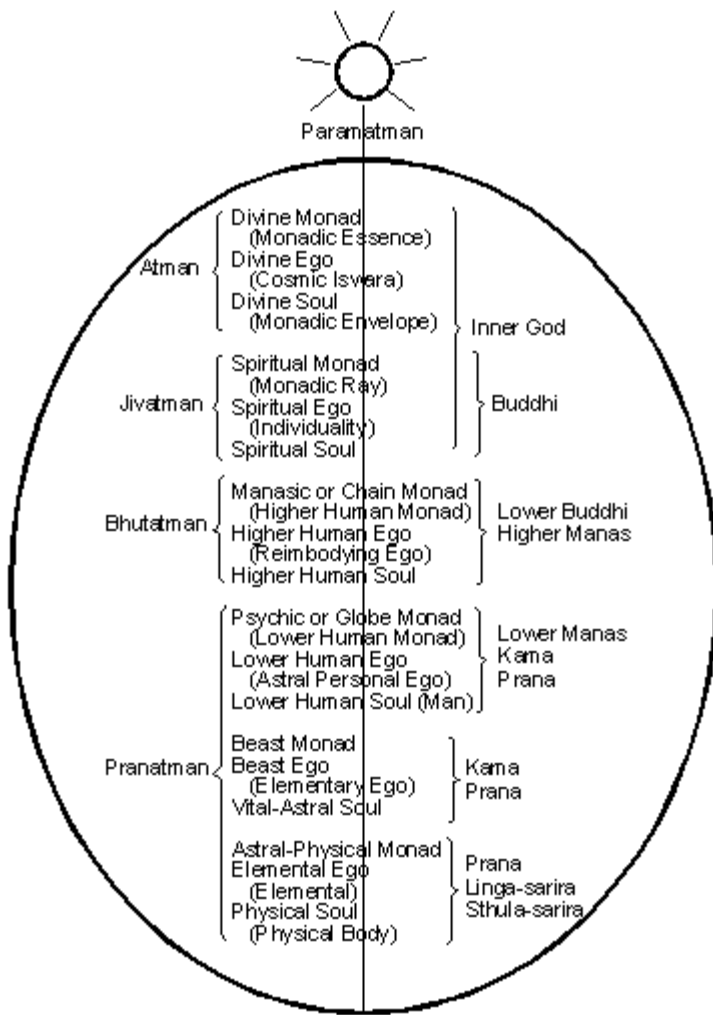
Theosophical	Greek	Roman
1. Sthula-sarira	Soma	Corpus

2. Linga-sarira	Phantasma or Phasma	Simulacrum or Imago
3. Prana	Bios	Anima
4. Kama-manas	Thymos	Animus
5. Higher Manas	Phren	
6. Buddhi-manas	Nous	Mens
7. Atman	Pneuma	Spiritus

In the human constitution the archaic Latins discovered almost as many different spiritual, psychic, and astral elements as the ancient Hindus did. Thus, for instance, there was in man the genius (called in women the juno), closely corresponding to the manasaputric element or higher manas; and when a man died the genius sought its own sphere. The other parts of the human constitution consisted of a member of the manes and a member of the lares, which two were probably closely identic with the lower human ego and the higher human ego; furthermore after the death of the man there appeared the lemur corresponding to the kama-rupa, shade, or specter; and the larva, which seems to have been identical with the lemur but with even less of the nobler human element in it; so that the lemur may be considered the kama-rupa in its early stages, and the larva when more greatly disintegrated. The physical body of course was considered simply to fall to pieces and to render its elements to the earth which gave it.

In the Scandinavian Eddas, Ask and Embla were two ash trees, and by means of the gifts bestowed upon them human beings were produced.

Another system of classification used in theosophical thought is the considering of the human constitution as composed of monads. The following table gives the monads and their relation to the principles.



See also FOURFOLD CLASSIFICATION

Prithi or **Prithu** (Sanskrit) *Pr̥thī, Pr̥thu* A mythical person, son of one of the manus, said to have been the first king, to have ruled also over beings lower than men, and to have introduced the arts of husbandry into the world. One of the rishis and the author of at least one of the hymns of the *Rig-Veda*, he is likewise called Prithu, and in this connection is the father of the earth (Prithivi). Prithu is said to have milked the earth and made her bear all vegetation, including vegetables and the grains.

Prithivi (Sanskrit) *Pr̥thivī* The broad or extended one, commonly the earth; one of the mahabhutas of the Sankhya philosophy, or the lowest of the cosmic tattvas (cosmic elements or principles).

Prithivi-bhuta (Sanskrit) *Pr̥thivī-bhūta* [from *pr̥thivī* earth + *bhūta* element] The earth element, the seventh and lowest in the descending scale of the seven cosmic bhutas of nature. This cosmic element has its corresponding analog in the human physical body, being in either case the general carrier of all the inner or hid substances and principles, whether of the universe or of any manifested entity therein. From the esoteric standpoint the physical universe or prithivi-bhuta is not larger in any sense than are the invisible planes or elements of being, but the opposite. The

idea behind the term calls attention to the fact that prithivibhuta appears through its illusory effect upon our senses to be the universe of expanded or extended substances. *See also* BHUTA; ELEMENT

Prithivi-tattva (Sanskrit) *Prthivī-tattva* [from *prthivī* spacious, earth + *tattva* thatness, reality] The earth principle; the seventh in the descending scale of the seven tattvas.

Privations The ideal types of corporeal beings and things. These types are not abstractions, but actual entities or existences which are the causes of the corporeal beings and things that they produce or evolve forth from themselves. Privation is an ontological category used by Aristotle, its literal meaning implying that *positive* — material — attributes are absent (deprived). He says that in order that a natural body may become objective, three principles are necessary: privation, form, and matter. Blavatsky explains that “Privation meant in the mind of the great philosopher that which the Occultists call the prototypes impressed in the Astral Light — the lowest plane and world of Anima Mundi. The union of these three principles depends upon a fourth — the life which radiates from the summits of the Unreachable, to become an universally diffused Essence on the manifested planes of Existence” (SD 1:59).

Kanada, founder of the Vaiseshika school of philosophy — one of the six orthodox schools of ancient India — adds to his six categories (substance, quality, action, genus, individuality, and concretion or co-inherence) a seventh called privation. Plato speaks of *to me on* (that which is not), equivalent to non-being; and the same contrast is seen in the terms ego and non-ego. The idea conveyed in the word is similar to that expressed in the words unmanifest or latent as opposed to manifested.

Priyavrata (Sanskrit) *Priyavrata* A son of Manu-Svayambhuva; the *Bhagavata-Purana* states: “Priya-vrata being dissatisfied that only half the earth was illuminated at one time by the solar rays, followed the sun seven times round the earth in his own flaming car of equal velocity, like another celestial orb, resolved to turn night into day.” Brahma stopped him and the ruts which were formed by the motion of his chariot wheels were the seven oceans. Thus the seven continents were made, which may also refer to the seven globes of our planetary chain.

As Priyavrata is one of the sons of Manu the self-generated — the first in serial order of the manus — it is evident that Priyavrata corresponds to one of the first or primordial human races referred to in theosophical literature.

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Pro-Pz

Probation The process of testing undergone by an aspirant to initiation, who may be simply watched to see how he will meet the temptations and trials of life, or may be caused to encounter certain experiences specially designed to test his powers. The latter is very rare and appertains only to certain conditions of occult training. Life is the great school, and a person tests himself by his actions and reactions to himself and to surrounding nature. He alone thus defines or classifies himself. A candidate taking a vow places himself under such specific watching because he has issued a challenge to his lower nature, which thereupon begins a defensive warfare against him. The process is similar in principle to that undergone by an aspirant to a position of responsibility in worldly affairs, but the aspirant to wisdom has to dig deep into his own nature: he arrays against himself powers that formerly slept, ventures into regions where unknown dangers must be encountered, and by his own will and intelligence climbs the ladder to luminous victory and undreamed of success, or if he fails — he fails but to try again.

Procreation The progressive series of methods by which the human life-wave has reproduced its kind on earth is closely related to the unfolding of composite human nature, and is also a part of the evolutionary history of the rounds and races. The re embodying ego manifested its composite nature in the degree corresponding to the various gradations of matter in and through which it slowly descended, plane after plane, to the present state of things. Evidences of this series of former kinds of racial imbodyments, and of the progressive modes of reproduction are found repeated in the development of the human embryo, in the persistence of vestigial organs in adults, and in reproductive methods which still prevail in the lower kingdoms of plant and animal life. The histologist, in watching the division of cells, sees a microscopic review of the age-old history of mankind's series of imbodyments. He observes, in the lowest forms of life, a homogeneous speck of protoplasm dividing into two. Next, in a nucleated cell, the cell nucleus splits into two subnuclei which develop within the cell wall, or burst through to multiply outside into independent entities.

This fission is a copy of the reproductive method of the first root-race. The next type of cell division is budding, where a portion of the parent swells out at the surface, finally to separate and to grow into a full-sized individual, as in many vegetables, the sea anemone, etc. This repeats the way in which the primeval human race merged out of its first reproductive method. At the next step in biology, the parent organism throws off a single cell which develops into a multicellular organism like the parent, as in bacteria and mosses. The formation of these spores is followed by a type of intermediate hermaphroditism with the bisexual organs inhering in the same individual, as in plants. Corresponding to this, about the middle of the second root-race, the “buds” grew more numerous and became what zoologists would call human spores or seeds, or what Blavatsky described as vital sweat. Thus many of these buds at certain seasons when the parent entity had become mature, would leave it, as do the spores or seeds of plants today. These seeds were taken care of by nature and developed in the proper environment. At present, the exceptional cases of multiple human births hint at this long-past condition in procreation.

After several millions of years, the second root-race gradually developed into the early third root-race, when the then human individuals became androgynous. These produced a fertile germ which was cast off as an egg, somewhat as takes place in birds and certain reptiles today. These human eggs slowly matured, and finally the infant issued forth unaided much as the chick does now. The hermaphrodite early third root-race, under the impulse or urging of inherent laws of emanation or evolution, gradually began to separate the sexes in their prenatal eggs, so that as this race, in its turn, moved towards its merging into the fourth root-race, children were born in ever increasing numbers from the womb as they are today.

Not only have the series of reproductive methods been in keeping with the changing conditions of the rounds and races, but this is seen now in those races whose time is nearly run, where their end is hastened by an unusual sterility in the women, not otherwise explained. Furthermore, the present method of procreation, like all the preceding ones, is a passing phase of human re-embodiment and will in time become human evolutionary history, and other methods, already foreshadowed, will have taken its place. As man, evolving upon the ascending arc, brings forth his higher nature, his progeny will be brought forth from himself as generating source by his voluntary spiritual and intellectual creative powers.

Progenitors. See PITRIS

Prometheus (Greek) [from *pro fore* + *metis* counsel] The foreknower, he who knows beforehand, in contrast with his brother Epimetheus (the one who knows after, or when it is too late). Like other symbols, it has its seven keys of interpretation, which not merely reconciles but renders necessary the various versions of the story. Son of the titan Iapetos, Prometheus stole fire from heaven in a hollow tube (narthex) and brought it to mankind, who thereby was enlightened; for this Prometheus was chained by Zeus to a rock on Mt. Caucasus, where an eagle devours his liver

by day, the liver being restored by night; until finally he is released by Hercules or Dionysos.

Ovid tells that after Deukalion's flood, Zeus ordered Prometheus and Athene to create a new race of men out of mud; he made them in the image of the gods with an upright posture, after Epimetheus had succeeded in fashioning only mindless creatures. This represents a stage in the history of the downward arc of evolution, which may be interpreted cosmically, geographically, and in relation to man. It is in one sense the descent of the manasaputras, agnishvattas, and other Sons of Flame, who endowed the mindless forms with the divine spark; so that Prometheus is Lucifer, Phosphoros, the Light-bringer, the serpent of Eden, etc.

In the antithesis between Zeus (here not the supreme Olympian lord) and Prometheus, is the antagonism between the Hebrew Lord God and the serpent. The so-called disobedience of these fallen angels is an act of spiritual chivalry, in which the divine prerogative of free will is exercised in the spirit of compassion, an old order is superseded, and a new chapter in evolution is begun. In both stories the deity invokes a curse upon the fallen angel and his new humanity; and this curse is fulfilled in the suffering caused by the conflict between the two natures in man thus awakened. Prometheus, who may also be taken as representing humanity, is fastened to a rock representing karmic destiny, while the vultures of new-born knowledge and self-consciousness gnaw at his inner being. But the curse ends in a blessing, and Hercules or Dionysos delivers the Chrestos or immanent Christ, enlightens and raises the neophyte.

The story is in one sense but another version of that of manas between kama and buddhi. Zeus represents the host of primeval progenitors, pitris (fathers) who formed man without mind; and Prometheus symbolizes the host of spiritual creators who "fell" into matter — humanity — to enlighten the latter. The drama of Prometheus is thus still enacted through the ages — but man can rebecome the unfallen titan. Geographical allusions to the locations of the great root-races are seen in the mention of Mt. Caucasus, a name for the far north where the Aryan race, as an instance, was first developed.

The name of the Hebrew Prometheus is Azazel.

Promised Land Exoterically, the so-called Holy Land of Palestine, which was promised to the Hebrews as the goal of their wanderings. All peoples of the earth cherish the hope of reaching a Promised Land where peace, happiness, and prosperity will once again be the endowment of the human race. Esoterically it is nirvana or the pristine spiritual laya-state from which issued the eternal monad and to which it shall ultimately return. It also refers to the sublime consummation of human evolutionary destiny which will take place at the end of the seventh round on the last globe of our planetary chain; and to the reaching by the neophyte through self-devised efforts and initiation of the full status of mahatmaship or minor dhyān-chohanship even on this earth.

Promati. See PRAMATI

Propator (Greek) Forefather; in Gnosticism, the primordial or First Logos as distinct from that from which it emanates. The "Book of Numbers" explains that 'eyn soph (the boundless) is the only self-existent, whereas its depth or bythos, to which is given the name of Propator, is periodical, because the beginning of manvantaric manifestation. The distinction is the same as that between Brahman and Brahma.

Prophecy The power of predicting the future, either by mystic vision or by a knowledge of the laws of cycles. Those versed in the latter can predict future cataclysms, racial events, etc., as surely as astronomers can predict eclipses, and astrology insofar as it concerns prediction, comes under this head. Prophet originally meant one who speaks for another, usually the deity, as in the view of the Hebrews expressed in the Old Testament. *See also* PREVISION; PREMONITION

Propositions, Fundamental. *See* FUNDAMENTAL PROPOSITIONS

Proserpine. *See* PERSEPHONE

Protean Soul Any one of the several souls of the different monads or egos in nature and in man, which undergo numerous changes of type and form. More commonly used in theosophical writings to describe the vital-astral-physical part of the lower quaternary. Such souls are in their actions but reflexes of shifting thoughts and moods of the egos which they clothe. The name is taken from the Greek sea god Proteus who could take on all sorts of shapes.

Proteus (Greek) The prophetic old man of the sea, a subject or son of Poseidon. Homer places him in the island of Pharos, one day's journey from the Nile, while Vergil makes him an inhabitant of the Carpathian Sea between Crete and Rhodes. According to legend, he rose from the sea at midday and slept in the shade of the rocks, with sea monsters round him; anyone wishing to consult him must try to seize him at that time. To avoid prophesying, he assumed all sorts of dreadful shapes; if however he saw that his efforts were unavailing, he resumed his usual shape and gave his response. Here is an emblem of the astral light, so deceptive to the unwary and timorous, yet yielding its secrets to him who knows how to control it.

Protean is often used as epithet for anything that is changing and multiform, as for example the material basis of nature, which appears in so infinite a variety of forms. Human nature likewise is a protean monster; and he who would find his real spiritual self must be prepared to meet its many illusory phantoms and withstand them all, being neither seduced nor terrified. Thus Proteus may be described as ever-changing nature, the child of the waters of space; nature assuming all forms because of innate impulses and according to inherent laws, can give to the one who consults and controls it, intimations of the future as well as of the past.

Protogonos (Greek) First-born; variously used of first emanations, e.g., the Heavenly Man, the first emanation from the passive divine; the manifested Logos; or in reference to the first-born Light.

Used of any manifested god in a universe, and hence of our sun.

Protologos (Greek) First Logos; the archetypal cosmic man or synthesis of the ten Sephiroth in the Qabalah; the prajapati in India, etc. Used either collectively, as Brahman for instance; or distributively, protologoi, as his seven or ten sons. Equated with Vishnu, Purvaja, Atman, etc.

The protologoi are the primordial seven or ten formative conscious cosmic forces, or conscious cosmic rays emanating from Brahman, which the various religious systems tend to anthropomorphize into logoi or archangels.

Protomateria [from Greek *protos* first, original + Latin *materia* matter] The primordial matter which, infilled with the karmic seeds from the preceding manvantara, evolves out of itself the cosmos. In some of its aspects equivalent to subtle prakriti or pradhana.

Protoplasm [from Greek *protos* first + *plasma* form] The semi-fluid granular substance found in all forms of organic life; the primal type of physical matter which appears as merely homogeneous, amorphous, gelatinous substance, yet with the potentiality of differentiating into every known organized form and function. The biological basis of manifesting life on the physical plane, it is semi-astral matter operating at the level where “the two realms, the lower astral and the ethereal-physical, here melt or merge into each other” (ET 151 3rd & rev ed). As a physicalization of vital astral substance, it interlinks the tangible world of forms to the invisible world of living forces and the root-types in the evolutionary ground plan. “Astral matter, it must be noted, is fourth state matter, having, like our gross matter, its own ‘protyle.’ There are several ‘protyles’ in Nature, corresponding to the various planes of matter” (SD 2:737). This ethereal gradation of substances affords a medium or stairway for the transmission of the living impulses and forces of lofty intelligences which are the vitalizing and directing cause of every protoplasmic seed or center differentiating and evolving, each after its own kind and in its own degree of unfolding. In the lower kingdoms where all forms of plant and animal life begin in this seemingly indifferent substance, their essential nature and instincts operate under the vitalizing influence of a hierarchy of dhyanic-chohonic entities who, in the aggregate, represent and are the so-called laws of nature. In addition to this creative supervision, in self-conscious man his own spiritual essence is allied with the operation of the karmic agents in working out his fleshly imbodiments. The fertilized germ-cell of the human embryo is a microscopic copy of the protoplasmic second human root-race, “huge and highly ethereal astral Cells . . . infilled with the astral essence of the lowest of the Dhyanic-Choanic fluids” (ET 151 3rd & rev ed).

Protyle [from Greek *protos* first + *hyle* matter] Used by the English chemist Crookes (1832-1919) for a then hypothetical substance of which he believed the chemical elements to be differentiations; used in this sense by Blavatsky and also in a general sense for rudimentary, primordial, or undifferentiated matter. In this wider meaning, there are many protyles, each being the matter of its own plane in the undifferentiated condition; so that the protyle of Crookes would be the undifferentiated basis of physical matter, and therefore quasi-astral. The fundamental cosmic

protyle is pradhana or mulaprakriti.

Providence [from Latin *providens* foreseeing] In man, prudence, foresight, practical wisdom; but applied to a divine being, it has come to mean in the Occident protective care qualified by a wisdom superior to ours. Equivalent to the Greek phronesis, translated divine light. *See also* KARMA; NEMESIS

Prshu, Presha (Sanskrit) *Preṣa* [from *preṣ* to drive away, drive forth] Repulsion; “to lay down the scientific proposition that since *akrshu* (attraction) and *Prshu* (repulsion) are the law of nature, there can be no intercourse or relations between clean and unclean Souls — embodied or disembodied; and hence, ninety-nine hundredths of supposed spiritual communications, are, *prima facie* false” (ML 35).

Akrshu, commonly akarsha [from *a-krish* to attract, pull towards one] means attraction, a pull to oneself, and is used in connection with the magnet or lodestone.

Prthi, Prthu. *See* PRITHI

Prthivi. *See* PRITHIVI

Prthivi-bhuta. *See* PRITHIVI-BHUTA

Prthivi-tattva. *See* PRITHIVI-TATTVA

Prulpai-ku (Tibetan) *sprul-pahi-sku* [from *sprul-pa* a phantom, disembodied spirit] An incarnation or tulku, generally referring to a Tibetan lama; also used for a person in whom the emanation from some divinity or former saint is present in an occult manner.

Prunikos (Gnostic) One of the female Gnostic aeons emanated from the hierarch or supreme aeon. She is described as having descended into Chaos, and because of becoming so laden there with matter, she was unable to escape from it to return to the heavenly regions, nor was she able to descend to lower spheres, not having anything in her nature akin to those lower realms. Therefore she remained in midspace and produced a son, Ilda-Baoth. He in turn produced seven aeons, who by emanation produced the seven heavens.

Prunikos is also credited with infusing into man the celestial spark — his spirit.

Pryderi (Welsh) Anxiety, deep thought, meditation; son of Pwyll Pen Annwn. With Pwyll, a custodian of the cauldron of reincarnation (or initiation) in Caer Pedryfan in Annwn.

Pseudo-Dionysius. *See* DIONYSIUS THE PSEUDO-AREOPAGITE

Psuchikos, Psychikos (Greek) The adjective of psuche or psyche, manas in conjunction with kama. In its mental aspects psyche is the distorted reflection of the higher aspect of manas, whereas the nous is manas overenlightened by buddhi. In the New Testament psuchikos is translated “natural”

(1 Cor 15:46) and “sensual” (James 3:15) and thus is confused with the vital-emotional or corporeal parts of man, and the teaching of the duality of the human being is lost sight of. The correct word for the vital-physical or “natural” part of man is somatikos. *See also* PSYCHIC POWERS

Psyche (Greek) [from *psycho* breathe, blow; cf Greek *pneuma* from *pneo* to breathe, blow; Latin *anima, spiritus* all connected with breath, wind, spirit, life, soul] Used in classic Greek as vaguely as is our word soul; but in Platonic philosophy and theosophical usage, the lower or carnally influenced aspect of the mind or soul, as contrasted with the higher or spiritually influenced aspect: kama-manas as against buddhi-manas, the latter represented by the Greek nous. From these two words are derived the adjectives psychic and noetic.

The story of Cupid and Psyche — where Psyche represents the human soul as such, apart from special connection with buddhi or kama — depicts the search for happiness, or the course of human love. Psyche is of mortal birth, but so beautiful that Venus herself becomes jealous and sends Cupid to inspire Psyche with love for an unworthy object. But Cupid himself becomes enamored of Psyche. The love between Cupid and Psyche cannot be realized in the atmosphere of earthly passion and delusion, and is fulfilled only when Psyche, reconciled with Venus, is taken to the Olympian heights. The emblem of Psyche was the butterfly, which in winged joy comes forth into the sunlight from its prison of caterpillar and chrysalis.

The Greek verb from which psyche is derived also means to chill, make cold; and this has an application to the psyche as the lower part of the human soul and therefore closely connected with the kama-rupa and astral light after death. Hence it is that those who dabble in necromantic experiments, or even in psychic experiences, often refer to a damp, chill, and often clammy sensation in the atmosphere when contact with these kama-rupic entities is made. This should be warning that such contact is not only highly unwholesome, but a danger signal that one is dealing with death and decay.

Psychic Powers Powers pertaining to the lower intermediate human nature — i.e, between the mental-emotional and the physical — including powers of perception such as astral vision, the lower clairvoyance and clairaudience, the lower psychometry and seership, etc.; and lower biases or tendencies such as hypnotism, the power to produce minor occult phenomena of many kinds, and in connection with the power of automatic astral projection. In their nature they are morally neutral, being susceptible of use or misuse just as are physical powers. If used with an evil or selfish purpose, the action is black magic; and even if used without such motive or with good intention, they may prove confusing and therefore misleading for one who ventures to use them.

The existence of such powers should be recognized and we should hope some day to be able to avail ourselves properly of them, but a prime requisite in discipleship is equal and harmonious development. We may attain psychic powers by observing the conditions under which they may safely and profitably be allowed to develop. The presence of vanity, ambition, self-assertion,

egoism, and similar qualities prove a bar, and the aspirant who is sincerely desirous of eliminating these defects will not willingly adopt a course likely to enhance them. There is no hard-and-fast division of powers into psychic, physical, mental, etc.: we may contemplate the gradual development of our mental faculties without defining a point where we have stepped out of the ordinary into the occult; and our perceptions may become refined by gradual stages without any sudden jump from one plane to another.

Theosophy enjoins students to let psychic powers alone, until they develop normally and naturally in the progress of the student along the path of wisdom and self-mastery. The craze for psychic powers and attempts in their cultivation arise almost invariably out of ignorance of the existence in ourselves of far higher and more powerful forces which can always be employed with safety, and even profit, to the individual. These greater powers are those classed as spiritual and intellectual-aspirational — powers which ennoble and dignify man, containing in themselves capacities for amazing effects. Their use is always safe once they are understood and studied. By their side the psychic powers, attributes, and faculties are like the puny efforts of children to copy adults.

Psychikos. *See* PSUCHIKOS

Psychography Soul-writing; coined by theosophical writers on occult phenomena for various kinds of inspirational or phenomenally produced writing. In its highest sense it may mean writing under the influence of inspiration from a high source, whether within or without the nature of the writer, as when one writes things which in his ordinary state of mind he would be incapable of rising to. Or it may refer to physical mediumship, where the writing is produced unconsciously by the astrally controlled hand of the medium, and the ideas come from some source in the astral light. It can also include automatic writing of various kinds, and writing by precipitation. As regards the advisability of seeking or cultivating such powers, any practice which involves a surrender of control, either of the mind or the body, to an extraneous influence is detrimental. A writer in full possession of his faculties may by sincere aspiration draw upon higher sources within himself or upon the aid given by those Helpers who stand ready to respond to such aspirations. Self-deception, however, is one of the commonest failings of human nature.

Psychologization. *See* HYPNOTISM

Psychology In philosophy, the systematic study of mind, as opposed to physics or the study of matter. Applied in theosophy to the attributes, qualities, and powers of the human intermediate nature, contrasted with physiology. In ancient times psychology was the science of soul; and this science being the causative, and physiology the effective or consequential, no one was considered an informed or expert physiologist who was not previously trained in psychology. In modern days, due to an almost utter ignorance of the inner nature of man, psychology has largely been based on physiology, if indeed not a vague type of physiology itself.

Psychomental Referring to the human intermediate nature, manas and kama.

Psychometry In its scientific sense, the measuring of the time taken by mental processes and sensations; borrowed by Prof. J. R. Buchanan to signify the occult power of receiving from various articles impressions as to their owners or as to events connected with them. It is the seeing or reading with the inner sight of incidents that have taken place in the neighborhood of physical articles. The art has been applied to such objects as fossils, fragments of ancient ruins, and old manuscripts, and the psychometers have been able by touching these articles, putting them to their forehead, etc., to describe ancient civilizations and bygone, forgotten, or unknown pages in human or world history. These phenomena show that material objects retain the impressions of events with which they have been associated, and presumably exert an influence even upon people who do not have psychometric power. This throws light on the subject of talismans, amulets, relics, etc.

The astral light is nature's storehouse of the images of events, and contact with the object puts the psychometer in rapport with the impressions concerned. The psychometer brings his inner self in contact with the "soul" of the object. But as the phenomena involve the properties of planes other than the physical, any attempt to explain them in terms of the physical plane must necessarily be lame. The physical plane limits both the powers of nature and our own faculties, and the psychometer rises to a plane where some of these barriers are removed, for nothing is destroyed and there is unity and intercommunication throughout all nature.

Psychophobia Fear of soul; coined by Blavatsky (IU 1:46), and applied to all-denying materialists who refuse to believe anything outside of their experience of the physical world.

Psychopomp (Greek) A conductor of souls; applied to Charon, Apollo, and especially to Hermes, who was the conductor of souls to Hades or the Underworld and back again, an office assigned by Christians to Jesus Christ after his resurrection. The mystery of death, descent into Hades, and resurrection were enacted in initiation ceremonies, as depicted in Egyptian glyphs, where the dog-headed Anubis — the Egyptian Hermes — conducts the candidate.

“Mercury in his psychopompic character, conducting and guiding with the caduceus the souls of the dead to Hades and even raising the dead to life with it, . . . shows the dual power of the Secret Wisdom: the black and the white magic. It shows this personified Wisdom guiding the Soul after death, and its power to call to life that which is dead — a very deep metaphor . . .” (SD 2:364).

Ptah (Egyptian) *Ptah* [from to engrave, carve, fashion] One of the most ancient deities, and in his higher attributes one of the most abstract, whose worship goes back to the earliest part of the dynastic period; the principal deity of Memphis (Men-nefer), also known as Het-ka-Ptah (the city of Ptah). The deity is also called Ptah-neb-ankh (giver of life). He was addressed as the “father of beginnings; creator of the eggs of the sun and moon, he who created his own image, who

fashioned his own body”; and was depicted as fashioning the world-egg upon a potter’s wheel. Together with Khnemu, he carried out the commands of Thoth for the creation of the universe. While Khnemu fashioned man and the animals, whether of the cosmos or of earth, Ptah was engaged in the construction of the heavens and the earth. In later times the Greeks associated him with Hephaestos, the Latins with Vulcan; but in addition to the attributes connected with the earth, in the Underworld (Tuat) Ptah was regarded as the fashioner of the bodies for the pilgrims who entered that realm after death.

Ptah is the spiritual side of the demiurgic Third Logos, as Osiris was the more manifest side or aspect — Ptah being the cosmogonical prototype of Osiris. In his association with Osiris as Ptah-Seker, Ptah represents a personification of the union of the primeval creative power with a form of the inert powers of darkness, the creative powers before manifestation during pralaya. In his connection with the primeval god Tenen, Ptah-Tenen is portrayed as bearing the hook and flail of Osiris and to him is allocated certain regions of the Underworld.

Ptahil, Pthahil. *See* FETAHIL

Pudding-bags The name given by Blavatsky to the humans-to-be of the first root-race and the very earliest of the second root-race during the fourth round on globe D; so called because the human structural framework had not as yet begun to manifest by unfolding from within outwards, and because the shape of these still mindless individuals was roughly ovoid or egg-shaped. The consistency of these bodies was astral or condensed astral, verging into ordinary physical stuff of somewhat gelatinous or pudding-like character. As time passed, these pudding-bag bodies very quickly began to unfold into the roughly human form as we now know it, although due to the refining processes of evolution, our present bodies are of much shapelier outline than were the first appearances from the pudding-bags. Thus these pudding-bags in a sense may be truly described as huge astral-physical shells or skins. These early humans propagated themselves by fission, as do individual cells and unicellular organisms today. This procedure is an early evolutionary stage in the process of the bringing forth of the underlying true human structural framework as we now know it; the structure and organization of the pudding-bags, compared with what now they are, were then at a minimum. *See also* ROOT-RACE, FIRST

Puja (Sanskrit) *Pūjā* [from the verbal root *pūj* to honor, worship] An offering of reverence and honor; veneration; homage and respect to superiors or to something held divine or sacred, whether made to living beings or even to idols.

Pulaha (Sanskrit) *Pulaha* An ancient rishi, one of the mind-born sons of Brahma, also enumerated among the prajapatis.

Pulastya (Sanskrit) *Pulastya* An ancient rishi, regarded as one of the mind-born sons of Brahma and the medium through which some at least of the Puranas were given to mankind. It is stated that he received the *Vishnu-Purana* from Brahma and then communicated it through Maitreya. He

is also said to be the father of all the serpents, initiates, and nagas, and of other symbolical beings.

Puloma (Sanskrit) *Pulomā* One of the daughters of the danava Vaisvanara. She and her sister Kalaka were mothers of thirty million danavas by Kasyapa. They are said to have lived in Hiranyapura (the golden city), which floats in the air — the sun. Their children were called paulomas and kalakanjas.

Pums (Sanskrit) *Puṃs* Cosmic spirit, cosmic Purusha; one, pure, imperishable, eternal, all-pervading, it is a portion of that supreme manifested cosmic entity Brahma. Pums, like Purusha, means “man,” the term transferred to the cosmic spirit envisaged very much as the Hebrew Qabbalists envisaged 'Adam Qadmon (primordial cosmic man). Equivalent also to the First or Unmanifest Logos of Greek philosophy and the Father in the Christian Trinity.

Punarjanman (Sanskrit) *Punarjanman* [from *punar* again, anew + *janman* generation, birth, coming into being] Regeneration, rebirth, reimpodiment; it deals with the successive reimpodiments of nature and of all that it comprises, with death and initiation, and with spiritual birth. The Greek equivalent is palingenesis.

Pundarikaksha (Sanskrit) *Puṇḍarīkākṣa* The lotus-eyed; a title of Vishnu and Krishna, which implies that unity of divine compassion and divine intelligence which even in human beings has its faint reflection through the windows of the eyes.

Puraka (Sanskrit) *Pūraka* [from the verbal root *pr* to fill] Inhaling; one of the practices used in hatha yoga for the regulation of the breath. In puraka, the right nostril is closed with the forefinger and then the breath is drawn up through the left nostril; and then the left nostril is closed and the air drawn up through the right nostril. Unless such practices are conducted under direct supervision of an adept, the breath control practices of puraka, kumbhaka, and rechaka are very dangerous to the health and disturb the mental balance, often causing insanity, and hence cannot be recommended.

Purana (Sanskrit) *Purāṇa* Ancient, old, an ancient tale or legend. The 18 Hindu scriptures known today as the Puranas are ancient legends of olden times, written in verse, partly in symbolical and allegorical and partly in quasi-historical language. They are supposed originally to have been composed by Vyasa, the author of the *Mahabharata*. A Purana is a work which has five distinguishing topics (pancha-lakshanas): 1) the creation of the universe; 2) its destruction and renovation; 3) the genealogy of gods and patriarchs; 4) the reigns of the manus, forming the periods called manvantaras; and 5) the history of the solar and lunar races of kings.

The invariable form of the Puranas is of a dialogue between an exponent or teacher and an inquirer or disciple, interspersed with the dialogues and observations of other individuals. In addition to the Puranas there are 18 subordinate Upa-puranas. The Puranas are popularly classified in India under three categories corresponding to the gunas sattva, rajas, and tamas.

Those in which the quality of sattva (purity) prevails are: the *Vishnu, Naradiya, Bhagavata, Garuda, Padma, and Varaha Puranas*, also called the *Vaishnava-Puranas*. Those in which rajas (passion) are said to prevail, relating chiefly to the god Brahma, are the *Brahma, Brahmanda, Brahma-vaivarta, Markandeya, Bhavishya, and Vamana Puranas*. Those in which tamas (inertia) is said to prevail, relating chiefly to the god Siva, are the *Matsya, Kurma, Linga, Siva, Skanda, and Agni Puranas*.

The Puranas ingeniously interweave allegory with cosmic facts and far later human events. “Puranic astronomy, with all its deliberate concealment and confusion for the purpose of leading the profane off the real track, was shown even by Bentley to be a real science; and those who are versed in the mysteries of Hindu astronomical treatises, will prove that the modern theories of the progressive condensation of nebulae, nebulous stars and sun, with the most minute details about the cyclic progress of asterisms — far more correct than Europeans have even now — for chronological and other purposes, were known in India to perfection.

“If we turn to geology and zoology we find the same. What are all the myths and endless genealogies of the seven Prajapati and their sons, the seven Rishis or Manus, and of their wives, sons and progeny, but a vast detailed account of the progressive development and evolution of animal creation, one species after the other? . . .”

“. . . the Puranic histories of all those men are those of our Monads, in their various and numberless incarnations on this and other spheres, events perceived by the ‘Siva eye’ of the ancient Seers, (the ‘third eye’ of our Stanzas and described allegorically. Later on, they were disfigured for Sectarian purposes; mutilated, but still left with a considerable ground-work of truth in them. Nor is the philosophy less profound in such allegories for being so thickly veiled by the overgrowth of fancy” (SD 2:253, 284).

Puranic Anglicized adjective of Purana.

Purgatory [from Latin *purgare* to purify] The place whither, according to the doctrine of the Roman Catholic and Greek Orthodox Churches, the souls of those who have died in grace, but with sins yet unexpiated, pass for purificatory suffering before entering heavenly bliss. They are supposed, somewhat superstitiously, to be helped by the prayers of the living and especially by religious ceremonials such as the celebration of the Mass. The doctrine of purgatory is one of the immemorial beliefs of the human race found the world over, although expressed in different fashions; it is frequently referred to in various passages in the Greek and Latin literatures.

In theosophical teachings the defunct entity must pass through the various spheres of kama-loka, in the norm rising steadily upwards, in order to be purified from its gross and earth-bound attributes and elements, before entering into the state of devachan. These post-mortem purgatorial or cleansing processes are not of the nature of punishment, but are natural processes of purification escapable by none.

Purohita (Sanskrit) *Purohita* [from *purā* foremost, in front + *hita* from the verbal root *dhā* to place] One who has been placed foremost; a family priest or domestic chaplain. In Hindu myths the deity of the planet Jupiter, Brihaspati, was called the purohita of the Hindu Olympus and the spiritual guru of the gods.

Pururavas (Sanskrit) *Purūravas* In Hindu philosophical mysticism and epic literature, the son of Budha, regent of the planet Mercury and equivalent to cosmic wisdom. Budha is given as the son of Soma, the moon, and Ila or Ida, the ethereal earth. Pururavas is an extremely occult character, mentioned both in the Vedas and Puranas. In the Vedas he seems to be connected with the functions of the sun, Surya, while according to later writers he is one of the ten belonging to the class of visvadevas. His cosmic functions are those belonging to the realms of mahat or cosmic mind, and therefore Pururavas is that faculty of cosmic intelligence which guides cosmic evolution and directs it. The visvadevas are entities whose fields of activity are the intermediate region of our universe.

In the epics, Pururavas is the famous prince of the Soma-vansa (lunar dynasty), the father of Ayus and the ancestor of Puru, Dushyanta, Bharata, Kuru, Dhritarashtra, and Pandu. He is supposed to have instituted the three sacrificial fires, and is likewise the hero of the Vikramorvasi.

According to the Vedas and Puranas was famous for being the first to produce the sacred triad of fires by the friction of two sticks as many finger-breadths long as there are syllables in the Gayatri, and made of the wood of the asvattha tree (the tree of wisdom). This legend is full of occult meaning hid under archaic allusions. Pururavas is a generalized name for the human monad which in imbodiment is at once the son of divine wisdom and spirit, and of space or mystic earth. The triad of sacred fires are the fire of spirit or inspiration and intuition, the fire of intellect, and the fires of matter or space; and the union of these three into the one generalized fire of the human constitution forms in a sense the field of self-consciousness as well as of the self-conscious ego itself.

Purusha (Sanskrit) *Puruṣa* Man; the ideal or cosmic man, equivalent to the Qabbalistic 'Adam Qadmon. It contains with prakriti or nature all the seven, ten, or twelve scales of manifested being. Mystically, Purusha is used for the spiritual self or monad in each self-conscious entity, whether a universe, solar system, or human being; also it is sometimes interchangeable with Brahma, the evolver or creator. Purusha is what is called energy or force in science, if these words include the inseparable attribute of intelligence and moral harmony.

Purusha and prakriti stand to each other as the two poles of the same homogeneous, intelligent, living, cosmic substance, the root-principle of the universe, sometimes called svabhavat. In Kapila's Sankhya philosophy, "unless, allegorically speaking, Purusha mounts on the shoulders of Prakriti, the latter remains irrational, while the former remains inactive without her. Therefore Nature (in man) must become a compound of Spirit and Matter before he becomes what he is; and

the Spirit latent in Matter must be awakened to life and consciousness gradually” (SD 2:42).

Purusha corresponds to the Greek First or Unmanifest Logos; yet at times the svabhavica characteristics of Purusha are reminiscent rather of the Third or Manifest Logos, which shows the various functions attributed to Purusha in cosmogony which have gained currency at different times in Hindu thought. *See also* LOGOS; PUMS

Purusha Narayana (Sanskrit) *Puruṣa nārāyaṇa* The spirit moving on the waters of space, a title of Brahma, virtually equivalent to the Qabbalistic 'Adam Qadmon.

Purusha-pasu (Sanskrit) *Puruṣa-paśu* [from *puruṣa* man + *paśu* domesticated animal] Man-animal. *Nara-paśu*, also “man-animal,” is often applied contemptuously to an uninitiated person (a mere animal in sacred things).

Purushasukta (Sanskrit) *Puruṣasūkta* [from *Puruṣa* man, heavenly man + *sūkta* vedic hymn] The Purusha hymn, or hymn of the *Rig-Veda* (10:90) describing the cosmic soul or source of the universe. This hymn, harmonious and corroborative of the esoteric doctrines, relates to some of the earliest chapters of cosmogony, and also on the human scale to the earliest race or races of mankind.

Purushottama (Sanskrit) *Puruṣottama* [from *puruṣa* man, spirit + *uttama* best, highest, primordial] The best of men; metaphysically, the divinity within the heart of all things, the supreme spirit of the universe. Also a title of Vishnu.

Purvaja (Sanskrit) *Pūrvaja* [from *pūrva* before + *ja* born] Born before; a title of Vishnu. The first appearance of the cosmic Logos, its earliest or primordial activities or manifestations as being born before all else in the universe which will be emanated or evolved from it. Equivalent to the Orphic Protologos.

Purva-mimansa (Sanskrit) *Pūrvā-mīmāṃsā* [from *pūrva* prior + *mīmāṃsā* profound or striving thought or meditation from the verbal root *man* to think] Inquiry into the first portion of the Veda — the matra portion; the fifth of the six Darsanas or schools of Hindu philosophy. The school of philosophy in our days considered to be chiefly concerned with the correct interpretation of the Vedic texts; hence sometimes called the First Vedantic School. Jaimini is reputed to be its founder, as well as the author of the *Mimansa-darsana*, the sutras or aphorisms which constitute its chief doctrinal authority. This school is also sometimes termed Karma-mimansa because of the doctrine advocated that by its teaching one can be more or less freed from the making of new karma.

The more advanced portion of the Mimansa is called the Vedanta, which is the present-day theosophy of Hindustan. The Vedanta, also called the Uttara-mimansa, is attributed to Vyasa, the arranger of the Vedas, as its founder.

Purvardha (Sanskrit) *Pūrvārdha* [from *pūrva* first + *ardha* half] The first half or portion of

anything; as in the Orient, the East has always been called the first, purvardga signifies the eastern parts. In grammar an incomplete poetic line, the first half of a hemistich.

Purvashadha (Sanskrit) *Pūrvāṣādhā* The 18th or 20th lunar asterism.

Pushan (Sanskrit) *Pūṣan* [from the verbal root *puṣ* to nourish, feed] The nourisher; a name of the sun, who nourishes and feeds all within his kingdom from his own vital substance and power. As one of the Vedic gods, the surveyor of all things, the conductor on journeys, and the guide on the way to the next world, functions reminiscent of Hermes or Mercury in classical thought.

The *Taittiriya-Brahmana* says that “when Prajapati formed living beings, Pushan nourished them.” This Pushan is “the same mysterious force that nourishes the foetus and unborn babe, by *Osmosis*, and which is called the ‘atmospheric (or *akasic*) nurse,’ and the ‘father nourisher.’ When the lunar Pitris had evolved men, these remained senseless and helpless, and it is ‘Pushan who fed primeval man’ ” (TG 265).

Pushkala (Sanskrit) *Puṣkala* Complete, preeminent in perfected completion; a name of several entities or things, e.g., a son of Varuna, a rishi, a buddha, Siva, and an asura, as well as of Mount Meru, which is the most important meaning.

Pushkara-dvipa (Sanskrit) *Puṣkara-dvīpa* Blue lotus flower; in the Puranas, the seventh of the seven dvipas (continents or islands) of which the world is composed; or the seventh globe of the planetary chain.

P’u-to (Chinese) A sacred island in China, a famous seat of Buddhist teaching. Many statues are erected to Kwan-yin, the patron deity, and to Kwan-shai-yin.

Putra (Sanskrit) *Putra* Son.

Putrasthana (Sanskrit) *Putrasthāna* [from *putra* son + *sthāna* place, dwelling, astrological mansion] Son’s mansion; the fifth house or sign in Hindu astrology.

Pu-tsi-k’iun-ling (Chinese) The universal savior of all living beings; the inscription appearing over the statue of Kwan-shi-yin (Avalokitesvara). Also used as a title of the Buddha.

Puttam A Hindu term pertaining to a malicious imp or haunting spook said to haunt the places where bodies are burned, occasionally going from this region to torment the living; equivalent to the Sanskrit *pisacha*.

Pwyll (Welsh) Impulse, reason, sense, wit, discretion; a hero of the first branch of the Mabinogi, Prince of Dyfed (modern Pembrokeshire) who, while hunting set his dogs on a stag that was being hunted by Arawn, King of Annwn, with the result that he reigned a year and a day in Arawn’s stead in Annwn (the Underworld), and became known as Pwyll Pen Annwn (Pwyll, Chief of the Underworld). We also get glimpses of him as a vaster cosmic figure: when Arthur made his voyage

into the Underworld to obtain the cauldron of reincarnation, its custodians in Caer Perryfan were Pwyll and Pryderi (his son); and this voyage of Arthur as recounted in Taliesin's poem *Preiddieu Annwn* (the Spoils of Annwn) is a symbol of the descent of spirit into matter — the cosmic plan.

Pygmalion (Greek) In Greek legend, a king of Cyprus and a sculptor who makes an ivory image of a maiden, Galatea, so lifelike that he can scarcely believe it to be inanimate, and so beautiful that he falls in love with it. Thereupon he prays Aphrodite to animate it and, his prayer being granted, they are wedded and live in happiness. This story probably originated in the teachings about the building up in the constitution and life of the aspirant of a self-conscious and cognizing soul, which finally becomes conjoined in perfect unity with its own creator, the spiritual soul.

Pymander [from Greek *Poimandres* shepherd of men] The logoiic divine intelligence, or thought divine; the best known of the surviving portions of the Hermetic books, the writings of Hermes Trismegistus; also a title of Hermes himself. "The Egyptian Prometheus and the personified *Nous* or divine light, which appears to and instructs Hermes Trismegistus, in a hermetic work called 'Pymander' " (TG 266).

Said to be an abridgment of one of the Books of Thoth by a Platonist of Alexandria, remodeled in the 3rd century after old Greek and Phoenician manuscripts by a Jewish Qabbalist and called the Genesis of Enoch (SD 2:267n); said also to have been disfigured by Christian Qabbalists. Pymander as Hermes is described as the oldest and most spiritual of the logoi of the Western continent.

Pyramid The square pyramid as a symbol is an amplification of the triangle: it has lines, triangles, and a square, proceeding from a point downwards or conversely upwards merging into a point at the apex. Thus we have the four numbers of the tetraktys represented by point, line, triangle, and square. Reference is usually to stone monuments, especially those of Egypt and chiefly to the Great Pyramid of Cheops. All these pyramids, whether in Egypt, Central America, or elsewhere, are records constructed by initiates who journeyed to many lands, for the preservation of sacred knowledge through the dark ages, to be available to posterity.

In seeking to explain the meaning of these records we are faced with the difficulty of interpreting an ancient science into terms of modern ideas. The science of those days was a comprehensive whole, which has become decomposed into sundered fragments, which seem to us, because of having lost the keys to the ancient wisdom which brought about the construction of these noble monuments, to be unrelated to each other. Were the pyramids initiation chambers, records of astronomical data, of mathematical truths, or of standard measurements? They were all of these and more. When the candidate passed through the processes of initiation he enacted in his own person the self-same processes which occur on the cosmic scale, on the principle of the master-key of analogy, the size, shape, and orientation of the passages and chambers signifying at once cosmic and human mysteries.

A profound lore of numbers, measures, and their relation to the cosmic plan impelled their

architects to build their records according to these now forgotten mathematical principles. Many investigators have discovered fragments of this lore but have not succeeded in reconstructing the whole out of the fragments.

The angle between a side of the base and the slant height is in the neighborhood of 51 degrees 50 minutes; and within the limits of a difference of only three minutes of arc we obtain three remarkable results: 1) the periphery of the base is 2 times the height; 2) the cosine of this angle is .618 . . . , the ratio of the Divine Section; and 3) the ratio of the slant height to a side of the base is that of the ten-month lunar year to the solar year. If a certain ancient cubit be taken and used as unit, the side of the base gives the number of days in the solar year. Certain of our measures, usually believed to be arbitrary and modern, are thought by some to be based on cosmic facts and to be preserved in the Great Pyramid. That the decimal notation was used is shown by the fact that certain significant numbers are derived from each other by permutation of the digits, which would not hold good in any other scale or system of notation. The orientation shows the four cardinal points and symbolizes the four elements.

The age of the Great Pyramid is hinted by Blavatsky to be at least three precessional cycles, or about 78,000 years, old (SD 2:432).

Pyramis. See PYRAMID

Pyrrhonism The philosophy of Pyrrho, the Greek Skeptic (c. 365-275 BC); also a general name for philosophic doubt. Pyrrho left no writings, but lives in those of his pupil Timon. His doctrine was that we can know nothing about reality by the use of our senses or mental faculties; against every statement its opposite may be maintained with equal justice; hence it is necessary to preserve a balanced judgment, the result of which is imperturbability, a tranquil acceptance of the events of life. The moral attitude thus engendered is somewhat like that of the Epicureans and Stoics, which has often been wrongly described as a self-centered indifference, bent upon the happiness of the individual, but this is only the negative aspect of the doctrine. His teachings approximate those of the Sankhya philosophy, and of some later philosophers — as in the doctrine of maya, that all is illusion save the divine. Whether Pyrrho himself stopped short at a suspense of judgment, or whether his teachings were imperfectly handed down by his followers, may be questioned. The ardent desire for knowledge may result in that illumination by which we become aware of the deceptive character of our faculties and the illusory nature of the images they create; but if our skepticism is merely the result of an intellectual disillusionment, unaccompanied by any inward vision, the result is usually selfish indifference bringing about a lapse into mere sensuality.

Pythagoreans The school founded at Crotona, Italy in the 6th century BC by Pythagoras of Samos. Pythagoras was an initiate not only into the Mysteries of his own native state, but also into those of the ancient Orient, where he had pursued extensive studies. His special work was to translate his esoteric knowledge into terms of the Grecian thought of that period. He shows the ultimate

derivation of his wisdom and consequent teaching both by the content of his philosophical doctrines and by his insistence upon purity and self-mastery in life as a prime requisite to the attainment of wisdom.

His word metempsychoses is given as meaning the transference of the soul from one body to another; whereas by its Greek etymology it should mean the various highly occult transformations undergone by the soul-ego after death, and preceding the process of reensoulment — something of larger significant content than what the word reincarnation has mainly come to mean today, as implying merely soul-reimbodiment. It is the teaching of the various successive karmic transformations and imbodiments of a monad during its evolutionary cycle — not only in the larger sense of cosmic destiny, but also in the smaller sense of its karmic transformations between death and the succeeding physical birth.

Pythagoras is famous for his use of numerical and geometrical keys, which he illustrated by reference to the geometrical figures, the musical scale, astronomy, etc. He is supposed to have “discovered” the Divine Section, the regular polyhedra, and the proposition relating to the square of the hypotenuse; what he did was to show that these were keys to the interpretation of mysteries. Porphyry reports that the numerals of Pythagoras were “hieroglyphical symbols” by means whereof he explained ideas concerning the nature of things: (Vita Pythag) or, Blavatsky adds, “the origin of the universe” (SD 1:361). His tetraktys is a gem of condensed esoteric symbolism. The influence of his school may be traced in subsequent Greek history, inspiring such characters as Epaminondas; “It was Pythagoras who was the first to teach the heliocentric system, and who was the greatest proficient in geometry of his century. It was he also who created the word ‘philosopher,’ composed of two words meaning a ‘lover of wisdom’ — *philosophos*. As the greatest mathematician, geometer and astronomer of historical antiquity, and also the highest of the metaphysicians and scholars, Pythagoras has won imperishable fame. He taught reincarnation as it is professed in India and much else of the Secret Wisdom” (TG 266).

Pythia or **Pythoness** (Greek) Pytho was an older name for Delphi, and from it was formed the adjective Pythius, in the feminine Pythia. This was applied to the priestess or seeress who gave the oracles of Apollo at Delphi. “On the authority of Iamblichus, Plutarch and others, a Pythia was a priestess chosen among the *sensitive* of the poorer classes, and placed in a temple where oracular powers were exercised. There she had a room secluded from all but the chief Hierophant and Seer, and once admitted, was, like a nun, lost to the world. Sitting on a *tripod* of brass placed over a fissure in the ground, through which arose intoxicating vapours, these subterranean exhalations, penetrating her whole system, produced the prophetic *mania*, in which abnormal state she delivered oracles. Aristophanes in ‘Vaestas’ [*Vespae*] I., reg. 28, calls the Pythia *ventriloqua vates* or the ‘ventriloquial prophetess,’ on account of her *stomach*-voice. The ancients placed the soul of man (the lower *Manas*) or his personal self-consciousness, in the pit of his stomach. . . . The navel was regarded in antiquity as ‘the circle of the sun,’ the seat of divine internal light. Therefore was

the oracle of Apollo at *Delphi*, the city of *Delphus*, the womb or abdomen — while the seat of the temple was called the *omphalos*, navel” (TG 266-7).

Pythia also refers to the Pythian Games, celebrated every four years at Pytho (Delphi) in honor of the Pythian Apollo.

Pythius. See PYTHIA

Pytho (Greek) The older name for Delphi; also, meaning to rot, make rot, and in this sense equivalent to the Hebrew ‘ob, the pernicious evil currents of the astral light.

Python (Greek) The serpent slain by Apollo, who was therefore also called Pythius. At one time the world was covered with temples to the sun and dragon: the Ophites adopted it from Egypt, whither it had come from India. It is seen in the story of Bel and the Dragon, of St. George or St. Michael and the Dragon, of Osiris and Typhon, Krishna and Kaliya, and the Lord God and the Serpent of Eden. The cosmic dragon represents the shadow side of the logos, and the opposition between these two is the so-called war in heaven. The dual nature of the serpent is seen in Rahu and Ketu, the Dragon’s head and tail; and Typhon or Apophis, slain by Horus is also called Set, who is in one of his permutations Hermes, god of wisdom, and whose name likewise is that of the Biblical Seth and Satan. In initiations the inner enlightened individual had to confront his lower passions, now personified into a veritable astral monster, and to be either its victor or its victim; when victorious he became the spiritual serpent in its other sense of the dragon of wisdom. This double meaning has its correspondence in the fact that snakes shed their skin and reemerge purified, just as the neophyte through training and initiation sheds the Old Person and reemerges from the tests as the New Person.

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Q-Rec

Qabbalah (Hebrew) *Qabbālāh* [from *qābal* to receive, hand down] Also Cabala, Kabala, Kabbalah, etc. Tradition, that which is handed down; the theosophy of the Jews. Originally these truths were passed on orally by one initiate to chosen disciples, hence were referred to as the Tradition. The first one historically alleged to have reduced a large part of the secret Qabbalah of the Chaldees into systematic, and perhaps written, form was the Rabbi Shim'on ben Yohai, in the *Zohar*; but the work of this name that has come down to the present day — through the medieval Qabbalists — is but a compilation of the 13th century, presumably by Moses de Leon.

The principal doctrines of the Qabbalah deal with the nature of the divine incomprehensible All ('eyn soph); the divine emanations of the Sephiroth; cosmogony; the creation or emanation of angels and men, and of their destiny. The Jewish Qabbalah was derived from the Chaldean Qabbalah, and “mistaken is he who accepts the Kabalistic works of to-day, and the interpretations of the *Zohar* by the Rabbis, for the genuine Kabalistic lore of old! For no more to-day than in the day of Frederick von Schelling does the Kabala accessible to Europe and America, contain much more than ‘ruins and fragments, much distorted remnants still of that *primitive system which is the key to all religious systems*’ . . . The oldest system and the *Chaldean* Kabala were identical. The latest renderings of the *Zohar* are those of the Synagogue in the early centuries” (SD 2:461-2).

Blavatsky refers to a work no longer extant, the Chaldean Book of Numbers, as the basis for the Qabbalah. Tentative mention is also made of an alleged manuscript left by Count Saint-Germain giving keys for interpreting the Qabbalah.

“The kabalist is a student of ‘secret science,’ one who interprets the hidden meaning of the Scriptures with the help of the symbolical *Kabalah*, and explains the real one by these means. The Tanaim were the first kabalists among the Jews; they appeared at Jerusalem about the beginning of the third century before the Christian era. The books of *Ezekiel*,

*Daniel, Henoah, and the Revelation of St. John, are purely kabalistical. This secret doctrine is identical with that of the Chaldeans, and includes at the same time much of the Persian wisdom, or ‘magic.’ History catches glimpses of famous kabalists ever since the eleventh century. The Mediaeval ages, and even our own times, have had an enormous number of the most learned and intellectual men who were students of the *Kabala* . . . The most famous among the former were Paracelsus, Henry Khunrath, Jacob Bohmen, Robert Fludd, the two Van Helmonts, the Abbot John Trithemius, Cornelius Agrippa, Cardinal Nicolao Cusani, Jerome Carden, Pope Sixtus IV., and such Christian scholars as Raymond Lully, Giovanni Pico de la Mirandola, Guillaume Postel, the great John Reuchlin, Dr. Henry More, Eugenius Philalethes (Thomas Vaughan), the erudite Jesuit Athanasius Kircher, Christian Knorr (Baron) von Rosenroth; then Sir Isaac Newton, Leibniz, Lord Bacon, Spinoza, etc., etc., the list being almost inexhaustible. As remarked by Mr. Isaac Myer, in his *Qabbalah* [p. 170], the ideas of the Kabalists have largely influenced European literature. ‘Upon the practical Qabbalah, the Abbe de Villars (nephew of de Montfaucon) in 1670, published his celebrated satirical novel, “The Count de Gabalis,” upon which Pope based his “Rape of the Lock.” Qabbalism ran through the Mediaeval poems, the “Romance of the Rose,” and permeates the writings of Dante.’ No two of them, however, agreed upon the origin of the Kabala, the *Zohar, Sepher Yetzirah*, etc. Some show it as coming from the Biblical Patriarchs, Abraham, and even Seth; others from Egypt, others again from Chaldea. The system is certainly very old; but like all the rest of systems, whether religious or philosophical, the Kabala is derived directly from the primeval Secret Doctrine of the East; through the Vedas, the Upanishads, Orpheus and Thales, Pythagoras and the Egyptians. Whatever its source, its substratum is at any rate identical with that of all the other systems from the *Book of the Dead* down to the later Gnostics” (TG 167-8).*

The Jewish Qabbalah even in its present partial or mutilated form is a more or less faithful echo of that once universal archaic wisdom-religion of mankind, which as the Qabbalah itself plainly states was originally delivered by “‘Divinity’ to a select company of angels in Paradise,” and from these angels — occult initiates or adepts — disseminated as the ages passed more or less faithfully among the different races of mankind.

Qadesh. See QODESH

Qadesh Qedeshim. See QODESH QODASHIM

Qadmon, Adam. See ’ADAM QADMON

Qaniratha, Qavaratha. See HVANIRATHA; KARSHVAR

Qedem (Hebrew) *Qēdem* The east, the eastern country; applied to the east wind. Also used for former times, antiquity, as that which precedes the present and the future, just as the east is the quarter where the sun begins its heavenly journey before it reaches midheaven and sinks into the

west.

Qelipboth (Hebrew) *Qēlīppōth* Shells, rinds, the outer covering or body of any entity. Because beings in the lowest world of the Qabbalah are considered shells infilled with a certain proportion of degenerate spiritual powers and functions, these beings are often called demons.

In the Qabbalah, the lowest of the four worlds, ‘olam ‘asiyyah, is therefore likewise called ‘olam qelipboth, in that all the beings pertaining to this sphere need the use of a vehicle, termed a rind or shell, which though subject to formation, birth, change, and dissolution as a form, is not so as to its essential life-atoms — except as these life-atoms themselves undergo rebirth and change, but not dissolution as do the shells.

Just as in the superior ‘olams there are the analogic divisions into the ten Sephiroth, likewise in this lowest sphere there are ten degrees, each growing denser and darker in its descent farther from the Sephirothic ray. The first two degrees of this descending scale are considered as absence of visible form — termed in Genesis Tohu Bohu. The third degree is termed the abode of darkness (the darkness which covered the face of the earth of Genesis). Then follow, in descent, the seven infernal halls Sheba’ Heichaloth, or hells in which are distributed the various princes of darkness and entities undergoing purgation — the prince of the whole region being Sama’el (the angel of “venom” or death).

“note what we read in the Zohar (ii. 43a): ‘For the service of the Angelic World, the Holy . . . made Samael and his legions, *i.e.*, the world of action, who are as it were the clouds to be used (by the higher or upper Spirits, our *Egos*) to ride upon in their descent to the earth, and serve, as it were, for their horses.’ This, in conjunction with the fact that Q’lippoth contains the matter of which stars, planets, and even men are made, shows that Samael with his legions is simply chaotic, turbulent matter, which is used in its finer state by spirits to robe themselves in. For speaking of the ‘vesture’ or form (*rupa*) of the incarnating *Egos*, it is said in the Occult Catechism that they, the Manasaputras or Sons of Wisdom, use for the consolidation of their forms, in order to descend into lower spheres, the dregs of *Swabhavat*, or that plastic matter which is throughout Space, in other words, primordial *ilus*. And these dregs are what the Egyptians have called Typhon and modern Europeans Satan, Samael, etc., etc. *Deus est Demon inversus* — the Demon is the *lining* of God” (TG 269).

Thus Qelipboth has a dual meaning: first and less customary, the unorganized matter of space out of which spiritual beings build their bodies in order to manifest on this physical plane; second and more customary, is the physical bodies themselves as thus built, containing the vital and other characteristics of living beings. The word corresponds to the rupa-worlds — the imbodyed beings of this world or sphere.

Qeren (Hebrew) *Qeren* [from *qāran* to emit rays, shine, have horns; power, strength, might] A horn, a vessel made of horn; a musical instrument; a ray, beam, flash, so that the deities

represented with horns — such as Ashtoreth or Astarte — might also be associated with rays or beams of light. The Greek god Pan was always depicted with horns, as were several Egyptian deities, while the Atef-crown uses the horns as a symbol of strength and power. Moses, too, was often depicted with horns.

Qarnayim or karnaim is the dual form, thus signifying “two horns.” *See also* CRIOCEPHALUS

Q’lippoth. *See* QELIPPOTH

Qodesh (Hebrew) *Qodesh* Also Kedosh, Kedesh. Holiness, sanctity; a holy place, sanctuary; that which is holy or consecrated. The feminine plural, Qedeshoth, and masculine plural, Qedeshim, in Biblical times referred to the women and men of degenerate times who were attached to certain temples as temple servants, the women here being equivalent to the nachnis (nautch-girls of the Hindu pagodas) or temple prostitutes. The men were “*Galli*, the mutilated priests of the lascivious rites of Venus Astarte, who lived ‘by the house of the Lord’ ” (TG 169).

Qodesh Qodashim The “holy of holies” in the temple; while in the *Zohar* the Holy Ancient one is called ‘Attiqua’ Qaddisha. In the *Codex Nazaraeus* the sun was named Kadush (holy).

Qoheleth (Hebrew) *Qoheleth* Preacher, speaker, one who addresses an audience; the title of Solomon in Ecclesiastes.

Qol (Hebrew) *Qōl* Also Kol. Voice, sound; rumor. Bath Qol (daughter of the voice) is an ancient Hebrew reference to inspiration or afflatus, whether arising within the prophet himself or heard from a source without him.

Quadrivium (Latin) [from *quattuor* four + *via* path] A place where four roads meet and cross; used by Boethius and medieval scholars to denote the higher division of the seven liberal arts: arithmetic, geometry, music, and astronomy; the lower division, or trivium, consists of grammar, logic, and rhetoric.

Quaternary A group of four; the number four, fourfold. Many quaternary groupings may be made. The septenate is divisible into three and four, usually as the higher triad and the lower quaternary; here the quaternary is terrestrial as opposed to celestial, mortal as opposed to immortal, material as opposed to spiritual. It is seen in the four lower human principles, the four lower cosmic elements, the fourfold shapes in physical bodies, etc. It is the square of the number 2; the first of the regular polyhedra is the tetrahedron or triangular pyramid, having four sides and four corners. The septenate may otherwise be regarded as two triangles and a central point, as in Solomon’s seal; and this gives two quaternaries, a higher and a lower, by adding the point to either of the triangles. These two quaternaries are also called the higher and lower — or celestial and terrestrial — tetraktys. The higher group is given in Platonism as: to agathon, nous, psyche, and hyle; and the lower group is the four cosmic elements of fire, earth, air, and water. The lower tetraktys is said to be the root of illusion or mahamaya, and this is what the Tetragrammaton, or

four-lettered name, becomes in materialized Judaism.

Deity is spoken of as fourfold, the four-faced Brahma, the creative Logos which is a three-in-one with its emanated light as a fourth; or in another system, the ineffable, silence, father, and truth; or again in still another system the three flames and four wicks. Of the seven groups of angels or higher dhyani-chohans, the rupa-dhyanis form a quaternary; often in exoteric writings only four of seven are mentioned, the higher three being esoteric.

The two principal meanings of the quaternary are summed up in the tetraktys; it has four planes, and the fourth plane is in itself a four. The higher triad with the material world added as a pendant unit makes a quaternary; and this material world unfolded makes a new quaternary. There is a celestial or spiritual quaternary, just as there is a material and physical quaternary; and the element-principles of the universe may be so divided that an intermediate quaternary springs into view.

Quaternary Era or Period. See GEOLOGICAL ERAS

Quetzalcoatl, Quetzocohuatl (Toltec, Nahautl?) The name of a great teacher, according to the traditions of the Toltecs, who came to them from Tullan or Yucatan and dwelt for twenty years among the people, teaching them to follow a virtuous life, to cease all wars and violent deeds of any kind, to abolish human and animal sacrifices and instead to give offerings of bread and flowers. He taught the people, likewise, the art of picture-writing and the science of the calendar and the artistry of the workers in metals for which Cholula later became famed.

Quetzalcoatl was described as a being of another race, a “white” man with noble features, long black hair and full beard, dressed in flowing robes, whereas the Toltecs were dark-skinned and nearly beardless. Legend tells that he departed to the land of Tlapallan; others say he went to Coatzacualco on the Atlantic coast. Native tradition there still keeps up the divine name of Gucumatz, which among the Quiche means feathered serpent — Quetzalcoatl in Aztec having the same meaning.

In Mexican religion Quetzalcoatl is regarded as a great deity, a god of the air. In the Quiche cosmogony, as told in the *Popol Vuh* Gucumatz is one of the first deities to appear, and holds the position of a minor creator.

Quetzalcoatl’s “wand and other ‘land-marks’ show him to be some great Initiate of antiquity, who received the name of ‘Serpent’ on account of his wisdom, long life and powers. To this day the aboriginal tribes of Mexico call themselves by the names of various reptiles, animals and birds” (TG 269).

Qui Circumambulat Terram (Latin) Who walks around the earth — said of the Devil by medieval theologians; but there is no reason for restricting it to the maleficent works of Satan. The Fall of ethereal and spiritual beings has been distorted by Christian theology to signify the evil works of

the Devil on earth, but theosophically the phrase could refer to the monads who fell from their spiritual estate in order to gain experiences in lower cosmic planes, and who thus pursue their peregrinations not only around the earth, but circle through the globes of our planetary chain and from planet to planet of the seven sacred planets of the solar system.

Quidditas (Latin) [from *quid* what] The whatness of a thing, its essential characteristic, that by virtue of which it is what it is, the svabhava, coined by the medieval Scholastics. Anglicized into quiddity.

Quietists A type of religious mysticism which arose within the Roman Catholic Church in Italy and Spain during the latter half of the 17th century, especially in connection with a priest named Miguel de Molinos, who published his *Spiritual Guide* in Rome in 1675. The book of this apparently simple and pious man shows how to attain a state of inward peace by withdrawal of the thoughts and desires from all earthly matters and fixing them in contemplation of what the aspirant conceives to be the divine and in prayer. This he regarded as the only essential, doctrine and ritual being of no consequence. His views won great popularity and he received high favors from the Pope; but they did not at all suit the purposes of those then in power. Molinos was condemned and imprisoned and a persecution instituted against Quietists in general.

Also used to denote other schools or sects of the same type, or to designate a particular attitude of mind or policy in which passive resignation is adopted. These Occidental Quietists of whatever affiliation represent what the hatha yogis are in India. While there are certain aspects of distinctly commendable character in true Quietism, it is nevertheless still more true that Quietism of any sort is in a sense spiritual and intellectual somnolence, and therefore runs directly counter to the far higher spiritual precepts wherein man is enjoined to be as fully awake and as alive as possible in the world in which he lives in order that he may do his full duty to his fellows and to the world, the while cultivating the higher spiritual, intellectual, and psychological parts of his constitution.

Quinary (Latin) A group of five, fivefold, the number five. A legitimate fivefold grouping of human and cosmic principles is found in some systems; the four commonly accepted elements or tattvas and their crown or synthesis, for example, make a quinary, but if the synthesis is regarded as a ternary, we get a septenary; and the same if we add to the five two higher principles which have been ignored.

But at the same time there is a fivefold grouping which in contrast with the sevenfold denotes evil and imperfection (cf SD 2:575-6).

Five has a special connection with the fact that we are in the fifth root-race, during which five elements will become partially manifest, and we use the denary scale. *See also* PENTAGRAM

Quindecimviri (Latin) [from *quindecim* fifteen + *viri* men] The priests in ancient Rome who had charge of the Sibylline Books. Originally two in number and called duoviri, they later became ten

(decemviri), and Sulla increased them to fifteen, Julius Caesar to sixteen, and some of the emperors in later times made further additions. Thus, as being members of a commission or board, or what the Romans called a Collegium, they were State functionaries with definite duties as well as powers.

Quis ut Deus (Latin) One like god; used in connection with the angelic power called by ancient medieval Hebrew and Christian mystics Michael [from Hebrew *mi* who + *cha* like + 'el God or a divinity].

Qu-tamy (Chaldean) The mystic student or initiate represented as receiving certain doctrines originally told by Saturn to the Moon, who communicated them to her idol, which revealed them to her devotee — according to the *Nabathean Agriculture*.

Ra-Rec

Ra (Egyptian) *Rā*. In the dynastic period, the deity of the sun, regarded as the maker of all visible things, of heaven and all its gods, and of the Underworld (Tuat) and its denizens. More generally, Ra was the cosmic formative activity of the universal soul or Logos, and therefore in one sense of the anima mundi in its highest parts. Hence another facet of its meaning is the everlasting light which dwells forever in the cosmic darkness which is — itself.

The worship of the sun was of very ancient origin in Egypt. Like Horus, Ra was depicted in a hawk-headed form known as Amen-Ra (Heru-khuti). The principal seat of the worship of Ra was at An or Heliopolis. The original deity of this city was Tem, but when the priests of Ra became more powerful during the 5th dynasty, they combined the two deities into one as Ra-Tem. In later dynastic times, although the priests of Ra were the most powerful in Egypt, the common people clung to their ideas of Osiris so tenaciously that eventually the priests placed Osiris as the deity of the sun — and this movement may have been initiated from within the sacerdotal sanctuary itself, because the attributes of Osiris and of Ra were alike, Osiris being a more limited entity than the abstract Ra of cosmic space.

Rabbi (Hebrew) *Rabbī* [from *rab* great, a chief, leader] My master, my teacher; the master was addressed by his pupils with the word *rabbi* or *rabbenu* (our teacher), Moses being customarily called *Mosheh rabbenu* (our teacher Moses). Equivalent to the Sanskrit *guru*, but during the closing decades of the Second Temple, the term became commonly associated with the scribes as merely an honorary title. Then during the time of the Mishnah period, all scholars were termed *Rabs* (or Chaldean plural *Rabbīn*). Later the sect of the Qaraites, who rejected the Talmud, designated all believers in its by this term. *Rabbi* is likewise now applied to the modern Jewish clergy.

Rabbinical literature is generally understood to mean writings concerning the Jewish traditions since the beginning of the Talmudic period.

Race(s) During evolution on each of the globes of the earth-chain, the human life-wave passes through seven evolutionary stages called root-races, of which we are at present in the fifth root-race of the fourth round on the fourth globe. Each root-race is divided into seven subraces, of which we are now in the fourth of the fifth root-race. These subraces are themselves subdivided into smaller divisions, and these again into still smaller racial units. G. de Purucker divides each root-race into: 1) primary subrace; 2) secondary subrace; 3) family race; 4) national race; 5) tribal race; 6) tribal generation; and 7) individual man (about 72 years) — each division containing seven of the succeeding type.

Each root-race reaches its evolutionary maximum at its midpoint, when a racial cataclysm occurs and the race begins to decline. At the same time the seeds of the succeeding root-race appear, and the new root-race in its infancy begins to run parallel with the race that is declining, so that there is continual overlapping.

The complex scheme of major races and their subdivisions — overlapping each other and in various stages of their evolution, intermingling and crossing with one another — gives rise to the immense variety of types which we see on earth today. *See also* ROOT-RACE(S)

Race-Buddha, Racial Buddha On each globe of a planetary chain, as the life-wave touches it in a round, there appears a mahabuddha; and another mahabuddha appears when the life-wave leaves the globe after completing its round. For each root-race during such a globe-round there appears a racial buddha, each of these being one of seven rays from the mahabuddha who appears at the opening of the round. At the middle of the root-race the racial buddha pertaining to it overshadows a human vessel and a manushya-buddha is born — the latest of these known in history being Sakyamuni or Gautama.

The appearance of these buddhas, particularly of the mahabuddhas, is identic in more than one way with the appearances of the manus, whether of a round, a globe, or indeed a race. A manu opening the drama of life is called the root-manu, and the manu ending the drama for whatever period it may be is called the seed-manu. *See also* MAITREYA-BUDDHA; MANUSHA-BUDDHA

Radha (Sanskrit) *Rādhā* Prosperity, success; as a proper noun, a celebrated cowherdess or gopi beloved by Krishna. Regarded by some as an avatara of Lakshmi, as Krishna was of Vishnu, she has been mystically interpreted as the human ego seeking Krishna, the spiritual ego in man.

Radiation Generally, the emission of life energies, or various kinds of energetic outflowings or productions radially outward from a center. Thus it is a name for the entire cosmic process of formation of worlds; the production of many out of one, the passing from unity to measureless diversity and multiplicity. The radiations of the ten or twelve solar logoi from the heart of the solar chain, streaming through and permeating the entire extent of the sun's kingdom and becoming focalized in the different planetary bodies, illustrate the modus of the general principle of

radiation.

According to theosophic teachings physical matter is a condensation of light, as is being experimentally verified. It is evident that the subject of the emanation of innumerable forms of life energy on all the planes of the cosmos is a very wide one, and the words fohat, light, life, electricity, etc., are used in this connection. These radiations may be classified on a septenary, denary, or duodenary system, as when we speak of the seven, ten, or twelve rays of the solar logos. *See also* RAY

Radioactivity Scientific discovery has done much to verify the occult axiom that there are no permanent bodies, but that everything is in a state of flux and interchange. Theosophy views the physical universe as an ocean of life, partly imbodyed and partly noncorporeal, and regards such terms as matter, energy, wave, and particle as descriptive of various manifestations of this life. The chemical elements are now considered by science to be centers or vortices in a fluid ocean, continually giving and receiving emanations from each other. Thus all forms of physical matter emit radiation and radioactive phenomena are instances of a general law. The emanations studied by science are described partly as actinic rays and partly as emitted particles; and the disintegration series results in a continual emission of both these forms of emanation, accompanied by an elevation of the temperature of the radioactive body above that of its surroundings, a loss of its own mass, the formation of temporary unstable elements of lower atomic weight, until an end-product is reached. Calculations as to the age of the solid crust of the earth, based on disintegration rates, are extremely unreliable, as they involve unverified assumptions as to the rate of this process in past ages. Theosophy states that during the descending arc of cosmic evolution, the process of concretion is predominant, and during the ascending arc the process of disintegration or etherealization is predominant. This indicates that the rate of radioactive disintegration has been on the increase in comparatively recent times, and will continue at an enlarging rate into the geologic future.

Raga (Sanskrit) *Rāga* Desire, passion, love, affection; in Patanjali's Yoga philosophy the five klesas (afflictions) are named: avidya (ignorance), asmita (egoism), raga (desire), dvesha (aversion), and abhinivesa (tenacity of mundane existence).

Ragnarok (Icelandic) [from *ragna* plural of *regin* ruler + *rok* sentence, judgment, reason, ground, origin] In Norse mythology, the time when the ruling powers (gods) return to their ground, are reabsorbed in their divine origin. The judgment is their evaluation of the life that has just been completed. Ragnarok has commonly been called the twilight of the gods, probably because of confusion with *rokr* (twilight). It has also been interpreted as the age of fire and smoke, because in Swedish *rok* means smoke. However, in Icelandic it has a more sacred meaning referring to wonders and signs, and the departure of the gods to their home ground, the source of their being.

On the cosmic scale Ragnarok brings to a close a universal cycle of activity. When a world dies the

god Heimdall, guardian of the rainbow bridge between the realms of the gods and Midgard, domain of humanity, blows the Gjallarhorn, summoning the gods of life to the final battle against the forces of destruction. Lesser judgments take place when single world systems reach their term, as recorded in the “Lay of Odin’s Corpse” (Odins Korpvalder), which deals with a death of one planet, and relates the deities’ efforts to elicit from the planetary soul an accounting of its past cycle of activity.

The end of the world is vividly portrayed in the foremost poem of the Elder Edda, Voluspa, which depicts horrors presaging the departure of the gods from this sphere of life. However, this is by no means the end for it is followed by a new creation, when a reborn earth is seen arising in serene beauty and contentment.

Ragnarok has sometimes been personified as a world-destroying monster which is held in check until its proper time. Its approach is heralded by an overwhelming preponderance of evil which presages the end of the gods’ reign. This is another way of depicting the withdrawal of the beneficent powers to their supernal realms, leaving matter in a condition of entropy.

Ragnarok is succeeded by the Fimbulvetr or Fimbulvinter — the long winter of nonbeing, when nothing exists (in the relevant portion of space) for there are no energies (gods) to organize matter. At the appropriate time Heimdall will once more summon the beneficent powers with his Gjallarhorn for a new tour of duty.

Rahasya (Sanskrit) *Rahasya* A secret doctrine or teaching; any subtle idea or recondite point of thought; mystical or esoteric teachings. Also a name of the Upanishads. As an adjective, secret, mysterious. The form sa-rahasya also means secret wisdom.

Rahat. See ARHAT

Rahamim (Hebrew) *Rahamim* Tender love or affection; mercy, compassion. In the Qabbalah, used for one of the sources of the three classes of soul-sparks coming from ’Adam Qadmon, corresponding to the latter’s three emanations: Hesed (grace or ardor) forming Hebel (or Abel); Geburah (strength or judgment) forming Qayin (or Cain); and Rahamim forming Sheth (or Seth). These three were subdivided into twelve, and the twelve into 70 or 72 species, called the principal roots of the human race.

Ra’hmin Seth. See RAHAMIM

Rahu (Sanskrit) *Rāhu* The seizer; a daitya supposed to seize the sun and moon and thus cause eclipses. “A giant, a Demi-god, the lower part of whose body ended in a Dragon or Serpent’s tail. During the churning of the Ocean, when the gods produced *amrita* — the water of Immortality — he stole some of it, and drinking, became immortal. The Sun and Moon, who had detected him in his theft, denounced him to Vishnu, who placed him in the stellar spheres, the upper portion of his body representing the Dragon’s head and the lower (Ketu) the Dragon’s tail; the two being the

ascending and descending nodes. Since then, Rahu wreaks his vengeance on the Sun and Moon by occasionally swallowing them. But this fable had another mystic meaning, since *Rahu*, the Dragon's head, played a prominent part in the mysteries of the Sun's (*Vikarttana's*) initiation, when the candidate and the Dragon had a supreme fight" (SD 2:381).

Rahula (Sanskrit) *Rāhula* The son of Gautama Buddha. Although the Buddha was a sixth-round man, his son was a fourth-round man; for a person's egoic monad is the real person which locates him on the evolutionary ladder of life, whatever his body may be. The ego of the Buddha's son was an egoic monad which had as yet evolved, not sixth round attributes and capacities, but only those of the fourth round. Thus a person's body belongs to the evolutionary race in which his ego incarnates, however much the body may be influenced from above by the egoic power. Rahula became a disciple of his father's teachings.

Raibhyas (Sanskrit) *Raibhya-s* A class of gods of the fifth manvantara, the first half of the third round. *See also* MANU

Raivata (Sanskrit) *Raivata* The fifth manu.

Raivata-manvantara (Sanskrit) *Raivata-manvantara* The manvantaric life cycle inaugurated and presided over by Raivata-manu, the fifth of the 14 manus. Another word for manus is dhyani-chohans. As there are seven root-manus and seven seed-manus for the seven rounds of our earth-chain, Raivata-manu inaugurated and presided over the third round as its root-manu.

Rajagriha (Sanskrit) *Rājagrha* The ancient capital of Magadha, famous for its conversion to Buddhism in the days of the Buddhist kings. It was the royal residence from Bimbisara-rajā to Asoka, and the seat of the first Synod or Buddhist Council held 510 BC.

The famous Saptaparna cave, in which the Buddha's select circle of arhats were initiated, was in this famous city.

Rajamsi (Sanskrit) *Rajāṃsi* [from *rajas* region of clouds, atmosphere, heavens, world above] Heaven worlds, atmospheres; the six rajamsi above prithivi, our earth-globe, refer to the six higher globes of our earth-chain (cf Rig-Veda 1:34; 3:56; 7:10, 411; 5:60, 6).

Raja, Rajan (Sanskrit) *Rājan* King or prince in India.

Rajarshi (Sanskrit) *Rājarṣi* [from *rājan* king + *ṛṣi* sage] Kingly or royal sages; kings and princes who follow the path of illumination and initiation, corresponding to the king-hierophants of ancient Egypt. There were three classes of rishis in India: the rajarshis, the devarshis, and brahmarshis.

Rajas (Sanskrit) *Rajas* In Oriental philosophy, one of the three gunas (qualities) in the correlations of force and matter, the other two being sattva (truth, goodness) and tamas (inertia). It is the guna of longing, passion, activity, resulting from the fundamental urge in nature producing change and

the longing for change. *See also* TRIGUNA

Rajasa (Sanskrit) *Rājasa* The adjectival form of rajas.

Rajasic Anglicized adjective of rajasika.

Rajasas (Sanskrit) *Rājasa*-s Shining ones; one name of the agnishvattas, especially the older or early ones called the kumaras, for this group of monads are the fire-pitris, fire often standing for intellectual light or life. This group of monads endowed mankind with the fire of mind and of intellect.

Raja-star or **Raja-sun** King sun; coined by the Master KH, referring to a sun having subordinate solar individuals under its control and oversight, one of the latter in our case being our own sun. Theosophy teaches that even suns evolve during the course of aeons of time; as every sun is but the visible representative or reflection of an inner spiritual power or essence, and as everything in the universe is progressive, whatever is, whether atom or sun, is but an entity pursuing its individual evolutionary course of unfolding destiny.

Such a raja-star is said to be “right behind Jupiter, that no mortal physical eye has ever seen during this, our Round. Could it be so perceived it would appear, through the best telescope with a power of multiplying its diameter ten thousand times, — still a small dimensionless point, thrown into the shadow by the brightness of any planet; nevertheless — this world is thousands of times larger than Jupiter. The violent disturbance of its atmosphere and even its red spot that so intrigues science lately, are due . . . to the influence of that Raja-Star” (ML 167).

Raja Yoga (Sanskrit) *Rāja-yoga* Royal union; more generally, the balance of all the faculties — physical, mental, moral, and spiritual. Raja yoga is a true system of developing psychic, intellectual, and spiritual powers and union with one’s higher self, the inner divine source of all our being. This royal union with the self within must be attained by self-directed evolution. Union with this inner divinity is the source of all human genius and inspiration. Man increases his receptivity to the divine powers in his inmost being by cooperating with nature on its spiritual even more than its physical and astral planes, and by intellectual and spiritual aspiration combined with a fervent love for all beings.

Raja Yogin, Raja Yogi (Sanskrit) *Rāja-yogin* A devotee who practices raja yoga.

Raka (Sanskrit) *Rākā* The 14th day of the waxing moon, when the moon is full; the goddess presiding over the actual day of full moon. This day, as also the two quarters and new moon, was considered as appropriate for occult practices not only in India, but over all the ancient world.

Raksha (Sanskrit) *Rakṣā* [from the verbal root *rakṣ* to protect] A bracelet or amulet; any mysterious token used as a charm or protection.

Rakshasas (Sanskrit) *Rākṣasa*-s [from the verbal root *rakṣ* to protect] The preservers; in modern

popular superstition in India, commonly associated with evil spirits and demons. Esoterically they are the gibborim (giants) of the Bible, the fourth root-race or Atlanteans:

“when Brahma created the demons, Yakshas (from *Yaksh*, to eat) and the Rakshasas, both of which kinds of demons, as soon as born, wished to devour their creator, those among them that called out ‘Not so! oh, let him be saved (preserved)’ were named Rakshasas (*Vishnu Purana Book I, ch. v.*). The *Bhagavata Purana* (III, 20, 19-21) renders the allegory differently. Brahma transformed himself into night (or ignorance) invested with a body, upon which the Yakshas and Rakshasas seized, exclaiming ‘Do not spare it; devour it.’ Brahma then cried out, ‘Do not devour me, spare me.’ This has an inner meaning of course. The ‘Body of Night’ is the darkness of ignorance, and it is the darkness of silence and secrecy. Now the Rakshasas are shown in almost every case to be Yogis, pious Saddhus and Initiates, a rather unusual occupation for *demons*. The meaning then is that while we have power to dispel the darkness of ignorance, ‘*devour it,*’ we have to preserve the sacred truth from profanation. ‘Brahma is for the Brahmins alone,’ says that proud caste. The moral of the *fable* is evident” (SD 2:165n).

The rakshasas or men-demons of Lanka, the opponents conquered by Rama in the *Ramayana*, are some of the latest representatives of the Atlanteans in their last days. These rakshasas correspond to the Greek titans, the Egyptian colossal heroes, the Chaldean izdubars, the Jewish ‘eimim (terrifiers) of the land of Moab, and with the famous giants anakim (‘anaqim) mentioned in Numbers 13:33.

Rakshasi-bhasha (Sanskrit) *Rākṣasī-bhāṣā* The language of the rakshasas, spoken of in old Sanskrit works; these rakshasas were Atlanteans. The Atlanteans, however, did not have one single language any more than has our own present fifth root-race; for during the millions of years that Atlantis lasted, numerous languages were born, attained their culmination, and finally died out. There were as many, if not more, distinctions and differences among the Atlantean languages as there are today among us. Just as present fifth root-race languages are highly inflected, the tongues of the Atlanteans would all more or less fall under what modern grammarians would call the agglutinative class. Further, just as we today have relics of Atlantean speech in the agglutinative specimens that have come down to our time, so the Atlanteans had historical remnants among them of tongues belonging to the preceding third root-race.

Ram The English word ram and the Latin aries contain the Aryan root *ar* or *ra*, so common in names denoting the masculine, fiery, and creative aspect of nature, seen in the word Aryan itself. In the zodiac of the fifth root-race the sign of the ram leads off, and in astrology is called a fiery, cardinal sign, the house of Mars (Ares), as well as the house of exaltation of the sun (Ra). The symbol of Aries is a ram’s horns, and it corresponds with the head in the human anatomy. Ram’s horns on the head of a hieroglyphic figure usually denote that an initiate is meant. The symbol of a

ram's head and horns is, however, often phallic, a symbol of generative power, though this can be but a degradation of its original meaning. Sphinxes with ram's heads, called criosphinxes, are said to represent the period of the equinoctial points passing through the sign Aries of the celestial zodiac, following upon the age when the bull was the sign.

Egyptian deities with heads of rams, "are solar, and represent under various aspects the phases of generation and impregnation. Their ram's heads denote this meaning, a ram ever symbolizing generative energy in the abstract, while the bull was the symbol of strength and the creative function" (TG 82). *See also* MENDES

Rama (Sanskrit) *Rāma* The seventh avatara or incarnation of Vishnu and the eldest son of King Dasaratha of the solar race. Hero of the *Ramayana*, his full name is Ramachandra, and tradition makes him the first king of the divine or earliest dynasties as given in the Hindu epics. He married Sita, a feminine avatara of Lakshmi (Vishnu's consort), who was carried away by Ravana, the demon-king of the rakshasas of Lanka, a remnant of Atlantis. This act led to the famous war related in the *Ramayana*.

Ramanujacharya (Sanskrit) *Rāmānujācārya* A celebrated Vaishnava reformer, founder of a Vedantic school which taught the doctrine of Visishtadvaita (qualified nonduality), that the human spirit is separate and different from the supreme spirit, though dependent from it and ultimately to be united with it. He lived at Kanchipura and Sri-ranga in South India, and is supposed by many Occidental Orientalists to have lived from 1017-1137. His followers believe him to have been an incarnation of Sesa.

This Vedantic sect is one of the three most important Vedanta schools, the other two being the Advaita (nondualistic) school, of which the chief exponent and teacher was the avatara Sankaracharya; and that of the Dvaitas (dualists). Of these three, the Advaita teachings of Sankaracharya is by far the closest to theosophy. The differences as among these three Vedantic schools are mainly manners of considering the relation of the human and cosmic spirit-souls. The Advaita in common with theosophy considered the cosmic spirit to be the fountainhead of all later differentiations of consciousness; and therefore it teaches that all such later individualizations are nevertheless all rooted in the cosmic spirit. The Dvaita school believes that there is a distinct difference of identity between individuals and the cosmic spirit (as likewise do the Christians), although individuals nevertheless issue forth from the cosmic spirit. The Visishtadvaita school believes that although all individuals ultimately issue forth from the cosmic source, they yet possess only qualified identity with it.

Ramayana (Sanskrit) *Rāmāyaṇa* [from *Rāma* an avatāra of Viṣṇu + *ayana* goings, adventures] One of the famous epic poems of India, relating the adventures of Rama, an avatara of Vishnu, in 48,000 lines. It is often termed the Iliad of the East.

"The whole History of that period [the struggle between the Atlantean and the Aryan adepts]

is allegorized in the *Ramayana*, which is the mystic narrative in epic form of the struggle between Rama — the first king of the *divine* dynasty of the early Aryans — and Ravana, the symbolical personation of the Atlantean (Lanka) race. The former were the incarnations of the Solar Gods; the latter, of the lunar Devas. This was the great battle between Good and Evil, between white and black magic, for the supremacy of the divine forces, or of the lower terrestrial, or cosmic powers. . . . The *Ramayana* — every line of which has to be read esoterically — discloses in magnificent symbolism and allegory the tribulations of both man and soul” (SD 2:495-6).

The siege and subsequent surrender of Lanka (whose remnant is Ceylon or Sri Lanka) to Rama is placed by Hindu chronology — based upon the zodiac — at many hundreds of thousands of years ago, and the statement that the present island of Ceylon is the northern headland of ancient Lanka gives a hint as to how far back these events are to be placed.

Raphael (Hebrew) *Rēfā’ēl* [from *rāfā’* to knit together, compose by joining, repair and mend, cure, heal + *’ēl* divinity] The builder of God, the composer of God; one of the four (later seven) angels stationed about the throne of God; also called Suriel or Suryal. In the vision of Ezekiel, the seer describes the four faces beheld: that of the face of the man is made equivalent to Raphael in the Ophite scheme. Originally the dragon was one of the four sacred animals, but it was altered to the face of a man (SD 1:127). In the Book of Enoch (ch 20) Raphael is considered as the angel of the spirits of men, and is commissioned to “heal [rebuild or re-compose] the Earth which the angels have defiled.”

Rasa (Sanskrit) *Rāsa* The mystery-dance performed by Krishna and the gopis, in which Krishna remains in the center while the shepherdesses revolve about him. This dance is still celebrated in a yearly festival, especially in Rajasthan. It represents, astronomically, the circling of the planets around the sun, as did other circle dances, e.g., the dance of the Amazons around the priapic image, the dance of the daughters of Shiloah (Judges 21), and the dance of David around the ark (IU 2:45).

In *rasa* we see the same general connection which the Pythagoreans referred to when they spoke of the music of the spheres, or again that a celestial body in following its path does so to the accompaniment of natural sound or music which the motion evokes. The *rasa* dance signifies stately, quiet, but continuous movement of the bodies of those participating around another in the center who represents the sun, while those dancing around him in various orbits or circles represent the planets. Such dances were representative of the life in nature moving in circular or spiral ways to the accompaniment of sound or music, the roots of such movements being found in the *akasa*, sound itself being the distinguishing characteristic of *akasa* according to ancient correspondences.

Rasatala (Sanskrit) *Rasātala* [from *rasā* taste + *tala* sphere, place] Place of taste or contact; a place

or sphere where the apparatus of the inner and outer organs of sense are active. The fourth counting downwards of the seven talas. The corresponding loka or pole is maharloka. Rasatala corresponds to sparsa (touch), and to some of the hierarchies of ethereal, semi-objective dhyani-chohans of the astral matter of the manasa-manas.

Rash. See BERE'SHITH

Ra-shu (Egyptian) *Rā-shu*. The solar force emanating from the sun (Ra). In chapter 17 of the Egyptian *Book of the Dead*, the Demiurge is represented as becoming this solar force. “The solar fires formed *in* and *out* of the primordial ‘waters,’ or substance, of Space” (TG 276).

Rasi (Sanskrit) *Rāśi* A heap, mass, quantity, number; in astronomy, a sign of the zodiac (as being a certain number of degrees); in astrology a mansion or house, a twelfth part of the ecliptic.

Rasi-chakra(Sanskrit) *Rāśi-cakra* [from *rāśi* number, assortment, mansion + *cakra* wheel] The zodiacal circle or zodiac.

Rasollasa (Sanskrit) *Rasollāsa* [from *rasa* fluid, liquid + *ud-las* to come forth, appear] Also *rasollāsā*. “The first of the eight physical perfections, or *Siddhis* (phenomena), of the Hatha Yogis. Rasollasa is the prompt evolution *at will* of the juices of the body independently of any nutriment from without” (TG 276).

Rasshoo. See RA-SHU

Rata (Sanskrit) *Rāta* [from the verbal root *ra* to give, grant] That which is given or offered; a sacrificial offering.

Rathapala (Sanskrit) *Rathapāla* A great Hindu arhat (cf VS 83-4); featured in the allegorical legend *Rathapala-sutrasanne*.

Ratnatraya. See TRISARANA

Ratnavabhasa-kalpa (Sanskrit) *Ratnāvabhāsa-kalpa* [from *ratna* jewel + *avabhāsa* splendor + *kalpa* age] The age that shall be as of the splendor of jewels — used in Buddhism for the closing kalpa or age of mankind on this fourth globe during the fourth round. “The age in which all sexual difference will have ceased to exist, and birth will take place in the *Anupadaka* mode, as in the second and third Root-races. Esoteric philosophy teaches that it will take place at the end of the sixth and during the seventh and last Root-race in this Round” (TG 276). Differentiation into two sexes is but a passing phase of human and animal evolution. It was preceded by hermaphroditism and other forms of reproduction. The very end of the fifth and the early sixth root-race will see the beginning of the ceasing of sex and the introduction of the anupapadaka or parentless mode.

Ratri (Sanskrit) *Rātri* Night, the darkness and stillness of the night; one of the four bodies of Brahma. Mystically and philosophically, it has a dual meaning: cosmic night as pure spirit which

preceded day or manvantara, signifies pralaya and is highly spiritual. In the other meaning night signifies the darkness of relatively perfect matter, unenlightened by the rays from spirit. To this last meaning is ascribed the ancient Hindu statement that Brahma assumed his body of Night for the purposes of emanating the hierarchies of the nether world or matter, commonly called collectively the rakshasas. This corresponds to the archaic Tibetan view of the dread mamochohans, as presiding not only at the pralayas, but as being the laws of night or absolute matter.

Raumas or **Raumyas** (Sanskrit) *Rauma-s, Raumya-s* [from *roma* hair] Hairy; a race or tribe of the early third root-race said to have been created from the pores of Virabhadra, a distinguished hero and one of the avatars of Siva, commonly stated to have had a thousand heads and a thousand arms and who destroyed Daksha's sacrifice. An allusion to the sweat-born races, they were called Raumas because their origin was from the romakupas (hair- or skin-pores).

Ravana (Sanskrit) *Rāvaṇa* The giant king-demon of the rakshasas, sovereign of Lanka (Ceylon or Sri Lanka), a remnant of Atlantis. One of the remaining ruling black magicians of the last days of the Atlantis period, he carried away Sita, Rama's wife, which led to the great war described in the *Ramayana*.

Raven In every ancient cosmogony the precosmic generative source of all is denoted by a circle, head, or egg, which because of its abstraction in thought is always associated with darkness or blackness, as dark and night precede light. Hence we find black birds — ravens, black doves, black swans, etc. — associated therewith, on the principle that birds are emblematic of the movements of the peregrinating monads in both time and space, wings being the important point here, in which connection we may include the winged globe of Egypt. Noah sends out first a raven after the Ark has settled; the deluge signifies cosmic pralaya, after which begins the real creation of our earth and humanity.

These cosmic birds, or the cosmic head or egg, do not signify boundless space, but are the cosmic points or foci of evolutionary development out of which grow, as from seeds, the celestial bodies, their inhabitants, and their karmic attributes.

The Raven (Corax) was also the lowest degree in the dignities of the Mithraic Brotherhood.

Ravi (Sanskrit) *Ravi* A particular form of the sun when regarded as one of the twelve adityas; also used for the sun in general, or for the divinity of which the sun is a reflection.

Ray [from Latin *radius* rod, staff, beam, ray] An indefinitely small thread of light or other form of radiant energy, whether undulatory or emissive, considered as propagated in a straight line and with a definite velocity. The figurative use of the word must not blind us to the fact that everything physical has its prototypes on planes above. As our sun sheds rays of a great number of kinds, and interchanges of radiation take place throughout our solar system and locally on each planet, so rays are emanated throughout the universe on all its visible and invisible planes, and represent

the spiritual, intellectual, and fohatic and life-giving forces — mystically in each case a Mercury on his winged way bearing the messages of the gods.

Rbhu. *See* RIBHU

Rc. *See* RICH

Rddhi. *See* RIDDHI

Rddhi-pada. *See* RIDDHI-PADA

Reabsorption The return into the oneness of spirit, either of the cosmos or of man, at the end of the full cosmic cycle of evolution and involution. Since in this state there is no differentiation of substance or matter as human beings understand it, individuality is not lost but only temporarily asleep in a spiritual laya-state, and only for the time during which this state lasts; when reemergence takes place, the individual characteristics of the entities which have been absorbed and are now re-evolved, reappear. “The thread of radiance which is imperishable and dissolves only in Nirvana, re-emerges from it in its integrity on the day when the Great Law calls all things back into action” (SD 2:80).

Realism The doctrine of Realists as opposed to Nominalists; the doctrine that physical objects have reality independently of psychological factors, opposed to the idealism of philosophers such as Berkeley; a matter-of-fact attitude, as opposed to an imaginative one; Realism in art. In the first sense, the Nominalists held that particulars or individuals alone are real, and their attributes mere abstractions: e.g., that color and motion, considered apart from colored or moving bodies, are mere abstractions. The Realists held that universals or generals, such as color and motion, have at least a relative reality independently of objects which manifest them. An intermediate position was held by the Conceptualists, who recognized that abstractions have a psychological reality, an existence in the mind.

These views are all partial and one-sided; there can be but one absolute reality, by contrast with which all else is maya or appearance; hence, using the word reality in any other connection is to use it in a relative sense. Behind physical things and events lie causes which are relatively real; while these latter are themselves but manifestations of still more real causes on a still higher plane; and so forth.

Reality Words such as reality, truth, and good are understood in reference to their opposites; and the opposite of reality is appearance or illusion. There can be but one fundamental or all-pervading reality, and the word in this sense becomes an equivalent to the one All, parabrahman, by contrast with which all else is maya or appearance. Reality when implying various conceptions is therefore a relative term, and we can but say that one thing is real by comparison with another thing which is relatively unreal. A dream seems real enough until we awake, and then our waking mind seems real; yet this also will seem unreal when we awake to a still higher consciousness.

Reality, like truth and unity, cannot be an object of knowledge except by intuition, which then functions on its own plane; for any mental faculty beneath intuition is itself relatively unreal, and its findings or deductions partake of the nature of their source; and all such deductions are understandable only by reference to their opposites. It is precisely this existence in nature of opposites which brings about the various mayas under which human understanding necessarily labors.

Reason The wisdom which ensues from the union of buddhi with manas, as contrasted with the higher immanent wisdom of atma-buddhi; also the human mind, which finds its place in the union of the higher and lower nature through the mediating fourth principle or kama, which itself works through what the Qabbalists call nephesh or the Latins the anima. Again, in some European philosophers, the characteristics of the Logos, which is stated to be cosmic mind or the Third Logos.

In Greek mythology Prometheus is represented as endowing man with reason and the use of the mental faculties, which corresponds to the descent of the manasaputras during the third root-race. In present mankind reason is a quality of manas, and its presence is the chief characteristic distinction between man and animal.

Rebecca, Rebekah (Hebrew) *Ribēqāh* In the Bible the wife of Isaac, mother of Esau and Jacob. When Rebecca was about to become a mother, she felt that the children were struggling within her, so she inquired of the Lord as to the meaning of this, and received the answer: “Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger” (Genesis 25:23). Rebecca gave birth to twins, “and the first came out red, all over like an hairy garment; and they called his name Esau” (25:25); and the other was called Jacob.

Genesis 25:24-34 contains “the allegorical history of the birth of the Fifth Race,” as explained in Jewish allegorical fashion; and “Esau represents in the Bible the race which stands between the Fourth and the Fifth, the Atlantean and the Aryan” (SD 2:705).

Rebirth. See REINCARNATION

Recaka. See RECHAKA

Recapitulation Known as the biogenic law. In embryology, the supposed process in which any embryo reproduces many of the progressive type-forms of the organisms that precede it in the line of development. The points of similarity between the series of forms that prevail from the simplest types of life to those of higher animals, and the resemblances in embryonic development of different organisms, are interpreted as evidence of a common descent. This implies that the embodying entity — man, for instance — is the product of a progressive series of forms.

Theosophy, however, shows the original unit of every manifested being to be an unself-conscious

spark of divine life which becomes involved progressively in all grades and forms of matter during uncounted periods of time and varied rounds of experience. Thus the common descent and the evolutionary urge are fundamentally spiritual in origin.

The human embryo, in rapidly epitomizing its individual and racial history, sketches strange conditions which were normal in the early root-races. Its brain, in the second month, forms more than twenty percent of the body, as compared with about two percent in the adult body; the early embryonic and adult heart have similar relative proportions. This dominance of brain and heart, the external prominence of the pineal gland, the organ of spiritual sight, the indifferent sex, etc., all point to type-forms suitable for the spiritual and intellectual unself-conscious egos manifesting in their early racial career. Today the reincarnating ego, with its vast ages of experience in matter, is the unseen organizer which summarizes its past, in overseeing the building of its body according to karmic specifications. Primeval man, though ethereal, was potentially human, and had retained from previous life cycles the form-pattern and seed-types of all grades below him. Hence, from him came all the subhuman creatures that developed and became specialized in their evolutionary turn.

Rechaka (Sanskrit) *Recaka* [from the verbal root *rec* to empty, purge] A hatha yoga practice for the regulation of the breath: the breath is expelled from one nostril while the other nostril is held closed with the finger, and then the operation is repeated with the other nostril. These operations, extremely dangerous to health and mental balance, should be discouraged. *See also* KUMBHAKA; PURAKA; HATHA YOGA; YOGA

Recorders Members of a class of sacred writers, initiators, and recorders of the archaic teachings, as for instance, Enoch, Hermes, and Thoth. Cosmogonically, the lipikas or recorders of karma.

Rector (Latin) Ruler, regent; the seven hierarchies of the creative Logos have each its rector or chief dhyanis, and these may be called cosmocratores, maharajas, pillars, etc. Kepler supposed that the motions of the planets are due to rectors — sidereal and cosmic forces, and Plato assigns to the planets their rulers. In theosophy every cosmic body has its rector or indwelling spiritual monad.

Rectores Tenebrarum harum (the rulers of these darknesses) is an ecclesiastical expression equivalent to the cosmocratores of Ephesians 6:12. But the rectors of light are really the same as the cosmocratores, the two being merely opposite poles — the former the higher pole and the latter the lower pole; but ecclesiasticism has turned the lower aspect into evil demons and powers of darkness.

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Red-Roos

Red Caps, Red Hats, Red Hoods Often applied, especially by Europeans to the adherents of the Unreformed Buddhist sects, called in Tibet the Ning-ma-pas, who wear red robes and hoods. This sect was founded in Tibet in the latter part of the 8th century during the reign of the Tibetan king Ti-song De-tsen, who was so impressed with the precepts of Buddhism that he summoned Padmasambhava from Udyayana in Northwest India to spread the religion of the Buddha in Tibet. But by this time the Buddhism of Northwest India and Nepal had become infected with tantric practices, and these practices predominated in Tibet until the great reformer Tsong-kha-pa (born 1358) founded the order of the Gelukpas or Yellow Caps.

Padmasambhava, called in Tibet Guru Rimpoche or Padma-jungne, is even today one of the patron saints of Tibet and the chief guru of the Red Caps — his image occupying the place of honor on all the altars of this sect, which he founded in 749.

Mme. David-Neel writes: “the Lamas who belong to the Yellow Cap Sects acknowledge the superiority of their brethren in the various Red Cap Sects in all questions more or less connected with magic and occult science” (*My Journey to Lhasa* 181). This is a misinterpretation; there has always been a traditional antagonism between the reformed and unreformed sects, each sect having more or less contempt for the beliefs and practices of the other; yet each sect nevertheless holding the other in some respect and paying such deference as is in either case properly due. The Red Cap sects are very largely given over to tantric and other magical practices often partaking of sorcery. The tantric element predominating in this sect is wholly foreign to the pure teachings of Gautama Buddha. It is the higher, more educated, and the initiates of the Yellow Cap body who condemn these practices, although acknowledging their existence and efficacy in use: yet, it is the reformed body which is the true exponent of genuine occult sayings and spiritual magic, in no wise verging upon sorcery, necromancy, or similar modes of thought. Mme. David-Neel's acquaintance was very largely among the frontier tribes and sects, where she would naturally

have a better acquaintance with the practices of the Red Cap body than with those of the extremely reserved and reticent Yellow Caps. *See also* GELUKPAS

Redeemer [from Latin *redimo* buy back] Usually applied by Christians to Jesus Christ as the Son of God who came to earth and “sacrificed himself as a propitiation for our sins.” Prometheus, Dionysos, and other equivalents, are called redeemers; for they are types of the redeeming power in man himself. The good serpent Agathodaimon is another name for the cosmic redeemer; Lucifer the Light-bringer, our tempter and at the same time our illuminator, is our inner redeemer, as was the mystic serpent who withstood the Jewish Lord God in Eden.

In theosophy the redeemer or redemption is found within the person himself, for such redeemer is the spiritual monad, the highest part of the constitution, and the redemption consists in becoming progressively at one with the spiritual monad or inner god. The disciple or pilgrim has the constant spiritual and intellectual support of more advanced beings than himself, but the disciple must himself choose to turn toward the source whence such help comes, and to take it.

Redemption The Christian teaching that man may be delivered from sin and its consequences by the sacrifice allegedly made by Jesus Christ. It includes the ideas of atonement, justification, regeneration, sanctification, and salvation. *See also* REDEEMER

Regeneration [from Latin *re* again + *generare* to beget] Renewal, regrowth, spiritual rebirth; as rebirth follows upon death, regeneration follows upon destruction, hence it implies immortality. It is one meaning of the serpent or dragon symbol. The Holy of Holies of the Hebrews, and the King's Chamber in the Egyptian pyramid of Cheops, were symbols of regeneration with the ancients, but in certain materializing interpretations became transformed into symbols of generation. Siva in the Hindu Trimurti, sometimes described as representing destruction, is better called the regenerator. The end of one cycle is the birth of another, as typified in the rebirth of the year, the festival of Easter, etc.

Regeneration is also often used in those cases where the lower through inner regeneration becomes transformed into the higher.

Regent [from Latin *regens* ruling] Ruler, rector; the divine-spiritual-intellectual ruler or cosmic spirit of any cosmic entity. Equivalent to the 'elohim, kabiri, rays of the Logos, the four Maharajas, the genii of the seven sacred planets, of the twelve zodiacal constellations, or of stars, worlds, etc.

Regimen Ignis (Latin) The dominion of fire; the realm of the first group of dhyān-chohans, which is divided into three classes synthesized by the first, thus making a tetraktys.

Reimbodiment One of the fundamental propositions of the ancient wisdom. It may include reincarnation, metempsychosis, rebirth, etc. It means that a living entity or life-center takes a new imbodiment, not necessarily physical or on earth, and does so repeatedly. Nearly the same as metempsychosis, but the latter by convention refers to human imbodiments on earth. *See also*

REINCARNATION

Reincarnating Ego In the intermediate aspect of man's being, manas-kama is the ordinary seat of human imbodyed consciousness; the upper or aspiring part is buddhi-manas, the reincarnating ego, "that which undergoes periodical incarnation is the *Sutratma*, which means literally the 'Thread Soul.' It is a synonym of the reincarnating Ego — Manas conjoined with *Buddhi* — which absorbs the Manasic recollections of all our preceding lives" (Key 163). At death the lower part sinks into oblivion, and the reincarnating ego passes into devachan, carrying with it the noblest aspects of the person that was. In this state it remains within the monad, while the monad peregrinates from sphere to sphere, until the time comes for reincarnation on earth. When the monad, passing through the spheres, approaches the earth, the reincarnating ego slowly reawakes to self-conscious activity, and is drawn by the karmic seeds of affinity within itself to the earth, attracting itself to the human seed whereby it builds its coming physical imbodiment.

Reincarnation Reimbodiment; specifically reinfleshment, the repeated imbodiment of the reincarnating ego in vehicles of human flesh on this earth. The unexhausted desire for earth-life draws the ego back to this globe, where it gathers to itself the material for a reincarnation and thus is finally born from a human womb. The process is repeated almost numberless times until the evolution of the inspiriting monad has reached a stage when reincarnation is no longer required. The interval between successive incarnations may be roughly estimated at 100 times the length of the preceding earth-life — a rule obviously subject to many exceptions.

Relativity Associated with Einsteinian physics; the first postulate of the theory of relativity is the relativity of all motion, a return to the idea of Newton, which holds that there is no stationary ether or any fixed system of coordinates in space, with regard to which motion can be measured. The second postulate states that the velocity of light in free space appears the same to all observers regardless of the relative motion of the source of light and of the observer. A well-known feature of the theory is that by which space and time are no longer treated as independent, but as component elements of a four-dimensional continuum, space-time, and in which the objects whose position and motion are measured are called events. This is a movement in the direction of simplification, since it economizes the number of separate data which we must assume in order to build up our system of interpretation. Einstein also postulates the relativity of the force concept, thus obviating the objection that the Ptolemaic system is dynamically inadequate as compared with the Copernican.

Apart from this scientific use of relativity, its wider meaning is of prime importance in theosophy. Though we may say, in a general way, that all things are relative to each other, yet for purposes of reasoning or calculation it is necessary to assume certain things as constant; as for instance, in measuring velocities on the earth, we may assume that the earth is motionless; though when we enter the field of astronomy, we regard the earth as in motion with regard to the sun, and again

may regard the sun as in motion relatively to some other position assumed as at rest. By applying this principle we arrive at the conclusion that nothing in the universe, whether physical, astral, mental, or spiritual, is completely specified to our human mind except by its relations to other things. This principle is expressed by such sayings as that all objects are manifestations of a universal principle or that there are no absolutes.

Thus the word immortality, for example, does not refer to a particular state of existence for the liberated soul, for the various elements of our complex nature have varying degrees of immortality. Each has its own cycle of existence, longer or shorter; and “absolute immortality” can apply only to the ultimate essence of man. In the same way good and bad are regarded as relative terms. This does not mean, however, that good and bad differ from each other solely in being relative to each other; but that what is good from one point of view may be bad from another.

Religion [from Latin *religare* to bind back, implying obligation; or from *relegere* to select, distinguish among various elements for the choosing of the best; ponder] In theosophy individual religion of conduct means faith in his own essential divinity as a source of wisdom and an unerring and infallible guide in conduct; an ever-growing realization of that truth, an ever-growing consciousness of one’s spiritual identity with the divine in nature; and constant devotion to the ideals thus inspired. Religion means a self-sacrificing devotion to truth, a resolve to live in harmony with all other lives, a sacrificing of the personal self to the greater self.

In theosophy there is no divorce between the devotional and speculative functions of the mind; science and philosophy do not conflict with the innate sense of rectitude. Ethics are not based on expediency, a social compact, or a special revelation, but are inherent in the laws of the universe.

The ancient wisdom is the quintessence of all religions, the universal parent-source of all faiths; and in proportion as each great world religion rises to the height of its own possibilities, so will the external divergences among the different faiths of mankind blend into the original fundamental unity.

Reliquiae (Latin) Leavings; the astral shells or spooks of human beings and animals which are left in the lower strata of the astral light after death. Equivalent to the Sanskrit bhuta.

Remission of Sins Remission in the New Testament (Greek *aphesis*, Latin *remissio*) means sending away, discharge. The original meaning of remission of sins was the sending away of sinfulness from one’s heart, the purification of one’s nature, resulting from pledging oneself to a new way of life, undergoing initiation, passing through the second birth. In Christianity remission of sins has come to imply the action of deity through a divine agent, as is supposed to have been the case in Jesus. Jesus’ statement at the Last Supper: “This is my blood of the new testament (covenant, dispensation), which is shed for many for the remission of sins” (Matt 26:28), echoes the initiatory rites of the ancient Mysteries, the remission of sins here meaning that when the vitality (blood) of the immanent Christ in the individual becomes the directing influence in his life, there is then no

room for sins, which thereafter are discharged, sent away, refused. The karmic consequence, however, of previous sin must in all cases be worked out.

In Mark 1:4, John is said to preach the baptism of repentance for the remission of sins; repentance being the Greek *metanoia*, a radical change of heart or mind, of feeling and understanding. The Christian teaching easily slips into the mistaken doctrine that the consequences of wrongdoing can be escaped by some especial intercession of a personal savior or by some ecclesiastical agent and/or ceremony, just as remission has come to mean a letting-off, excusing, or escaping. Thus in the case of a debt, the debtor may *remit* (wrongly escape) the amount owed, but the creditor may truly *remit* or discharge the debt. Theosophy accepts the doctrine in the sense that sinfulness can be banished from the nature by self-purification; but not the notion that we can escape the results of our acts — past, present, or future.

Renunciation Not a painful obligation, but the result of a free choice; nor the giving up of an object of desire in favor of another object of desire. The question of advantage or disadvantage does not enter into it; these are delusions of the personal ego. The one who truly renounces abandons the acquisitiveness and desire for personal advantage which are the law of the lower nature, and follows the law of the higher nature, which is the law of love and harmony. The question as to whether he gains or loses is then relatively meaningless for him, for he has forgotten himself, because he has found his greater self.

Repentance In theology, a change of mental and spiritual habit respecting sin, involving a hatred of and sorrow because of it, and a genuine abandonment of it in conduct of life. The frequent reference made by Christians with regard to death-bed repentance, however distorted, nevertheless is based upon a truth. However, a person must always face the causes he has set in motion — which will appear as effects in some subsequent life, these lives being linked together with the present one by and through the *skandhas*.

Repercussion Striking back, as when a wave rebounds from a surface. In theosophical literature, applied to the phenomenon in which a blow aimed at the phantom of a living person takes effect on the person himself, as though it rebounded. It can occur in spiritualistic seances, when something done to a materialized form takes effect on the body of the medium. It is one of the secrets of black magical practices, such as that where a wax image of a person is made, and objects stuck into it, thus causing equivalent injury to the living person aimed at.

A similar effect may be produced in an unborn child by something which happens to the mother. A mental picture, an astral form, and a physical form are three linked stages in a series; which explains how a sorcerer can use his imagination for his evil purposes, and how the imagination of a mother can affect the body of the unborn child.

Rephaim (Hebrew) *Rěfā'īm* The sons of Raphah, a Canaanite race of giants; also the weak ones, shades or specters, the quiet and wan inhabitants of Hades or the Underworld, which were

nevertheless considered beings of gigantic size, and hence the collocation of the meanings of gigantic magnitude coupled with intrinsic weakness. This last refers to the phantom or astral races of early mankind: the first, second, and early third root-races before they were illuminated and inspired by the manasaputric descent (SD 2:279).

The passage in Job (26:5) translated “Dead things are formed from under the waters, and the inhabitants thereof,” should be “dead rephaim.”

Reproduction In theosophical writing, usually confined to the various modes of physical procreation and excluding the production of offspring by kriyasakti. The essential principle in natural reproduction is that an individual separates a portion of itself, which then evolves independently into a similar individual. This may occur by fission, as in the amoeba and other unicellular forms, the mode of the first root-race of humanity. Or by budding, as in the sea anemone and many plants, and in the second root-race. By the throwing off of spores, as occurs in mosses and fungi. By the production of an egg, hatched within or without the body; the egg may contain the so-called positive and negative reproductive elements, and so be self-fertilizing; or it may contain only the negative element and so require fertilizing. The positive element may be contributed by the same individual as supplies the negative element; and then we have hermaphroditism. Or the positive and negative elements may be in different individuals, and we have the present usual mode of reproduction. The human body has at one time or another passed through all these states. Part of the second and the earlier third root-race were hermaphroditic, and the later third practiced ordinary sexual reproduction. Mankind is destined to transcend the present mode, which is but a passing phase in evolutionary history, and then pass to modes analogous to the modes which obtain on the descending arc.

Repulsion. See ATTRACTION AND REPULSION

Resha Trivrah. See RE'SH HIWWAR

Re'sh Hiwwar (Hebrew) *Rē'sh Ḥiwwār* **Reisha' Hiwwara'** (Aramaic) *Rēishā' Ḥiwwārā'* [from Hebrew *rē'sh* head, beginning, chief, supremacy + *ḥiwwār* white, colorless purity, the colorless compound glory emanating forth from the Rootless Root, the Qabbalistic Concealed of the Concealed] Beginning of purity, head of purity, White Head; a Qabbalistic term applied to the first emanation of the Sephirothal Tree, Kether (the Crown). Through this first Sephirah or Head flows the white hid fire (or colorless glory of the spirit) in 370 streams in all directions of the universe. This number means the 360 occult points of consciousness each emanating its own fiery energy, in addition to the ten basic hierarchical roots or fountains, thus forming 370. “But indeed it is not fire, but that splendor which is included in the subtile air” (Zohar, 'Idra' Rabba', col. 256). This fire is termed the Living Fire or Spirit of Light (SD 1:338). It is the full aggregate of the entire stream of consciousness-life-substance emanating from the ever Concealed of the Concealed and flowing forth in 360 streams, from ten hierarchical fountains or roots, and thus building up the full

hierarchical structure of our universe. *See also* ANCIENT OF THE ANCIENT; FACE; HEAD OF ALL HEADS

Re'shith (Hebrew) *Rē'shīth* [from *rosh* head, chief, principal, first, beginning] Beginning, headship, the most excellent or highest of a series; wisdom. The first word in the Bible (prefixed by the prepositional letter B, meaning in, through, or by means of). "The fathers . . . dreaded above all to have the esoteric and true meaning of the word *Rasit* [re'shith] unveiled to the multitudes; for if once the true sense of this sentence, as well as that of the Hebrew word *asdt* . . . were understood rightly, the mystery of the Christian trinity would have crumbled, carrying in its downfall the new religion into the same heap of ruins with the ancient Mysteries"; "Origen, Clemens Alexandrinus, Chalcidius, Methodius, and Maimonides, on the authority of the *Targum* of Jerusalem, the orthodox and greatest authority of the Jews, held that the first two words in the book of *Genesis* — b-rasit, mean *Wisdom*, or the *Principle*. And that the idea of these words meaning "in the beginning" was never shared but by the profane, who were not allowed to penetrate any deeper into the esoteric sense of the sentence" (IU 2:34, 35). The beginning of *Genesis* is quite correctly translated "by wisdom," or "by means of wisdom," (cf Fund 98-102). *See also* BERE'SHITH

Resurrection A rising again, implying a previous descent; a rebirth after death. In its widest sense, the universal law of cyclic renewal manifested in cosmic, solar, terrestrial, and human phenomena, applying to manvantaras, and to reawakenings of the earth and of man — whether humanity as a whole, races, or individuals. In the last case it means regeneration, the second birth, initiation, symbolized by the resurrection of the mystic Christ enacted in the Mysteries, when the candidate rose from that cruciform couch which he had undergone the experiences of death. In Christianity this has become an actual physical or bodily resurrection of Jesus, supported by the stories of the empty tomb and the appearances to the disciples. The dogma of the resurrection of the body, however, is pointedly related to the teaching of the migration of the life-atoms, whereby the reincarnating entity draws together the elements which it had previously discarded. There is an Arabic legend of the bone Luz, said to be one of the bones at the bottom of the spinal column, the os coccygis, as indestructible and forming the nucleus of the resurrection body. In the adytum or Holy of Holies of ancient temples was found a sarcophagus symbolizing the universal process of resurrection, but in degenerate times it was occasionally turned by ignorance into a symbol of physical procreation. Other emblems of resurrection are the frog, phoenix, and egg.

Retardation and Acceleration, Law of The working of the inherent law of progressive development in every entity is modified by this law. When an entity occupies a dominant place in the evolutionary scale, the inferior and subordinate entities under its sway can no longer find a fully free field for their own self-expression, and consequently their evolution is said to be retarded. Thus the hosts of subordinate entities which compose the human body are retarded because their activities must be coordinated with that of the dominating human; while the evolution of the latter is unimpeded except for higher retardative elements, and at certain periods

has its own phases of acceleration. This is part of the give-and-take policy by which corporate action among individuals of all hierarchical classes is rendered not only possible, but necessary.

The law of retardation means that certain individuals or groups are from time to time retarded in their forward development because the field of evolution immediately before them is already occupied by a superior aggregate group of evolving entities, which superior group exercises upon the inferior group an influence retarding the full expression of the evolving faculties of the individuals of the lower group. This can be illustrated by considering the evolution of the life-waves, or kingdoms, which run the rounds on our own planetary chain. The beasts are thus subject to a very definite law of retardation, because their immediate and future field of evolutionary unfolding is occupied by the evolving human kingdom, although it is equally true that the human kingdom exercises upon the beast kingdom beneath it a stimulating and elevating power. In the kingdoms of the planetary chain, if one such kingdom has not already reached a certain evolutionary standing on the ladder of life, it will have to wait in a more or less inactive or dormant evolutionary condition until room is made for its further progress by the passing ahead of the kingdom preceding it.

The beasts, for instance, as indeed all other kingdoms in similar circumstances, are undergoing retardation at the present time in another slightly different sense: because they have not as yet evolved forth human qualities and powers. They will not make the grade into the human kingdom on the ascending arc for all the remainder of the present chain-manvantara, and this is the meaning of the phrase frequently found in theosophical writings that the door into the human kingdom closed at about the midpoint of the fourth root-race.

Contrariwise, when an individual, group, life-wave, or kingdom has been thus retarded because of karmic necessity, when the way is finally opened for them to progress forwards, and if they are ready to do so, there is an immediate acceleration, a quickening or vivifying of the entire life-stream, so that their progress from the beginning of such acceleration is quick and runs rapidly on. Such individuals are prepared, and unfold or develop rapidly when the time comes — the law of acceleration, just the contrary of the law of retardation.

Retribution Repayment, fiscal or moral; often used as a synonym for karma in human affairs. A tendency exists to apply the word specially to the seemingly bitter aspects of karma, as being the so-called punishment for evildoing; and reward is commonly applied to that aspect of karma which brings forth happy, pleasurable, and elevating factors in human life. *See also* KARMA

Reuel-Jethro (Hebrew) *Rě'ū'el Yityrō* In the Bible a priest of Midian having seven daughters and giving one of them (Zipporah) in marriage to Moses (Ex 2:16). "Jethro is called the 'father-in-law' of Moses; not because Moses was really married to one of his seven daughters. Moses was an Initiate, if he ever existed, and as such an ascetic, a nazir, and could never be married. It is an allegory like everything else. Zipporah (the shining) is one of the personified Occult Sciences given by Revel-

Jethro, the Midian priest Initiator, to Moses, his Egyptian pupil. The ‘well’ by which Moses sat down in his flight from the Pharaoh symbolizes the ‘well of Knowledge’ ” (SD 2:465n).

That an initiate could never be married is true of the highest class of adepts, but history shows that both men and women initiates, although very rarely of the highest rank, have been married. It is likewise to be remembered that one of the grandest initiates known to human history, Gautama Buddha, married and had a child.

Indeed, in ancient India, according to the laws of life then prevailing, all students, whether higher or lower, had to pass through the four stages of embodied life on earth, and one of these was called grihastha — a man who had his home, wife, and children, as it was then a religious duty for everyone to carry on his own family line.

Revelation of John or Apocalypse The last book in the New Testament, a specimen of apocalyptic literature, which in Christianity consists of Jewish Christian mystical books of unknown authorship, attributed among others to Enoch, Ezra, and various apostles. John’s Apocalypse is in part based on the Book of Enoch, and is the work of a Jewish Qabbalist who adapted it to Judaeo-Christianity, and who had a hereditary aversion to the Greek Mysteries. Like apocalyptic literature in general, it takes the form of visions supposed to be seen by the alleged author, and its burden is the struggle between righteousness and evil, ending in the overthrow of the latter and the establishment of the kingdom of Christ. It marks a stage in the gradual adaptation of the original esoteric Christianity to the demands of a creedal and worldly religion.

Several different keys are needed to interpret the Revelations of John: “no less than the *Book of Job*, the whole *Revelation*, is simply an allegorical narrative of the Mysteries and initiation therein of a candidate, who is John himself. . . . The numbers *seven*, *twelve*, and others are all so many lights thrown over the obscurity of the work” (IU 2:351; cf SD 2:93&n, 516).

Revel-Jethro. See REUEL-JETHRO

Reversion to Type. See ATAVISM

Rg-Veda. See RIG-VEDA

Rhea (Greek) Daughter of Ouranos and Gaia, sister and consort of Kronos, mother of Zeus and others of the principal divinities. Identified by the Homeric Greeks with Cybele, the Asiatic Magna Mater; also, as the mother of Zeus, with Demeter. An Orphic fragment reads: “When she bore Zeus she became Demeter.” The six sons and daughters — Vesta, Demeter, Hera, Zeus, Poseidon, and Hades — are symbols of the powers and elements of invisible, and the divisions of visible, nature. Rhea in one aspect is also Isis — nature, divine and human, bearing to Kronos (time) the elements and powers that in both invisible and visible form constitute nature, only to see them swallowed by Kronos in the end, drawn back into the inner worlds in due course by all-ingulfing time. See also ORPHISM

Rhemata (Greek) Sayings, especially oracular sayings, as the Rhemata of Jesus; equivalent to logia and dicta.

Rhianon (Welsh) Nymph, goddess; wife of Pwyll Pen Annwn in the first branch of the Mabinogi.

Rhinoceros Used in the mystical schools of Northern Buddhism to signify a pratyeka buddha, a translation of the Sanskrit khadga. The nature of the rhinoceros is to be alone, walk alone, live alone, intent on its own affairs and more or less oblivious of what does not concern these. Transferring the idea of the solitary individual intent upon his own purposes, however spiritually high, to the pratyeka buddhas gives an outline of the entire Mahayana Buddhist doctrine.

Instead of khadga, the ancient Buddhist writers frequently used eka-sringa (one-horned), likewise signifying rhinoceros with the reference to the one-pointed spiritual self-interest and spiritual selfishness, of the prayeka buddhas.

Eka-sringa-rishi is the rhinoceros-rishi.

Rhipaeus, Mount The Rhipaei Montes were said by the ancient Greeks and Latins to be a chain of mountains located somewhere in the northern parts of Europe and Asia; a true tradition of the formerly existing Hyperborean continent.

Rhizomata (Greek) [plural of *rhizoma* root, element] The four elements forming the second quaternary in the Pythagorean system, according to Plutarch, the first quaternary being purely spiritual.

Rhotaliai Derived from the huge, highly civilized island called Ruta, which perished many millennia ago and which was one of the last strongholds of Atlantean culture and civilization. This island existed in the Pacific Ocean, and from it as from a focus flowed forth civilizing colonies into what were then virgin or quasi-inhabited lands of the Far East, these colonies carrying with them their religions, philosophies, customs, habits, laws, languages, and forms of writing.

In the distant past the sacred and secret language possessed by all schools of occult philosophers was spoken all over the civilized portions of the globe. This language included not merely the speech but the various forms of the written alphabets employed to embody it. The devanagari (god-city script), of which modern Hindu devanagari is the lineal descendant, was then the favorite alphabetic form, in which the sacred language was embodied when used by initiates. It then was used almost exclusively by the central seat of occult learning of the time. (cf 5 Years of Theosophy 423).

Ribhu (Sanskrit) *R̥bhu* Clever, skillful, inventive; applied to Indra, Agni, and the adityas in the *Rig-Veda*. As a noun, an artist, smith, builder. Also the name of three semi-divine beings, Ribhu, Vaja, and Vibhvan, the name of the first being applied to the three; “thought by some to represent the three seasons of the year, and celebrated for their skill as artists; they are supposed to dwell in the

solar sphere, and are the artists who formed the horses of Indra, the carriage of the Asvins, and the miraculous cow of Brihaspati; they made their parents young, and performed other wonderful works; they are supposed to take their ease and remain idle for twelve days (the twelve intercalary days of the winter solstice) every year in the house of the Sun. (Agohya); after which they recommence working; when the gods heard of their skill, they sent Agni to them with the one cup of their rival Tvashti, the artificer of the gods, bidding the Ribhus construct four cups from it; when they had successfully executed this task, the gods received the Ribhus amongst themselves and allowed them to partake of their sacrifices; they appear generally as accompanying Indra, especially at the evening sacrifice” (M-Wms Dict). In the Puranas, Ribhu is a son of Brahman, while Sankaracharya’s guru enumerates him as one of the seven kumaras (SD 1:457).

Ribhu thus is a generalizing term corresponding to one aspect of one of the manasaputras (sons of mind).

Rich (Sanskrit) *Ṛc* [from the verbal root *ṛc* to honor, praise, cover or hide from view] A verse of any of the Vedas; in the nominative case before a soft consonant it is euphonized to *rig*.

Riddhi (Sanskrit) *Ṛddhi* [from the verbal root *ṛdh* to increase, prosper] Increase, growth, good fortune, prosperity; also accomplishment, perfection, supernatural power.

Riddhi-pada (Sanskrit) *Ṛddhi-pāda* [from *ṛddhi* supernormal power + *pāda* step, way, ray, beam of light] The way or steps to the attainment of supernormal powers; four steps being enumerated in raja yoga. These “are the four modes of controlling and finally of annihilating desire, memory, and finally meditation itself — so far as these are connected with any effort of the physical brain — meditation then becomes absolutely *spiritual*” (TG 324).

Right-hand Path From time immemorial, in all countries and among all races, there have been recognized two antagonistic schools of occult training, known as the path of light and the path of darkness. They represent two fundamental courses in nature, and are more commonly called the right-hand path and the left-hand path, as in Greek, Latin, English, and many other languages the word for right-hand also means propitious or skilled, or right as opposed to wrong. Hence in symbology it implies goodness, rightness, light: solar as opposed to lunar, spiritual as opposed to material, etc.

The right-hand path is sometimes known as amrita-yana (the immortal vehicle or path of immortality) or as dakshina-marga (right path), and those who practice the rules of conduct and manner of life enjoined upon those who follow the right-hand path are known as dakshinacharins and their course of life is known as dakshinachara. It is a path leading to an ever wider consciousness, and those whose feet are firmly planted thereon are known as Masters of Wisdom and Compassion. *See also* LEFT-HAND PATH

Rig-Veda (Sanskrit) *Ṛg-Veda* [from *ṛc* verse, hymn of praise + *veda* knowledge] The first and most

important of the four Vedas; so named because it is the Veda composed of 1,028 suktas or hymns of praise addressed to the various entities and powers of nature. To this Veda also belong various subordinate commentaries and treatises of different classes: the Brahmanas, Aranyakas, and Upanishads.

“Thus, the Rig-Veda, the oldest of *all the known* ancient records, may be shown to corroborate the occult teachings in almost every respect. Its hymns — the records written by the earliest Initiates of the Fifth (our race) concerning the primordial teachings — speak of the Seven Races (two still to come) allegorising them by the ‘seven streams’ (I, 35, 8); and of the Five Races (*‘panca krishtayah’* [pancha-krishtayah]) which have already inhabited this world (*ibid*) on the five regions *‘panca pradicaḥ’* [pancha-pradisah] (IX, 86, 29), as also of the *three continents* that were” (SD 2:606).

Riksha (Sanskrit) *Ṛkṣa* A bear; the seven rishis or seven stars of the Pleiades. Also a star or constellation in general, and hence of one of the 27 lunar mansions or constellations. In astrology, used for that particular star in one of the 27 mansions of the moon under which a human individual is born.

Rime-thurses. See FROST GIANTS

Rimmon (Hebrew) *Rimmōn* A pomegranate; used as an ornament in architecture and as a symbol in Syrian temples, standing for the generative and productive feminine principle in nature, its seeds especially being an allusion to fertility. Thus it is found on the pillar of Boaz and other similar representations (2 Kings 5:18).

The pomegranate appears also in the Mysteries of ancient Greece — particularly in the mythos of Persephone and Hades. By eating of this fruit of earth while in the Underworld Persephone was doomed to spend six months of the year in those gloomy regions. This emblem of feminine fertility was mystically applied both to the womb of cosmic space containing the innumerable seeds or germs of beings to be, and also to nature’s productive or generative fertility in all smaller things.

Ring Employed in the early days of the Theosophical Society, especially in connection with the correspondence held by the mahatmas with A. P. Sinnett and A. O. Hume, to signify any one of the many evolutionary cyclings followed by the monads in and through the different kingdoms of nature, such as the elemental, mineral, vegetable, etc. Any group of such monads thus collected together is called a life-wave. Every one of the seven, ten, or twelve classes of monads must follow every one of such rings in order to evolve the karmic and latent powers and capacities involved in the monad and held by it as evolutionary tendencies or urges.

In connection with the human kingdom or life-wave, ring or rings has been superseded by the term root-races. See also ROUND

Ring-pass-not The limit in spiritual, intellectual, or psychological power or consciousness, beyond

which an individual is unable to pass until he evokes from within the strength and the vision to carry him forwards and over the circumscribing limits set by that individual's own karma. In the Stanzas of Dzyan, the lipikas are said to circumscribe the triangle, the first one, the cube, the second one, and the pentacle within the egg, which is the ring called pass not for those who descend and ascend and for those who are progressing toward the great Day Be-With-Us. Also called the dhyani-pasa (rope of the dhyanis or angels) that hedges off the phenomenal from the noumenal kosmos. The world circumscribed by this ring is signified mathematically by $31415 = 14$ expressing hierarchies of dhyani-chohans. The embodying monads, and men who are ascending towards purification but have not yet quite reached the goal, can cross the ring only on the Day Be-With-Us, the day when man will have freed himself from the trammels of ignorance and recognized fully the nonseparateness of his personal ego from the universal ego, and returns into conscious at-one-ness with Brahman.

These ring-pass-not are therefore obviously not actual rings of matter, but inability to pass beyond the limits set by one's own strength. They refer to tangible and intangible, albeit temporarily impassible, frontiers or barriers raised by past karma and guarded by the lipikas, those cosmic spirits of extremely mystical character who are at the same time the guardians and agents of karma.

The term is variable, inasmuch as what would be the ring-pass-not for the human hierarchy would not be so to a superior hierarchy. Similarly the ring-pass-not for the beings below the human kingdom is not a boundary for humans. This has an especial reference to states of consciousness, and the majority of the human host is still unable to extend its consciousness beyond the sphere of man's immediate activities — which thus at present form for humanity an intangible but very real ring-pass-not. There is a ring-pass-not surrounding globe D, this earth, and a ring of farther extension surrounding the earth planetary-chain, and beyond that still another surrounding the solar system, and a still larger one circumscribing the galaxy, etc.

Riphaeus. See RHIPAEUS

Rishabha (Sanskrit) *R̥ṣabha* Power, strength, excellence; the second zodiacal sign, Taurus the Bull; in the Vedas and Upanishads, often used to mean pranava or Aum. Abbreviated as rii, it is the second of the seven notes of the Hindu musical scale. According to the *Bhagavata-Purana*, the first teacher of the Jain doctrines in India; the first Jain Tirthakara (tirthankara) or arhat.

Rishi (Sanskrit) *R̥ṣi* An adept, seer, inspired person; in Vedic literature, used for the seers through whom the various mantras or hymns of the Veda were revealed. In later times the rishis were regarded as a particular class of beings, distinct from gods and men, the patriarchs or creators: thus there were the ten maharshis — the mind-born sons of Prajapati. In the *Mahabharata*, the seven rishis of the first manvantara are enumerated as Marichi, Atri, Angiras, Pulaha, Kratu, Pulastya, and Vasishtha. In *Satapatha-Brahmana* the Vedic rishis are named as: Gotama,

Bharadvaja, Visvamisra, Jamadagni, Vasishtha, Kasyapa, and Atri. The seven rishis (saptarshis) are especially associated with the constellation of the Great Bear.

Rishi-manus, Rishi-prajapatis (Sanskrit) *Ṛṣi-manu-s, Ṛṣi-prajāpati-s* Equivalent terms for the far-seeing and enlightened manus or progenitors, or in certain relations the architects of our world, equivalent to the seven or ten: Ki-y of China; amshaspendis of ancient Persia; annedoti of the Chaldeans; or Sephiroth of the Qabbalah. They are the inspired progenitors of all living beings and things, cosmic or on lower scales of nature. Both are more generally called dhyani-chohans, gods, or devas. It is only the very highest among them who can be called the architects or builders of the world, because the lower classes of them have as their particular labor the emanating and guidance of the various stocks or races of living beings, humans included.

Rishi-yogis (Sanskrit) *Ṛṣi-yogin-s* Adepts in yoga; these adepts of the Puranas acquired divine powers through self-exertion.

Ri-thlen (East Indian) Snake-keeping; “a terrible kind of sorcery practised at Cherrapoonjee in the Khasi-Hills. . . . As the legend tells us: ages ago a *thlen* (serpent-dragon) which inhabited a cavern and devoured men and cattle was put to death by a local St. George, and cut to pieces, every piece being sent out to a different district to be burnt. But the piece received by the Khasis was preserved by them and became a kind of household god, and their descendants developed into *Ri-thlens* or ‘snake-keepers,’ for the piece they preserved grew into a dragon (*thlen*) and ever since has obsessed certain Brahmin families of that district. To acquire the good grace of their *thlen* and save their own lives, these ‘keepers’ have often to commit murders of women and children, from whose bodies they cut out the toe and finger nails, which they bring to their *thlen*, and thus indulge in a number of black magic practices connected with sorcery and necromancy” (TG 278-9).

Ritu. See ROODOO

Rksa. See RIKSHA

Ro. See RU

Roc (Arabic) *rukḥ*. A giant bird, appearing in the *Arabian Nights*’; equivalent to the Arabian ‘anka or phoenix, the Hindu Garuda, and the Persian Simorgh.

Rohanee (Arabic) *Rūhānī*. Used by the modern Sufis, in some senses equivalent to the Sanskrit gupta-vidya (secret knowledge); “the Magic of modern Egypt, supposed to proceed from Angels and Spirits, that is Genii, and by the use of the mystery names of Allah; they distinguish two forms — Ilwee, that is the Higher or White Magic; and Suflee and Sheytanee, the Lower or Black Demoniatic Magic. There is also Es-Seemuja, which is deception or conjuring. Opinions differ as to the importance of a branch of Magic called Darb el Mendel, or as Barker calls it in English, the Mendal: by this is meant a form of artificial clairvoyance, exhibited by a young boy before puberty, or a virgin, who, as the result of self-fascination by gazing on a pool of ink in the hand, with coincident

use of incense and incantation, sees certain scenes of real life passing over its surface” (TG 280).

Rohini (Sanskrit) *Rohiṇī* [from *rohita* red] A red cow, represented as a daughter of Surabhi and mother of cattle, especially of Kamadhenu (the cow of plenty). Also the ninth lunar asterism, personified as a daughter of Daksha and favorite wife of the moon. Also one of Vasudeva’s wives and mother of Bala-Rama. Also one of Krishna’s wives. A common name for many personages of Hindu mythology.

Rohinila (Sanskrit) *Rohiṇīlā* [from *rohiṇī* red + *nīlā* blue] “The ancient name of a monastery visited by Buddha Sakyamuni, now called Roynallah, near Balgada, in Eastern Behar” (TG 279).

Rohit (Sanskrit) *Rohit* Red; a female deer, hind. In the Puranas Vach, the female aspect of Brahma, assumes the form of a rohit in order to escape the amorous pursuits of her father, Brahma, who nevertheless transformed himself for that purpose into a buck or red deer (*rohita*), Brahma’s color being red.

Events in cosmic evolution and emanation were told under the guise of fairy tales such as the above, in order to hide the meaning from those whose right to know had not yet been established through proper training, self-devotion to truth, and renunciation of the temptations of ordinary life. Here Vach is the feminine form of the Logos, and Brahma is the masculine form; the Logos is a unit, but when worlds are evolved it produces from itself its alter ego for the purpose of the ensuing manvantara, which is called the feminine Logos in which the masculine Logos of intelligence drops the seeds of thought, and from the spiritual matter or feminine Logos emanate the hierarchies of beings. The two aspects of the Logos are inseparable, but appear as a manifested duality only at the very beginnings of manvantaric time. It is thus seen that when Brahma emanates Vach as one half of his body or self, it means that for the purposes of manvantaric emanational productions, the Logos enters upon its creative activities. Brahma in this case becomes what would in the Christian Trinity be called the Father, Vach the Holy Spirit (always feminine among the early Christians), out of which comes forth the third aspect of the Logos, the manifested Logos. Brahma therefore is the First or Unmanifest Logos, Vach the Second or Manifest-unmanifest Logos; the intelligence creating the hierarchies of beings is the Third or Manifesting Logos. Thus the three Logoi are yet but one, as the Christian Trinity is said to be composed of three persons or masks philosophically, and yet to form one Godhead or Godhood.

Rohitaka-stupa (Sanskrit) *Rohitaka-stūpa* [from *rohita* red + *stūpa* a conical monument] The red stupa or dagoba built by King Asoka, and on which Maitribala-rajā fed starving yakshas with his blood.

Romakapura (Sanskrit) *Romakapura* [from *romaka* hairy + *pura* city, fortified town] City of hairy ones; in the *Surya-Siddhanta* (1:6; 12:39), the birth place of Asuramaya, the putative author of the *Surya-Siddhanta* itself, who states that he received the knowledge which the scripture contains by dictation from the sun. It is stated to have been told to Asuramaya when but little of the krita yuga

was left, making the work's age at least 2,200,000 years. The "fact of 'Romaka-pura in the West' being named as the birth-place of this hero of the archaic ages, is the more interesting because it is so very suggestive of the esoteric teaching about the 'Sweat-born' Races, the men born from the pores of their parents. 'Romakupas' means 'hair-pores' in Sanskrit" (SD 2:68). Romakapura therefore has a vague allusion to the land and cradle of the sweat-born of the third root-race, but more particularly in this case to the early days of Atlantis. The figure of 2,200,000 years ago brings Asuramaya and his work into the first part of the present fifth root-race.

Romakupas (Sanskrit) *Romakūpa*-s Hair- or skin-pores; from hair pores of those of the late second root-race and the early third root-race the Raumas or sweat-born tribes of the early third root-race were issued. The sweat-born races were therefore individuals taking physiological birth from the pores of their parents.

Romulus (Latin) The traditional founder of Rome, belonging to the class of heroes or semi-divine ancestors. Such names as Romulus, Herakles, or Solomon denote the genii presiding over the respective races or civilizations which they have founded, the cycles of time during which those races flourished, and various individuals or even dynasties who embodied the spirit of those genii. Romulus is of divine birth, and there are familiar stories also elsewhere of children to become heroes being cast away and found by a shepherd, nurtured by a wolf, etc. — a usual symbolic history of the founding of a new culture. Such a myth, especially in the hands of a hard-headed and pragmatic people like the Romans, would be likely to be tacked onto traditions about some particular person, and Livy's story is doubtless the result of such an adaptation.

Nevertheless, the myth originally undoubtedly contained occult truths, for the wolf stands for a certain fostering or nutritive factor in the legend, and does not mean the actual animal; and similarly with the shepherd in such legends.

Roodoo, Ritu *rtu* (Tamil) A period of sixty days or two months; an ancient astronomical time period connected with the moon, used also by the Chinese, Egyptians, and ancient Arabs. Three Roodoos make an ayana, as it is found in Sanskrit, or half a year (SD 2:620-1).

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Root-Rz

Rootless Root The cosmic origin or womb of all, itself therefore necessarily without origin except itself — self-born, parentless. The name is applied to parabrahman, be-ness rather than being. “The One reality is *Mulaprakriti* (undifferentiated Substance) — the ‘Rootless root’ ” (ML 347).

From the Rootless Root spring forth into manifestation in ever succeeding and unending cosmic periods, the universes which are scattered like seeds over the limitless fields of space; but in and through this womb there is the ever living and working hiranyagarbha (golden germ or egg), signifying for each such manifesting universe its divine monad — its divine consciousness and intelligence. *See also* BOUNDLESS

Root-manu and Seed-manu Fourteen manus preside over our planetary chain during its life-cycle, there being two principal or round-manus for each round. The first of each pair, appearing at the beginning of a round, is called the root-manu; the second, appearing towards the end, before the intervening twilight or nirvana, is the seed-manu, who presides over the holding of the seeds of life until the coming of the life-waves at the beginning of the next round. The root-manu appears on globe A, the seed-manu on the seventh globe (globe G).

Root- and seed-manu, in certain relations, are spoken of as being respectively the prime cause and its accumulated final effect at the end of the round. As we are now in the middle of the fourth round, there have so far been seven principal or round-manus. By reason of nature’s analogical procedures, there is for each globe of a planetary chain a root-manu at the beginning of its several succeeding periods of activity, and a seed-manu at the end of the same; as being their spiritual offspring, the names are the same as those by which the principal or round-manus are known. This list of root- and seed-manus for each round is given in *The Laws of Manu* (cf SD 2:309): 1) Svayambhuva, Svarochi or Svarochisha; 2) Auttami, Tamasa; 3) Raivata, Chakshusha; 4) Vaivasvata (our progenitor), Savarna; 5) Daksha-savarna, Brahma-savarna; 6) Dharma-savarna, Rudra-

savarna; and 7) Rauchya, Bhautya.

Vaivasvata is the primitive root-manu of our fourth human wave. Manu, insofar as the human life-wave is concerned, is not a man but collective humanity; yet it is likewise true that Manu is a spiritual individual — a difficult doctrine to grasp at first presentation. The name Vaivasvata is also used for one of the seven minor manus who preside over the seven root-races of our planet. It is this latter that among other peoples is called Xisuthrus, Deucalion, Noah, etc. *See also* MANU

Root-matter. *See* MULAPRAKRITI

Root-principle Generally, the spiritual or energetic side of what is in its vehicular aspect called root-element, primordial matter or substance, mulaprakriti, or chaos.

Root-race The main serial divisions of the human life-wave on any globe of a planetary chain; for instance, the root-races on our globe D include the third or Lemurian, the fourth or Atlantean, and the present fifth. Each such root-race contains many and various races as the word is commonly understood. All the human beings alive today are part of the fifth root-race. Each life-wave when it has completed its cycle of seven root-races on one globe, transfers its life-energies to the next globe, whereupon begins the same sequence of seven root-races on that next globe. Thus each globe of a planetary chain has its seven root-races, which together constitute one globe-round, the whole set of seven globe-rounds completing one planetary round. *See also* RACE(S)

Root-race, First of the fourth round on globe D of our earth, composed of emanations of the lunar pitris produced by the processes of chhaya-birth — the ethereal lunar pitris emanated their own “shadows” or vehicles, as colossal ovoid bodies of tenuous astral substance, to us translucent, and having but rudiments or type of color. They were spiritual and ethereal within, and more condensedly ethereal outwardly, as yet possessing latent but not active intelligence, and therefore as yet having no speech; composed of all the elements, but as yet having no living intellectual fire manifest. Their habitat was the “Imperishable Sacred Land” around the region of the north pole, where they first appeared in seven more or less distinct but overlapping localities. Their method of reproduction in the earlier periods was by one form melting into its progeny. Later the race reproduced itself by fission; in all these cases there was no death to individuals, because the individuals became their own descendants, as is exemplified in certain elementary forms of life today. This race inhabited the globe when there was more water than land on the earth, and its destruction was by fire.

However, even in this first root-race in which individualized intelligence was not yet manifesting, because the forms were not yet ready to carry this intelligence, there were nevertheless certain representatives, the highest in the entire vast racial group, who were already intelligent because of unfolded manasic attributes, and who because of their more advanced state of evolution were enabled to build up an intermediary psychological apparatus of etherealized or tenuous character permitting the transmission of thought and intelligence from the monad into the physical frame.

These intelligent entities, few as compared with the vast numbers of the mass, were the first manasaputric incarnations, and were therefore the highest and most evolved, and in consequence the leaders and guardians of the unintelligent multitudes of this race.

Root-race, Second Like the first root-race of the present round on globe D of the earth-chain, the second was astral, though somewhat more concreted, physicalized, or materialized. The bodies were unlike what is now regarded as human, bearing but vaguely the human outline of a gelatinous, filamentoid, jelly-like nature, as yet without evolved bones, organs, hair, or true skin. Reproduction was by budding, as occurs in some lower organisms today. About the middle of the race, these buds became numerous and the process became modified to one analogous to the casting off of spores or seeds, or to the exuding of drops of vital sweat. These beings were mindless and unmoral, innocent, guided unconsciously by their spiritual instincts, nevertheless largely under the sway of lower rather than spiritual impulses, somewhat like the animals of today. For as yet no intellectual fire from the manasaputras (sons of mind) had been communicated to them, so that as yet there was no working bridge of mentality between spirit and matter in them.

Root-race, Third A period when human evolution passed through a stage analogous to that of the third round, but qualified by the fact that it belonged to the fourth round. The date of the beginning of this third root-race is set at some 22 or 23 million years ago; and 18,000,000 years ago is given in theosophical writings as the date of the awakening of mind and the separation of the sexes at or somewhat after the midpoint of the third root-race. The latter date is collated, according to the geology of Blavatsky's time, with the later Triassic and earlier Jurassic periods.

The geographical area was the enormous continent known as Lemuria and outlying islands, some even of semi-continental size; and, like the other odd-numbered races, in this geographical distribution the water-area predominated over the land-area, and its destruction finally came about through fire.

The filamentoid and boneless structure of the semi-astral human bodies at the end of the second root-race now thickened and condensed, separating itself upon a rapidly developing skeletal form into nervous, muscular, and other systems, combined with the appearance of definite organs, with specific functions, thus constituting the first truly physical human beings. The mode of reproduction at the beginning of the root-race was by the exudation from the surface of the body of vital "sweat" or cells, but with the hardening and specialization of the body itself, the production of the reproductive cells became localized in special organs and the mode of generation became oviparous; later these human eggs were no longer extruded as is the case with fowls today, but shrank greatly in size and were developed and fertilized within the body: first in a virginal manner, and then before true sex appeared there ensued a fairly long period of androgynous reproduction in which androgynous humans occasionally gave birth to individuals in whom one or the other sex predominated; and these occasional appearances, as time passed, became ever more frequent with the recession of androgyny, and the final appearance of true sex as it is

understood today. This process extended over hundreds of thousands, and even a number of millions, of years.

More important, however, than these biological facts was the awakening of mind, of self-conscious thinking, inaugurated by the descent of the manasaputras who not only at first projected sparks of their own full self-consciousness into the innocent and unthinking humanity of that early time, but who likewise so stimulated the appearance of mind that the latter finally became common in differing degrees to the entire human stock. *See also LEMURIA*

Root-race, Fourth Often spoken of as the Atlantean, the name given in theosophic writings to the land-system which it occupied; it followed the third or so-called Lemurian race, not suddenly but with overlapping. During the fourth root-race humanity reached its greatest phases of materiality, especially since it occurred during the fourth round. The fourth root-race was roughly contemporaneous with what towards the end of the last century was called Tertiary times and came to an end in what was then known as the middle Miocene. Its total duration was millions of years.

The stature of the generality of the fourth root-race peoples was what would be gigantic to us today, which is one source of the universal tradition as to giants on the earth in far antiquity. Its earlier language was the monosyllabic type of the latter half of the third root-race, yet the characteristic speech during a large portion of its span was of the agglutinative type, inflected speech coming with the fifth root-race. The mode of reproduction was sexual, as it was in the latter half of the third root-race. After the fourth root-race had reached its zenith, certain unevolved tribes committed miscegenation with the most evolved of the then-existing simians, which were the descendants of a previous miscegenation of representatives of the third root-race with true monkey stocks. This second miscegenation produced a hybrid stock from which the anthropoid apes are descended.

There was an enmity lasting for ages between the benevolent and the selfish portions of the fourth root-race, which continued with the Aryan adepts of the nascent fifth root-race and finally ended in the triumph of the positive; but nevertheless the karma of Atlantean black magic even yet blights our own fifth root-race, for the people of today were imbodied as the humans of Atlantean times. Descendants of fourth root-race humanity even now are among the inhabitants of the earth, together with rapidly dying out remnants of the third root-race, and also various mixtures of all these.

During the fourth root-race on this globe D of the fourth round, evolution reached the middle of its course for this planetary manvantara, and the door to entry into the state of spiritual and intellectual evolution called the human kingdom was closed. All entities beneath the humans (and probably higher anthropoids who were in existence before that epoch) must await until the next succeeding round before even the highest representatives of the beast kingdom can pass on to the

human stage. All subhuman kingdoms will show a tendency as time goes on to die out, because the monads of these kingdoms will go into latency for the remainder of the planetary manvantara; their chance for evolution into the human state will come again during the succeeding planetary manvantara. *See also* ATLANTEANS

Root-race, Fifth The human race at present on earth; the fifth root-race on this globe D in the fourth round originated from the seed-race of the middle fourth root-race and as the ages passed began to occupy the lands which have since gradually taken form in our present continental distribution. It is subdivided, like all other root-races, into seven subraces, and these again each into smaller divisions. The present predominant sub-subrace is the fifth of its fourth primary subrace, only a little beyond the point of greatest materiality of this root-race.

In one general sense, the fifth root-race actually comprises the many and extremely varied stocks which exist on the earth today, simply because they all live in the time period of the fifth root-race, although many of the stocks are lineal descendants of the last subrace of the fourth root-race more or less intermixed with what can be described as more characteristic fifth root-race stock. The Chinese, for example, although descended from the latest subrace of the fourth root-race, yet because of living in fifth root-race times are to be reckoned among fifth root-race peoples, of which indeed they are among the very oldest. The Semites in all their divisions are to be considered as an early offshoot of the fifth root-race, and not as a race essentially or radically distinct.

The fifth root-race is sometimes spoken of as the Aryan race, merely because the Aryans of India are an existing example of the earliest branches of the fifth, though the term Aryan is not in accordance with the various ethnological and linguistic distinction to which that name is commonly applied. The characteristic language of this root-race is inflectional, such as Sanskrit or Greek. The symbol of the fifth or Aryan race is “that which is its most sacred symbol to this day, the bull (and the cow)” (SD 2:533).

Root-race, Sixth The root-race which will succeed the present fifth root-race, sometimes called the Aryan race in theosophical literature because the Aryan Hindus were a part of the original first subrace of the fifth root-race. Care should be taken not to confuse the sixth root-race with the sixth subrace of the fifth root-race which was stated by Blavatsky to be in process of forming in America as seeds — the earliest pioneers, although already beginning to appear, will not be numerous for several thousand years. The preparation for the sixth root-race will take place during the sixth and seventh subraces of the fifth root-race in the Americas. When the time arrives, this future sixth root-race will be predominant on the earth, new lands will have appeared, and many of the present lands will be submerged. The surface of the globe will, in time of course, be entirely changed, and there will then be more land than water (as also was the case during the fourth root-race).

During the sixth root-race, humanity will not be gigantic in size (as were the fourth and third root-

ances), for spirituality will be on the ascendancy and materiality decreasing, so that at the end of the sixth root-race the development of spirituality will be parallel to what it was at the beginning of the second root-race plus, however, the added evolutionary experience gained during the preceding root-races. The characteristics of sex will gradually disappear, and humanity will be slowly once again becoming androgynous. Offspring will be born in a manner generally similar to that which prevailed during the second and early third root-race periods: toward the close of the sixth, mankind will begin to manifest the first appearances of reproduction by kriyasakti (propagation by means of will and imagination). Toward the close of the sixth root-race, humanity will be showing a steadily increasing tendency to evolve out of fleshly into more ethereal physical vehicles. These various changes are presentments of what will in the due course be established in relative perfection during the sixth round — coming events cast their shadows before. Indeed the sixth root-race will be as compared with our own fifth far in advance, spiritually, intellectually, psychically, and even physically; and the attainment by mankind of adeptship or mahatmaship will be notably more easy than is the case at present.

With the advent of each root-race a new cosmic element comes into proportionate manifestation, and a new physical sense apparatus appears: thus humanity in the sixth root-race will develop what is meant by a sixth sense. The fifth cosmic element (often named aether or akasa-tattva) will reach a development proportionate to the evolution of mankind during the fifth root-race in this fourth round; and after the same manner, a sixth cosmic element will make its appearance during the course of human evolution during the sixth root-race. Furthermore, just as a manushya-buddha comes to lead mankind in each root-race, so will one appear during the sixth root-race of the future.

Root-race, Seventh The seventh and last root-race of any round on any globe of a planetary chain. Reference is nearly always to the seventh root-race of the fourth round on globe D of the earth-chain. Its characteristics are analogous on a smaller scale to those of the seventh round, modified by the fact that it belongs to the fourth round. There is a return to conditions of purity which prevailed at the beginning of the round; but this return does not mean a going backward but an emanative evolutionary unfolding to the point where the cyclic motion brings all things back to the same plane, but on a higher subdivision. The great adepts and initiates — referring here specifically to the seventh root-race on globe D of the fourth round — will once more produce mind-born sons immaculately, and there will be a race of buddhas, sons of god, the purity of the krita-age being reestablished (SD 2:274, 483). The invisible north polar continent will once more become visible, and the bodhisattva Maitreya will appear (SD 1:328, 470). A seventh element will appear as a presentment, not however to be fully manifested until the seventh round. In this race some of the greatest adepts will return.

Root-types In biology animal or plant species derive from seven, ten, or twelve primeval physico-astral root-types, being in the case of every kingdom the origins of the widely differentiated,

greatly specialized individuals now found on earth. “Every new Manvantara brings along with it the renovation of forms, types and species; every type of the preceding organic forms — vegetable, animal and human — changes and is perfected in the next, even to the mineral, which has received in this Round its final opacity and hardness; its softer portions having formed the present vegetation; the astral relics of previous vegetation and fauna having been utilized in the formation of the lower animals, and determining the structure of the primeval Root-Types of the highest mammalia” (SD 2:730). Primeval astral man was the root-type of those early mammalians, from whom the anthropoids sprang by human miscegenation, although this does not apply to the animals beneath the mammals.

The point at issue between theosophic teachings and modern evolutionary theory is that species cannot be traced back to a unitary physical origin; instead, a number of types appeared on the physical planes, coming from the astral, through intermediate astro-physical stages, and each type proceeding to differentiate physically in response to physical conditions.

Ropt (Icelandic) [from *hroptr* crier, prophet (cf *hroptatyr* crier of the gods), slandered, maligned] In Norse mythology, the name by which Odin is known in Valhalla where his heroes, the One-harriers, are brought by the Valkyries when they have been “slain” on the field of battle. As the initiator or higher self of any human aspirant, Odin is said to be maligned for he not only instructs and inspires, he also subjects the soul to the severe testing it must undergo before it can be admitted to the Hall of the Elect (Valhalla). Hence only the successful initiate recognizes Odin as Ropt.

Rose-croix. See ROSICRUCIANS

Rosicrucians [from Latin *rosa* rose + *crux* cross] Rosy cross or rose cross, referring to the cross of the rose, the general medieval idea of the rose being an emblem of divine love, and the cross of renunciation and self-conquest. A medieval European mystical and quasi-occult fraternity, probably dating from about the mid-15th century. It represented one of the many cyclic attempts to reintroduce and keep alive the ancient wisdom, and its history is typical of most such enterprises. The name was first given to the disciples of a learned adept, Christian Rosenkreuz, the alleged surname itself being a German translation of rose-cross, leaving open whether Rosenkreuz was actually a family name or a surname mystically adopted to designate a particular body of mystical thought; the name Christian may be another such mystical name-adoption. At any rate, Rosenkreuz returned from a journey in Asia and founded a mystical order in Europe. He and his disciples encountered the determined opposition of the Christian Church which then held sway over so much of Europe. He dressed up his teachings in a Christian garb, using such names as Jehovah as screens for the real meaning, and communicating to his disciples the keys for an interpretation of his doctrines. He founded no formal association and built no colleges, for the utmost secrecy was necessary to escape persecution and even death. It is for these reasons that the

true history of the Rosicrucians is so difficult to trace. The original Rosicrucians were fire-philosophers, successors of the theurgists and the Magi.

The symbol of a cross within a circle, supposed to represent a rose with a cross in it, is really a perversion by Western Christian Qabbalists, who call it the great mystery of occult generation, whereas the true symbol of the reawakening of the universe is a circle with a point in it, and the circle with a cross is the true mundane cross. The real symbol of the Rosicrucians is that of a pelican tearing open its breast to feed its seven little ones — the symbol of the 18th degree of the order. The rosy cross is the cube unfolded (cf SD 2:19, 80, 601). Many associations, since the disappearance of the medieval Rosicrucians, have existed and still exist, who have borrowed the name and apparently as much of the Rosicrucians' teachings as they could understand. Blavatsky mentions Paracelsus as having been a true Rosicrucian, and Eliphas Levi as having had access to Rosicrucian manuscripts.

Ro-stan *Re-stau* (Egyptian) "Book of the Mysteries of Rostan; an occult work in manuscript" (TG 280).

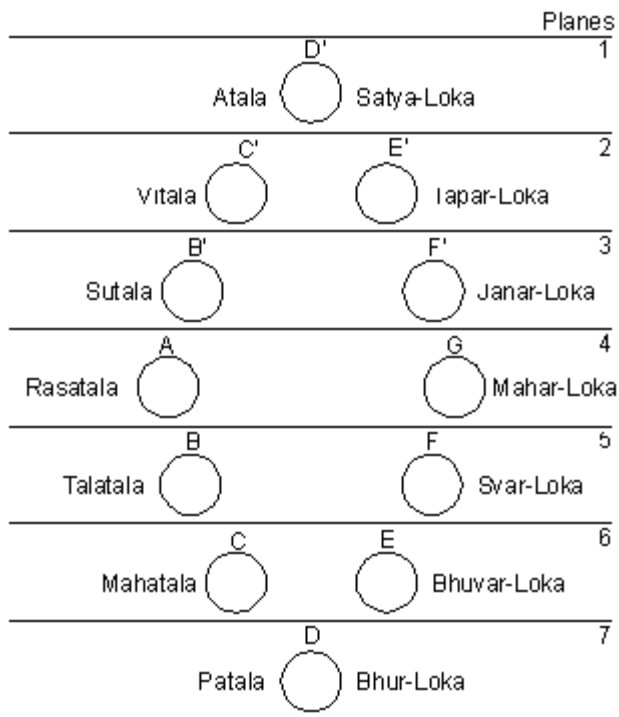
Rosy Cross. *See* ROSICRUCIANS

Rotae (Latin) Wheels, referring to the animating principles of the stars and planets; the Hebrew is 'ophanim (wheels), much used in Ezekiel in relation to cosmogony. Absolute motion, which during pralaya is consciousness pulsating in every atom, tends at the awakening of a new cosmic Day to become circular, thus becoming a center of force and called a wheel, the nuclei around which worlds are built. This would indicate that the circular motions of heavenly bodies are primary and intrinsic and not a result of rectilinear forces alone, which are merely components into which the circular motion has been resolved, agreeably to a proposed dynamical system. *See also* ROTATION

Rotation Circular motion seems to be a primary attribute of monads — cosmic, planetary, or atomic. The modern dynamic system of the universe will not solve the problem until it is recognized that physical forces are but manifestations of the intelligence of living beings — intracosmic and not extracosmic — forming the body of nature itself. The speed of the earth's axial rotations has varied concurrently with changes in the inclination of its axis — which suggests gyroscopic action due to force external to the earth, but not external in the sense of being systemically distinct. Such a slackening of rotational speed caused the break-up of the Lemurian continent into smaller pieces. This cannot be the same as the alleged exceedingly slow secular retardation due to tidal friction.

Round In connection with a planetary chain, when the life-wave of any planet passes through the seven root-races of one of its globes, this is called a globe-round. But the life-wave also passes in turn through the seven or twelve globes, beginning with globe A, and after an interglobal rest, passes to globe B, on the next lower subplane, then to globe C in similar manner, and following it, to globe D, which is on the lowest plane for that planetary chain. Rising then it in like manner

passes through the three higher globes, E, F, and G. The circuit of these seven or twelve globes is called a planetary round, after which there is a planetary or chain-nirvana before the second round begins, which is made on a more advanced degree of evolution than was the first round.



Seven planetary rounds equal one kalpa, manvantara, or Day of Brahma. When seven planetary rounds (49 globe-rounds) have been thus accomplished, there ensues a still higher nirvana than that occurring between globes G and A after each planetary round. This higher nirvana is coincident with what is called a pralaya of that planetary chain, which lasts until a new planetary chain forms, containing the same hosts of living beings as on the preceding chain.

When seven such planetary chains with their various kalpas or manvantaras and pralayas have passed away, this sevenfold grand cycle is one solar manvantara, and then the solar system sinks into the solar or cosmic pralaya.

There are outer rounds and inner rounds. An inner round comprises the passage of the life-wave in any one planetary chain once from globe A to G, or from the first globe to the twelfth, and this takes place seven or twelve times in a planetary manvantara. The outer round comprises the passage of the entirety of a life-wave of a planetary chain along the circulations of the solar system, from one of the seven sacred planets to another, and in a specific serial order; and this seven or twelve times. Outer round can refer to two different events: the grand outer round, during which the spiritual monad makes a stay of varying length in each planetary chain; and the minor or small outer round, which is the post-mortem journey of the monad, after the death of an individual, to each of the planetary chains, but in this latter case its stay in each chain is relatively short. *See also* INNER ROUND; OUTER ROUND

Round, First The first evolutionary cycling of the monadic hosts through all the globes of the planetary chain. A globe-round consists of seven respective circlings by the life-wave on one of the globes of the planetary chain: in the case of the human life-wave these circlings are termed the root-races.

In the case of the first round, the evolutionary procedure is different from all later rounds because the monadic hosts must themselves fashion the outlines of their houses of life — these houses becoming the globes of the planetary chain. Thus, when the first host has completed its seven circlings on globe A, the greater portion of the monads — termed the surplus of lives — descend from globe A by attraction to the waiting laya-center on the second cosmic plane. Through this laya-center globe B comes into the first phases of manifestation, as the first host proceeds to go through its seven evolutionary circlings there. When the seventh turn is completed, then the surplus of lives of this first monadic host descends to the laya-center on a still lower cosmic plane, where globe C-to-be begins its first outlines of manifestation. In like manner the remaining globes of the chain are formed — globes D, E, F, . . . Z. Each of the ten hosts individually thus leaves its own characteristic pattern or attribute in and on each globe.

In the first round, the highest monadic host works with the lowest monadic kingdom to produce the initial framework of each globe in turn, laying the foundations for all the intermediate monadic hosts to build upon in completing what finally becomes the fully manifested globes. Thus every monadic host contributes its own characteristic elements to every one of the globes during the first round, as the monadic hosts or life-waves follow each other in serial order in passing through the waiting laya-centers. In this way, the globes themselves become fit habitats for their respective classes of dwellers or life-waves.

The monads of the human kingdom passed through all the forms and kingdoms during the first round. In the first root-race of the first round on globe D (our earth), man was highly ethereal and, although necessarily what we would call non-intellectual, nevertheless spiritual.

The globes of the earth-chain during their first round were in their first or elementary rupa stage, a condition entirely different from anything commonly known today. For during the first round — which followed upon three preliminary elemental rounds — one cosmic element was developed, namely that of fire. Manifested material fire as we know it had not appeared, but this first fire could be described as cool and luminous. Thus even the grossest globe (globe D), although formed into a sphere, was without solidity or other quality than a cold radiance. The other cosmic elements developed in similar fashion in succeeding rounds.

Round, Second The evolutionary course of the life-waves once around the entire planetary chain is termed a round. A noteworthy difference between the first round and all succeeding rounds is that during the first round all the vestures of various kinds used by the evolving monads, whether grouped as life-waves or not, were constructed as elementary outlines, the monads pursuing their

first cycling by building forms of a spiritual-ethereal character. This applies not only the globes of a planetary chain themselves, but to the various bodies in which the individual monads of the life-waves manifest. Some of these bodies remain on each globe of the chain and become *sishtas* (remainders) when their respective life-waves pass to the next succeeding globe; and this procedure began during the first round. These remaining vestures or *sishtas* are ready as evolutionary type-forms when the incoming monads of the life-waves re-enter the different globes after having passed around the chain. These returning monads of the life-waves imbodying themselves in and through the *sishtas*, are the beginnings of the different root-races on each globe. Evolution proceeds through this process after the end of the first round, thus avoiding what would have otherwise been the need of the monads of the incoming life-waves to build bodies from the ground up — the *sishtas* being relatively highly evolved vehicles waiting for the pioneer monads of the various life-waves.

Referring to the status of the human kingdom in the second round, man “is still gigantic and ethereal, but growing firmer and more condensed in body — a more physical man, yet still less intelligent than spiritual; for mind is a slower and more difficult evolution than the physical frame and the mind would not develop as rapidly as the body” (ML 87).

During the second round even globe D of the earth-chain had not attained its present coarse consistency but was of an ethereal nature, although more dense and heavy than during the first round. Its characteristic was airy — that element, “the purity of which would ensure continuous life to him who would use it. . . . *From the second Round, Earth — hitherto a foetus in the matrix of Space — began its real existence: it had developed individual sentient life, its second principle*” (SD 1:260).

“Matter in the *second* Round . . . may be figuratively referred to as two-dimensional. . . . equivalent to the second characteristic of matter corresponding to the second perceptive faculty or sense of man. But these two linked scales of evolution are concerned with the processes going on within the limits of a single Round” (SD 1:252). There is also a correspondence between the evolutionary development of the human principles and the rounds, so that the second round sees the development of the second human principle in its sevenfold or twelvefold aspects.

Round, Third During the third cycling of the monadic hosts or life-waves around the globes of a planetary chain, the same general trend is pursued as in the second round, but with the added development of a third factor in the evolutionary pilgrimage. Globe D of the earth-chain had not yet attained its present coarse consistency, for the third element-principle (water) was in process of evolutionary development; thus the globe was characteristically of a watery nature.

At that period even the more evolved monads of the lunar chain, representing and leading the human kingdom, had but reached the state of “presentments of men,” having huge ape-like forms; yet they were not apes in any sense of the word, for what we know now as monkeys and apes were

of far later development as partial offsprings from the human stock, which took place during the present fourth round. These third round men were “no fit rupa for the Brothers of the Fifth” (SD 2:57) — referring to the fifth class of monads or manasaputras.

At the end of the third round, there were forerunning monads who were already human in nature and characteristic, and who were leading the way towards the true humanity of the fourth round, and therefore were the guides of the less progressed human monads when it became the latter’s turn to incarnate during the fourth round. These advance-guard monads are sometimes termed the Sons of Yoga. As intellectual and moral responsibility appears in the evolving human monads only when mind enters the picture — which occurred for the majority of the human monads only during the third root-race of the fourth round — during the third round few monads had reached the stage of true intellectual and moral responsibility; and during the second round even these forerunners were themselves unfolding the powers and responsibilities of mind and of choice. During the third round: “He had now a perfectly concrete or compacted body; at first the form of a giant ape, and more intelligent (or rather cunning) than spiritual. For in the downward arc he has now reached the point where his primordial spirituality is eclipsed or over-shadowed by nascent mentality. In the last half of this third round his gigantic stature decreases, his body improves in texture . . . and he becomes a more rational being — through still more an ape than a Deva man” (ML 87-8) — that is, manas (mind) was not yet functioning. Thus while the third-round forerunners may be considered truly human, the great bulk of the human kingdom was still but in the elemental stages of intellectual and moral responsibility. Mind was only just beginning to show itself, and hence the humans were rather cunning than intellectual, instinctual rather than spiritual.

Another phase of evolution of the life-waves during the third round was the great outflow of differing animal forms which took place, due to the immense pressure of the inner urge of the various life-centers to express themselves in their respective phases of evolutionary unfolding. However, what we now call the mammalian stocks were a much later development, for these appeared during the fourth round; though there were forerunners even of the mammalia during the last part of the third round. Furthermore, all of these various stocks or groups of evolving beings originated in astral types thrown off by third round man. The present “amphibia, birds, reptiles, fishes, etc., are the resultants of the Third Round, astral fossil forms stored up in the auric envelope of the Earth and projected into physical objectivity subsequent to the deposition of the first Laurentian rocks” (SD 2:684) when this took place during the fourth round.

Round, Fourth The circling of each life-wave around the globes of a planetary chain for the fourth time is its fourth round. The midpoint of the fourth round is the turning point for this planetary manvantara. Before this point the monadic hosts pursue their gyrations downwards on the descending arc, karmically evolving material vestures from within the womb of spirit. During the fourth round on globe D, during the fourth root-race, the midway point of this manvantara is

reached, for the lowest point in the descent of the life-waves then takes place, and thereafter the monads begin evolving upwards on the ascending arc: the involution of matter and evolution of spirit.

What are termed the geologic eras are the product of nature's evolutionary forces at work during our present fourth round; and every one of the globes of the chain, including globe D, was of characteristically somewhat different aspect and consistency during each of the three previous rounds. Each round develops a cosmic principle, and the fourth principle, earth, is in process of developing during the fourth round (the three previous rounds having developed fire, air, and water) — these elements are not to be understood in their popular meaning, but in the sense in which they are used in archaic philosophy. Thus the fourth round “transformed the gaseous fluids and plastic form of our globe into the hard, crusted, grossly material sphere we are living on” (SD 1:260).

Naturally the geologic changes which the globe underwent up to our own time, took many, many millions of years; for example, sedimentation on globe D *in this round* began more than 320 million years ago. Sedimentation refers to the appearance of the mineral life-wave on globe D after preliminary work during the fourth round had been accomplished by the three preceding elemental kingdoms. After the mineral kingdom had run through its septenary cycling, then its surplus of life passed to the succeeding globe E, and the life-wave of the vegetable kingdom made its appearance on globe D; after the vegetable life-wave came the animal; and after the animal appeared the human, which in its turn will be followed by the life-waves of the three dhyanichohanic kingdoms.

At the beginning of the human stage of the fourth round on globe D, the lunar pitris or human monads projected their astral doubles from the bodies which these pitris had evolved during the third round, and “it is this subtle, finer form, which serves as the model round which Nature builds physical man” (SD 1:180). The *human* life-wave has completed its fourth root-race on this globe and has now reached the midpoint of its fifth root-race. The point of man's grossest *physical* development has already been passed and his body henceforth will evolve along the lines of increasing refinements and ethereality.

During the fourth round the fourth principle kama (desire) will be fully developed, both in man and in the world. Man became truly human with the intellectual enlightenment of early mankind in this round through the descent of the manasaputras. This great event occurred during the third root-race.

In regard to the beast kingdom, at the midway point in the manvantara, the “door” to the human kingdom automatically closed, for then began the ascending arc: i.e., all monads not reaching the evolutionary status where they were able to pursue their evolution by entering the human kingdom must thereafter remain in the lower kingdoms for the three and one-half rounds still to

come. The mammalian beasts all appeared in this round, but the first mammal on this globe was man himself, as the mammalian beasts were very early off-throwings or specializations from offthrowings originating in the human stock.

As to the vegetable kingdom, vegetation began in its ethereal form before what is termed the Primordial Epoch, continuing on through the Primary Era, during which it condensed, to our own time. It reached its fullest physical efflorescence in the early part of the Secondary, and probably even during the middle and later Primary, where the great coal deposits are now found.

Round, Fifth The fifth circling of the monadic hosts around the globes of a planetary chain. As mankind is now in the fifth root-race of the fourth round, on the fourth or globe D of the seven manifested globes of the earth-chain, the period before the beginning of the fifth round is hundreds of millions of years in the future. Nevertheless a few fifth rounders have been able to manifest on our globe as forerunners, the most evolved individuals of the human life-wave. Sixth rounders, however, are excessively rare.

Every round brings about a new evolutionary development on every one of the globes of the earth-chain, and a fundamental change in the physical, psychic, mental, intellectual, and spiritual constitution of man. The manas principle (the fifth or intellectual principle) will be fully developed at the end of the fifth round, and corresponding aspects of the human constitution will be evolved in minor degree during the sixth and seventh root-races of the fourth round. Although the vast majority of human beings in that future round will be far more evolved than is the present-day or fourth round mankind, nevertheless during the fifth round on this globe will occur what theosophical literature calls the moment of choice. At that time the monads which will continue to rise on the ascending arc must have reached a certain point in their unfolding evolution enabling them successfully to pursue their upward evolutionary journey towards spirit. Those monads who shall not have reached this evolutionary status, and who therefore are not able to continue the upward arc, must perforce wait for the future manvantara, a loss in evolutionary opportunity and in time of many hundreds of millions of years.

Every round also brings forth in evolutionary development a cosmic element-principle, and the fifth round will bring into manifestation the fifth cosmic element, aether, which will at that time even be semi-manifest in the globe's atmosphere. Then will permeability characterize the matter of our globe so that the then dense forms will appear to human perceptions somewhat as of the nature of a close and dense fog. The fifth element will then be the dominating influence of the fifth round.

Round, Sixth The sixth circling of the life-waves around the globes of a planetary chain. Following the serial evolution of the cosmic element-principles which have been developed on the five previous rounds, the sixth cosmic element will come into manifestation; but no hint as to its nature is given other than its name — purusha-sakti (ML 91). *“From the second Round, Earth — hitherto a*

foetus in the matrix of Space — began its real existence: it had developed individual sentient life, its second principle [air]. The second corresponds to the sixth (principle); the second is life continuous, the other, temporary” (SD 1:260).

In the humanity of that far-off time, the sixth principle (buddhi) will come into relatively full development. Mankind then will become a family of buddhas — for Gautama Buddha is known as a sixth rounder. Even the human physical body will have become greatly changed, and towards the end of the round will be an ovoid or globe emitting light.

Round, Seventh The final manifested round in the evolutionary life cycle of the life-waves coursing around a planetary chain. While little can be said regarding the condition of mankind in the seventh round, humans of the seventh round will have successfully become one with their sixth principle (buddhi); and as the seventh principle (atman) will be predominant in the seventh round, life on earth should then be glorious beyond present understanding. Only in the seventh root-race and in the seventh round will human beings truly and finally have become fully evolved septenary beings: then will they have attained the evolutionary status of dhyani-chohanship.

As each of the six previous rounds developed a cosmic element-principle, the seventh element will come into manifestation; we can obtain some conception of its nature by calling it adi-tattva. “Earth will reach her true ultimate form — (inversely in this to man) — her body shell — only toward the end of the manvantara after the Seventh Round” (SD 1:260). Long before the earth shall have reached her seventh round, our moon, the earth’s mother, will have dissolved into cosmic ether and dust. In its turn, long after the seventh round, the earth will be a moon to the planetary chain-to-be.

As the hosts of monads complete their cycling on the seven manifested globes of a planetary chain, one by one (commencing with globe A) each globe enters the state of pralaya, and the forces and higher substances comprising each globe are transferred to a laya-center, there to remain *in statu quo* until the time strikes for the new planetary chain to come into manifestation. These laya-centers are the focal points respectively for the birth of the globes of the new chain.

Round-Manvantara Period of one circulation of the life-waves around the planetary chain from the first globe to the last globe, a period of 308,448,000 years. It is one-seventh of a Day of Brahma. (Fund)

Rowhanee. See ROHANEE

Rshabha. See RISHABHA

Rsi. See RISHI

Rsi-manus. See RISHI-MANUS

Rsi-yogins. See RISHI-YOGIS

Ru (Egyptian) *Ru*. A gate, outlet; when referred to the heavens, that place in the northern sky in which the sun is said to be reborn; mystically, that place whence proceeded the primeval light, “synonymous with ‘cosmic womb’ ” (TG 279).

Also the circle surmounting the cross in the ankh or Egyptian ansated cross.

Ruach-Elohim. See 'AHATH-RUAH-'ELOHIM-HAYYIM

Ruach Hajan, Ruach Hayan. See RUAH HAY-YOM

Ruah (Hebrew) *Rūah* Also ruahh. Vital breath, wind, air, very much in the sense that the Greek *pneuma* means spirit, wind, air, and breath; a breath, exhalation; the rational soul or mind, possessing counsel, purpose, and will — often confused with the vital principle placed in the breath and with the principle of life.

In connection with 'elohim, ruah denotes the rational and purposive mental quality of the gods — the mental breath or power appearing mainly in humans, feebly in animals. It was regarded in Genesis as moving over the chaos at the creation, and operating in and through the universe, producing that which is noble and good in man and leading him to virtue. Cosmic ruah is in many respects equivalent to the Third Logos of Greek philosophy. A similar meaning implied exceptional soul powers, as in the inspired ruler and the prophet; hence the prophetic spirit — which was often represented as passing from one person and resting in another.

In the Hebrew Qabbalah, ruah had the same general meaning, equivalent to *buddhi-manas* in the theosophical classification of human principles. But modern Western Qabbalists have confused ruah with the *kama-rupa*, or even sometimes with *kama-manas*, precisely as they have confused it with *nephesh*, the animal vitality connected with appetitive desire or *kama*.

Ruah Hay-yom, Ruah Hayyah (Hebrew) *Rūah Hayyōm* The breath or wind of the day, or the cool part, the evening. See also RUAH

Rudimental Kingdoms. See ELEMENTAL(S)

Rudimentary or Vestigial Organs These include a number of different tissue-remnants or organs of primitive type, some of which are only transients in the developing fetus, while others persist in the bodies of animals or man, where they are dwarfed, atrophied, or functionless as far as is known. The vermiform appendix, the ear muscles, the gill clefts, pineal gland, rudimentary tail of the embryo, etc., are referred to as affording silent testimony to the reality of functions which were vitally active in primeval life, but which have long since atrophied in the course of animal and human progress (SD 2:119). The fact of such organs in the human body is adduced in support of the Darwinian theory, but it can equally well support the theory that the mammals came from man. Again, we know that, though man did not evolve from the apes, there was a time when his form somewhat resembled that which the apes now have. The possession of distinct traces in each

sex of the reproductive apparatus of the other sex is biological evidence of ancient hermaphroditism. The undifferentiated sex of the embryo during its early growth also reviews the asexual character of the first root-races. The present routine process of maturation or reduction of chromosomes in the fertilized cell, and the death of the polar cells, appear to biologists as somehow unnaturally involved. This process, however, apparently in some degree, echoes distantly the change in the third root-race from an androgynous reproductive method to that of the separated sexes. The law of retardation which operates when a higher type has been evolved, now “preserves hermaphroditism as the reproductive method of the majority of plants and many lower animals” (SD 2:172n). Thus, man is not the copy but the evolutionary prototype, for “the potentiality of every organ useful to animal life is locked up in Man — the microcosm of the Macrocosm” (SD 2:685). The human form is the repertory of all mammalian forms, and nature preserves organs and functions in vestigial condition against a future time when, if these organs and functions be latent and not merely in process of disappearance, they will become active again. This accounts for the occasional reversion to utterly unknown primeval types as noted in teratology. A general unity of type has been preserved throughout the ages all through the multitude of organisms which grew out of a few basic types. “The economy of Nature does not sanction the co-existence of several utterly opposed ‘ground plans’ of organic evolution on one planet” (SD 2:683).

Rudra(s) (Sanskrit) *Rudra-s* [from the verbal root *rud* to weep] A class of monads or dhyani-chohans belonging to the upper worlds of nature, whether of our solar system or planetary chain; virtually identical to the higher manasaputras or kumaras who refuse to create, i.e., embody themselves in the then unprepared human vehicles. Certain individuals from among the highest of the class, however, were among the very first to obey karmic law, and they incarnated in chosen human vehicles of the third root-race during this present fourth round. The rudras are therefore equivalent to the solar lhas or pitris as contrasted with the lower four classes of monads, the lunar pitris.

The rudras are highly intellectual and spiritual entities, having through previous evolutionary periods attained self-consciousness by individually passing through the equivalent of the human kingdom. The rudras represent an aggregate of entities in the primary formation of worlds, as well as the intellectually informing principles of man. They are mythologically said to be at war with the shadowy entities and powers of the lower spheres, and hence are sometimes spoken of as the destroyers of outward forms. The *Vishnu-Purana* states that “at the end of a thousand periods of four ages, which complete a day of Brahma, the earth is almost exhausted. The eternal Avyaya (Vishnu) assumes then the character of Rudra (the destroyer, Siva) and re-unites all his creatures to himself. He enters the Seven rays of the Sun and drinks up all the waters of the globe; he causes the moisture to evaporate, thus drying up the whole Earth. . . . Thus fed with abundant moisture the seven solar rays become seven suns by dilation, and they finally set the world on fire. Hari, the

destroyer of all things, who is ‘the flame of time, Kalagni,’ finally consumes the Earth. Then Rudra, becoming Janardana, breathes clouds and rain” (6:3).

The rudras here are collectively spoken of as an individual equivalent to Siva, who has always been recognized as the patron or chief of initiates and of occult training. He is often spoken of as the destroyer, whereas regenerator would be a better term. Rudra is truly the Siva of the *Rig-Veda*, and in many respects the Agni of later writings. Like Siva, Rudra is a beneficent deity (because regenerating), and a mistaken maleficent deity (because destroying falsehoods and imperfections at the same time). As the beneficent one or spiritual healer, Rudra is the higher human ego aspiring to its own spiritual pure state; and as the destroyer he is the same imprisoned higher human ego whose war against imperfection, evil, and sin make him the “roarer” or the “terrible.”

Rudra is sometimes called the father of the maruts or Vedic storm gods. “To receive a name Rudra is said to have wept for it. Brahma called him Rudra; but *he wept seven times more and so obtained seven other names* — of which he uses one during *each* ‘period’ ” (SD 2:615n). The various names refer to the seven subordinate classes of the one generalized class.

“With regard to the origin of Rudra, it is stated in several *Puranas* that his (spiritual) progeny, *created in him by Brahma*, was not confined to either the *seven Kumaras* or the *eleven Rudras*, etc., but ‘comprehends infinite numbers of beings *in person and equipments like their* (virgin) father. Alarmed at their fierceness, numbers, and *immortality*, Brahma desires his son Rudra to form creatures of a different and mortal nature.’ *Rudra refusing to create*, desists, etc., hence *Rudra is the first rebel*” (SD 2:613n).

Thus the rudras are the sevenfold manifestations of Rudra-Siva, the seven subclasses of which Rudra-Siva is the hierarch; or again the seven intelligent subhierarchies of intellectual character in nature which reform or destroy in order to regenerate. They are also one of the classes of the “fallen” or intellectually incarnating gods, the progenitors of the true intellectual-spiritual self in man.

These extremely occult and important beings are connected with the kabeiroi because they are the intellectual offspring of these planetary deities; identical also with the ’elohim. Sometimes they are called in the ancient writings tushitas, jayas, adityas, asuras, vasus, rishis, kumaras, manus, and the spiritual rebels. They are even referred to as the ten vital breaths or pranas because these ten vital breaths are the ten varieties of intellectual energies or forces flowing from them, and which on the intellectual plane may be spoken of as the mental pranas.

Rudra-kumaras. See RUDRA

Rudra-Siva (Sanskrit) *Rudra-Śiva* Siva in the form of the regenerating god; also “the great *Yogi*, the forefather of all the Adepts — in Esotericism one of the greatest Kings of the Divine Dynasties. Called ‘the Earliest’ and the ‘Last,’ he is the patron of the Third, Fourth, and the Fifth Root-Races.

For, in his earliest character, he is the ascetic *Dig-ambara*, ‘clothed with the Elements,’ *Trilochana*, ‘the *three-eyed*’; *Pancha-anana*, ‘the five-faced,’ an allusion to the past four and the present fifth race, for, though *five-faced*, he is only ‘four-armed,’ as the fifth race is still alive. He is the ‘God of Time,’ Saturn-Kronos, as his *damaru* (drum), in the shape of an hour-glass, shows; and if he is accused of having cut off Brahma’s fifth head, and left him with only four, it is again an allusion to a certain degree in initiation, and also to the Races” (SD 2:502n). *See also* RUDRA

Ruhani. *See* ROHANE

Rulers, Divine The nations of antiquity, such as the Egyptians, Chaldeans, and Greeks, had traditions of early racial divine rulers and spiritual dynasties which preceded their human kings. In the later races, these rulers stood for the dynasties of the gods, rishis, pitris, manus, etc., who are said in theosophy to have incarnated themselves in the third root-race on this globe during our present round, and to be born again and again as spiritual teachers in succeeding cycles for the instruction of nations, among whom they appear from time to time.

Rune, Runa [from Swedish *runa*, Icelandic *run*] Originally a mystery, equivalent to the Greek theosophia (divine wisdom), which is the goal of human existence and the aim of evolution; later used for a sign or character which, inscribed on a stick, stone, or even furniture, was believed to have magical properties. A grammarian or one versed in the art of language was called runa-meistari (rune-master), one who knew how to read and write runes correctly.

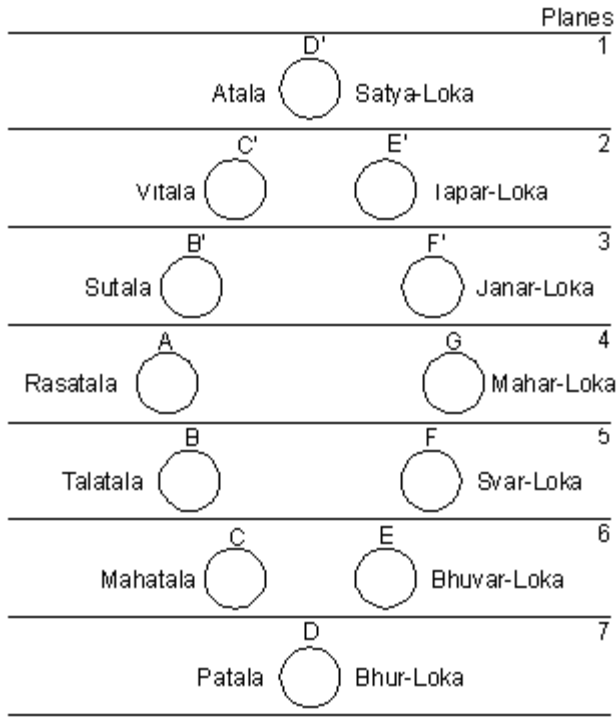
In Havamal — a long poem of the Elder Edda — Odin relates how he “hung nine nights in the windtorn tree” (of life), seeking runes of wisdom (in the material worlds), and that he “raised them with song.” It is said that Odin first invented runes and carved them on various beneficent agencies that safeguard human life on earth. One is carved on the shield Grimnismal that “stands before the shining god; mountain and billion would burn away should he fall aside.” Another rune is inscribed on the ear of Arvakrand one on the hoof of Allsvinn (the horses that draw the solar disk across the sky); one is on the reins of Sleipnir, Odin’s steed, one on the paw of the bear, another on the tongue of Bragi (poetic inspiration), on the claws of the wolf and on the eagle’s beak, on the rainbow bridge (Bifrost); on glass, on gold, on wine, on herb; on Vili’s heart and Odin’s spear, on the nails of the Norns, etc. All were later scraped off, mixed with the holy mead of wisdom, and distributed throughout the three worlds for the benefit of gods and men.

Rupa (Sanskrit) *Rūpa* Form, image, similitude; body, vehicle; contrasted with arupa (formless). Also the first skandha, the material properties or attributes in relation to the skandhas.

Rupa-devas (Sanskrit) *Rūpa-deva-s* [from *rūpa* form + *deva* divinity] Celestial beings having form; that class of celestial beings or lower dhyani-chohans still having forms who “are the *intelligent* Rulers of this world of Matter, and who, with all this intelligence are but the blindly obedient instruments of the One; the active agents of a Passive Principle” (ML 107-8). These rupa-devas have completed their cycling as monads in the human stage and have graduated into the class next

superior to mankind. *See also* ARUPA-DEVAS

Rupa-loka (Sanskrit) *Rūpa-loka* [from *rūpa* form, body + *loka* world] Form-world; planes of existence where the substance or vehicles are more material and definite, in contrast to the arupa-lokas (formless worlds) where the body-forms are less definite from our current perspective and sense faculties. In theosophical literature, the four lowest cosmic planes with the seven globes are usually called rupa worlds, while the three higher cosmic planes with their five globes are called arupa.



Ruta (Sanskrit) *Ruta* One of the last islands of the great Atlantean system which disappeared some 850,000 years ago — ages before Poseidonis, the last island-remnant of Atlantis (which sank about 11,500 years ago). Ruta is known as the White Island in Hindu mythology. A large “equinoctial” island of nearly continental size, it was in the waters of what is now the Pacific Ocean. In Hindu tradition, from the speech of its inhabitants, the Rutas, the origins of the Sanskrit language were derived.

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Sa-Sal

Sa (Babylonian) The god of wisdom or of the cosmic deep; equivalent to Hea or Ea. As the remote and almost inscrutable divinity of the cosmic deep, the enclosure of all its cosmic children, Sa is seen to be the synthetic acme of the seven or twelve great gods — the cosmic hierarch of his own sphere.

Sabaeon, Sabaeanism. *See* SABEAN

Sabalasvas (Sanskrit) *Śabalāśva-s* Having dappled horses; the children or sons of Daksha.

Sabao. *See* SABAOTH

Sabaoth (Gnostic) Title of the genii of Mars, one of the planetary regents of the seven sacred planets as enumerated by Origen in his outline of the Gnostic system. Likewise one of the quaternary of emanations which formed the unity of Jehovah, according to the Gnostics: Iao, Adonai, Sabaoth, and Eloï.

Also one transliteration of the Hebrew Tseba'oth (q.v.).

Sabazius (Greek) [from *sabo* a god of health; or *sevas* reverential awe] A Phrygian or Thracian deity whose worship was connected with that of the Great Mother, Cybele, and of Attis. He was associated with the chthonian deities and his emblem was a serpent. Regularly conducted Mysteries were held, probably similar in nature to the Dionysian Mysteries because the ancient Greeks connected Sabazius with Dionysos, even giving the name to Bacchus (or Dionysos). “*Sabasia* was a periodical festival with mysteries enacted in honour of some gods, a variant on the Mithraic Mysteries. The whole evolution of the races was performed in them” (SD 2:419n). The Sabazia were revived in Rome during the 2nd century, practiced under the name *Sacra Savadia*.

The deity also became associated with the Jewish Sabaoth (Tseba'oth) for Plutarch states that the

Jews worshiped Dionysos, and that the day of the Jewish Sabbath was, in his opinion, a festival of Sabazius (Symposium. 4:6).

Sabbath (Hebrew) *Shabbāth* [from *shābath* voluntary repose] The seventh day of the week, appointed in the Hebrew decalog a day of rest, to be observed by the Jews — now equivalent to Saturday, Saturn’s day. The intimate relationship of ancient Jewish mystical and theological thought with the planet Saturn as the outermost then recognized of the planetary system provides a key.

In the deeper sense Sabbath “means *rest* or Nirvana. It is not the *seventh* day after *six* days but a period the duration of which equals that of the seven ‘days’ or any period made up of seven parts” (SD 1:240).

Sabda (Sanskrit) *Śabda* A sound, word, or tone; sometimes used mystically to mean the cosmic Word, thus equivalent to the Greek Logos.

Sabda-Brahman (Sanskrit) *Śabda-brahman* Word-Brahman, “the soul of Brahman expressing itself through its akasic veils as the Divine Logos, or Word, or Sound” (OG 149); analogous to the active unmanifested Logos of the solar system, and closely connected in meaning with the teachings concerning daiviprakriti.

In later ancient Hindu thought, because sabda meant word, and Brahman was considered to be revealed in the Vedas, Sabda-Brahman was often used as a title for the Vedas themselves, as being the revealed word of Brahman or Brahman expressed in words.

Sabean, Sabaeen, Sabian, Sabianism [from Hebrew *tsaba* host, army, celestial hosts] A name given by the Shemitic peoples to those who worship the spiritual beings in the universe; and because the celestial bodies were the most evident manifestations of some classes of these spiritual beings, this religion naturally became confused with the worship of the celestial bodies themselves as the dwellings or mansions of the regents above, in, and behind the visible orbs. Hence the Sabeans were called astrolaters or star-worshippers; but it was not the physical bodies of the celestial orbs which were worshiped, but the spiritual entities, powers, or spirits which ensouled these orbs. This was one of the very archaic religions of the human race, found all over the globe in various forms; and in its origins Sabianism was undoubtedly an outpouring of occult teaching from the archaic Mysteries.

The word Sabean itself has come down to us mainly through Greek and Latin writers, but so thoroughly imbued were the ancient Hebrews with this idea of the celestial hosts or cosmic spirits that the Bible is full of references where the context even wrongly endows the celestial hosts with the properties of the Most High God, and it has been so understood by Christian theologians; forgetting, however, that manifested deities, however high, are but the manifestations of the infinite and ineffable Mystery or parabrahman, from which all the celestial hosts flow or emanate.

Thus not only ancient and modern Judaism, but Christianity itself, is filled with the thought of the ancient Sabeans.

Sabeanism was unquestionably the main religious belief of the ancient Chaldeans and Assyrians, but likewise the very foundation stone of practically all the great religions of all the great peoples of the past. Upon the authority of the Jewish scholar Maimonides, scholars have considered the Sabeans as an ancient race whose principal religion was that of star-worship and closely affiliated with the Babylonians and Syrians. But the Sabeans were not a race, but those who followed and practiced the divine astrological astrolatry of the hoariest antiquity. Mohammed in the Koran mentions a sect between the Jews and Christians called *Sabi una* — to whom certain privileges were granted; older Moslem theologians were agreed that the Sabeans possessed manuscripts which they regarded in the light of a revelation, and the Mandeans came under the same protection granted to the Sabeans; hence the Mandeans also came to be regarded as Sabeans. Another sect of polytheists, the Harranians (830 AD), also affiliated with the Sabeans and shielded themselves under the same privileges; they were a remnant of a Mesopotamian cult, and star-worship had a prominent place in their system.

Certain Arabian writers termed the Sabean language the science of astronomy, but what we now call astronomy was but a minor portion of ancient astrolatry; they also state that Seth or Set was the founder of Sabeanism, and that the pyramids were regarded as the place of sepulture of Seth or Agathodaimon. We see here confusion, reductions of general principles to details, and anthropomorphizations of cosmic principles. Hermes is in many senses the same as Seth, and the pyramids were consecrated to the regents of the stars, rather than to the orbs (SD 2:362).

Sabha (Sanskrit) *Sabhā* An assembly, congregation; a place for meeting, social or political. *See also* MAHASABHA

Saccidananda. *See* SACHCHIDANANDA

Sacea. *See* SAKAS

Sacha Kiriya. *See* SAKTI-KRIYA

Sachchidananda (Sanskrit) *Saccidānanda* [from *sat* reality + *cit* pure consciousness + *ānanda* bliss] Abstract being, abstract consciousness, abstract bliss; the state of the cosmic spiritual hierarchy, Brahman or the Second Logos, the Absolute of our cosmic hierarchy. Subba Row wrote that the Logos is described as sachchidananda because as *sat* it is the efflux of parabrahman, as *chit* it contains within itself the whole law of cosmic evolution, as *ananda* it is the abode of impersonal bliss and the highest happiness possible for a person who has become a *jivanmukta* — a freed monad, when union with the cosmic Logos is attained.

Sacr, Zakhar (Hebrew) *Zākhār* Male, whether man or beast, as well as the masculine organ; and in connection with the Hebrew word for the feminine organ, *neqebah* (cavity), used whether of

woman or beast, even from Hebrew times has been surrounded all too often with phallic significance.

These words, however, can have the same impersonal and abstract significance that have the *linga* and *yoni* in India. *Zachar* is generally rendered “male” in the English translation of the Bible: “It is the phallus which is the vehicle of the enunciation; and truly enough, as the *sacr*, or carrier of the germ, its use has passed down through ages to the *sacr-factum* of the Roman priest, and *sacr-fice* and *sacr-ment* of the English-speaking race” (Source of Measures 236).

Because of the function of the human organs of generation, even from ancient times these organs were considered with reverential awe as being the representatives of the creative or productive abstract forces of nature; and so greatly was the creative function held among the ancients that marriage and its functions were invariably considered to be a religious rite. Hence the presence of *zachar* or *sacr* in such words as sacrament and sacrifice, always with the religious meaning, has prevailed to our own days. The archaic symbology of the separation of the sexes was represented by a horizontal line, crossed by a perpendicular, surrounded by a circle: with the Hebrews, however, this became degraded into the purely phallic meaning of the *sacr* and *n’cabvah* (*zachar* and *neqebah*).

Sacrament [from Latin *sacrare* to make sacred] Consecration, an oath, pledge; later a sacred rite. The Roman Catholic Church recognizes seven sacraments, and the Protestant churches in general but two, the eucharist and baptism. The Latin root *sacr-* (sacred, consecrated) is connected with the Hebrew *zachar* (male principle, often degraded into a purely phallic significance). Religious views as to the value of sacraments vary between those which regard them as channels by which actual grace is bestowed and those which regard them as merely symbolic and commemorative.

Sacrarium (Latin) The place wherein *sacra* (sacred objects) were kept; a shrine in a private house or temple.

Sacred Animals. See ANIMALS, SACRED

Sacred Four Used in the Stanzas of Dzyan in speaking of the primordial principles in cosmogenesis as numbers:

“I. The *Adi-Sanat*, the Number, for he is One.

II. The Voice of the Word, *Svabhavat*, the Numbers, for he is One and Nine.

III. The ‘Formless Square.’ (*Arupa*).

And these three enclosed within the O (*boundless circle*), are the sacred four” (SD 1:98).

The triad forms within the circle the tetraktys or sacred four, the square within the circle being the most potent of all magical figures.

The kumaras, though seven in number, are called the four, because the chief four of them sprang from the fourfold mystery. It is one of the several meanings of the svastika. This sacred four has to be distinguished from the manifested four or quaternary.

The most sacred oath of the Pythagoreans was “by the Sacred Four,” or tetraktys. *See also* ADINIDANA; ADISANAT; ARUPA; SVABHAVAT

Sacred Heart In modern times a Roman Catholic cult which uses the heart as a symbol, especially the heart of Jesus, to which they address devotions. From time to time there have been various Christians who have particularly stressed this aspect of their religious views, among them St. Gertrude and St. Francis of Sales (17th century) who gave this symbol to his order as its object. By edict of Pope Pius IX (1856) the day is observed in the general calendar of the Church.

In ancient times the heart was also a sacred symbol, in Egypt associated with Horus, in Babylon, with Bel, while in Greece the lacerated heart was connected with Bacchus. “Its symbol was the *persea*. The pear-like shape of its fruit, and of its kernel especially, resembles the heart in form. It is sometimes seen on the head of Isis, the mother of Horus, the fruit being cut open and the heart-like kernel exposed to full view” (TG 283).

Sacred Name. *See* NAME, SACRED

Sacred Planets. *See* PLANETS, SEVEN SACRED

Sacred Fire. *See* FIRE, SACRED

Sacred Seasons. *See* SEASONS; CHRISTMAS; EASTER

Sacred Sleep. *See* SLEEP, SACRED

Sacred Spark. *See* SPARK, SACRED

Sacrifice The performance of sacred rites, but with the more restricted sense of ceremonies of invocation, communion, or propitiation between man and gods. Scholars, in studying these universal rites, are at a loss to find an essential significance by which to gather them all into one class, and as to which to include and which to exclude from such a class. Sacrifices may take the form of a meal offered to the gods or shared with them, an oblation of first fruits of the harvest or flocks, or a propitiation or act of atonement. The Romans dedicated a portion of food or a libation to the lares or other deities; the Hebrews offered the first fruits of the harvest or the yearlings of the flock. The word also has the meaning of an act of self-dedication for a noble cause.

Christianity, in addition to a great many so-called pagan ideas, also inherited and adapted Jewish sacrificial ideas, but the word became limited to the sacrifice of Christ for the sins of the world, and the sacrifice by man of his personal desires to the behests of his divinity. The true origin of the Christian atonement is in the Mysteries, when the hierophant offered his pure and sinless life as a

sacrifice for his race to the gods whom he hoped to rejoin (IU 2:42). The general sense in theosophy is that of sacrificing one's temporal interests to a lofty ideal.

Sadaikarupa (Sanskrit) *Sadaikarūpa* [from *sadā* always + *eka* one + *rūpa* form] Always the one and same body; the essence of immutable nature. This Hindu philosophical term means the cosmically perduring (through both pralaya and manvantara following each other alternately) of the karmic substance of universal nature, however much cosmic karma may mold or vary the cosmic fields in and upon which it is eternally active.

Sadasiva (Sanskrit) *Sadāśiva* [from *sadā* always + *śiva* name of the deity, commonly supposed to mean the auspicious] Always kind, prosperous; an epithet of Siva.

Sadducees [from Greek *saddoukaioi* from Hebrew *tsadoq* supposed to be the founder of the sect, meaning just, righteous] Among Europeans, a skeptic or doubter; originally the party of the Jewish priestly aristocracy which arose in the 2nd century BC under the later Hasmoneans. The Sadducees have come to be regarded as primarily a political party opposed to the Pharisees, called by some the party of the Scribes, but later Jewish tradition following Josephus more accurately regarded them as a philosophico-religious school. The Sadducees, a sect of erudite philosophers, opposed a great deal of the commonly accepted beliefs of the majority of the Jews, who were actually nearly all Pharisees — as for instance, the immortality of the personal soul, and the actual resurrection of the physical body; yet they strongly upheld what they considered the genuine meaning, and therefore the true authority, of the Jewish scriptures. They likewise opposed no small number of doctrinal or religious innovations, some of them true, and some of them less true in nature, which had been accepted by the body of the Pharisees — virtually by the Jewish people. And the reason for their reluctance to accept these innovations, whether of doctrine or interpretation of the Jewish scriptures, seems to be that they preferred a highly philosophical and even perhaps mystical interpretation, which they said the Jewish scriptures contained, rather than the more popular versions accepted by the Hebrew people as a whole. One may say that what the Gnostics were to the body of the Christians in the early centuries of the Christian era, the Sadducees were to the body of the Jews or Pharisees. The Sadducees likewise claimed to be the scientists and genuine philosophers of the Hebrews; although it is apparently quite true that as time went on their attitude of opposition, and even of reluctance, often became, at least among individual Sadducees, an attitude of cynicism and even possibly of cynical disbelief.

“Surely there must have been some very good reasons why the Sadducees, who furnished almost all the high Priests of Judea, held to the Laws of Moses and spurned the alleged ‘Books of Moses,’ the Pentateuch of the Synagogue and the Talmud” (SD 1:320-1n) — doubtless because they rejected the literal rendering of the Pentateuch, and in the beginning at least preferred their own interpretations of the Hebrew scriptures.

In regard to Jehovah: “Jehovah was a *substitute* for purposes of an exoteric national faith, and had

no importance or reality in the eyes of the erudite priests and philosophers — the Sadducees, the most refined as the most learned of all the Israelite sects, who stand as a living proof with their contemptuous rejection of every belief, save the Law” (SD 2:472-3).

Yet it must not be understood that the Pharisees were but the hypocritical and exoteric worshipers of the letter that Christian scripture and legend has endeavored to make them; for among the Pharisees themselves, as for instance Josephus (the greatest of Jewish historians), there were found many learned men. The wisest among the Pharisees desired to bring to the Jewish people as a whole certain more secret teachings, whether innovations or not, which for their own purposes the Sadducees strongly opposed.

Sadhu (Sanskrit) *Sādhu* [from the verbal root *sādh* to finish, perfect, complete, overcome, conquer] Feminine sadhi. A good and virtuous man; more particularly a holy man; especially with the Jains, a jina or deified saint. As an adjective, completed, perfected, hence accomplished; successful, effective (in regard to hymns), excellent, good, fit, proper. As an interjection, excellent! Well done! Good!

Sadhya (Sanskrit) *Sādhyā* [from the verbal root *sādh* to finish, complete, subdue, master] To be fulfilled, completed, attained; to be mastered, won, subdued. As a plural noun, a class of the ganadevatas (divine beings), specifically the jnana-devas (gods of wisdom). In the *Satapatha-Brahmana* of the *Rig-Veda* their world is said to be above the sphere of the gods, while Yaska (Nirukta 12:41) gives their locality as in Bhuvanloka. In *The Laws of Manu* (3:195), the sadhyas are represented as the offspring of the pitris called soma-sads who are offspring of Viraj; hence they are children of the lunar ancestors (pitris), evolved after the gods and possessing natures more fully unfolded; while in the Puranas they are the sons of Sadhya (a daughter of Daksha) and Dharma — hence called sadhyas — given variously as 12 or 17 in number. These various manners of describing the ancestry of the sadhyas originated in different ways of envisioning their origin. In later mythology they are superseded by the siddhas, the difference between sadhyas and siddhas being in many respects slight. Their mythological names are given as Manas, Mantri, Prana, Nara, Pana, Vinirbhaya, Naya, Dansa, Narayana, Vrisha, and Trabhu. Two of the names are two of the theosophic seven human principles — manas and prana; while Nara and Narayan, are other aspects of man, human or cosmic. Blavatsky terms the sadhyas divine sacrificers, “the most occult of all” the classes of the dhyanis (SD 2:605) — the reference being to the manasaputras, those intellectual beings who sacrificed themselves in order to quicken the fires of human intelligence during the third root-race. “The names of the deities of a certain mystic class change with every Manvantara” (SD 2:90); thus they are called ajitas, tushitas, satyas, haris, vaikuntas, adityas, and rudras. The key to the various names given to these higher beings lies in the composite nature of each one of them. In every manvantara and in each minor cycle of a manvantara, every being unfolds another aspect of itself, just as mankind unfolds new but latent powers and senses in each age. Special names were often given to each of the sevenfold, tenfold, or twelvefold aspects of

these high beings.

In the cosmic sense the sadhyas signify the names collectively of the twelve great gods, the first twelve cosmic hierarchs emanating from Brahma, out of which flow not only the twelve cosmic planes, but the hierarchies inherent in these twelve planes. Their importance lies in the fact that they are the earliest emanations in serial order from the formative and productive Brahma-prakriti, and therefore are really the origin of all beings and things in the cosmos arranged from the beginning in the duodenary hierarchical scheme. Plato had the same thought when he spoke of Divinity forming the universe according to the number twelve. They are reminiscent of the Latin *dii consentes*, taken over from the ancient mystical Etruscans who stated that these twelve “agreeing or consenting divinities” form the council of Jupiter, the Latin Brahma. The twelve *dii consentes* consisted of six feminine and six masculine divinities, and the Etruscan theology stated that they govern not only the world, but time also, coming into existence periodically at the commencement of a world period, and passing into rest or pralaya when the world period ended.

Seneca in his *Quaestiones Naturalis* (2:41) states that there is a more sublime Council of Divinities, superior even to Jupiter and the twelve *dii consentes*, whose combined will and intelligence govern even the deliberations of Jupiter and the twelve great consenting gods. *See also SATYAS*

Sadic, Sadik. *See* MELCHIZEDEK; TSADIQ

Saga, Sogn [cf Icelandic *sogn* from *segja* to tell, proclaim; Anglo-Saxon *secgan*, English *say*, Swedish *saga*] In the Scandinavian languages, something spoken, a saw, tale, or report which, like the Greek *logos*, refers both to an oral tradition and to the written history which ensued.

In Norse mythology, the name of an asynja (goddess) who occupies a world named Sokvaback (deep river) where she shares with Odin the draft of wisdom in golden goblets. Symbolically she represents the wisdom gained from experience of all the past, whether of humans or worlds. The sagor (plural of *saga*, stories) were the purveyors of wisdom.

Sagara (Sanskrit) *Sagara* With poison; a king of the solar dynasty and sovereign of Ayodhya, said to have been called *sagara* because he was born together with a poison given to his mother by the other wife of his father. Legend relates that he was the father of 60,000 sons who were turned into a heap of ashes by a glance of the sage Kapila, and their funeral ceremonies could be performed only in the waters of the Ganges, which had to be brought from heaven for the purpose of purifying their remains. This was finally accomplished by the devotion of Bhagiratha, who having led the river to the sea, called it *Sagara* in honor of his ancestor.

“That the story is an allegory is seen upon its very face: the 60,000 *Sons*, brutal, vicious, and impious, are the personification of the *human passions* that a ‘mere glance of the sage’ — the self who represents the highest state of purity that can be reached on earth — reduces to ashes. But it has also other significations — cyclic and chronological meanings, — a method

of marking the periods when certain sages flourished, found also in other Puranas” (SD 2:571).

The 60,000 sons also represent 60,000 years of the cycle known mystically as Jatayu, the son of Garuda, king of the feathered tribe.

Sagardagan. See SAKRIDAGAMIN

Sagittarius The archer; the ninth sign of the zodiac. In astrology, a common or mutable and a fiery sign, one of the houses of Jupiter. Its correspondence in the body is the thighs. Its symbol is an archer or sometimes a centaur with a bow and arrow.

Applying the twelve sons of Jacob in the Hebrew scheme to the twelve signs of the zodiac, Joseph is assigned to Sagittarius: his “bow abode in strength.” In a circular representation of the zodiac, Seth (son of Adam) is made equivalent to Sagittarius (IU 2:462).

In the Brahmanical zodiac called Dhanus, its deity being Ganesa, the elephant-headed god of wisdom, son of Siva. In numbers Dhanus is equivalent to 9, being the ninth sign; hence it refers to the nine Brahmas or the nine prajapatis who assist the Demiurgus in constructing the material universe (12 Signs of the Zodiac, Subba Row). Nine is the number of becoming and therefore of change.

Saha (Sanskrit) *Sahā* [from the verbal root *sah* to endure, suffer] One of the loka-dhatu or divisions of the world in Buddhist philosophy: the world inhabited by men, or the earth — Buddhists consider this earth a world of suffering. Adopted into theosophy to signify the earth and likewise any inhabited or manifested world or globe in the chiliocosm or sakvala. Theosophy recognizes no hells in nature except those spheres of experience, evolutionary progress, and purgation through suffering which all the manifested globes of space are in almost infinitely varying degrees.

Saha-loka-dhatu, Sahalo-kadhatu (Sanskrit) *Saha-loka-dhātu* [from *saha* unity, union + *loka* world, plane + *dhātu* essential element] United world-elements, chiliocosm or universe. Also a Buddhist phrase meaning “the world inhabited by men,” or the earth.

Saham-pati (Sanskrit) *Sahām-pati* The All-parent, or common progenitor, lord, or source of all; a synonym for Brahman or even mahabrahman or parabrahman.

Saharakshas (Sanskrit) *Saharakṣas* Strength preserving; commonly explained as the fire of the asuras or the sacrificial fire which receives the offerings to the rakshasas. In the Puranas, pavamana — the fire which is produced by friction — is represented as the parent of saharakshas.

Sahir (Hindi) *Sāhir*. A necromancer; equivalent to jadugar.

Sahu (Egyptian) *Sāhu*. The spiritual entity, the entity of the deceased in heaven. According to

popular legend it grew out of the dead body and was called into being by the ceremonies performed over the defunct. From the comparatively little that has come down to us, apparently equivalent to the reincarnating ego. In this sense, a spiritual entity, a development of the earthly experiences of the monad.

Saint George Patron saint of England; the universal allegory of the dragonslayer reappears in Christian ecclesiasticism as the archangel Michael who slays the red dragon, and again as St. George. It is a historical mystery both how this apocryphal legend came to be attached to the name of George of Cappadocia, the ecclesiastic put to death by Diocletian for opposing him in the persecution of the Christians; and that the Roman Catholic Church should have canonized so rabid an Arian. His is another form of the story of Bel and the dragon, Apollo and Python, Osiris and Typhon, etc., which denote the fallen angels or kumaras who, by bringing intellectual life to earth, thereby truly conquer death.

Saint-Germain, Count

“Referred to as an enigmatical personage by modern writers. Frederic II., King of Prussia, used to say of him that he was a man whom no one had ever been able to make out. Many are his ‘biographies,’ and each is wilder than the other. By some he was regarded as an incarnate god, by others as a clever Alsatian Jew. One thing is certain, Count de St. Germain — whatever his real patronymic may have been — had a right to his name and title, for he had bought a property called San Germano, in the Italian Tyrol, and paid the Pope for the title. He was uncommonly handsome, and his enormous erudition and linguistic capacities are undeniable, for he spoke English, Italian, French, Spanish, Portuguese, German, Russian, Swedish, Danish, and many Slavonian and Oriental languages, with equal facility with a native. He was extremely wealthy, never received a *sou* from anyone — in fact never accepted a glass of water or broke bread with anyone — but made most extravagant presents of superb jewellery to all his friends, even to the royal families of Europe. His proficiency in music was marvellous; he played on every instrument, the violin being his favourite. ‘St. Germain rivalled Paganinni himself,’ was said of him by an octogenarian Belgian in 1835, after hearing the ‘Genoese maestro.’ ‘It is St. Germain resurrected who plays the violin in the body of an Italian Skeleton,’ exclaimed a Lithuanian baron who had heard both.

“He never laid claim to spiritual powers, but proved to have a right to such claim. He used to pass into a dead trance from thirty-seven to forty-nine hours without awakening, and then knew all he had to know, and demonstrated the fact by prophesying futurity and never making a mistake. It is he who prophesied before the Kings Louis XV. and XVI., and the unfortunate Marie Antoinette. Many were the still-living witnesses in the first quarter of this century who testified to his marvellous memory; he could read a paper in the morning and, though hardly glancing at it, could repeat its contents without missing one word days

afterwards; he could write with two hands at once, the right hand writing a piece of poetry, the left a diplomatic paper of the greatest importance. He read sealed letters without touching them, while still in the hand of those who brought them to him. He was the greatest adept in transmuting metals, making gold and the most marvellous diamonds, an art, he said, he had learned from certain Brahmans in India, who taught him the artificial crystallisation ('quickenings') of pure carbon. As our Brother Kenneth Mackenzie has it: — 'In 1780, when on a visit to the French Ambassador to the Hague, he broke to pieces with a hammer a superb diamond of his own manufacture, the counterpart of which, also manufactured by himself, he had just before sold to a jeweller for 5500 louis d'or.' He was the friend and confidant of Count Orloff in 1772 at Vienna, whom he had helped and saved in St. Petersburg in 1762, when concerned in the famous political conspiracies of that time; he also became intimate with Frederick the Great of Prussia. As a matter of course, he had numerous enemies, and therefore it is not to be wondered at if all the gossip invented about him is now attributed to his own confessions: *e.g.*, that he was over five hundred years old; also, that he claimed personal intimacy 'with the Saviour and his twelve Apostles, and that he had reproved Peter for his bad temper' — the latter clashing somewhat in point of time with the former, if he had really claimed to be *only* five hundred years old. If he said that 'he had been born in Chaldea and professed to possess the secrets of the Egyptian magicians and sage,' he may have spoken truth without making any miraculous claim. There are Initiates, and not the highest either, who are placed in a condition to remember more than one of their past lives. But we have good reason to know that St. Germain could never have claimed 'personal intimacy' with the Saviour. However that may be, Count St. Germain was certainly the greatest Oriental Adept Europe has seen during the last centuries. But Europe knew him not. Perchance some may recognise him at the next *Terreur*, which will affect all Europe when it comes, and not one country alone" (TG 308-9).

"Saint Germain recorded the good doctrine in figures and his only cyphered MS. remained with his staunch friend and patron the benevolent German prince from whose house and in whose presence he made his last exit — Home" (ML 280).

Saint-Martin, Louis Claude de. See MARTINISTS

Sais (Greek) **Saut** (Egyptian) *Saut*. An important ancient city of Lower Egypt, the capital of the fifth nome: the residence of kings of the 26th dynasty. Only ruins mark the famous temple of Neith wherein was kept the ever-veiled statue of Neith-Isis, Neith being the principal deity of Sais, regarded as Athena by the Greeks. Festivals in honor of Osiris were held regularly as well.

"At Sais, also, in the sacred precinct of Minerva, behind the chapel and joining the whole of the wall, is the tomb of one whose name I consider it impious to divulge on such an occasion; and in the inclosure stand large stone obelisks, and there is a lake near, ornamented with a stone margin, formed in a circle, and in size, as appeared to me, much

the same as that in Delos, which is called the Circular. In this lake they perform by night the representation of that person's adventures, which they call mysteries. On these matters, however, . . . I must observe a discrete silence; and respecting the sacred rites of Ceres, which the Greeks call Thesmophoria although I am acquainted with them, I must observe silence, . . ." (Herodotus 2:170-1).

Saiva (Sanskrit) *Śaiva* The adjectival form of Siva; devotees of the sect of Siva. This divinity is the great patron of all yogis, quite apart from this sect claiming to be especial followers of Siva.

Saka (Sanskrit) *Saka* Applied to intellect or cosmic wisdom in the *Vishnu-Purana*, mystically and philosophically identical with cosmic mahat. Esoterically, the aggregate or synthesis of certain manifesting divine principles unfolding or emanating themselves through spirit into and throughout the web of Being. Hence saka is equivalent also to what the Chinese referred to as the Dragon of Wisdom — the synthesis of all the manifesting deities in any cosmic unit — and to the cosmic Logos.

Saka (Sanskrit) *Śaka* An era, epoch.

Saka-dvipa (Sanskrit) *Śaka-dvīpa* According to the Puranas, the sixth of the seven dvipas (continents or islands) which compose the globe. Esoterically these seven dvipas, among other things, represent our globe and its six invisible companion globes. Jambu-dvipa represents globe D, while plaksha, salmala, kusa, krauncha, saka, and pushkara represent the six higher and invisible globes of our planetary chain. These dvipas also correspond to the geographical continents of the seven great races, and even to the dry-land divisions of the earth during the period of one root-race. Some portions of America, Africa, and Central Asia, with the Gobi region, will have a part in the building of future continental dvipas (SD 2:404).

Sakas (Sanskrit) *Śaka-s* A people supposed to be of Western origin, Indo-Scythians; according to Orientalists, the same as the classical Sacae. It is during the reign of their King Yudhishtira that kali yuga is said to have begun.

Sakkayaditthi (Pali) *Sakkāyaditṭhi* [from *sakkāya* individuality + *ditṭhi* belief, theory; cf Sanskrit *sat-kāya* true individuality + *dṛṣṭi* appearance] The delusion of personality, rather than heresy of individuality, for in theosophical literature the individuality is that part of man which reincarnates again and again, clothing itself with one personality or imbodiment after another. As "the erroneous idea that 'I am I,' a man or a woman with a special name, instead of being an inseparable part of the whole" (TG 284), the term signifies the sense of separateness and personality, as opposed to the idea that man is an inseparable part of the universe throughout all the ranges of his composite constitution. It means that the personality of the imbodied man has the appearance, and thereby brings about the delusion that the merely personal man is the spiritual man.

In the Buddhist sutras, sakkayaditthi is the first chain to be broken upon entering the path; when the path is really entered this chain is in fact recognized to be nonexistent.

Connected with one of the skandhas, Sakkayaditthi together with attavada, “both of which (in the case of the fifth principle the soul) lead to the *maya* of heresy and belief in the efficacy of vain rites and ceremonies; in prayers and intercession” (ML 111).

Sakra (Sanskrit) *Śakra* The powerful, the mighty; a name of Indra.

Sakridagamin (Sanskrit) *Sakṛdāgāmin* [from *sakṛt* once + *āgāmin* one coming from *ā-gam* to come] In mystical Buddhist philosophy, he who will receive birth (only) once more; also the second stage of the fourfold path that leads to nirvana, the path of arhatship. *See also* ARHAT

Sakshin (Sanskrit) *Sākṣin* [from *sa* together with + *akṣa* eye] That which is before the eyes; an observer, witness. In philosophy, the ego or subject, as opposed to the object or that which is external to the observing ego. Subba Row used the term as the highest of the four aspects of a parabrahman within the human constitution (Five Years of Theosophy 108).

Sakta (Sanskrit) *Śakta* [from *śakti* power] Also sakteya, saktya. Relating to sakti; a worshiper of Sakti, especially in her aspect of Durga, the cosmic consort of Siva. The Saktas are a Hindu sect which base their doctrines largely upon the Tantras, their ritual being of two kinds: the more impure called vamachara (left-hand path), and the purer, dakshinachara (right-hand path). But present-day worshipers have strayed far from the original, quaintly philosophical teachings and consequently have degraded the conception throughout as well as its symbols.

Saktaya. *See* SAKTA

Sakti (Sanskrit) *Śakti* [from the verbal root *sak* to be powerful, energetic, have force] Universal energy, the feminine aspect of fohat; one of the seven forces of nature, of which six are manifest and the seventh partly manifest. It is energy that proceeds through itself, not being due to the active or conscious will of the one that produces it. Popularly, the wives or consorts of the gods — the energies or active powers of these deities represented as feminine influences.

“These anthropomorphic definitions are unfortunate, because misleading. The *Saktis* of Nature are really the veils, or sheaths, or vehicular carriers, through which work the inner and ever-active energies. As substance and energy, or force and matter, are fundamentally one, . . . it becomes apparent that even these *Saktis*, or sheaths, or veils, are themselves energetic to lower spheres or realms through which they themselves work.

“The crown of the astral light, as H. P. Blavatsky puts it, is the generalized *Sakti* of Universal Nature in so far as our solar system is concerned” (OG 150).

Sakti in another sense is soul-power, the mental-psychic energy of the god as of the adept. In the *Mahabharata*, Draupadi, the wife or sakti of the five Pandava brothers, represents a spiritual

power they all possessed in common. In legends and tales of the ancient peoples, the wives of the great heroes mystically represent the aggregate of the saktis or spiritual powers that the heroes had individually attained.

Considering the saktis as more or less conscious forces in nature, gives a picture of not only the turbulent and ever-active movements in the lower planes of nature, but likewise the calm and stately measures of spiritual activity. It is common in the West to associate power, activity, energy, and force with masculine correlations; but this is quite arbitrary, and an impassionate viewing of nature will show it to be continuously moved by vehicular as well as inspiring causes.

Cosmically sakti or the saktis originate in the summit of the astral light or akasa, which in one sense may be considered as not only the womb of the cosmic saktis, but as their playground and in another sense as the saktis collectively themselves. In man, sakti is the buddhi in its higher aspect, and the activities of the various pranas in the human constitution in its lower aspect. There is no essential distinction between any divinity and its consort, between Brahman and pradhana, Brahma and prakriti, or between parabrahman and mulaprakriti. Furthermore, all the saktis are either conscious entities in nature, or vital effluxes or emanations, cosmic fluids, with which nature is infused throughout.

The reason the occultist of all ages looks askance at the tantric practices, or the Tantras dealing largely with the saktis, is because these tantric books and practices are almost wholly occupied in relations and correlations both in nature and in man of the saktis in their lower aspect. The kundalini, for instance, is likewise born in the buddhi in man, but descending through the human constitution has its pranic or psychovital physical representations in the various chakras or vital centers of the human frame, and thus the kundalini is an example of sakti or of its fluidic effluxes in the lower portions of the human constitution.

The early Christians looked upon the Holy Spirit as of distinctly feminine characteristics, influence, or svabhava, as the center not only of vital but of spiritual and intellectual activity, whether in the universe or man, so that the Holy Spirit corresponds to a divine sakti. A notable instance in Hinduism is the Sakti or goddess Durga, having both a lofty or spiritual, and an inferior or distinctly material, function in nature, and therefore a beneficent as well as a terrible action therein — the very name Durga meaning “terrible in action,” or “terrible in going.” And yet Durga is the consort or sakti of Siva, often called the Mahesvara (Great Lord); and the name of this goddess arises from the utterly impartial, infinitely just, and yet often simply terrific action of the forces in nature, particularly when karmically directed to works of regeneration, often called destruction. Cosmic operations or cosmic justice are often indeed to human vision terrible in their operation, which can never be set aside, stayed, or diverted. Hence Durga is often represented in iconography as surrounded with a necklace of skulls or by similar ghastly emblems — a series of ideas which the pragmatic West misinterprets and consequently depicts as horrible and revolting.

Saktidhara (Sanskrit) *Śaktidhara* Power-holder, holder of a spear; an epithet of the Hindu god Karttikeya in his mystical function as a warrior.

Sakti-kriya (Sanskrit) *Śakti-kriyā* [from *śakti* power + *kriyā* action] An inner power or force recognized and taught from immemorial time in India, embracing spiritual, intellectual, as well as psychic elements, which can be exercised by any adept, whether ascetic or layman, and said to be most efficient when accompanied by meditation or bhavana. Its reality depends on the inner merits of one's character and on the intensity of one's will, added to an absolute faith born of knowledge in one's own powers. When applied to ceremonial or ritualistic practice, sakti-kriya is akin to a magic mantra.

Sakti-trimurti (Sanskrit) *Śakti-trimūrti* The feminine aspect of the Hindu Trimurti or Triad; passive complement or vehicle of the active principle. While sakti is often termed passive by comparison, in India it has always been considered to be the very active feminine energy of the divinities, or the intense activity of the vehicles in and through which divinities manifest.

Sakwala (Sinhalese, *Cakkavāḷa* in Pali) Gautama Buddha uttered this “word” (*bana*) in his oral instructions to denote “a solar system, of which there is an infinite number in the universe, and which denotes that space to which the light of every sun extends. Each Sakwala contains earths, hells and heavens (meaning good and bad spheres, our earth being considered as hell, in Occultism); attains its prime, then falls into decay and is finally destroyed at regularly recurring periods, in virtue of one immutable law. Upon the earth, the Master taught that there have been already four great ‘continents’ (the Land of the Gods, Lemuria, Atlantis, and the present ‘continent’ divided into five parts of the *Secret Doctrine*), and that three more have to appear. The former ‘did not communicate with each other,’ a sentence showing that Buddha was not speaking of the actual continents known in his day (for *Patala* or America was perfectly familiar to the ancient Hindus), but of the four geological formations of the earth, with their four distinct *root-races* which had already disappeared” (TG 285). *See also* SAHA

Sakya (Sanskrit) *Śākya* A clan in ancient India, with a capital called Kapilavastu. From this clan was descended Siddhartha-Gautama, the founder of Buddhism. Hence the patronymic Sakya, by which he is commonly known.

Sakyamuni (Sanskrit) *Śākyamuni* The Sakya sage, a name of Gautama Buddha.

Salagrama (Sanskrit) *Śālagrāma* A village situated on the river Gandaki, regarded as sacred by the Vaishnavas. It received its name from the sal trees growing near it. Also the name of Vishnu as worshiped in this village; and a supposedly sacred stone revered by the Vaishnavas and said by them to be pervaded by the presence of Vishnu. This stone is a black fossil ammonite and is stated to be chiefly found near this village.

Salamander The name given by the medieval fire-philosophers to the nature spirits of fire, the fire

elementals. The Greek salamandra meant a lizard-like animal believed to have power over and hence to extinguish fire — or to produce it. Marco Polo wrote that the salamander is not a beast but a substance found in the earth, corresponding from his description to asbestos.

Salmala, Salmali-dvipa (Sanskrit) *Śālmala-*, *Śālmali-*, *Śālmali-dvīpa* According to the Puranas, the third of the seven dvipas (continents or islands) which compose the world. Esoterically these dvipas, among other things, represent our globe and its six invisible companion globes. Jambudvipa represents globe D, while plaksha, salmala, kusa, krauncha, saka, and pushkara represent the six invisible globes of our planetary chain. These dvipas also correspond to the geographical continents of the seven root-races appearing in serial order, and even to the dry-land divisions of the earth during the period of any one root-race.

Salt Used in alchemy for a fundamental principle of nature, a member of the triad mercury, sulphur, and salt, corresponding to spirit, soul, and body; or to fire (or air), water, and earth. Paracelsus regarded these as the mystical elements of all compound bodies. All forms of matter were reducible to one or other of them — everything was either a sulphur, a mercury, a salt, or a compound. The philosopher's stone was said to be a compound of all three. Thus salt is the physical rudiment, as illustrated by the cubical crystals of common salt. Ancient thought regarded such elements as fundamental principles which manifest on various planes, nor did it make hard and fast distinctions between physical and nonphysical; but modern thought has given a fictitious reality to physical objects, and regards the ancient use of the terms as metaphorical. The veneration shown for salt was not a mere deification of its physical virtues, but a recognition of the salt-principle in nature, of which ordinary salt is merely a physical emblem. The well-known stimulant, flavoring, and preservative qualities of salt prove it to be a physical manifestation of an important principle; such phrases as bread and salt, and salt of the earth are therefore theosophy, as concerns not merely figures of speech but a use of salt in its more radical sense. For the same reason it played an important part, along with other substances, in sacrificial ceremonies. The word was also used to include other bodies besides sodium chloride or common salt, and is still used in chemistry in this generic sense. With some alchemists we find arsenic taking the place of salt in the fundamental triad, and this would be one of the salts of arsenic.

The Roman Catholic ritual of the exorcism of salt, promulgated in 1851 and 1852 under the sanction of Cardinal Engelbert, Archbishop of Malines, and of the Archbishop of Paris, runs: "The Priest blesses the salt and says: 'Creature of Salt, I exorcise thee in the name of the living God . . . become the health of the soul and of the body. Everywhere where thou art thrown may the unclean spirit be put to flight' " (IU 2:85). A Qabbalistic version is similar.

Salvation [from Latin *salvatio* from *salvare* to save] In Christianity, the saving of individual souls from supposed damnation, usually by faith in the Atonement. In theosophy, as concerns the individual, salvation is achieved by victory of his divine self over the illusions created by the

contact of the intermediate nature with the lower planes. In this sense the serpent of Eden, Satan even, is man's savior, as are Prometheus, Lucifer, etc. Mankind as a whole is saved by those manasaputras who descended into intellectually senseless mankind of the third root-race and who, by thus enlightening the minds of early humanity, became the elect custodians of the mysteries revealed to mankind by its divine teachers. Again, the Silent Watchers in their various grades, who refuse to pass on into a greater light and maintain their post for the protection and guidance of humanity, are saviors also. Yet no one can be saved by the vicarious merit of another; his salvation is achieved by means of that very free will and enlightened intelligence of his own through which he at first risks falling. But the great ones maintain the ideal which the multitude elect to follow, and thus light the path mankind will ultimately tread.

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Sam-Sap

Sama, Saman (Sanskrit) *Śama, Śāman* [from the verbal root *śam* to be quiet, calm, resigned] Tranquility, calmness, equanimity, absence of passion, emancipation from all the illusions of existence; the fifth of the eight bhava-pushpas (flowers of being) of Buddhism: charity, self-restraint, impersonal affection, patience, resignation, selfless devotion, meditation, and veracity. Through the practice of the eight flowers, sama secures the conquest and final delivery from all kinds of mental and psychological agitation.

Samadhana (Sanskrit) *Samādhāna* [from *sam-ā-dhā* to put together, restore] The collection of all the principles of a person's constitution into a single unity, thus restoring the person as an entitative being to the wholeness of the atmic reality. "That state in which a Yogi can no longer diverge from the path of spiritual progress; when everything terrestrial, except the visible body, has ceased to exist for him" (TG 286). It is true religious meditation, and profound intellectual absorption into and contemplation of pure spirit.

Samadhi (Sanskrit) *Samādhi* [from *sam* with, together + *ā* towards + the verbal root *dhā* to place, bring] To direct towards; to combine the mental faculties towards an object. Self-consciousness union with the spiritual monad by intense and profound spiritual contemplation or meditation. It implies "the complete abstraction of the percipient consciousness from all worldly, or exterior, or even mental concerns or attributes, and its . . . becoming the pure unadulterate, undilute super-consciousness of the god within. . . . *Samadhi* is the eighth or final stage of genuine occult Yoga, and can be attained at any time by the initiate without conscious recourse to the other phases or practices of Yoga enumerated in Oriental works, and which other and inferior practices are often misleading, in some cases distinctly injurious, and at the best mere props or aids in the attaining of complete mental abstraction from worldly concerns" (OG 150-1). The seeker on attaining samadhi becomes practically omniscient for his solar universe because his consciousness is functioning in the cosmic spiritual and causal worlds.

Bodhi (enlightenment) is a particular state of samadhi, during which the subject reaches the culmination of spiritual knowledge. Samadhi is the highest state on earth that can be reached while in the body; its highest stage or degree is called turiya. To attain beyond this, the initiate must have become a nirmanakaya.

Samadhindriya (Sanskrit) *Samādhīndriya* The root of meditation, the organ of meditation; “the fourth of the five roots called Pancha Indriyani, which are said in esoteric philosophy to be the agents in producing a highly moral life, leading to sanctity and liberation; when these are reached, the two *spiritual roots* lying latent in the body (Atma and Buddhi) will send out shoots and blossom. *Samadhindriya* is the organ of ecstatic meditation in Raj-yoga practices” (TG 286).

Samael (Hebrew) *Sammā’ēl* In the Hebreo-Chaldean Qabbalah, the Prince of Darkness, the Angel of Death or Poison, who rules the seven habitations called Sheba‘ Ha-yechaloth, zones of our globe, yet these seven habitations or infernal regions are the lower seven of the ten degrees which make the dwelling places of the beings inhabiting the fourth or lowest world of the Qabbalah, of which Samael is supposed to be the hierarch or prince. This fourth or lowest world of Qeliphoth (shells) is divided into ten degrees forming the lowest hierarchy of the Qabbalistic system corresponding to the ten Sephiroth. These ten stages of the world of shells are again subdivided into three higher or relatively immaterial, and seven lower, material, or infernal ranges; and of these seven Samael is supposed to be the hierarch or ruler. The Talmud states, however, that “the evil Spirit, Satan, and Sama’el the Angel of Death, are the same” (Rabba Batra, 16a); and Samael is also there made equivalent to the Biblical serpent of the Tree of Knowledge of Good and Evil. He is also termed the chief of the Dragons of Evil, and is popularly made responsible for the hot scorching wind of the desert — the simoom. In conjunction with Lilith he is represented as the Evil Beast (hiwyai’ bisha’).

Thus Samael, “the dark aspect of the Logos — occupies only the rind of that tree, and has the knowledge of EVIL alone” (SD 2:216n), i.e., the Tree of Knowledge of Good and Evil. In Explaining the Hebrew terms as applied to the theosophical sevenfold classification of the human principles, Blavatsky makes Samael equivalent to kama, the seat of desire and emotional energy (SD 2:378). Yet there is another aspect to Samael: “In the ‘Chaldean Book of Numbers’ Samael is the concealed (occult) Wisdom, and Michael the higher *terrestrial* Wisdom, both emanating from the same source but diverging after their issue from the *mundane soul*, which on Earth is *Mahat* (intellectual understanding), or *Manas* (the seat of Intellect). They diverge, because one (Michael) is *influenced* by Meschamah, while the other (Samael) remains *uninfluenced*. This tenet was perverted by the dogmatic spirit of the Church; which, loathing independent Spirit, uninfluenced by the external form (hence by dogma), forthwith made of Samael-Satan (the most wise and spiritual spirit of all) — the adversary of its anthropomorphic God and sensual physical man, the DEVIL!” (SD 2:378).

Precisely as all other cosmic forces or energies, then, Samael is dual, possessing in its higher aspects divine attributes, and in its lower aspects material or infernal attributes. Similarly, kama

not only in nature but in man is in itself an abstract and impersonal natural principle, with its divine side as well as its material side, and therefore is per se neither good nor bad in the human sense, but becomes either when used or misused by the human mind. *See also* SHEMAL

Samajna (Sanskrit) *Samājña* The enlightened one; a name of the Buddha; the famous vihara near Kustana (China) is called the Sangharama-Samajna (the monastery of the luminous sage). Also spelled Samadjna.

Saman (Sanskrit) *Sāman* A particular kind of sacred text or verse intended to be chanted — one of the four kinds of Vedic composition. *See also* SAMA-VEDA

Samana (Sanskrit) *Samāna* [from *sam* together + the verbal root *an* to breathe, blow] The vital air or life-current which carries on the chemical action in the body and is connected with the functions of digestion and assimilation. One of the pranas or vital airs which build and sustain the manifested vehicle. Its physical seat is in the abdomen. *See also* UDANA

Samanera (Pali) *Sāmaṇera* A novice in Buddhism.

Samantabhadra (Sanskrit) *Samantabhadra* The universal sage, the wholly auspicious one; a name of Gautama Buddha, and also of one of the four bodhisattvas of the Yogacharya school of Mahayana philosophy. A Yogacharya legend states that there are three celestial and four terrestrial bodhisattvas — an allusion to the upper triad and the lower quaternary of the seven human principles. The four terrestrial bodhisattvas act only in the present races, yet in the middle of the fifth root-race has appeared the fifth terrestrial bodhisattva, the Buddha Siddhartha-Gautama. It is said that he appeared somewhat before his periodic time and was obliged to disappear bodily from the world for a while. The four terrestrial bodhisattvas refer to the four rounds thus far appearing in our present planetary chain — three rounds having been completed, and the fourth about half run. The three celestial bodhisattvas mentioned refer to the spiritual forces or powers of the three rounds still to come — the fifth, sixth, and seventh rounds. These bodhisattvas are in celestial spheres awaiting their turn to take their place in the septenary line of cosmic teachers. Once they appear on earth they become terrestrial bodhisattvas, although remaining nevertheless celestial or transcendent — as the four bodhisattvas who have already appeared have done or are.

Samantaprabhasa (Sanskrit) *Samantaprabhāsa* Universal or perfect splendor; according to Buddhist legend, this is the general name by which each of the 500 perfected arhats will reappear as individuals on our earth as a buddha.

Samanya (Sanskrit) *Sāmānya* As a noun, that which is common, general, universal; a community or the commingling of qualities; also an abstract notion of genus, such as humanity. As an adjective, inclusive, whole, entire, general, or universal as opposed to specific or particular.

Samanya-sarira (Sanskrit) *Sāmānya-śarīra* [from *sāmānya* whole, entire, inclusive + *śarīra* body,

vehicle] The inclusive body or vehicle; referring to the elements in which the different human principles work — which thus become upadhis when considered as a unity. The aggregate of the transmitting elements in the human constitution conveying the light from atma-buddhi, the spiritual monad. It is the light from this spiritual monad which, traversing the aggregate of the elements of the human constitution (samanya-sarira) is called the light of the Logos, so far as man is concerned; the Logos here being the individuals.

Samanyas (Sanskrit) *Sāmānya-s* Brahmins conversant with the *Sama-Veda* and trained to chant and recite the sacred hymns.

Samapatti (Sanskrit) *Samāpatti* [from *sam-ā-pad* to progress to perfect fulfillment from the verbal root *pad* to go, progress] In Buddhism, a subdivision of the fourth stage of abstract meditation (there being eight samapattis); “perfect concentration” in the raja yoga system of occult training, a state of intellectual, spiritual, and psychic unfolding in which meditation becomes vision, and there ensues perfect indifference to things of this world. Said to be the final degree of development, upon reaching which the possibility of entering into samadhi is attained.

Samaritans The Shemitic people inhabiting a restricted portion of central Palestine west of the Jordan, Hebrews with their own special doctrinal beliefs and perhaps practices. Following Josephus and the New Testament, the term covers that portion of the Israelites who regarded themselves as descendants of the ten tribes of Israel, claiming to possess the orthodox religion of Moses in their manuscripts of the Pentateuch. The Samaritans, however, regarded the Jewish temple as well as the Jewish priesthood as having broken off from the orthodox law of Moses which they represented: they declared, further, that Mt. Gerizim overhanging Shechem was the true choice for the sanctuary of God, and not Zion.

The idea familiarly connected in the West with the term of a compassionate, humanitarian person, as in the good Samaritan, is based upon the parable in the New Testament (Luke 10:30-37).

Samavaya (Sanskrit) *Samavāya* [from *sam* together + *ava* down + the verbal root *i* to go] Coming together, meeting together; a concourse, assembly, etc. In philosophy, perpetual co-inherence, or an inner or intimate relation — one of the seven padarthas or categories of the Vaiseshika system founded by Kanada. The relation which exists between a substance and its qualities, or a whole and its parts; e.g., the relation between a piece of cloth and the threads composing it. Blavatsky compares the seven padarthas to the seven qualities of the seven principles.

Sama-Veda (Sanskrit) *Sāma-veda* The Veda of chants (samans); one of the three principal Vedas. Many of the hymns of the *Rig-Veda* are found in the *Sama-Veda*, modified so as to be better adapted for chanting, especially during the ceremonies of the soma sacrifices. The rhythms to be chanted to the arrangement of verses found in the *Sama-Veda* are given in a special treatise.

The *Sama-Veda* is mystically described as having come forth from or been inspired by the sun. It is

said by Hindu Vedic specialists to have reference to the pitris (ancestors), while the *Rig-Veda* has the gods as its object, and the *Yajur-Veda* men as its object.

Samaya (Sanskrit) *Samaya* [from *sam* together + the verbal root *i (aya)* to go] A coming together, meeting together, a compact, treaty, agreement. Also convention, law, rule, practice, precept, doctrine. In a religious sense, a regular ritualistic observance or religious obligation, combined with the accompanying precepts or instruction.

Samba (Sanskrit) *Sāmba, Śāmba* The reputed son of Krishna by Jambavati. According to esoteric tradition Krishna had no son; therefore Samba is symbolic of some power attained by Krishna. Through a curse of some holy sages, Samba was condemned to produce offspring in the shape of a terrific iron club for the destruction of the race of Yadu. Samba accordingly brought forth as iron club which was pounded and cast into the sea. But one piece which could not be crushed was subsequently found in the belly of a fish, and was used to tip an arrow used by the hunter Jaras (old age) to unintentionally kill Krishna. Thus old age finally overtakes and gathers in all things; and our future karma flows forth from our emotional and mental offspring, and sooner or later overtakes us all through time or old age. The iron club may represent the blows of destiny, based upon the kama of which iron is often a symbol; we may attempt to destroy the effects of our feelings and thoughts, but always there will be one little portion which cannot be crushed, and which is the seed of the future destiny, at least of our lower self.

Sambhala, Shambhala (Sanskrit) *Śambhala* A mystical and unknown locality, mentioned in the Puranas and elsewhere, from which will appear in due course the Kalki-avatara of Vishnu. Sometimes spelled Shambhala. Buddhists state that out of Sambhala will come the next buddha, Maitreya. Sambhala

“is an actual land or district, the seat of the greatest Brotherhood of spiritual Adepts, of great Sages and Seers, on the Earth today. It is the secret home of the Brotherhood of the theosophical Mahatmans and their Chiefs; and from Sambhala at certain times in the history of the world, or more accurately of our own Fifth Root-race, come forth the Messengers or Envoys of the Great Brotherhood has branches or Subordinate Lodges in various parts of the world, but Sambhala is the center of Chief Lodge. We may tentatively locate it . . . in a little known and remote district of the high table-lands of central Asia, more particularly in what is now called Tibet. A multitude of aeroplanes might fly over the place without ‘seeing’ it, for its frontiers are very carefully guarded and protected against invasion, and will continue to be so until the karmic destiny of our present Fifth Root-race brings about a change of location to some other spot on the Earth, which then in its turn will be as carefully guarded as Sambhala now is” (OG 152).

Sambhogakaya (Sanskrit) *Sambhogakāya* [from *sambhoga* enjoyment together, delightful participation + *kāya* body] Participation body; the second of the trikaya (three glorious vestures) of

Buddhism, the highest being dharmakaya, and the lowest nirmanakaya. A buddha in the sambhogakaya state still retains his individual self-consciousness and sense of egoity, and is able to be conscious to a certain extent of the world of men and its griefs and sorrows, but has little power or impulse to render aid. *See also* TRIKAYA; TRISARANA; TRAILOKYA

Sambhu (Sanskrit) *Śambhu* [from *śam* auspiciously, happily + *bhu* being, existing] Benevolent, causing happiness, kind, a title given to many of the Hindu gods.

Sankaracharya in his *Saundarya-lahari* addresses the light in which the Logos makes its appearance as “the body of Sambhu” (Notes on the BG 76).

Sambhuti (Sanskrit) *Sambhūti* Combination, conjunction, co-union; one of the daughters of Daksha, and consort of Marichi (light, light-monad), the father of the agnishvattas.

Samdhi. *See* SANDHI

Samdhya. *See* SANDHI

Samdhyansa. *See* SANDHYANSA

Samdhyabandana. *See* SANDHYAVANDANA

Samika (Sanskrit) *Śamika* In the *Vishnu-Purana* Parasara tells his disciple Maitreya that at the end of the kali yuga Maitreya will teach to Samika the whole of the Purana as it has just been related to him. Hence Samika represents some sage to come in the far future.

Samjna. *See* SANJNA

Samkalpa (Sanskrit) *Samkalpa* [from *sam-klṛp* to bring about, be desirous] A conception or idea formed in the mind or heart, especially will or purpose; also considered as the will personified.

Samkhya. *See* SANKHYA

Samma-sambuddha (Pali) *Sammā-sambuddha* Used by mystic Buddhists and raja-yogins to signify the complete or perfected knowledge of the whole series of one’s past lives, a phenomenon of memory obtained through the practice of true inner yoga or self-control. More generally, full or complete awaking, in the sense that all the higher nature of the individual is thoroughly awakened and active, thus conferring virtual omniscience as regards our solar system; it likewise brings with it great spiritual and psychic powers. It is the full efflorescence and self-conscious activity of the spiritual monad in and through the one who has attained to this sublime degree in spiritual unfoldment, the becoming at one with the cosmic Logos.

Also a title of Gautama Buddha referring to his perfect inner illumination.

Samnaddha. *See* SANNADDHA

Samnati (Sanskrit) *Samnati* [from *sam-nam* to bend together, bow] Reverence.

Samothrace An island in the north Aegean celebrated for a school of the Mysteries, more profound than the Mysteries of Eleusis, “perhaps the oldest [Mysteries] ever established in our present race” (TG 287). The island is of volcanic formation and connected with traditions of a deluge. Its Mysteries were related to the worship of the kabiri, the holy fires of the most occult powers of nature, which legend says formed on the seven localities of the island the kabir born of the Holy Lemnos sacred to Vulcan. It was colonized by Phoenicians and before them by the mysterious Pelasgians who came from the East, which indicates its connection with the ancient Mysteries of India. Here was enacted every seven years the Mysteries — what the Shemitic peoples of Asia Minor called the Sod. The sacred fire preserved at Samothrace was communicated to the candidates of initiation, who thus began a new life — the real meaning of baptism by fire and the spirit.

The Mysteries of Samothrace and of Eleusis were the two most famous in ancient Greek civilization, and it would be difficult to find which was held in greater reverence. Those at Samothrace were more scientific and philosophic, while those celebrated at Eleusis were more of a mystical and religious character.

Sampa-jnana (Sanskrit) *Sampa-jñāna* [possibly from *sam* + the verbal root *pat* to fall or fly, to rush together (sometimes given as *śampā*, lightning) + *jñāna*, wisdom] “Wisdom acting with lightning swiftness,” and hence a power of internal illumination.

Samsara (Sanskrit) *Samśāra* [prefix *sam* + the verbal root *sr* to go, proceed; to wander about] The word Samsara is commonly rendered as the wandering of the human monad under karmic impulses through enormously varying successions of states, and in different spheres or worlds of the manifested as well as unmanifest universe — the processes of metempsychosis and transmigration with particular application to human monads and the doctrine of reincarnation.

From another more general standpoint Samsara is the passage through the three worlds as commonly given in Buddhism: physical, astral, and mental; and from a more esoteric viewpoint the word could embrace the entire whirlings or wanderings of the monadic centers of beings through the seven Worlds.

Samskara (Sanskrit) *Samśkāra* [prefix *sam* together + the verbal root *kr* to make, to do; to compose, to impress] In philosophy the term is used to denote the impressions left upon the mind by individual actions or external circumstances capable of being developed on future occasion.

Samskara is intimately connected with causative action and its consequences, i.e., with karma. It is the creative mind continually weaving together new ideas and new notions in action which develops the propensities and impulses to consequent reactions or effects. As a metaphysical term Samskara is defined variously: as illusion, as notion, or as a species of discrimination. As the

eleventh Nidana, it is action on the plane of illusion with the essential significance as the causative impulses which impel to action on the plane of illusion.

Samskara is also the fourth of the Skandhas or attributes, the “tendencies of mind.”

Samtati (Sanskrit) *Samtati* [prefix *sam* together + the verbal root *tan* to stretch, extend] Continuity, uninterruptedness.

Samvara (Sanskrit) *Samvara* [prefix *sam* + the verbal root *vr* to enclose, to surround; to restrain or check] A name of a deity worshiped by the Tantrikas. Also applied to the preserving, continuative, or upholding functions of Vishnu.

Samvarta (Sanskrit) *Samvarta* [prefix *sam* + the verbal root *vrt*, to roll forwards] A minor Age or Kalpa. A period in creation after which a partial annihilation of the world occurs.

Samvat (Sanskrit) *Samvat* [a contraction of *sam* + *vatsara* year] A full year, having twelve (or sometimes thirteen) months. In later times, it referred especially to the Vigramma Era which commenced 58 BC as contrasted with the Śaka Era.

Samvriti (Sanskrit) *Samvriti* [prefix *sam* + the verbal root *vrt* to enclose; to cover, to involve] The holding of “false conception,” because the percipient ego is enclosed or covered or involved with material energies and powers. Samvriti hence may be called the origin of all illusion or maya. “One has to acquire true Self-Consciousness in order to understand Samvriti or the ‘origin of delusion’.” (SD 1:44n)

For the student of the Esoteric Philosophy, initiation is the casting aside of the enclosing or involving sheaths of consciousness and psychic integuments freeing the spiritual glory within.

Samvriti-Satya (Sanskrit) *Samvriti-satya* [from *samvriti* concealment, covering + *satya* truth] The cognizance of minor or relative truths. The student-initiate’s enlarging consciousness progressively demonstrates to itself the illusive character or mayavi emptiness of all mere things. Samvriti-satya is relative truth in contrast with Paramartha-satya, the Absolute Reality or Truth.

Samyag-Ajiva (Sanskrit) *Samyagājīva* [from *samyak* perfect, correct + *ājīva* livelihood] “Right Livelihood,” in Buddhism one Path of the Holy Eightfold Path, also mendicancy for religious purposes, and the vow of poverty obligatory on every Arhat.

Samyag-Drishti (Sanskrit) *Samyagdr̥ṣṭi* [from *samyak*, perfect, correct + *dr̥ṣṭi* vision, insight] “Right Insight,” in Buddhism one Path of the Holy Eightfold Path. The ability to understand and discuss truth.

Samyak-Karmanta (Sanskrit) *Samyakkarmānta* [from *samyak* perfect + *karmānta* accomplishment, conclusion of a sacred action] Literally, “working out perfectly the very end of one’s karmic destiny.” In Buddhism, “Right Action,” one Path of the Holy Eightfold Path.

Samyak-Samadhi (Sanskrit) *Samyaksamādhī* Perfect or complete meditation. As “Right Concentration,” one Path of the Holy Eightfold Path of Buddhism.

Samyak-Sambuddha (Sanskrit) *Samyaksambuddha* [from *samyak*, perfect + the verbal root *budh* to awaken with the prefix *sam* meaning excellence] One who is “fully awakened” and hence a “teacher of perfection.” One of the titles of excellence and reverence given to Gautama the Buddha.

Samyak-Sambuddhi (Sanskrit) *Samyaksambuddhi* The state of perfect enlightenment.

Samyama (Sanskrit) *Samyama* [from *sam* together + the verbal root *yam* to hold, to sustain; self-restraint, self-control, forbearance] Samyama is explained in Patanjali’s *Yoga Aphorisms* as follows: “When this fixedness of attention [*dhāraṇā*], contemplation [*dhyāna*], and meditation [*samādhī*] are practiced with respect to one object, they together constitute what is called Samyama. By rendering Samyama — or the operation of fixed attention, contemplation, and meditation — natural and easy, an accurate discerning power is developed.” (Bk. III, śl. 4,5)

Samyama is a very technical word that can vary with meaning according to the school. It does include more, though, than merely “fixed attention, contemplation, and meditation,” i.e., the idea of the restraining or controlling or checking of the ever-active, volatile, uncertain, and fleeting activities of the mind.

Samyutta-Nikaya (Pali) *Samyutta-Nikāya* One of the principal Buddhist works: one of five parts of the Suttanta-Pitaka — a collection of Suttas (dialogs between the Buddha and his disciples). Also spelled Samyuttaka-Nikaya.

Sanaischara (Sanskrit) *Śanaiścara* [from *śanaiḥ* slowly + *cara* moving] “The slowly moving one:” the planet Saturn, or of its regent. Also given as a name for the sun or other slowly moving heavenly bodies.

Sana, Sanaka, Sananda, Sanatana. See SANAT-KUMARA

Sanat-kumara (Sanskrit) *Sanat-kumāra* [from *sanat* from of old, always + *kumāra* youth from *ku* with difficulty + *māra* mortal] Eternal youth; the most important of the four groups of kumaras, the mind-born sons of Brahma who “refused to create.” These purely spiritual beings, being cosmically youthful, were destined by evolution to pass through the realms of matter. The four groups of kumaras — Sanat, Sananda, Sanaka, and Sanatana — as names, “are all significant qualifications of the degrees of human intellect” (TG 289). Personified, Sanat is the oldest of the progenitors of mankind. Although Hindu literature usually speaks of four kumaras, nevertheless it frequently hints at there being seven such mind-born sons. The four kumaras named above are considered exoteric, while three others are considered esoteric, and their names are given as Sana, Kapila, and Sanat-sujata.

Sanat-sujata (Sanskrit) *Sanat-sujāta* Always beautiful, perpetually and primevally well-born —

well-born signifying original derivation from spirit rather than from the realms of matter. One of the three groups of esoteric kumaras, “which contains the mystery of generation and reincarnation” (TG 289). *See also* SANAT-KUMARA

Sanatsujatiya (Sanskrit) *Sanatsujātīya* One episode in the *Udyoga Parva* of the *Mahabharata*, consisting of a dialogue between Sanatsujuata and Dhritarashtra; a philosophical treatise of high distinction, commented on by Sankaracharya.

Sancha-dvipa. *See* SANKHA-DVIPA

Sanchoniathon or **Sanchuniathon** (Phoenician) An ancient writer, said to have lived before the Trojan War. Fragments of his work were translated by Philo Byblius (1st-2nd century) whose writings are known to us only through the works of Eusebius. Scholars differ in regard to the extracts made from Sanchoniathon: some hold that they are translations from the Phoenician cosmogony; others maintain that Philo simply used this statement as a means for adding weight to his own writings, because the fragments appear to be a gathering together of information, showing great knowledge of Egyptian, Greek, and even Persian ideas, which are not believed to have been the original form of the Phoenician religion.

Sanchita (Sanskrit) *Sam̐cita* [from *sam-ci* to unite, accumulate] That which is piled together or gathered; sanchita-karma is that accumulated karma which is not yet worked out, and is therefore unripe, waiting for expression in manifestation. Prarabdha-karma is that karma which is ripe, which has arisen from the past and is expressing itself.

Sanctum Sanctorum (Latin) Holy of Holies. *See also* ADYTUM

Sandalphon (Hebrew) *Sandalfōn* Qabbalistic term alleged to be the name of the chief of angels: “the Kabbalistic Prince of Angels, emblematically represented by one of the *Cherubim* of the Ark” (TG 289). In the *Zohar* the name of the “supreme chief” of the seventh heaven who “introduces the prayer into the seven palaces, to wit, the Palaces of the King” (Sperling’s trans 4:185); again Sandalphon is described as the “angel in charge of the prayers of Israel,” who “takes up all those prayers and weaves out of them a crown for the Living One of the worlds” (ibid., 2:143).

Sandhi, Samdhi (Sanskrit) *Sam̐dhi* [from *sam* together + the verbal root *dhā* to place] That which combines or unites; the interval between day and night, twilight; also the period at the expiration of each yuga (age), or between two manvantaras or kalpas. Equivalent to 1/10 the duration of the yuga and lasts until the commencement of the next yuga. Such is the way the time periods of the yugas are calculated, whether according to divine years or solar years. However, when attention is concentrated solely on the dawns and twilights (there being a dawn and a twilight for each such time period in a yuga), every dawn and twilight conjoined is 1/6 of the length of each such time period: in other words, a dawn or twilight is 1/12 of the length of such period. As an example, a mahayuga of 4,320,000 solar years (or 12,000 Divine Years, 360 solar years making one Divine

Year) consists of four minor yugas — the krita, treta, dvapara, and kali, decreasing in length by the Pythagorean scale of 4, 3, 2, 1 respectively. Thus counting in Divine Years, the krita is 4800 such years long, the treta 3600 such years, the dvapara 2400 such years, and the kali 1200 such years. Otherwise phrased, the krita is 4000 years long plus 1/10 thereof — 400 years for its dawn and 400 years for its twilight. The treta is 3000 years long plus 1/10 that period or 300 years for its dawn and 300 years for its twilight. The dvapara and the kali are calculated by the same rule. With solar years, the system can be illustrated by stating that the kali yuga is 360,000 solar years long, 1/10 of that period or 36,000 years each for its dawn and its twilight, the total comprising the full duration of 432,000 years. Thus the 2/10 when added are 72,000, which is 1/6 of the total duration; and either the dawn or twilight is 1/12 of the total or 36,000.

Another form of the term is sandhya; whereas sandhyansa is often specifically used for the period ending or closing a yuga and is 1/10 of the length of the age that it closes.

Sandhya or **Samdhya**. See SANDHI

Sandhyansa or **Samdhyanasa** (Sanskrit) *Samdhyāṃśa* [from *saṃdhyā* a transition period, twilight, dawn + *aṃśa* part] Part of the transition period, the period of a sandhya immediately following or preceding a yuga, and thus either a twilight or dawn. It is often customary in ancient Hindu writings to speak of sandhyansa as the last portion of a sandhi, the end of a twilight; but this is taking only one of the two main junction periods as standing for both, because the end of dawn would be a sandhyansa likewise. See also SANDHI

Sandhyavandana or **Samdhyabandana** (Sanskrit) *Samdhyāvandana* [from *saṃdhyā* twilight, dawn + *vandana* salutation, worship, praise, prayer from the verbal root *vand* to greet, worship, praise] The morning and evening hymns and acts of worship.

Sandracottos. See CHANDRAGUPTA

Sanga (Sanskrit) *Saṅga* [from the verbal root *sañj* to adhere, attach] Worldly or selfish attachment or affection; “the Sankhyas say: give up *Sangam*, that *desire* to do *Karma*, which alone seems to connect the soul with it, and renounce this connection, which alone renders the soul responsible for the *Karma*” (N on BG 114).

Sangbai Dag-po (Tibetan) [from *sang ba* to remove (impurity), cleanse, be freed from (or *sang sbad* hidden, concealed) + *bdag po* (dak-po) lord] The concealed lord; applied to one who has entered nirvana; a title of “those who have merged into, and identified themselves with, the Absolute” (TG 289). Equivalent to the Sanskrit jivanmukta and nirvani.

Sanggyas (Tibetan) *sangs rgyas* (sang gye) Equivalent of Sanskrit buddha; one name of Gautama Buddha with a philosophical connection with Sanghai Dag-po. Sometimes panchen (the great ocean, great teacher) is added.

Sangha, Samgha (Sanskrit) **Sangha** (Pali) *Saṅgha, Saṃgha, Sangha* [from *sam* together + *han* to strike together, unite] Assemblage, gathering, convocation; in Buddhism, popularly applied to the assemblage of Buddhist priests (sangha-bhikkhu) and often rendered incorrectly as the Buddhist church. The Order or Brotherhood are also translations.

The idea conveyed is the unity of all who accept the doctrine of the Lord, i.e., Buddhists. More mystically applied by Buddhist initiates to signify likewise the unity or universal brotherhood of all human beings at any time or place, who through knowledge or natural intuition follow the law of the Buddhas, the law of right and compassion.

Sanguis (Latin) Blood; in alchemical symbolism, a member of the trinity spiritus, aqua, sanguis — spirit, water (soul), blood (body) — or sulfur, mercury, salt.

Sanhedrin (Hebrew) *Sanhedrīn* [from Greek *synedrion* assembly, cf Latin *synedrium*] An assembly, especially the gathering of the Jewish elders for judiciary purposes; originally the Jewish municipal council, called in the Mishnah the Great Council of 71 members and the Great Court of Justice.

Sani (Sanskrit) *Śani* The planet Saturn or its regent; in the Hindu pantheon, the son of Surya (the sun) and of either Sanjna (spiritual consciousness), the daughter of Visvakarman, or Chhaya (shadow), the spiritual shadow thrown off or left behind by Sanjna. Sani is almost invariably represented as a black individual clothed in black, and his titles include Saptarchi (seven-rayed one) and Asita (dark or obscure). The influence of Saturn, spiritually and astrologically, is enormous, and though commonly considered the great malefic in astrology, this is but a one-sided view, for Saturn's influence often is as helpful as it is dangerous upon occasions.

Sanjna, Samjna (Sanskrit) *Sañjñā, Saṃjñā* [from *sam* wholly, completely + the verbal root *jñā* to know] Full knowledge, understanding, comprehension; mystically, spiritual consciousness. According to the Puranas, the daughter of Visvakarman and wife of Surya (the sun). In the *Vishnu-Purana* (3:2) Sanjna, “‘unable to endure the fervours of her lord,’ gave him her *chhaya* (shadow, image, or *astral* body), while she herself repaired to the jungle to perform religious devotions, or *Tapas*. The Sun, supposing the ‘chhaya’ to be his wife begat by her children, like Adam with Lilith — an *ethereal shadow* also, as in the legend, though an actual living female monster millions of years ago” (SD 2:174). This refers to the creation of the first root-race, the “*chhaya-birth*, or that primeval mode of sexless procreation, the first-race having *eased out*, so to say, from the body of the Pitris . . .” (ibid).

Also the third of the skandhas (attributes), signifying abstract ideas (**sanna** in Pali).

Sanjna-veshin (Sanskrit) *Sañjñā-veṣin* One who wears the robe of understanding or spiritual consciousness, the initiation robe donned by these entering nirvana.

Sankalpa or **Samkalpa** (Sanskrit) *Saṅkalpa, Saṃkalpa* [from *sam-klṛp* to be brought into existence,

wish, produce] A conception or idea formed in the mind or heart; thought, ideation, desire. The Vedas say that the whole universe is evolved through sankalpa — the ceaselessly acting impulses of karma driven by cosmic kama — and hence it is only through sankalpa that the universe retains its karmic structure, appearances, and continuance.

Sankaracharya (Sanskrit) *Śaṅkarācārya, Śaṅkarācārya* [from *Śaṅkara* a personal name + *ācārya* teacher] The beneficent teacher; one of the greatest initiates of India. The Upanishads, Gautama Buddha, and Sankaracharya are considered by many to be the three lights of the wisdom of India. In a very mystical way Sankaracharya was Buddha's esoteric successor. He was an avatara, as was Jesus. Sankaracharya set himself to preserve the wisdom previously lighted, or brought to men, by Gautama Buddha. By his pure living and high thinking, causing an outpouring of lofty spiritual and intellectual thought from his very soul-life, he kindled the truth in the hearts of many who had lost it through following dogmatic trends of religion, rather than holding to the inner spirit of the ancient teachings. Sankaracharya worked mostly with the Brahmin order — the highest caste in India — where the advantages of heredity, of ages of high ideals and rigid discipline, could most easily, if accepted, receive the pure truths, and also could best supply a body of men fitted by character and training to master the higher knowledge, sustain it, and pass it on.

Sankaracharya did this in three ways: first by writing commentaries on the great Upanishads and the *Bhagavad-Gita* which revealed the original message of these old writings; secondly, by himself composing a series of original works, such as *Ata-bodha*, *Ananda-lahari*, *Jnana-bodhini*, and *Mani-ratna-mala*, as well as catechisms and manuals for students wishing to follow the path of wisdom; thirdly, by a system of reform and discipline within the Brahmin order itself, which if accepted and faithfully followed would so purify and clarify the mind and body, that his disciples finally became fit to receive his precepts.

Sankaracharya was also the founder of the Advaita-vedanta school of philosophy. The story of his life is very remarkable. He was born according to tradition in the 6th century BC, probably about 510. He lived, to be only 32 years old, but owing to his extraordinary capacities he accomplished many great and spiritual works for humanity. Probably most of the marvelous episodes recorded about his life are allegories of certain of his spiritual experiences and conquests, written in this form — as was the custom of students of the Mystery schools — in order to veil the deep mysteries of his life.

Sankha-dvipa (Sanskrit) *Śaṅkha-dvīpa* Spoken of in the Puranas as one of the nine divisions of Bharata-varsha or India. Blavatsky identifies it with the Poseidonis of Plato's Atlantis, which Solon declared to have reached its end some 9,000 years before his time. All the history given in the Puranas about Sankha-dvipa and Sankhasura is geographically and ethnologically Plato's Atlantis in Hindu dress. The Puranic account speaks of the island as still existing.

Sankhara (Pali) **Samskara** (Sanskrit) *Saṅkhāra, Saṃskāra* Tendencies (both physical and mental),

former impressions, former dispositions; the fourth of the skandhas (bundles of attributes) enumerated in Buddhism.

Sankhasura (Sanskrit) *Śaṅkhāsura* A daitya said in Hindu legend to have waged war against the gods and to have conquered them, upon which he stole the Vedas and hid them at the bottom of the sea, whence they were rescued by Vishnu in the form of a fish. There are also vague references in connection with one of the dvipas (Sankha-dvipa) and it is tempting to suppose that they are connected. Another Hindu legend mentions the killing of Sankhasura by Krishna — another instance of the way in which this avatara is placed in many different ages as the Krishna spirit in the world rather than as any incarnated avatara of that name: the death of Krishna is stated as having begun the kali yuga in 3102 BC, whereas Sankha-dvipa was one of the great islands of the Atlantean continental system of several million years ago.

Sankhya or **Samkhya** (Sanskrit) *Sāṃkhya* [from *sam-khyā* to reckon, enumerate] The third of the six Darśanas or Hindu schools of philosophy, founded by Kapila, called thus because it divides the universe, and consequently man, into 25 tattvas (elementary principles), of which 24 represent the various more or less conscious vehicles or bodies in which lives and works the 25th, Purusha or the true self. The whole purpose of this school is to teach the essential nature of the universe and of man as an inseparable part of the universe; so that this Purusha — the ultimate thinking spiritual ego, composed in its essence of pure bliss, pure consciousness, and pure being — may be freed from the clinging bonds of the other 24 tattvas.

Blavatsky suggests that there was a succession of Kapilas; but that the Kapila who slew King Sagara's 60,000 progeny was the founder of the Sankhya philosophy as stated in the Puranas. Further, the Sankhya philosophy may have been brought down and taught by the first, and written out by the last, Kapila, the great sage and philosopher of the kali yuga (cf SD 2:571-2).

As concerns the 24 tattvas, all derivative from the spiritual originant Purusha, they are divided into eight original prakritis (producers), and 16 derivatives of these eight prakritis called vikaras (productions). The eight prakritis themselves spring forth from mulprakriti (original nature or root-substance). In and through these 24 tattvas Purusha manifests itself during the manvantaric period. This system of tattvas therefore is applicable either to the universe or to any entity as a component part of the universe, since the fundamental law of things repeats itself in the great and the small.

The Sankhya school is closely related both in system and philosophical substance to the Yoga school founded by Patanjali.

Sankhya-karika or **Sankhya-saptati** (Sanskrit) *Sāṃkhya-kārikā*, *Sāṃkhya-saptati* A well-known textbook of the Sankhya philosophy; a collection of 72 verses by Isvara-Krishna, perhaps the oldest extant systematic exposition of the Sankhya system.

Sankhya-sara (Sanskrit) *Sāṃkhya-sāra* A work on the Sankhya philosophy by Vijnana-bhikshu.

Sankhya Yoga, Samkhya Yoga (Sanskrit) *Sāṃkhya-yoga* The realization, union, or at-one-ment with the higher self by the methods of the Sankhya system of philosophy. It is treated of in the second chapter of the *Bhagavad-Gita*.

Sanna. See SANJNA

Sannaddha or **Samnaddha** (Sanskrit) *Samnaddha* [from *sam* + the verbal root *nah* to be bound, covered, armed] The armed one, the equipped one; one of the seven principal rays or logoi of the sun.

Sannyasa (Sanskrit) *Samnyāsa* [from *sam* together with + *ni-as* to reject, resign worldly life] Putting or throwing down, laying aside, abandonment; particularly renunciation of the world and material affairs and the assumption of the path leading to mystic knowledge. The practitioner is called a sannyasin.

Sannyasin (Sanskrit) *Samnyāsin* [from *sam* together with + *ni-as* to reject, resign worldly life] One who abandons or sets aside worldly affairs and fixes his mind upon the attainment of mystic knowledge; more commonly, a devotee, ascetic, one who has renounced all worldly concerns and devotes himself to spiritual meditation and the study of the Upanishads, as also does a Brahmin in the fourth stage of his life. The sannyasin is one who practices sannyasas.

Sanskrit [from Sanskrit *saṃskṛta*] The ancient sacred language of the Aryans, originally the sacred or secret language of the initiates of the fifth root-race. The Sanskrit language possesses voluminous and valuable works in prose and in verse, some of which, like the Vedas, date back, in the opinion of certain scholars, to the years 30,000 BC or even far beyond. Almost every phase of philosophic thought, expressed and studied in the West, is represented in one form or another in ancient Hindu literature. Besides this, these old Sanskrit writings are replete with recondite subjects dealing with the wondrous potentialities of the human spirit and mind, the building and destruction of worlds and universes, etc.

The Sanskrit language, derives from one of the earliest of the Aryan tongues, a lineal descendant of an Atlantean progenitor.

“In ancient times in India, and in the homeland of the Aryans before they reached India by way of Central Asia, this very early Aryan speech was used not only by the Aryan populace, but in the sanctuaries of the Temples was taken in hand and developed or composed or builded to be a far finer vehicle for expressing abstract religious and philosophic conceptions and thoughts. This tongue thus composed or developed by initiates of the Aryan stock, because of this formative work upon it was finally given the name *Sanskrita*, signifying an original natural language which had become perfected by initiates for the purpose of expressing far more subtle and profound distinctions than ordinary people

would ever find needful. So great was the admiration in which the Sanskrit language thus perfected was held, that it was commonly said of it that it was the work of the Gods, because it had thus become capable of expressing godlike thoughts: profound spiritual subtleties and philosophical distinctions. Thus it was that Sanskrit is really the mystery-language of the initiates of the Aryan race; as the Sencar of very similar history was the mystery-language of the later Atlanteans; and is still used as the noblest mystery-language by the Mahatmas.

“Sanskrit was not known as a spoken tongue to the Atlanteans in their prime, but in the degenerate or later times of Atlantis, when the earliest Aryans already had appeared on the scene of history, this early Aryan speech above alluded to, was already in existence; and the Aryan initiates were then in the course of perfecting it as their temple-language or mystery-tongue . . . Thus Sanskrit was not spoken among the Atlanteans, nor can it therefore be called an Atlantean language; although its verbal roots of course go back to earliest Atlantean times, but only its verbal roots” — G. de Purucker

“The Vedas, Brahmanism, and along with these, Sanskrit, were importations into what we now regard as India. They were never indigenous to its soil. There was a time when the ancient nations of the West included under the generic name of India many of the countries of Asia now classified under other names. There was an Upper, a Lower, and a Western India, even during the comparatively late period of Alexander; and Persia (Iran) is called Western India in some ancient classics. The countries now named Tibet, Mongolia, and Great Tartary were considered by them as forming part of India. When we say, therefore, that India has civilized the world, and was the *Alma Mater* of the civilizations, arts, and sciences of all other nations (Babylonia, and perhaps even Egypt, included) we mean archaic, pre-historic India, India of the time when the great Gobi was a sea, and the lost ‘Atlantis’ formed part of an unbroken continent which began at the Himalayas and ran down over Southern India, Ceylon, and Java, to far-away Tasmania” (Five Years of Theosophy 179).

Blavatsky states that Sanskrit has never been known nor spoken in its true systematized form except by the initiated Brahmins. This form of Sanskrit was called — as well as by other names — Vach, the mystic speech, which resides in the sounds of the mantra. “The chanting of a Mantra is not a prayer, but rather a magical sentence in which the law of Occult causation connects itself with, and depends on, the will and acts of its singer. It is a succession of Sanskrit sounds, and when its strings of words and sentences is pronounced according to the magical formulae in the *Atharva Veda*, but understood by the few, some Mantras produce an instantaneous and very wonderful effect” (BCW 14:428n). This Vach, or the mystic self of Sanskrit, was the sacerdotal speech of the initiated Brahmins and was studied by initiates from all over the world.

“It is admitted that, however inferior to the classical Sanskrit of Panini, the language of the oldest portions of Rig Veda, notwithstanding the antiquity of its grammatical forms, is the

same as that of the latest texts. Every one sees — cannot fail to see and to know — that for a language so old and so perfect as the Sanskrit to have survived alone, among all languages, it must have had its cycles of perfection and its cycles of degeneration. And, if one had any intuition, he might have seen that what they call a ‘dead language’ being an anomaly, a useless thing in Nature, it would not have survived, even as a ‘dead’ tongue, had it not its special purpose in the reign of immutable cyclic laws; and that Sanskrit, which came to be nearly lost to the world, is now slowly spreading in Europe, and will one day have the extension it had thousands upon thousands of years back — that of a *universal language*. The same as to the Greek and the Latin: there will be a time when the Greek of Aeschylus (and more perfect still in its future form) will be spoken by all in Southern Europe, while Sanskrit will be resting in its periodical *pralaya*; and the Attic will be followed later by the Latin of Virgil. Something ought to have whispered to us that there was also a time — before the original Aryan settlers among the Dravidian and other aborigines, admitted within the fold of Brahmanical initiation, marred the purity of the sacred Sanskrita Bhasha — when Sanskrit was spoken in all its unalloyed subsequent purity, and therefore must have had more than once its rise and fall. The reason for it is simply this: classical Sanskrit was only *restored*, if in some things perfected, by Panini. Panini, Katyayana, or Patanjali did not create it; it has existed throughout cycles, and will pass through other cycles still” (Five Years of Theosophy 419-20).

See also DEVANAGARI

Santa (Sanskrit) *Śānta* [from the verbal root *śam* to cease, be extinguished] Placidity, quiet, “the primeval quality of the latent, undifferentiated state of elementary matter” (TG 290) — equivalent to *tamas*, one of the three *gunas* (qualities of nature).

Santati, Santhathi, Samtati (Sanskrit) *Samtati* [from the prefix *sam* together + the verbal root *tan* to stretch or extend] Continuous connection, progeny, lineage. Subba Row states in his *Notes on the Bhagavad-Gita* that each Root-Race is considered as the Santati of a particular Manu. (cf SD 2:140n)

Saoshyant (Avestan) **Soshyans, Soshans, Soshyosh** (Pahlavi) Used in the Gathas in the sense of a benefactor who renovates the world and brings salvation to mankind. In Avestic literature, there are three Sosyans named Hushydar, Hushydar-Mah, and Sushyant, who will come in succession at periods of one thousand years (Bundahesh 32). *See* SOSIOSH

Saphar. *See* SEPPER

Sapphire Many ancient peoples knew how to avail themselves of the magical virtues of precious stones. The sapphire was especially valued because supposed to enshrine some of the influences of Venus as transmitted through other attributes to Luna or the higher aspect of the Moon, and so to be able to induce equanimity and banish evil thoughts. ” ‘The sapphire,’ say the Buddhists, ‘will open barred doors and dwellings (for the spirit of man); it produces a desire for prayer, and brings

with it more peace than any other gem; but he who would wear it must lead a pure and holy life' ” (IU 1:265). Modern authorities surmise that the sappheiros of the Greeks and the sappir of the Bible were our lapis lazuli, while our sapphire was called hyacinthus. The same qualities are attributed to the color blue.

Sapta (Sanskrit) *Sapta* The numerical adjective seven.

Sapta-buddhaka (Sanskrit) *Sapta-buddhaka* The title of an “account in *Mahanidana Sutra* of *Sapta Buddha*, the seven Buddhas of our Round, of which Gautama Sakyamuni is esoterically the fifth, and exoterically, as a blind, the seventh” (TG 290).

Sapta-dvipa (Sanskrit) *Sapta-dvīpa* [from *sapta* seven + *dvīpa* island, continent] The seven islands or continents of the world as described in the *Vishnu-Purana*. Esoterically, the seven great continental systems each one lasting many millions of years, which come successively into existence as the respective homes of the seven root-races. On a greater scale they also may represent the seven globes of the planetary chain.

Sapta-loka (Sanskrit) *Sapta-loka* [from *sapta* seven + *loka* world, sphere, place] The seven great spheres or cosmic planes of manifested life.

Saptaparna (Sanskrit) *Saptaparna* Seven-leaves, sevenfold; the man-plant, sevenfold man, or seven-principled human being. The “mysterious number Seven, born from the upper triangle, the latter itself born from the apex thereof, or the Silent Depths of the unknown universal soul (*Sige* and *Bythos*), is the sevenfold *Saptaparna* plant, born and manifested on the surface of the soil of mystery, from the threefold root buried deep under that impenetrable soil” (SD 2:574).

Also a sacred plant spoken of in Buddhist legends; and a name of a famous cave of seven chambers where Gautama Buddha taught esoteric truths to his select circle of arhats, located near Mount Baibhar in Rajagriha, the ancient capital of Magadha; it was the Cheta cave of Fa-hian (SD 1:xx).

Saptaparna can apply to the entire range of the manifested universe in its seven manifesting planes, hanging like a seven-leaved pendant or jewel from the uppermost triad of the superspiritual, the seven plus the three of the uppermost triad thus forming the sacred cosmic ten. In its human application it signifies the entire range of the sevenfold or seven-principled human constitution, hanging in its turn like a seven-leaved or -faceted pendant from the uppermost triad or divine monad.

It is the unfolding of these seven leaves during manvantara that furnishes the whole course of evolutionary development, from the beginning of the cosmic manvantara to its end, and from the beginning of the cycle of human evolution to its end in buddhahood or human divinity.

Sapta-ratnani (Sanskrit) *Sapta-ratnāni* [from *sapta* seven + *ratnāni* jewels] Seven jewels; applied by the ancient esoteric schools of the Orient to seven key teachings or master keys, a knowledge of

which gives one a relatively complete understanding of nature and its operations, being a synopsis of all possible human knowledge on this earth during this present fourth round. These seven key teachings when properly understood in all their ramifications and recognized to be absolutely interconnected in meanings, supply the student with a relatively complete picture of the sevenfold nature in both its spiritual and material aspects.

In modern theosophy, the seven jewels are given as reimbodiment, karma, hierarchies, svabhava, evolution, the two paths, and atma-vidya (self-knowledge, the One and the many).

Saptarshis (Sanskrit) *Saptarṣi-s* [from *sapta* seven + *rṣi* sage] Seven sages or rishis; the seven great planetary spirits intimately connected with the constellation Ursa Major. Their names are commonly given as Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, and Vasishtha. “By the seven great Rishis, the seven great *rupa* hierarchies or classes of Dhyān Chohans, are meant. Let us bear in mind that the *Saptarshi* (the seven Rishis) are the regents of the seven stars of the Great Bear, therefore, of the same nature as the angels of the planets, or the seven great Planetary Spirits. They were all reborn, all men on earth in various Kalpas and races. Moreover, ‘the four preceding Manus’ are the four classes of the originally *arupa* gods — the Kumaras, the Rudras, the Asuras, etc.: who are also said *to have incarnated*. They are not the Prajapatis, as the first are, but their informing principles — some of which have incarnated in men, while others have made other men simply the vehicles of their reflections” (SD 2:318n). The seven rishis are also said to mark the time and the duration of events in our septenary life cycle.

The stars of our entire galaxy are all intimately connected together, spiritually, intellectually, psychically, vitally, and physically, which means a connection extending back to a unity of origin in a past so greatly remote that its period can be reckoned only in astronomical figures. In an exactly similar way all the planets of our solar system, especially the so-called seven sacred planets of the ancients, are connected in origin in a distant past, although in a past greatly nearer than the former.

Saptasati (Sanskrit) *Saptaśatī* Seven hundred; the feminine of Saptasata; the name of several works composed of 700 verses.

Sapta-sindhavas (Sanskrit) *Sapta-sindhavas* [from *sapta* seven + *sindhu* river from the verbal root *syand* to flow, trickle, pour forth] The seven sacred rivers spoken of in the Vedas, connected with the sapta-samudra (seven oceans). From the standpoint of the planetary chain, the oceans or seas of space which surround the different globes are intimately interconnected by similar lines of communication, which likewise can be called circulations. In Avestic works these sacred streams are called Hapta Heando. *See also* CIRCULATIONS OF THE COSMOS

Sapta-Surya (Sanskrit) *Sapta-Sūrya* The seven suns; the seven fundamental solar logoi of our own sun; as well as the seven suns of our Universal Solar System. They are likewise connected to the hierarchies of intelligent beings or dhyani-chohans of various classes which enter into creative

functions or action when the central sun emits creative light preceding the later periods of manvantaric activity. Those classes of the dhyanis-chohans who are the cosmic architects open the manvantaric drama by entering upon their respective functions, and once the lines of structure are thus laid, the lower classes of dhyanis-chohans — high though they may be in spirituality and intellectuality — begin thereupon their work as builders, which is ceaseless until the manvantaric end. References to these two general classes of ideative cosmic spirits, the architects and the cosmic masons or builders, are found in nearly all of the ancient religio-philosophic scriptures of the world.

Sapta-tathagatas (Sanskrit) *Sapta-tathāgata-s* [from *sapta* seven + *tathāgata* thus come and gone, name applied to the Buddha] “The chief seven *Nirmanakayas* among the numberless ancient world-guardians. Their names are inscribed on a *heptagonal* pillar kept in a secret chamber in almost all Buddhist temples in China and Tibet. The Orientalists are wrong in thinking that these are ‘the seven Buddhist substitutes for the Rishis of the Brahmans’ ” (TG 290). *See also* TATHAGATHA-GUPTA

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Sar-Sec

Sarah, Sarai (Hebrew) *Śārāh* Princess; in the Bible, the wife of Abraham and mother of Isaac. Like Eve, a type-figure standing for motherhood and in a phallic sense for the womb. One key to interpreting the verses: “God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be” (Genesis 17:15), lies in the moon and water; Blavatsky compares it to the Hindu legend of Brahma and Sarasvati or Sri (SD 2:77).

Sarama (Sanskrit) *Saramā* [from the verbal root *sr* to run] The fleet one, the runner; the dog belonging to Indra and the gods, the divine watcher “over the golden flock of stars and solar rays.” She is the mother of the two dogs called Sarameyas. Some European etymologists connect the names of the Greek Hermes and Helena with Sarama or Sarameya. Sarama has certain elements of mystical similarity to Agathodaemon in Greek Gnosticism, and to the Egyptian Hermes-Anubis, one of the dogs (vigilance) which watch over the celestial flock (occult wisdom and its students) (cf SD 2:28).

Sarameyas (Sanskrit) *Sārameya-s* The two children of Sarama (the female watchdog of Indra), four-eyed brindled watchdogs of Yama, the god of the Underworld, whose duties include watching over the celestial flock (occult wisdom and its students).

Saraph (Hebrew) *Śārāf* Fiery, burning, glowing, filled with light and warmth; also serpent. In the Old Testament, the serpent that Moses is ordered to make is the mystical Saraph, and in this almost purely physiological connection it represents Jehovah, the chief of the fiery serpents (SD 2:387). Flying serpent is the generally accepted translation of saraph me‘opheph (Isaiah 30:6) — commonly connected in Christian theology with the Devil; but the expression is metaphorical and has nothing to do with the Evil One. This curious, significant phrase more accurately means both covered or enwrapped flame or fire, or flying fire. And as saraph also signifies serpent, it could equally mean covered or concealed serpent, or flying serpent.

There is a strong mystical parallel, and possibly some remote etymological connection, between the Sanskrit sarpa (serpent) and the Hebrew saraph, the parallel doubtless arising in the same esoteric thread of mystical thought. *See also* SERAPHIM

Sarasvati, Saraswati (Sanskrit) *Sarasvatī* The ethereal, the elegant one; the divine consort or wife of Brahma, his feminine alter ego, a later form or aspect of Vach (voice or the Word), a title of the Third Logos in Greece as well as in India. This parallels the Bath Qol (daughter of the voice, daughter of the Word) of mystical Hebrew thought, which can be taken either as the feminine aspect of the Logos itself, or as its daughter — the inspiration flowing forth from, or the feminine or vehicular side of, the Logos. The goddess of hidden learning and esoteric wisdom, Sarasvati is usually shown riding on a peacock with its tail spread. She is similar to the Gnostic Sophia, to the Sephirah of the Hebrew Qabbalah, and to the Holy Ghost of the Christians.

Sarasvati is also a sacred river spoken of in the Vedas, and as a river goddess she was often invoked to bestow vitality, renown, and riches; elsewhere she is described as moving along a golden path and as destroying the monster-demon Vritra.

Sarcode (Greek) *sarkodes*. Fleshly; the name given by Dujardin (1835) to the rudimentary substance of unicellular organisms, and since replaced by the words protoplasm or bioplasm.

Sarcophagus (Greek) Flesh-eating; limestone in Assus in the Troad had the property of consuming the bodies placed in coffins made of it, and so was called sarcophagos lithos (flesh-eating stone) or lapis Assius (stone of Assus), and the name came to be applied to stone coffins in general. A sarcophagus was placed in the adytum of a temple and mystically signified the matrix of nature and resurrection. In initiation ceremonies the candidate, representing the energizing ray, descended into the sarcophagus representing nature's fecund womb, and emerged therefrom, which symbolized resurrection after death. In the King's Chamber of the Great Pyramid, the candidate descended into the sarcophagus, where his body was entranced while his spiritual ego confabulated with the gods, descended into Amenti or the Underworld, and did works of charity to invisible beings; being carried during the night before the third day to the entrance of a gallery where the beams of the rising sun awoke him as an initiate.

The Mysteries of ancient times, and the rites connected with them, were very largely based on the secret and carefully hid events which occurred to a person after death, so that the secrets of death, and the resurrection from death, formed a large part of the initiation ceremonies of the ancient Mysteries. Thus it was that the sarcophagus or coffin, the emblem of death, held not only the physical body of the dead person, but likewise the entranced body of the neophyte whose soul was peregrinating into the invisible worlds and in and through the Underworld.

Sargon *Sharru-konu* (Assyrian) Also Sarru-kinu. The legitimate king; of the two Sargons in Babylonian history, one is regarded as the first historical king in the old Babylonian period, whose reign has been placed about 3800 BC. He ruled over northern Babylonia, making Agade (Akkad) his

capital. He made conquests in Syria and erected the temple Eulbar in honor of Anunit. His story is cited by Blavatsky as the original of the familiar Biblical story of Moses: the mother of Sargon was a princess who placed her babe in an ark of rushes, sealing the ark with bitumen and setting it adrift on the river. The ark was found by a watercarrier, Akki, who brought up the child as his own. In time Sargon became the monarch of Babylonia, reigning at Agadi, which was near the city of Sippara (cf Zipporah, the name of the wife of Moses).

The second Sargon was king of Assyria from 722-705 BC.

Sarira (Sanskrit) *Śarīra* [from the verbal root *śri* to protect, shelter, enter into; or from the verbal root *śṛ* to waste away, decay] Body, bodily frame; that which is impermanent and subject to dissolution.

Sarisripa (Sanskrit) *Sarīsr̥pa* [from the verbal root *sr̥p* to crawl] Those who wish to crawl or creep; a creeping animal, reptile, snake, insect, or anything which, being small, crawls or creeps. As a proper noun, a name of Vishnu, with reference to the preserver's constant vital essence pervading or creeping throughout the manifested universe.

Sarku (Babylonian, Chaldean) Light race; in the Babylonian legends, the name of one of the two first races. While the dark race (Zalmat-Qaqadi) was the first to fall into generation or mortality, the light race remained apart for a long while — hence was considered to be a race of gods. The dark race has also been called by Europeans the Adamic race, which was “one of the two principal races that existed at the time of the ‘Fall of Man’ (hence our *third* Root-race) . . .” (TG 384).

Saros (Greek) [from Chaldean deity *Sar*] Sar's symbol was a circle, denoting a great cycle of time, as well as the number 3,600, the square of 60. The length of this cycle is not revealed, as we need to know the unit which is to be multiplied by 3,600. Just as the day is comprised in the year, so the year is comprised in the Great Saros. It is likely that the word applies to several different large cycles.

Also used now to denote the small cycle within which the luni-solar eclipses approximately recur: a period of 6585.32 days or 233 lunations.

In connection with the saros and the naros or neros, the key number of all these cycles is based on the duodenary system where the base number is 12. Thus, 5 times 12 is 60, itself an esoteric key number; and the square of 60 is 3,600. Again 60 plus 12 is 72, a key number of the highest esoteric import. Six hundred, commonly called the Chaldean naros or neros, is 50 times 12; and 50 and its double 100 are again highly important esoteric key figures. Thus 100 is the square of 10, a distinctly esoteric key number; 10 and 12 are intimately related in ancient chronological calculations.

Sarpa (Sanskrit) *Sarpa* [from the verbal root *sr̥p* to wriggle, creep, crawl] Serpent; the serpent has ever symbolized in occultism wisdom, immortality — therefore renewed birth — and secret

knowledge; hence sarpa is applied to an initiate, as is naga (Sanskrit serpent). “There is a notable difference *esoterically* between the words Sarpa and Naga, though they are both used indiscriminately. Sarpa (serpent) is from the root *Srip*, *serpo* to creep; and they are called ‘Ahi,’ from *Ha*, to abandon. ‘The sarpa was produced from Brahma’s hair, which, owing to his fright at beholding the Yakshas, whom he had created horrible to behold, fell off from the head, each hair becoming a serpent. They are called Sarpa from their creeping and *Ahi* because they had deserted the head’ (Wilson). But the *Nagas*, their serpent’s tail notwithstanding, do not creep, but manage to walk, run and fight in the allegories” (SD 2:181-2n).

Sarpa was the original Sanskrit term for a snake or serpent, whereas naga, although likewise signifying a snake or serpent — which it does consistently throughout the range of Sanskrit literature — nevertheless early became identified in mystical thought with initiates because of their power of casting off physical body after physical body almost at will. Both terms therefore signify serpent or snake, and both later were used almost indiscriminately to signify initiates; nevertheless, because of habit or use, naga is the more common term for a full initiate, sarpa in this sense being of less frequent usage.

Just as the forces of nature are in themselves neutral, and become “good” or “bad” as they are used by individuals, similarly so is a symbol usable in a good or a bad sense. In the use of nagas and sarpas, the Brothers of Light are properly called nagas, and the Brothers of Darkness are more properly called sarpas, as the root *srip* which means to wriggle, hence to insinuate, to creep in by stealth and deceive. Both the Brothers of Light and of Darkness are focuses of power, subtlety, wisdom, and knowledge; in the one case rightly and nobly applied, and in the other wrongly applied. The former are the nagas or serpents of light: subtle, wise, and with power to cast off the garment or vehicle when the body has grown old and to assume another at will. The latter are more strictly the sarpas or serpents of darkness, insinuating, worldly wise, selfishly shrewd, deceitful, venomous, and dangerous, and yet possessing the same powers, but in less degree, and using them wrongly, thus deceiving human hearts and succeeding in their work often by lies and misrepresentations. Nevertheless, precisely because nagas and sarpas are used almost indiscriminately, either word may apply both to the servants of light or of darkness.

Sarpanit. *See* ZARPANITU

Sarparajni (Sanskrit) *Sarparājñī* [from *sarpa* serpent + *rājñī* queen] The queen of the serpents;

“the Aitareya-Brahmana calls the Earth Sarparajni, . . . Before our globe became egg-shaped (and the Universe also) ‘a long trail of Cosmic dust (or fire mist) moved and writhed like a serpent in Space.’ The ‘Spirit of God moving on Chaos’ was symbolized by every nation in the shape of a fiery serpent breathing fire and light upon the primordial waters, until it had incubated cosmic matter and made it assume the annular shape of a serpent with its tail in its mouth — which symbolises not only Eternity and Infinitude, but also the globular shape

of all the bodies formed within the Universe from that fiery mist. The Universe, as well as the Earth and Man, cast off periodically, serpent-like, their old skins, to assume new ones after a time of rest ” (SD 1:74).

“The Earth is said to cast off her old *three* skins, because this refers to the three preceding Rounds she has already passed through; the present being the *fourth* Round out of the seven. At the beginning of every new Round, after a period of ‘obscuration,’ the earth (as do also the other six ‘earths’) casts off, or is supposed to cast off, her old skins as the Serpent does . . .” (SD 2:47).

Also, certain verses of the *Rig-Veda* deal with this subject.

Sarvada (Sanskrit) *Sarvada* [from *sarva* all + the verbal root *dā* to give] He who gives all, the all-sacrificing; title of Buddha, who in a former birth sacrificed everything to save others. Also a title of Siva.

Sarvaga (Sanskrit) *Sarvaga* [from *sarva* all + *ga* going, permeating] The all-permeant; the spirit-substance of the world, hence its soul. Equivalent to the anima mundi, or in a more abstract sense to the supreme cosmic essence or Second or Manifest-unmanifest Logos, which in early Christianity was feminine and called the Holy Spirit.

Sarva-mandala (Sanskrit) *Sarva-maṇḍala* [from *sarva* all, complete + *maṇḍala* globe, orb] The complete globe or orb; hence the Egg of Brahma or the universe, applicable to any of the numerous Eggs of Brahma, whether a galaxy, sun, planet, or even a nebula or comet.

Sarva-medha (Sanskrit) *Sarvamedha* [from *sarva* all, whole, universal + *medha* sacrifice] The universal sacrifice, spoken of in the *Rig-Veda* as being performed by Visvakarman, the cosmic architect or demiurge. It is a ten days’ sacrificial ceremony — the ten having reference not only to the ten cosmic planes, but to other decads in the universe, such as the ten primordial conscious forces, etc.

Sarvam Khalvidam Brahma (Sanskrit) *Sarvam khalvidam brahma* [from *sarvam* all + *khalu* indeed + *idam* this, the manifested universe + *brahma* the supreme mind or spirit of our universe] All this universe is indeed Brahman. Brahman is universal because the infilling, indwelling, and inspiring cosmic mind and consciousness of our home-universe; the reference is not to boundless infinitude or parabrahman (beyond Brahman).

Saratman (Sanskrit) *Sarvātman* [from *sarva* all + *ātman* self] The all-self; in the Vedas, the all-pervading spirit of the universe.

Sarvavasū (Sanskrit) *Sarvavasū* [from *sarva* all + *vasu* one of the 12 adityas or solar divinities, rays, or logoi] One of the seven principal logoi or rays of the sun.

Sarvesa (Sanskrit) *Sarveśa* [from *sarva* all + *īśa* lord, ruler] The lord of all; the supreme spirit, the

hierarchy of the universe, which can be connected either with Brahman considered as the First Logos, or with Brahma considered as the Third Logos.

Sastra (Sanskrit) *Śāstra* [from the verbal root *śās* to direct, bid, instruct] An order, precept, rule, advice; any instrument of teaching; any book or treatise, especially religious or scientific; any sacred scripture or composition of supposedly divine authority such as the Vedas.

Sastra-devatas (Sanskrit) *Śastra-devatās* [from *śastra* weapon + *devatā* celestial being, god] The gods of divine weapons; in the *Mahabharata* and *Ramayana*, the lords or conscious agents behind the mystical powers exercised by the great-souled heroes, rather than the weapons themselves. They are likewise in ancient Hindu conception the self-conscious, conscious, and quasi-conscious powers behind the forces of nature, especially those forces which can wreak injury or damage in the phenomenal world, such as earthquakes, tidal waves, storms of all kinds, and lightning.

Sat (Sanskrit) *Sat* [from the verbal root *as* to be] Being; the real, the enduring fundamental essence of the world, “for *Sat* is in itself neither the ‘existent,’ nor ‘being.’ *Sat* is the immutable, the ever present, changeless and eternal root, from and through which all proceeds. But it is far more than the potential force in the seed, which propels onward the process of development, or what is now called evolution. It is the ever becoming, though the never manifesting. *Sat* is born from *Asat* and *ASAT* is begotten by *sat*: the perpetual motion in a circle, truly; yet a circle that can be squared only at the supreme Initiation, at the threshold of Paranirvana” (SD 2:449-50).

Sat is not Being, but Be-ness, since whatever is manifested is something phenomenal, not everlasting. *Sat* (pure being), *chit* (pure thought), and *ananda* (bliss) together signify the state of the Absolute.

In the Vedanta, used as the self-existent or universal spirit.

Sata (Sanskrit) *Śata* Hundred.

Satan [from Hebrew *śāṭān* adversary, opposer from the verbal root *śāṭan* to lie in wait, oppose, be an adversary; or possibly from the verbal root *shut* to whip, scourge, run hither and thither on errands; Greek *satan*, *satanas*] Adversary; with the definite article (has-satan) *the* adversary in the Christian sense, as the Devil. This Satan of the exoteric Jewish and Christian books is a mere figment of the monkish theological imagination. From the second possible derivation many eminent Shemitic scholars have held that the Satan of the Book of Job was a good angel arranged by God to try the characters of men in order to help them; and therefore supposedly to be different from the Satan of other books of the Bible. The theosophist would not limit the good angel to the Book of Job alone, but would look upon the adversative or contrary forces of nature as being the means upon which each one tries his will, resolution, and determination to evolve and grow spiritually and intellectually. The Satan of this hypothesis is in a sense our own lower character combined with the lower forces of nature surrounding earth and elsewhere.

Sata-rupa (Sanskrit) *Śata-rūpā* [from *śata* hundred + *rūpa* form, body] The hundred-formed one; applied to Vach who, as the feminine Brahma or universal nature, assumes myriad forms. Hundred here does not denote a specific numerical limit, but is used as the Greek word myriad (10,000) often is, to signify an immense quantity; albeit the number has a distinct occult significance likewise.

According to archaic Hindu legend, Sata-rupa, as nature, was the daughter of Brahma, and likewise the mother of the first man, called Svayambhuva.

Satellite [from Latin *satelles* an attendant, assistant] Astronomically, a globe which revolves around a larger one which is its primary, but usually restricted to globes revolving around planets. The satellites of Uranus and Neptune have revolutions opposite in direction to that of the satellites of the other planets, said to be due to their axes having been inverted in the pregenetic battles fought by the growing planets before the final formation of the cosmos (SD 1:101).

In theosophy the moon is only physically a satellite of the earth; in other respects it is the earth's mother. Modern astronomy knows nothing as to the actual cosmological role played in the spatial deeps by the satellites of the planets or of the suns — particularly those moon-satellites, which being true moons (as is the moon of earth) are the extinct astral bodies or kama-rupas of the former physical imbodiments of the globe-chain, which now they accompany as attendants. The parts that the true moons especially play in the drama of cosmogonical history is enormous. Such true moons are the dwellers on the threshold of the globes which they thus attend.

Sati or **Satet** (Egyptian) *Sati* or *Satet* [from the verbal root *sat* to pour out, shoot, throw, emanate, evolve forth] Worshipped at Abu or Elephantine, the consort of Khnemu, and sister-goddess of Anket, and the second member of a triad. Together with Khnemu her attributes are watery, so that she is depicted as sprinkling water and scattering seed. She was associated with Isis-Sothis, and at Dendera with Isis-Hathor; and was associated by the Greeks with Hera. Her temple at Abu was considered one to the holy places in ancient Egypt, for in the *Book of the Dead* the Osirified defunct mentions that he has visited the Temple of Satet which was one of the ancient initiation localities. With Isis she was connected with the star Sept (Sirius), where dwelt the soul of Isis.

Satkiri Chakram of Vishnu. See SIX-POINTED STAR

Satta (Sanskrit) *Sattā* [from the verbal root *as* to be, exist] Being, existence; a name of Brahman as implying essential being.

Sattra (Sanskrit) *Sattra* A great soma sacrifice or a sacrificial session, which lasted one year and was based upon the revolution of the sun in its yearly course. Also, refuge, asylum, or place of sanctuary, which in ancient conceptions were supposed to be brought into being by mystical sacrifice.

Sattva (Sanskrit) *Sattva* [from *sat* being] True essence, spiritual essence, reality, true being. Also

one of the trigunas (three qualities), the other two being rajas and tamas. “Sattwa is the quality of truth, goodness, reality, purity. These three gunas or qualities run all through the web or fabric of Nature like threads inextricably mingled, for, indeed, each of these three qualities participate likewise in the nature of the other two, yet each one possessing its predominant (which is its own Swabhava) or intrinsic characteristic. One who desires to gain some genuine understanding of the manner in which the Archaic Wisdom looks upon these three phases of human intellectual and spiritual activity must remember that not one of these three can be considered apart from the other two. The three are fundamentally three operations of the human consciousness, and essentially are that consciousness itself” (OG 153-4). As the human being is the microcosm of the macrocosm, the same gunas can be discovered in the cosmos.

Sattvika or **Sattvic** (Sanskrit) *Sāttvika* [from *sattva* reality] Pertaining to the quality of goodness; sattvic is the anglicized form.

Saturn The sixth planet from the sun in our solar system, the last of the seven sacred planets of the ancients. In theosophy the regent or rector of Saturn exercises its own characteristic influence especially on our earth, globe D, and closely combines in this respect with the influence emanating from the moon; its influences was likewise especially felt over the fourth root-race. In astrology, its zodiacal houses are Aquarius and Capricorn; its day of the week is Saturday.

Family-races also are born under the especial influence or partial regency of Saturn — as for instance the Jews; but though Saturn in astrology is called the great malefic this is a one-sided view; and indeed astrologers themselves realize that there are influences which Saturn showers from itself, as does every planet, which are of distinctly spiritual and beneficent character.

With the Jews, the tribal deity Jehovah represents the racial divinity or Saturn, and hence it is that the Jews considered Jehovah as their own god, for he is in fact the dominating planetary influence on their race. The mystical type-figure for Saturn in the lands of the Near East was the ass, that patient, faithful animal, as greatly beloved as a companion of man in the Near East even today as the dog is in many parts of the West. One is reminded of the conqueror of Jerusalem who, entering the Holy of Holies in the temple of Jerusalem, stated that all he saw was a golden ass — nor was there either irony or sarcasm intended, for the ancients recognized all these matters as being allegorical and mystical. One is likewise reminded of the statement made in the New Testament that Jesus rode into Jerusalem on an ass and the foal of an ass.

The planet Saturn in one sense is spiritually farther advanced than is the earth, although in quite different sense it is younger in its present embodiment.

Saturnus [possibly from Latin *sero* to sow] was one of the oldest Italic deities — among other things patron of agriculture — who became assimilated with the Greek Chronos or Kronos. Like Kronos he dethrones his father Uranus and is himself dethroned by Jupiter (Zeus); his mutilation of his father indicates that eternal time becomes limited; his devouring of his children is symbolic

of time which both gives birth to events and then destroys them. He presides over the Golden Age of innocent but unprogressive peace, when men are unable to rule themselves and are ruled by genii; his kingdom was Lemuria. The Latins represented him as having, after his dethronement by Jupiter, become king of Italy, which was therefore called Saturnia, and presiding over the Golden Age; and Vergil voices the prophecy that such a Saturnian Age shall one day return.

The same idea underlies the Jewish Sabbath (Shabbath, a period of rest), the Lord's day, and Jehovah in one of its meanings is Saturn, the genius of the Hebrew nation. It was from Saturn that came the teachings revealed to Qutamy in *Nabathean Agriculture*. Among the many equivalents of Saturn are Chium, Seth, Cain, Ildabaoth among the Egyptian Gnostics, Agruerus, Sydyk (Melchisedec), and Satan — the girdle about the loins of Satan is the rings of the planet Saturn. In the Biblical list of Gnostic emanations, Saturn corresponds to Thrones.

Saturnalia (Latin) [from *Saturnus* Saturn] A Roman festival held on the 17th of December and for a week following, honoring the deity Saturnus; undoubtedly this was the beginning of the occult festival held in celebration of the winter solstice. Saturnus was identified by Roman scholars with the Greek Kronos, though his attributes at times are rather those of Demeter, who presides over the gifts of earth. Legend states that Tullus Hostilius founded the festival, but also that Romulus founded it under the name of Brumalia [from *bruma* winter solstice]. This is the time when the sun enters Capricorn, one of the houses of Saturn. The observances described are almost identical with those which we associate with Christmas; and Christmas again links up with a Norse version of the solstice festival. There was a general relaxation of discipline and social barriers; a spirit of joy and mirth; the interchange of gifts; abolition of distinctions of rank and social casts; no fighting or punishment. All over Europe, in Ancient Mexico, and in many other places, candles or fires were lighted. Even the harmless familiar Christmas and New Year festivals are themselves but exoteric forms of what in its essence was a dramatic presentation of the mysteries of initiation appropriate to this particular one of the four sacred seasons. Saturnalia has got its present meaning from the licentiousness into which this celebration degenerated.

Occultly the Saturnalia derived its name not only from the regent of the planet Saturn, but also from the esoteric teachings of the Mystery schools dealing with Saturn's cosmogonical role. There were also the somewhat distorted mythologic ideas concerning the Age of Saturn, or the period of beginnings, of human happiness and innocence. While the Age of Saturn is usually placed at the beginnings of human history, Saturn likewise closes an evolutionary period when the age of innocence and happiness plus spirituality and intellect shall have returned. Saturn therefore both opens and closes a grand evolutionary period.

Satya (Sanskrit) *Satya* Truth, reality, being or esse; as an adjective, true, virtuous, good, faithful, etc.

Satya-loka (Sanskrit) *Satya-loka* [from *satya* reality + *loka* world, place] Reality-world; the first or

highest of the seven lokas, its corresponding tala and nether pole being atala. Satya-loka is the abode of the nirvanis. Being the highest and most spiritual loka, it is therefore the inmost because closest to the radiating spiritual center, and yet it extends its influence in, above, through, and beyond all the other inferior lokas. It is also referred to as the abode of truth.

Satyan Nasti Paro Dharmah (Sanskrit) *Satyān nāsti paro dharmah* There is no religion (duty, law) higher than truth (reality); the motto of the Theosophical Society, adopted from the Rajas of Benares.

Satyas (Sanskrit) *Satya-s* [from *satya* truth, reality] A name given in each kalpa to the twelve great gods (jayas) emanated by Brahma to bring about cosmic production or being. *See also* SADHYA

Satyavrata (Sanskrit) *Satyavrata* [from *satya* truth + *vrata* vow] A vow of truthfulness; a name of Vaivasvata-Manu, the manu of our present manvantara, corresponding to Noah.

Satya Yuga (Sanskrit) *Satya Yuga* [from *satya* reality, truth + *yuga* age] The age of purity, reality, and truth, sometimes called the krita yuga, lasting 1,728,000 years. The first of the four great yugas constituting a mahayuga (great age). “The Krita is the age in which righteousness is eternal, when duties did not languish nor people decline. No efforts were made by men, the fruit of the earth was obtained by their mere wish. There was no malice, weeping, pride, or deceit; no contention, no hatred, cruelty, fear, affliction, jealousy, or envy. The castes alike in their function fulfilled their duties, were unceasingly devoted to one deity, and used one formula, one rule, and one rite. Though they had separate duties, they had but one Veda and practised one duty” (MB abrig Muir, 1:144).

What exist as the four great ages forming a great age, occur because of analogical repetitions. There is a greater age of immensely longer duration than even the mahayuga mentioned above: the same series of four immense periods — of length respectively in the ratios of 4, 3, 2, 1 — is likewise found in the manvantaric history of a globe as well as of a round. Every root-race has likewise its mahayuga; and it is evident that the satya yuga of the seventh root-race will be a far more advanced one than is the satya yuga of the fourth root-race, because in the former everything will be more evolved and on a higher plane. Consequently, there is not one single satya yuga, but many, both on lower and higher planes.

Satyrs [from Greek *satyroi*] The luxuriant psychovital powers of nature, associated with Dionysos or Pan. They were represented in mythology as having bristly hair, snub nose, pointed ears, incipient horns, a tail; when they became confused with the Latin fauns they acquired goat's horns and hoofs. They loved the music of the pipes, dance, song, and wine; and like Puck and nature spirits of Western Europe, they were elfish and given to pranks.

The satyrs of tradition represent historically an extinct race of quasi-animal men. The third root-race united themselves with animal beings, thus producing those creatures with which the late

Lemurians and early Atlanteans again mated, this unnatural union producing the anthropoids; but the first miscegenation was between races to which the names human and animal did not imply so marked a distinction as they do now, and the union was fertile and not so unnatural as it would be today. The Nephilim (giants) of Genesis 6:4 were late second and third root-race human protoplasts, and vague recollections of the former existence of these mindless races brought about their identification by the early Hebrews with the satyrs. It seems likely that the apparition of nature spirits to country people would be connected by them with the tradition of satyrs; and actual beings of this kind, though extinct as a physical race, persist in astral form.

Saul (Hebrew) *Shā'ul* A Biblical king; of particular interest is his anointing and initiation by Samuel, who said: "the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man" (I Sam 10:6). After his initiation he was able to prophesy, but after he became king, the spirit of prophecy left him. Although Saul prohibited divination or necromancy by means of those who had familiar spirits, he himself commanded the wise woman of Endor to bring before him the spirit of Samuel.

Saundarya-lahari (Sanskrit) *Saundarya-laharī* [from *saundarya* beautiful + *laharī* large wave, billow] One of Sankaracharya's works, the title evidently a metaphor implying waves of beautiful thought or ocean of beautiful thought.

Saurya Pralaya and **Saurya Manvantara** (Sanskrit) *Saurya-pralaya*, *Saurya-manvantara* [from *sūrya* sun + *pralaya* dissolution; *manvantara* manifestation] The dissolution, or manifestation, of the solar system; frequently termed a mahapralaya or mahamanvantara.

Savarna (Sanskrit) *Sāvarṇa* Similar in color or appearance or class; the eighth manu. A name used either alone or in combination for all the manus succeeding the eighth, except the last two, the 13th and 14th. Being the eighth manu of our earth-chain, Savarna is the seed-manu of the present fourth round; and Savarna's culmination of svabhavic individuality will be during the last root-races on globe G of our planetary chain.

Savarna (Sanskrit) *Savarṇā* The feminine being substituted by Saranyu for herself as a wife or alter ego of the sun. She is said to have given birth to Manu, and is called in later legend Chhaya (shadow). Saranyu (the quick, the fleet) is the Vedic character for the Sanjna of the Puranas. Saranyu is represented in legend as being the wife of Vivasvat (the sun) and mother of the two Asvins. The legend of this substitution has reference to cosmological mysteries, for the consort of the sun, for purposes of production of the hierarchies of living beings in the solar kingdom, must be that portion of the solar entity which is capable of productive power, and not of the higher parts of the sun's entity. Thus Saranyu stands for the solar intellect or mind, while Savarna would be a fit prakriti-companion for the generative power of the sun.

Savior Applied to manasaputras, buddhas, bodhisattvas, avataras, messiahs, the Agathodaemon, etc. *See also* SALVATION

Savitri (Sanskrit) *Sāvitrī* [from the verbal root *sū* to pour out, stimulate, set in motion] Vivifier, stimulator; an aspect of the sun deity.

Also used interchangeably with Gayatri, a verse of the *Rig-Veda* (3, 62, 10).

Sayana or **Sayanacharya** (Sanskrit) *Sāyaṇa*, *Sāyaṇācārya* The celebrated commentator on the *Rig-Veda*, who flourished under Vira-bukka I of Vijaya-nagara (1350-79). Some of his works were written in conjunction with his brother Madhava, who was the prime minister of Vira-bukka, also known as Madhavacharya, a celebrated teacher and scholar. Madhavacharya brought into clearer focus the Dvaita-Vedanta (dualistic Vedanta), according to which Brahma and the human soul, although intimately connected, are distinct. This teaching is in direct contradistinction with that of Sankaracharya, the greatest historic exponent of the Advaita-Vedanta (nondualistic Vedanta), according to the teaching of which, spirit and matter, Brahman-atman (divinity) and the human spirit, are one in essence.

Scapegoat. See AZAZEL

Scarab [from Latin *scarabaeus* cf Greek *karabos* a beetle, Sanskrit *śarabha* a locust, Egyptian *kheperà* from *kheper* to become, come into being anew] The Egyptian symbol of the god Khepera — the urgent spiritual impulse of creation, or regenerative revolving and reimpodiment. In modern times applied to the beetle *Scarabaeus sacer* or *aegyptorum* — the sacred scarab. Orientalists generally regard the scarab as the symbol of resurrection because the beetle rolls a ball of dung containing its eggs, which it leaves to be hatched by the sun's rays. This is said to represent in the small what was believed to take place in the great, that the sun was moving across the heavens holding within itself the germs which in course of stellar time evolve forth and remanifest in the solar cosmos. “Khem, ‘the sower of seed,’ is shown on a stele in a picture of Resurrection after physical death, as the creator and the sower of the grain of corn, which, after corruption, springs up afresh each time into a new ear, on which a scarabaeus beetle is seen poised; and Deveria shows very justly that ‘Ptah is the inert, material form of Osiris, who will become Sokari (the eternal Ego) to be reborn, and afterwards be Harmachus,’ or Horus in his transformation, the *risen god*. The prayer so often found in the tumular inscriptions, ‘the wish for the resurrection in one's *living soul*’ or the Higher Ego, has ever a scarabaeus at the end, standing for the personal soul. The scarabaeus is the most honoured, as the most frequent and familiar, of all Egyptian symbols” (TG 293).

“This mystical symbol shows plainly that the Egyptians believed in reincarnation and the successive lives and existences of the Immortal entity. Being, however, an esoteric doctrine, revealed only during the mysteries by the priest-hierophants and the Kings-Initiates to the candidates, it was kept secret” (SD 2:552).

Schemal. See SHEMAL

Scheol. See SHEOL

Schesoo-Hor. See SHEMSU-HERU

Schoo. See SHU

Schools of the Prophets “Schools established by Samuel for the training of the *Nabiim* (prophets). Their method was pursued on the same lines as that of a Chela or candidate for initiation into the occult sciences, *i.e.*, the development of abnormal faculties or clairvoyance leading to Seership. Of such schools there were many in days of old in Palestine and Asia Minor. That the Hebrews worshipped Nebo, the Chaldean god of secret learning, is quite certain, since they adopted his name as an equivalent of Wisdom” (TG 294).

Blavatsky points so specifically to the Hebrew and other similar schools in Asia Minor because these are the best known; yet similar schools of the prophets, under other names, have existed in all countries and ages, as for instance in Greece, where they were called Mysteries, and in Egypt.

Science [from Latin *scientia* from *scire* to know] In its widest sense formulated knowledge, a knowledge of structure, laws, and operations. The unity of human knowledge may be artificially divided into religion, philosophy, and science. Science and philosophy, as presently understood, have in common the quality of being speculative, as opposed to religion, which in the West is supposed to be founded merely on faith and moral sentiments. The present distinction between science and philosophy lies largely in their respective fields of speculation. What is known as modern science investigates the phenomena of physical nature and by inferential reasoning formulates general laws therefrom. Its method is called inductive and its data are so-called facts — *i.e.*, sensory observations; whereas deductive philosophy starts from axioms. Yet a scientist, in order to reason from his data at all, must necessarily use both induction and deduction.

Modern science has limited its field of study to the laws of physical nature; but in the 20th century the illusive and entirely phenomenal nature of matter and energy, formerly assumed to be eternal and indestructible, is better realized by scientists who have traced the chain of physical causation to a point beyond physical limits altogether and admit that the physical world consists of phenomena occurring in an ultraphysical substance.

In modern sciences dealing with biology, evolution, and anthropology, legitimate inference from facts has been much interfered with by preconceived ideas. Modern science suffers from its failure to see the necessity of postulating an astral or formative world behind the physical, this astral world being in itself but one stage in a rising scale or ladder of invisible worlds. To ascertain the facts upon which to build a true inductive system, we must admit the existence in man of means of direct perception other than those afforded by the physical senses.

Scin-lecca, Scin-laeca, Scin-lac (Anglo-Saxon) [from *scinan* to shine, quiver with light, flash + *lic* body; cf Scandinavian *skin* shining] Shining body; adopted by Bulwer-Lytton in *A Strange Story* to

express an idea similar to the Sanskrit *mayavi-rupa*, which often signifies merely a doppelganger or astral human form. Blavatsky uses the term both as the astral double of a medium and as a spiritual double of an adept (IU 2:597, 104). In her later writings the term was dropped in favor of Sanskrit terminology.

The term has always had, even in Anglo-Saxon times, a distinctly mystic significance; e.g., *scin-sckaeft* meant magic or sorcery; *scin-laeca* a magician, wizard, warlock, sorcerer; *scinn*, a spirit, apparition, phantom, specter, ghost — all popular words in Anglo-Saxon England.

Scintilla (Latin) Spark; found in Lucretius and other ancient philosophical writers on cosmogony. *See also* SPARK

Scorpio The scorpion; eighth sign of the zodiac, in astrology a watery, fixed sign, the night house of Mars. Its physiological correspondence in the human being is the organs of reproduction. Metaphysically, Scorpio stands for one of the four Maharajas of the four quarters and corresponds to the eagle of the four sacred animals. This sign originally formed part of Virgo-Scorpio, and was later made into a separate sign.

A curious medieval European representation of the zodiac, called Ezekiel's Wheel (cf IU 2:461-2), places Scorpio as equivalent to Adam-Eve. "The Adam of the first chapter is the spiritual, therefore pure androgyne, Adam Kadmon. When woman issues from the left rib of the second Adam (of dust), the pure *Virgo* is separated, and falling 'into generation,' or the downward cycle, becomes *Scorpio*, emblem of sin and matter" (IU 2:463).

It was alleged by ancient Hindu philosophers that the sun when located in this division of the zodiac is called Vishnu and relates to the 12th skandha of Bhagavata (12 Signs of the Zodiac). In other respects, Scorpio is intimately and even causatively connected with the human organs of reproduction and their functioning, because it is a spiritually and otherwise productive and generative sign — functions which are primordially spiritual and which therefore have their reflection in all the lower hierarchical ranges emanating from the original spiritual productive power. Although Vishnu in other senses is looked upon as the sustainer or continuer, this is achieved by a constant efflux of productive or generative energy from the original cosmic power.

If the twelve sons of Jacob in the Hebrew scheme are made equivalent to the twelve signs of the zodiac, Dan is assigned to Scorpio; Dan is described as a serpent by the way, who bites the horse's heels and causes the rider to fall backward — and one must here remember the role always ascribed in archaic occultism to the serpent: the Agathodaemon or the Kakodaemon, the serpent of wisdom and the serpent of evil.

In the Brahmanical zodiac Vrischika corresponds to Scorpio and its deity is Kamadeva, the Hindu god of love. "The sign in question properly signifies the Universe in thought or the universe in the divine conception.

“It is properly placed as the sign opposite to Rishabham [Taurus] or Pranava. Analysis from Pranava downwards leads to the Universe of Thought, and synthesis from the latter upwards leads to Pranava (Aum)” (12 Signs of the Zodiac).

Scythian Applied by the Greeks originally to various peoples, but generally to the warlike nomads of the steppes of what is now southern Russia; during the Roman Empire, applied to similar peoples in the more northerly parts of Asia. Blavatsky says they are late Atlantean subraces (SD 2:774).

Sea. See OCEANUS; THALATTH; SPACE

Sea of Curds. See CURDS

Sea of Fire In the Stanzas of Dzyan, “the Super-Astral (*i.e.*, noumenal) Light, the first radiation from the *Root*, the Mulaprakriti, the undifferentiated Cosmic Substance, which becomes *Astral Matter*. It is also called the ‘Fiery Serpent . . .’” (SD 1:75).

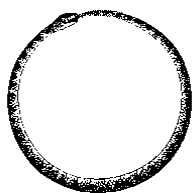
Sea of Milk Cosmic matter, the “curds,” the Milky Way.

Seal of Solomon. See SIX-POINTED STAR

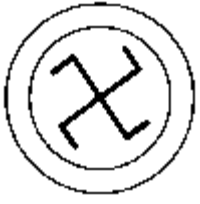
Seal of the Theosophical Society



Composed of a serpent in the form of a circle (Ananta-sesha) biting its tail — standing for eternity and boundless wisdom.



Its scales signify the illimitable diversity of wisdom or truth, and likewise the innumerable smaller cycles within boundless duration. The circumscribed svastika at the meeting point of the head and tail is a practically universal ancient emblem portraying evolution, the endless movement of spirit in and through matter.



Within the large circle formed by the serpent are two interlaced triangles (called in India the seal of Vishnu, in the West the seal of Solomon). The white triangle pointing upwards denotes the spiritual fire of consciousness, concealed wisdom, or spirit. The downward-pointing black triangle, sometimes colored blue or red, refers to the manifested worlds of matter, or to wisdom revealed in the worlds of manifestation. The two triangles interlaced form a six-pointed star, which means the manifested Logos, or the third cosmic emanation of the ineffable One. Again, the six-pointed star refers to the six general forces or powers of nature, the six principles, the six planes — which are represented as being all synthesized by their origin, the seventh, when a point or dot is placed within the star, for this point is what Pythagoras called the *Monas monadum* (the monad of monads).

“The double triangle — the *Satkiri Chakram* of Vishnu — or the six-pointed star, is the perfect seven. In all the old Sanskrit works — *Vedic* and *Tantrik* — you find the number 6 mentioned more often than the 7 — this last figure, the central point being implied, for it is the germ of the six and their matrix. . . . the central point standing for seventh, and the circle, the *Mahakasha* — endless space — for the seventh *Universal Principle*. In one sense, both are viewed as *Avalokitesvara*, for they are respectively the Macrocosm and the microcosm. The interlaced triangles — the upper pointing one — is Wisdom concealed, and the downward pointing one — Wisdom *revealed* (in the phenomenal world). The circle indicates the bounding, circumscribing quality of the *All*, the *Universal Principle* which, from any given point expands so as to embrace all things, while embodying the potentiality of every action in the Cosmos. As the point then is the centre round which the circle is traced — they are identical and *one*, and though from the standpoint of *Maya* and *Avidya* — (illusion and ignorance) — one is separated from the other by the manifested triangle, the 3 sides of which represent the three *gunas* — finite attributes. In symbology the central point is *Jivatma* (the 7th principle), and hence *Avalokitesvara*, the *Kwan-Shai-yin*, the manifested ‘Voice’ (or Logos), the germ point of manifested activity; — hence — in the phraseology of the Christian Kabalists ‘the Son of the Father and Mother,’ and agreeably to ours — ‘the Self manifested in Self’ — *Yih-sin*, the ‘one form of existence,’ the child of *Dharmakaya* (the universally diffused Essence), both male and female. Parabrahm or ‘Adi-Buddha’ while acting through that germ point outwardly as an active force, reacts from the circumference inwardly as the Supreme but latent Potency. The double triangles symbolize the Great Passive and the Great Active; the male and female; Purusha and Prakriti. Each triangle is a Trinity because presenting a triple aspect. The white represents in its straight lines: *Gnanam*

— (Knowledge); *Gnata* — (the Knower); and *Gnayam* — (that which is known). The black — form, colour, and substance, also the *creative, preservative, and destructive* forces and are mutually correlating . . .” (ML 345-6).

Within the star is placed the crux ansata, the handled cross or tau, one aspect of which is the particularized functions or activity of spirit in matter so far as our own world is concerned, and more especially insofar as intelligence is working upon cosmic matter. It is a symbol often associated with the adept or initiate as typifying his union with spiritual intelligence rather than with the powers and potencies of unspiritualized life in the material world.



When Blavatsky and Colonel Olcott went to India in 1879, the Sanskrit word Aum was placed above the seal, while below it was added the phrase: Satyan nasti paro dharmah (there is no religion [law] higher than truth [reality]) which was adopted as the motto of the Theosophical Society.

In some respects the seal of the Theosophical Society is similar to the personal seal of Blavatsky: however, in place of the tau within the interlaced triangles, her seal had the initials E B (E standing for Elena, pronounced Yelena in Russian, and B for Blavatsky). Inside the circle are astrological and Qabbalistic signs stated by some to refer to Blavatsky herself, while above the seal is a countess' coronet belonging to her family.

The seal of the Theosophical Society can be said to refer to a universe expanding into manifestation from its origin in cosmic spirit, emanation picturated by the comprehending serpent of space and duration. Just as the serpent periodically sheds its old skin, a universe, after a period of rest or dormancy, is again emanated, the child of its former self, for another period of cosmic manifestation.

Seance (French) A session; used of sittings of Spiritualists with a medium in order to obtain communications or other phenomena.

Seasons The seasons are at least in part due to the inclination of the earth's axis, and wholly according to this explanation in modern astronomy. If there were no inclination — if the ecliptic coincided with the equator, and the earth's axis with the poles of the equator — there would be no seasons. In satya yuga there were no changes of season, but an eternal spring which lasted as long as the lack of polar inclination endured, but which came to an end when the third root-race fell into “sin” — the two events coinciding. The earth's axis when without inclination is at right angles

with the plane of the ecliptic. The titans or kabiri are described in *The Secret Doctrine* as the generators and regulators of the seasons, thus showing that they take their part with the karmic lipikas in the cosmic history of the globe. Spring, summer, autumn, and winter correspond with other quaternaries, such as the four points of the compass and the four elements; and also represent a cycle of changes from birth to dissolution and rebirth.

In theosophical literature the earth's axis is said to undergo a secular movement of inclination with interims of pausings and smaller changes, or what may be called librations; and this secular movement is on the whole continuous, so that in course of long ages the axis of the earth becomes inverted, and consequently the poles are reversed; continuing their movement, they finally return to the position of right angularity with the plane of the ecliptic. Enormous changes must take place during this cycle upon the earth, not only as regards seasons, but likewise as regards geological and marine convulsions and cataclysms — evidences of which are apparent not only in the geological record, but in many otherwise unexplained and perhaps unexplainable botanical and zoological migrations. What is at one time land becomes sea, and vice versa. *See also* EQUINOX; SOLSTICE

Seb (Egyptian) *Seb*. One of the older Egyptian deities, the son of Shu and Tefnut, brother and husband of Nut, father of Osiris and Isis, Set and Nephthys. A goose (*seb*) was held sacred to the god. One popular legend states that Seb first appeared flying through the air in the form of a goose — reminiscent of the Sanskrit kala-hansa (bird of eternity). Seb was the vitalizing divinity of cosmic space, often called earth: the earth was described as being formed of Seb's cosmic body, and hence was in turn called the house of Seb. Being so closely associated with the earth, through popular misunderstanding he was regarded as the custodian of the dead in their tombs, and therefore held a prominent place in the scenes of the Underworld depicted in *The Book of the Dead*.

Heliopolis was the principal seat of his worship, it being held that at that spot, with his consort Nut, he produced the great Egg of Space, out of which emerged the sun god in the shape of a phoenix (bennu). Because of this he was styled the Great Cackler. Another of his titles was Erpat (chief of the gods), as he is more like the Hindu parabrahman than even Brahma, and hence the womb of cosmic being. A favorite representation of Seb is that of a prostrated man, one hand pointing to heaven, the other to earth — the prostrated form representing the earth — over whom bends a woman, Nut, her body being spangled with stars — representing the sky.

In Gerald Massey's series of seven principles of the Egyptians, Seb is enumerated as the fifth (ancestral soul) (SD 2:632). In the individual person Seb stands for the reincarnating ego or monadic root with its accumulated wisdoms of each human imbodiment, and hence the source and urgent impulse for future imbodiments. "*Manas* corresponds precisely with *Seb*, the Egyptian fifth principle, for that portion of *Manas*, which follows the two higher principles, is the ancestral soul, indeed, the bright, immortal thread of the higher Ego, to which clings the Spiritual aroma of

all the lives or births” (SD 2:632n).

Sebakh. See SEBEK

Sebek (Egyptian) *Sebek*. Also Sebeq and Sebeq-Ra. The planet Mercury in the Greco-Roman period in Egypt; also the crocodile-headed deity about whom very little has come down to us. Because of his association with the crocodile and Set, his attributes were popularly considered as evil; in *The Book of the Dead*, however, Sebek is named together with three other deities as dwelling on the mount of sunrise, helping Horus to be reborn daily. He is represented as giving the eyes to the deceased and assisting the pilgrim to be reborn.

Secondary Age. See GEOLOGICAL ERAS

Secondary Creation The creation of the manifested universe, after that of the unmanifested universe which is called the primary creation. In a more restricted meaning, the evolution and progression into manifestation of the almost innumerable hierarchies of builders of the universe, both higher and lower — the primary in this connection referring to the purely spiritual hierarchies and individuals which issued from the womb of space along the lines of primary spiritual emanation as already residing karmically in cosmic ideation.

Ancient cosmogonies in general begin with the secondary creation and with the creation of manifested light; what precedes this is called darkness or night, because the unmanifested absolute light can thus be named only by contrast with the manifested light. Thus in Genesis 1:2, darkness is upon the face of the deep, and in verse 3 “light” is created. When spirit has permeated every atom of the seven principles of kosmos, there is a period of stabilization and preparation, and then the secondary creation begins. In the primary creation earth is in possession of the three elemental kingdoms (SD 1:449-50, 2:312). In the primary creation, mahat functions as universal ideation or divine thought, while in the secondary it differentiates into innumerable emanating streams of individualization, which is the field for the coming into activity of the innumerable hosts of monads — described as the appearance of egoity. The primary creation is that of light or spirit; the secondary that of darkness or matter — these being employed in a relative sense, and in a sense the reverse of that mentioned above.

Second Birth In the New Testament, man is said to be born first of the flesh and afterwards of the spirit; in Christian theology, occasionally applied to regeneration — being admitted to the Kingdom of God or becoming a Christian. This is an echo of the Mysteries, where the successful candidate was said to be born again, just as in India the initiate is called *dvija* (twice-born), one who has undergone the second birth or the birth of the inner person in and from the subordinated outer or personal one. The second birth is no mere metaphor but an actual event in the candidate’s inner life, analogous in a way to the physical birth, resulting in a bringing into activity of the spiritual nature within, which thereafter passes through stages of growth from that of the newborn initiate or child upwards and onwards. An Egyptian papyrus bearing the emblem of an egg floating over a

mummy typifies the second birth of the Osirified dead (SD 1:365).

Second Coming. See MESSIAH; KALKI AVATARA; MAITREYA-BUDDHA

Second Continent Used in *The Secret Doctrine* to signify the land mass or configuration of our earth-globe during the second root-race, as each root-race is said to have a continent or group of land masses for the scene of its life history. “The ever-blooming lands of the Second Continent (Greenland, among others) were transformed, in order, from Edens with their eternal spring, into hyperborean Hades. This transformation was due to the displacement of the great waters of the globe, to oceans changing their beds; and the bulk of the Second Race perished in this first great throe of the evolution and consolidation of the globe during the human period” (SD 2:138). Also called the Hyperborean continent. See ROOT-RACE, SECOND

Second Death Adopted from its use by the ancients, such as the Greeks and Romans who wrote and taught of the second death even publicly (cf Key 98-9). When a person dies the three lower of his seven principles (sthula-sarira, linga-sarira, prana) are immediately cast off, and the four higher principles (kama, manas, buddhi, atman) enter kama-loka, there to await the second death. The length of time that this fourfold entity remains in kama-loka is determined by the general characteristics of the life just ended on earth: if there has been during life but small attachment in the intermediate nature (kama-manas) to things of earth, there will perforce by little or nothing to hold the entity in kama-loka, which it will traverse relatively rapidly; and the preparation for the entry into the next state of consciousness or devachan proceeds normally and smoothly.

The sojourn in kama-loka will be longer if the deceased has strong and active attractions earthward, for in such cases the defunct is earth-bound, and the time before the second death occurs, after which follows the entry into devachan, is in all cases proportionate to the strength of the attraction towards earth and its affairs.

The second death takes place when the two highest human principles, atman and buddhi, free themselves from the fourfold entity, but such separation of the monad takes place only after it has assimilated all the higher intellectual and truly spiritual attributes which the manas principle has stored up during the last life on earth. The ego then is freed from all low attractions and enters into devachanic bliss for a period according to its richness in human spiritual qualities. After the monad in the second death has abandoned the lower part of manas joined to kama, there remains the shell or spook (kama-rupa) which under normal conditions immediately begins to disintegrate in kama-loka. Thus after the second death the immortal triad — atman, buddhi, and all the spiritual and intellectual aroma of the manas — is freed, and the re embodying ego or higher manas enters the devachanic state, and sleeps blissfully there till beginning its new cycle of descent towards reincarnation.

Second Logos A logos is the unitary or monadic head of a cosmic hierarchy, such as a universe, from which emanates the various rays or subordinate members of the hierarchy. Next in cosmic

evolution after the Absolute of a universe comes the first manifestation called the First or Unmanifest Logos, the parent-precursor of the Manifest-unmanifest Logos, the Second Logos invested with feminine characteristics, and hence often called spirit-matter, life, the spirit of the universe, the combined Brahman-pradhana. It is likewise spoken of as Father-Mother or more commonly as the cosmic Mother. The First Logos does not create, but emanates the Second Logos, which in its turn gives birth to the Third Logos or Brahma-prakriti or Purusha-prakriti, which because of its generative and productive function in cosmogony is called the creative logos. Each higher logos emanates the one immediately below it. *See* LOGOS; SVABHAVAT

Second Principle When the seven human principles are counted from above, buddhi; when from below, linga-sarira.

Second Race. *See* ROOT-RACE, SECOND

Second Round. *See* ROUND, SECOND

Second Sight A Scottish name for natural or cultivated clairvoyance, as found among the Scottish Highlanders. The function partakes of several converging inner powers or attributes, but it generally means seeing in the astral light figures not physically visible, or distant scenes or future events.

Secrecy. *See* MYSTERIES; SODALIAN OATH

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Sed-Sez

Sedecla. *See* WITCH OF ENDOR

Sed et Serpens (Latin) “But the serpent also,” “but creeping also.”

Seed The essence or germ of an entity, embodying its svabhava (essential nature) and determining the forms produced from it, partly by the accretion of various elements but mainly by the emanating stream working from within outwards or above downwards. The seed of a plant is a globule of physical matter, but the actual seed is ultra-physical. All seeds strictly speaking are the vital life-forces working in and through the physical germs, and hence these true seeds are ethereal organisms, structures composed of a higher order of matter (SD 1:201). Thus there is a succession of vital seeds pertaining to one individual entity, each such seed being the ultimate unit of that organism on a particular plane. There is the physical seed of a plant, containing the astral seed — a unit on its own plane containing a still subtler seed belonging to a higher plane, and so forth. Ultimately a seed is a life-atom, in itself the expression on a particular plane of a monad which is a thought in divine ideation.

Seed-Logos A translation or equivalent for the Stoic spermatic logos.

Seed-manu. *See* ROOT-MANU

Seer In its highest sense, one who discerns truths clearly by the use of the real inner vision, the Eye of Siva; who can see throughout the ranges of space and time belonging to a universe — not barring intuitions of the spaces and times of other surrounding universes. But it is also used for a number of varying degrees of ability to see clairvoyantly in the astral light. Swedenborg is sometimes called a seer, which he was in small degree, but because he was untrained, what he saw was mainly peculiar to himself, as is the case with seers of the same class. Instructions for aspirants to wisdom are replete with warnings as to the manifold dangers and deceptions of the

astral light, and the obstacles thrown up by the unpurified and undisciplined nature of the disciple. The ability to become a true spiritual seer using the inner eye, means the fruits of many lives of aspiration and training, involving the successful passing of many trials and initiations. The science called gupta-vidya is due to the collaboration and teaching of real seers, whose trained faculties enable them to have direct vision of actualities.

Sein. See SEYN

Seker, Seket (Egyptian) *Seker, Seket*. One of the aspects of Ptah, also the name of Osiris in Memphis, especially in his character of Lord of the Underworld — Ptah-Seker-Asar, the triadic god of the resurrection. Ptah-Seker is the personification of the union of the primeval creative power with a form of the inert power of darkness, or a cosmic rendering of the very mystical thoughts around the term the “night sun.”

The Seker-boat (Hennu), representing the second half of the daily journey of the sun through the Underworld, is so named because Ra the Aged is said to be like Horus, while Ra the Younger is said to resemble Seker.

Sekhem (Egyptian) *Sekhem*. A shrine or sanctuary; the gods of the shrine; the vital power of a human being; any power, spiritual or physical; as a verb, to read, be strong, etc.

Self Theosophical literature distinguishes between self and ego: self is a purely spiritual unit, divine in essence, the same in every being, expressed as “I am”; egos are many, different in different beings, and expressed as “I am I.” Egos are indirect or reflected consciousnesses, seeing themselves as apart from other egos, each having its own individualized characteristics. But the self or atman is the purest and strongest intuition of being as a universal principle and as the summit of the hierarchy called man. It is pure consciousness, the essential principle which gives to every person knowledge of selfhood. As it has no egoic consciousness, it seems to our reason to be unconsciousness. To become self-conscious, a vehicle is needed, so that the self may see itself reflected as in a mirror.

In humans what is called the personal self is a compound, in which the true selfhood or atmic ray shines dimly through many screens. This causes our various mental states to be regarded as pertaining to our own individuality, though they are actually influences which flow into and out of the mind, and to which we attribute a false sense of ownership, as when we say, “I am angry,” instead of “I am experiencing anger.” The path of liberation frees us progressively from these false selves; we abandon the heresy of separateness, and at last see the true self within us as being identical with that self in all beings.

Self-born Parentless, in Sanskrit aupapaduka or aja — terms used of the head of a hierarchy, such as the Logos, corresponding to the Son, the second person of the Christian Trinity. From another aspect, it is the cosmic dragon in the highest of its septenary meanings. All gods and beings born

through and from will, whether of deity or adept, are said to be self-born, e.g., the pitris, who issued from Brahma's body of twilight; or Daksha, a self-born power who sprang from his father's body. Each cosmic monad is svayambhuva (the self-become or self-born) and in its turn becomes a center of force from within which emerges a planetary chain.

The first root-race is called self-born, for the individuals of this race were the astral shadows of their progenitors, and their method of reproduction was by fission. Seven self-born primordial gods emanated from the triadic One. The self-born were the primary creation of seven creations, otherwise emanations of self-born gods, or 'elohim, as the Hebrews call them.

Theosophic philosophy postulates four methods of reproduction (chatur-yoni) in the manifested realms which run from the divine through many intermediate degrees to the physical: 1) the highest or self-born (aupapaduka), such as the inner birth at will of gods and bodhisattvas; 2) birth from the seeds of life of various kinds on the different planes, whether they be monads or physical seminal germs; 3) egg-born (andaja), such as reptiles and birds; and finally 4) womb-born (yonija), such as man and other mammalia. These four modes of birth are not given here in the order of their importance or spirituality, for human beings, who are womb-born, at a later stage through initiation and inner development finally attain the aupapaduka birth again.

Self-consciousness Awareness of oneself as the experiencer, attribution of one's experiences to an ego, consciousness of being a separate individual; whereas consciousness in the abstract is merely awareness of the experience. Animals and very young children are conscious, man is self-conscious; yet the adult, when engrossed in an experience, may lose his self-consciousness for a while. But even man is only partially self-conscious, because he can contemplate only part of his being; that in him which is now the contemplator may become part of what is contemplated. As the subject, the knower, shifts upwards and inwards, so to speak, more and more of the vestures pass into the category of objects or what is known. The Unknown manifests the universe in order to attain full self-consciousness; and in man, the microcosm, an unself-conscious spark of divinity passes through stages of evolution and experience in order to achieve relatively full self-consciousness. The potentiality of self-consciousness, however, is in every atom. In order to become self-conscious, spirit must pass through every cycle of cosmic being, until every ego has attained full self-consciousness as a human being or equivalent entity. Man's self-consciousness depends on his triple nature; it is man who is the separator of the One into various contrasted aspects.

Early humanity was not self-conscious; it was the living intellectual fires or manasaputras which gave to the human mind its self-perception and self-consciousness or manas. This manas is derived ultimately from cosmic mahat, and in man today it had become ahamship or ahankara. Full self-consciousness means consciousness of the one self, cosmic Purusha, the seventh principle, not only of the universe but likewise of man himself.

Self-directed Evolution That all evolution is caused by, and consists in the self-expression of the svabhava (essential characteristics) combined with the will of the monad dwelling within the form; in contradistinction to the doctrine that external circumstances are the determining evolutionary factor. The expression applies to every evolving entity, from the life-atom upwards, but has a special significance when applied to man, because he is endowed with the power to blend his personal consciousness with that of the monad within-above; so that what in the animal or unawakened person is an unconscious process becomes in the awakened person a process in which his mind and will acquiesce:

“no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal Sixth principle — or the OVERSOUL — has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyani-Buddha)” (SD 1:17).

The sooner the individual realizes that he should take himself in hand, and govern or control his life by the highest within him, instead of being the slave of impulses arising from his lower nature, the more quickly will he reach the higher phases of his evolutionary progress, which humanity as a whole may take eons to attain through the slow procedures of the cosmic drive.

The phrase does not mean that each person should follow the bent of his own personal inclinations, but that he should follow the path of duty, which is the path of evolution, as revealed to him by intuition and purity of aspiration. He should become the master of his destiny, spiritually willing his future through self-devised training and efforts upwards.

Self-existent (Atmabhu, Svayambhuva) Existing in and by itself alone; applied to any self-contained entity when considered apart from others. Applied by Western theologians to Deity as contrasted with his creatures, whose being sprang from him and is dependent on him. In addition to its use in defining the cosmic monad or unity, it is also used for subordinate monads considered in relation to the entities which spring from them; for example, the logos or head of a hierarchy is self-existent by contrast with its emanations. In the Qabalah the Heavenly Man (’Adam Qadmon) is called the self-existent, and the same may be said of Brahman, or even of Brahma, in Hindu systems. *See SVAYAMBHUVA*

Selfishness Making the gratification of the personal self or ego the paramount aim in conduct; a disregard of the interests of others. While individualism is a necessary stage in evolution, yet humanity on the upward arc of evolution is on the road towards realization of the essential unity of all selves. Hence selfishness is our greatest obstacle in spiritual unfolding or development. It is not its grosser manifestations that are most harmful, but the subtler forms in which it may wear

the mask of the virtues. It is overcome by aspiration towards the source of our being, by recognizing the barrenness and futility of self-seeking and its destructive results, and by the cultivation of that primal instinct of altruism which is at the heart of every being.

What is here called selfishness corresponds in the minds of Buddhist philosophers and scholars to the ideas they disputed grouped about the word atman. They never intended to deny the fundamental meaning of atman or selfhood, and yet this misconception of ancient Buddhist teaching has brought about the false idea that Gautama Buddha and his followers taught that man has no essential self or selfhood. Because selfishness was popularly considered the permanent soulhood in man, the doctrine of anatma (in Pali, anatta) was strongly and continuously taught. The deduction shows clearly that even in India at the time of the Buddha, selfhood in its popular sense of concentration on the lower self and its interests was as popular and widespread as today. It is a paradox that in selflessness is found the noblest and highest emanation of self-expression of the atman or spiritual self in man.

Selflessness The attribute of the atman, the essential self or selfhood; on the upward arc of evolution we strive to wean our lower or personal self from attachments to objects of personal desire and to achieve the universality of feeling which pertains to this divine essence (atman). Without the altruistic intuition, no society, whether of animals or humans, could hold together. Instead of regarding selflessness as a lofty and difficult goal to be attained by climbing, we can regard it as an original “home” from which we have wandered.

Self-luminous Matter Matter which shines from itself and not by reflected light; the existence of such matter in interstellar space was believed in by Halley, and *The Secret Doctrine* states that matter in several phases of the nebulous condition, before it condenses into solar or planetary bodies, is self-luminous; and that the planets are also self-luminous before they become materially concreted globes. Science has long recognized self-luminosity in phosphorus, radium, and in some other bodies.

Philosophically, it is a mere matter of choice whether to regard light as primordial and rudimentary and deduce other phenomena from it, or to consider luminosity as a result of the vibration of molecules — since light is both. But theosophy agrees with archaic thought in placing light as the first of all manifested things, regarding light as the very essence of matter, not as a decoration of it. Nor is light necessarily associated with heat, as even the humble glow worm attests. Theosophy teaches that self-luminosity, with or without heat, is of natural necessity a characteristic of everything that is, although this self-luminosity is by no means always visible to our human physical senses. Every entity anywhere, great or small, as well as every aggregate of atoms, is continuously and uninterruptedly self-luminous, continually emanating forth because of the energies ever active within itself an unceasing stream of radiation; and this radiation is of several different kinds, usually enumerated as sevenfold, of which ordinary or physical light is but

one manifestation. Everything is radiant, radiating; radiant here meaning not only luminous, but self-luminous, generating radiation of many kinds from within itself. It is the imperfect ability of our organ of vision to see these many forms of radiation that causes us to be unconscious of them; our eyes have been evolved to sense only one small gamut in the great scale of radiation of the universe surrounding us. Science, with its various kinds of radiation, is becoming keenly cognizant of this ancient fact and scientists are pointing out that not only is visible light but a short stretch of the scale of radiation, but are envisaging the high probability that matter itself in all its forms is but concentered radiation or crystallized light.

Semele, Semele-Thyone (Greek) In Greek mythology, daughter of Cadmus, founder of Thebes, and of Harmonia, a daughter of Ares and Aphrodite. The Orphic myth is a permutation of Demeter-Kore the divine spouse, who becomes Semele the mortal maid and mother of Zagreus, later Zagreus-Dionysos, the third of the great Eleusinian deities in later times. Semele is beloved by Zeus, which excites the jealousy of Hera, who accordingly contrives a plot to destroy Semele. Appearing to her in the form of her nurse, Hera insinuates that the lover is not really Zeus, and persuades Semele to ask her lover to prove his identity by appearing to her in his divine panoply and form. Reluctantly Zeus does so, foreseeing the result yet bound by his pledge to her. Semele is reduced to ashes at the sight, and the babe which she had carried for seven months is snatched from the flames by Zeus himself who, that it might complete its term, sewed it up in his thigh. The babe Zagreus was born from the thigh of Zeus as Zagreus-Dionysos, the Savior. Identified with Iacchus, the divine son of Demeter-Kore in the later Eleusinian Mysteries, he visits the Underworld and brings his mother Semele back to earth, now as Thyone (the inspired) to reign with Demeter-Kore as the radiant queen and divine mother in the Orphic Mysteries.

Semele is a representative or type of the aspiring human soul which in its higher parts so passionately longs for complete union with the inner divinity, that when this unity of comprehension and being is once attained, the human soul is reduced to ashes and the son, the soul's self in its higher and newer form, is saved by the divinity within as the newly born dvija (initiate).

Semitic, Semites; Shemitic, Shemites Applied to a group of Asiatic and African languages, including Hebrew, Phoenician, Aramaic, Arabic, and Ethiopic, some of which are no longer spoken tongues. It was believed that the races speaking these languages were descended from the Biblical Shem (son of Noah), hence they were termed Shemites or Semites. Theosophy maintains that there is no fundamental racial division between the Aryans and the Semites, inasmuch as the latter are in fact later Aryans, belonging to the very earliest of the so-called Aryan racial strains although somewhat later in appearance than what is now called the Aryan stock. "The Aryan Hindu belongs to the oldest races now on earth; the Semite Hebrew to the latest. One is nearly one million years old; the other is a small sub-race some 8,000 years old and no more" (SD 2:470-1).

Semothees [possible corruption of Greek *hemitheos* half-god, demigod] Applied to the Druids of the Gauls (IU 1:18); like the true dvija (twice-born), one who is born of the spirit as well as of matter, and therefore, following the mystical language of archaic times, was the offspring of the divine spiritual parent on one side, and of human parenthood on the other, like the Greek heroes and demigods.

Sempe (Tibetan) *sems dpa'*. Mind-hero; a title of the celestial buddha, corresponding to the Sanskrit sattva (sentient being), especially in compounds like bodhisattva (Tibetan byang chub sems dpa') and mahasattva (Tibetan sems dpa' chen po). The Tibetan dor je sems dpa' (dor-je sem-pa) translates the Sanskrit vajra-sattva.

Sena (Sanskrit) *Senā* The active female energy or sakti of Karttikeya, sometimes referred to as Kaumari.

Senary [from Latin *senarius*] Pertaining to six or having six as a radix; as a noun, a group of six or the number six, equivalent to the Greek hexad. The septenate without its synthesis, the interlaced triangles without their central point, hence standing for manifested nature, as shown in the six directions of space, the six faces of the cube, and hexagonal structures in nature. It may be regarded as composed of two triads, mystically those of fire and water. It represents imbodyed man apart from the spiritual monad. The six rays of the creative Logos, considered apart from their synthesis, the six days of creation, etc., show the same idea.

More mystically, the senary or hexad stands for the six steps of progression in manifestation, and consequently for the six planes of nature, in and through which the monad, whether cosmic or individual, unfolds itself into full manifestation as an imbodyed being on the various planes of nature. Thus the senary represents in man all the sheaths of the atmic consciousness from buddhi downwards to the physical body, the atmic life-stream knotting or focalizing itself on each plane as a child monad of the atmic parent. *See also* SIX

Senses In general, gateways of communication between the perceiving function of the ego and the corresponding elements of the plane where it is functioning. The physical senses appeared in serial evolution in the order of hearing, touch, sight, taste, and smell. These senses were not developed out of nothing but are expressions or reflection on the physical plane of previous latent, inner causal functions residing in the structure of the inner person.

The five physiological senses are modifications or specializations of a general perceptiveness which has different modifications in different animal species where the organs are different, especially in the insects. Sensitives and clairvoyants may be able to receive visual, auditory, or other impressions without the use of the physical organ, or the usual functions of a sense organ may be transferred to another part of the body.

The human senses are actually seven including, besides the usual five already developed, the

organ or function of manas (mind) and of buddhi (understanding). These latter two are not senses in the physical significance pertaining to the bodily senses, but the emphasis is laid on organic and functional activities, both being inner and spiritual-intellectual. At the present stage of evolution man has not developed the power of manifesting the sixth and seventh sense functions and organs, but in the fifth round the development of ether will bring forth into relatively full evolution the manasic sense organ with the beginnings of the buddhic.

In exoteric mythologies the bodily senses and functions are said to have their presiding deities, so that there are two septenary sets: the causal spiritual, and their material reflections as effects. The cycles of septenary evolution bring forth the spiritual or divine; intellectual and higher psychological; the lower psychological, including the passional, and the instinctual; and the semi-corporeal and purely physical natures. The senses belong to the last two groups. The astral-vital-physical nature furnishes sensory organs, through which the inner senses can act, thus causing the functioning of the physical senses. These physiological senses develop *pari passu* with the physicalization of humanity.

In the first human protoplasts, the senses were nonexistent in the sense of being non-functional although latent; as evolution unfolded innate capacity and attribute, the functions and organs followed suit, and appeared in the evolving physical vehicle.

The senses belong to the third of seven creations mentioned in the Puranas, the first three constituting a group known as the prakrita creations: 1) mahat-tattva creation; 2) bhuta or bhutasarga; and 3) indriya or aindriyaka. These three are not so much senses as the three first or elemental prakrita creations of the cosmos, representing the first three stages of the development of manifestation after a solar pralaya. Nevertheless, as analogy is nature's rule throughout, these creations are equally applicable to the human senses, applying to the generalized development of sense function and sense apparatus more than to the sense organs themselves. The last of the three is, in its human application, a modified form of ahankara, the conception of the egoistic and mayavi "I" in man, the reflection of the spiritual ego or monad; and this third creation is also termed the organic creation or creation of the senses.

Senzar The name given to the ancient mystery-language unknown to modern philologists, that was known to all initiates of the inhabited and civilized world; the secret sacerdotal language or mystery-speech of the adepts of whatever class belonging to or owing allegiance to the chief esoteric brotherhood, "still used and studied unto this day in the secret communities of the Eastern adepts, and called by them — according to the locality — *Zend-zar* and *Brahma* or *Deva-Bashya*" (BCW 4:518n). In this language, besides its common use as a universal means of intercommunication, were written the secret works preserving the history of the archaic continents and races, as well as prophecies of the future. It was used in the secret commentaries and stanzas forming the basis for *The Secret Doctrine*, wherein they are called the Stanzas of Dzyan

or the Book of Dzyan.

“Tradition says, that it was taken down in *Senzar*, the secret sacerdotal tongue, from the words of the Divine Beings, who dictated it to the sons of Light, in Central Asia, at the very beginning of the 5th (our) race; for there was a time when its language (the *Sen-zar*) was known to the Initiates of every nation, when the forefathers of the Toltec understood it as easily as the inhabitants of lost Atlantis, who inherited it, in their turn, from the sages of the 3rd Race, the *Manushis*, who learnt it direct from the *Devas* of the 2nd and 1st Races” (SD 1:xlili).

As to the mode of writing this mystery-speech, “The sacerdotal language (*Senzar*), besides an alphabet of its own, may be rendered in several modes of writing in cypher characters, which partake more of the nature of ideographs than of syllables” (VS vii).

Separateness. See HERESY OF SEPARATENESS

Sepher (Hebrew) *Sēfer* Writing, something that is written, a book. In the plural (*sēfārīm*), books or writings, the Jewish holy scriptures. In the *Sepher Yetsirah*, an early Qabbalistic treatise and one of the most important in the Qabalah, the first verse states that the Lord and King of the universe formed “the universe in thirty-two secret paths of wisdom by means of three Sepharim: [1] Sephar, [2] and Sippur, [3] and Sepher, i.e. through [1] Numbering; [2] Numberer; and [3] Number.” The verbal root from which this word is taken originally meant to make marks — not only to write but also to number or count. Hence the play upon the three words, described as the three Sepharim, has reference to the activities of the Sephiroth in unfolding both intrinsic mathematical and numerical quantities and attributes by means of the spiritual beings forming the Sephiroth and eventuating in the “number” carpentry or structure of the cosmos.

Sepher Dzeniuta. See SIPHRA’ DI-TSENI’UTHA’

Sepher Yetsirah (Hebrew) *Sēfer Yētsīrāh* Book of formation or creation; a Qabbalistic work formerly attributed by Hebrew Qabbalists to the patriarch Abraham, but by most scholars today to Rabbi ‘Aqiba’ (Akiba). It is a small work treating of the evolution of the universe as based upon a system of numbers and correspondences. Deity is described as forming the universe by means of numbers by 32 paths or ways of secret wisdom corresponding to the 22 letters of the Hebrew alphabet and the ten fundamental numbers. The latter are the ten primordial numbers whence proceeded the universe in the Pythagorean sense. The 22 letters are divided into Three Mothers — a triad, a heptad, and a dodecad — corresponding to the three primal letters A M S, the seven planets, and the twelve signs of the zodiac. Blavatsky remarks that the *Sepher Yetsirah* is “the most occult of all the Kabalistic works now in the possession of modern mystics” (TG 165).

Sephira(h) (Hebrew, Chaldean) *Sēfirāh* [from *sāfar* to mark, scrape, write, engrave, count or number, plural *sēfirōth*; cf Sanskrit verbal root *lip* as in *lipika*] The emanations proceeding from

'eyn soph, these ten emanations being frequently called the Sephirothal Tree or the Qabbalistic Tree of (Cosmic) Life.

The primitive Qabbalists conceived the universe as coming into manifestation by a process of mathematical or numerical emanations, proceeding out of the bosom of 'eyn soph (no limit) in a series of nine or ten Sephiroth — embodying the idea of cosmic mathematical quantities on the one hand, and of cosmic karmic consequences from previous universes as being thus written or numbered from a former universe. Thus the universe is envisaged as a karmic picture of destiny unrolling itself from 'eyn soph in form or number, and therefore as being based on strictly mathematical relations derivative from destiny.

Sephirah is especially applied to the first emanation, Kether (the Crown), the other nine Sephiroth being involved or held in germ within the first emanation, and emanating therefrom one by one in serial order as “nine splendid lights” (Zohar 111 288a). The first Sephirah is also called 'eyn soph 'or (boundless light). “The Spiritual substance sent forth by the Infinite Light is the *first* Sephira or *Shekinah*: Sephira *exoterically* contains all the other nine Sephiroth in her. *Esoterically* she contains but two, *Chochmah* or *Wisdom*, a masculine, *active* potency whose divine name is *Jah* (□□), and *Binah*, a feminine passive potency, Intelligence, represented by the divine name *Jehovah* (□□□□); which two potencies form, with Sephira the third, the Jewish trinity or the Crown, Kether” (SD 1:355).

Sephiroth (Hebrew) *Sēfirōth* [plural of *sēfirāh*] Emanations; applicable to the ten powers or potencies which compose the Qabbalistic Tree of Life, named Kether (the Crown); Hochmah (wisdom); Binah (understanding); Hesed (compassion); Geburah (strength); Tiph'ereh (beauty); Netsah (triumph); Hod (majesty); Yesod (foundation); and Malchuth (kingdom). The higher ones of this series of cosmic emanations embody functions in cosmogony which exactly parallel the functions and attributes of the lipika in theosophical thought.

The Qabbalah states that when the Boundless ('eyn soph), driven by ineluctable destiny, wished to portray an aspect of itself, it caused a Point to appear in the bosom of space, and this primordial point expanded into the Sephirah Kether — the mother of the remaining nine Sephiroth. This primal point or Kether was therefore the first emanation of the universe, and is often called Sephirah. Having thus come into manifestation, the first Sephirah unrolled or emanated from itself a second Sephirah, Hochmah, which in its turn unrolled the third Sephirah, Binah; then the third unrolled the fourth, and so forth, each newly appearing Sephirah — though having its own individual characteristics — containing within itself the potencies and characteristics of all the preceding Sephiroth; and this process continued until the nine Sephiroth which had been inrolled within Kether all came into manifestation. Together the ten Sephiroth represent the cosmic Archetypal Man ('Adam Qadmon), — cosmic Purusha in Hindu thought. “The Sephirothal Tree is the Universe, and Adam Kadmon represents it in the West as Brahma represents it in India” (SD

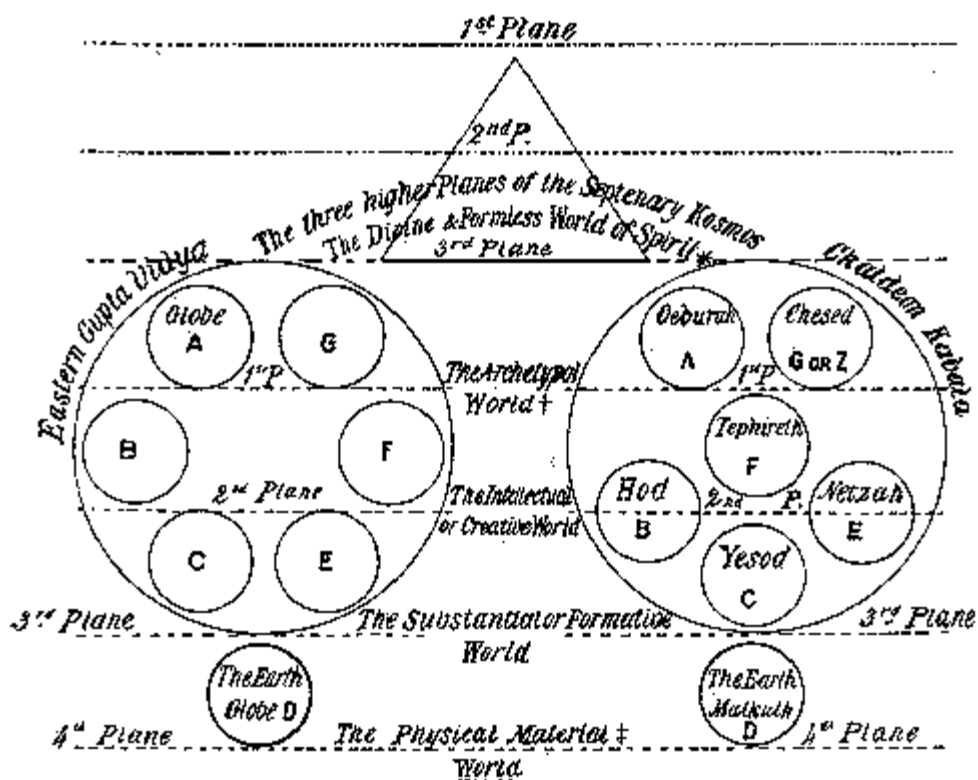
1:352).

The ten Sephiroth are often referred to in the Qabalah as the members or limbs of the manifested body of 'Adam Qadmon, and the parts were named as: 1) the head; 2) the right shoulder; 3) the left shoulder; 4) the right arm; 5) the left arm; 6) the heart; 7) the right thigh; 8) the left thigh; 9) the generative organs; and 10) the basis or feet.

The Sephiroth are often divided into three pillars, beginning as spiritual cosmic light and ending in matter by a process of increasing materiality. These three pillars represent three vertical streams of vitality or three currents of energy: the right pillar, considered to be the masculine stream and termed the Pillar of Mercy, consists of Hochmah, Hesed, and Netsah. The left stream or pillar is the feminine potency, called the Pillar of Judgment, and comprises Binah, Geburah, and Hod. The Middle Pillar is the stream of spiritual stability and consists of Kether, Tiph'ereh, Yesod, and Malchuth. Although the currents of the Middle Pillar run from the topmost to the lowest, nevertheless the potencies of the right and of the left pillars are interconnected so that the streams of vitality flow uninterruptedly through all of the ten Sephiroth.

Another way of viewing the Sephiroth is by a series of three triads, running from the uppermost downwards, known as three Faces or the three Qabbalistic Heads. The first Face, often termed the Supernal Triad or invisible triad, consists of the three highest Sephiroth Kether, Hochmah, and Binah; the second Face is emanated or produced from the first and comprises Hesed, Geburah, and Tiph'ereh; the third Face, the emanation of the first two triads, is formed of Netsah, Hod, and Yesod; and the three Faces find their base or fulfillment in Malchuth, the world as humans view it. The first Face or Head is called in the Qabalah the spiritual or intellectual world; the second is the formative world or world of perception; and the third is known as the basic world, often called the material or physical world, but more accurately comprising the lower ranges of the anima mundi. The three Faces then conjointly emanate the truly physical world around us, which thus contains the productive essences of all, and hence is the carrier or vehicle of all, precisely as the physical body with its vitality is the carrier of the other six principles of the human constitution.

In the case of the solar system the ten Sephiroth correspond to the lokas and talas of Brahmanical philosophy. There is a direct correspondence between the twelve globes of a planetary chain and the ten Sephiroth plus Malchuth (the earth) and the highest globe of that chain:



(diagram SD 1:200).

Sephra Dzenioutha. See SIPHRA' DI-TSENI'UTHA'

Sephrim. See SEPHIROTH

Septarshis. See SAPTARSHIS

Septenary, Septenate. See SEVEN

Septerium [from Greek *septerion* pertaining to worship] In the Delphic legend, purification of Apollo after slaying Python took place in the laurel grove of Tempe, whence he returned after nine years of penance. This was represented in the festival of Septerium held at Delphi every nine years.

Seraphim (Hebrew) *Śērāfīm* [from the verbal root *śāraf* to burn; plural of *śārāf*] Fiery, burning, venomous, poisonous. The word came to have the significance of serpents, referring to those beings described in Isaiah 6:2 as possessing six wings, guarding the divine throne, and endowed with a voice with which they praise the deity; "they are the symbols of Jehovah, and of all the other Demiurgi who produce out of themselves six sons or likenesses — Seven with their Creator" (SD 2:387n). In later Jewish writings they are associated with the Cherubim and 'Ophanim (wheels) of Ezekiel. They parallel the Hindu nagas — semi-divine beings of serpent character. "The Seraphim are the fiery Serpents of Heaven which we find in a passage describing Mount Meru as: 'the exalted mass of glory, the venerable haunt of gods and heavenly choristers. . . not to be reached by sinful men. . . because guarded by Serpents.' They are called the Avengers, and the 'Winged Wheels' " (SD 1:126) — avengers in the sense of being the agents of karma. They are the Flames, a

class of dhyani-chohans who dried the “turbid dark waters” with which the earth was covered in an early stage of its development (SD 2:16).

In the Qabbalistic hierarchy of angels, the Seraphim correspond to the fifth Sephirah, Geburah. In the ancient Syrian system they are equivalent to the sphere of the nebulae and comets. The celestial hierarchy adopted by Dionysius the pseudo-Areopagite ranks them first.

In the hierarchy of emanations proceeding from the cosmic monad, the Seraphim precede the cherubim in emanational order, because in the hierarchical scheme the Seraphim stand for the formative or creative fires, the spiritual archetypes, whereas the cherubim are the builders of forms and hence are of the rupa class themselves. Thus the Seraphim belong to the arupa class which works through and in the Cherubim or rupa class. Thus the Seraphim, whose color is the spiritual red or spiritual fire, precede both in time and in hierarchical dignity the Cherubim whose color is blue — the idea being that before manifestation of both mind and of forms can take place there must be in the cosmic monad the awakening of divine desire, signified as fiery or flamy color, spiritual red. As the Veda has it: “desire first arose in It.”

Serapis [from Greek *Sarapis* from Egyptian *Ásár-Ĥāpi* Osiris-Apis] The most important deity at Alexandria during the time of Ptolemy Soter, its worship spread throughout Egypt and into the Roman Empire, establishing itself firmly even in Rome. Plutarch recounts that Ptolemy Soter in his desire to make Alexandria the chief center of his empire, sought to unite Greeks and Egyptians in a common worship. He dreamed that a strange god appeared to him and, on telling his friends, one said that he had seen such a statue at Sinope. The king immediately imported this statue, the Greeks, declaring that it represented Pluto, ruler of the underworld, with his guardian dog Cerberus, while the Egyptians stated that it portrayed Asar-Hapi (Osiris in the underworld) with Anubis. Plutarch states that Osiris is the same as Sarapis, “this latter appellation having been given him, upon his being translated from the order of Genii to that of the Gods, Sarapis being none other than that common name by which all those are called, who have thus changed their nature, as is well known by those who are initiated into the mysteries of Osiris” (On Isis and Osiris, sec 28).

A hieroglyphic text found on stelae and other objects in the Serapeum at Sakkara states that Apis is called “the life of Osiris, the lord of heaven, Tem (with) his horns (in) his head,” he who gives “life, strength, health, to thy nostrils for ever.” Thus Serapis is represented in the form of a man with the head of a bull; the horns being crescent-shaped, encircling the solar disk; in his hands he bears the scepter with the flail and crook of Osiris.

The fundamental idea ruling the worship and standing of Serapis among the later Egyptians corresponds to the Greek cosmic Logos, and particularly the creative or Third Logos, equivalent to the Hindu Brahma; and the bull-attributes connected with Serapis worship likewise refer to the generative power universally ascribed among ancient peoples to the bull, and in the cosmic sense to the creative urge inherent in the Logos itself, constantly producing, bringing forth, and

reproducing.

Serpent One of the most fundamental and prolific symbols of the mystery-language. Its most basic meaning is of the eternal, alternating, cyclic motion during cosmic manifestation. For motion, which to the physicist and the philosopher alike seems an abstraction, is for the ancient wisdom a primordial principle or axiom, of the same order as space and time, existing per se. Never does motion cease utterly even during kosmic pralaya. And motion is essentially circular: where physics would derive circular motion from a composition of rectilinear motions, the opposite procedure would be that of the ancient wisdom. This circular motion, compounding itself into spirals, helixes, and vortices, is the builder of worlds, bringing together the scattered elements of chaos; motion per se is essential cosmic intelligence. This circular motion, returning upon itself like a serpent swallowing its tail, represents the cycles of time. This conscious energy in spirals whirls through all the planes of cosmos as fohat and his innumerable sons — the cosmic energies and forces, fundamentally intelligent, operating in every scale or grade of matter. The caduceus of Hermes, twin serpents wound about a staff, represents cosmically the mighty drama of evolution, in its twin aspects, the staff or tree standing for the structural aspect, the serpent for the fohatic forces that animate the structure.

The serpent is characteristically a dual symbol. In the beginnings of creation two poles were emanated, spirit and matter; and forthwith began interaction between the downward forces of the one and the upward forces of the other. Hermes, Mercury, intelligence, may represent a sage or a thief; the serpentine wisdom may work in every plane of materiality. The perverse will of man may turn natural forces to evil purposes, and thus we speak of the good serpent and the bad, of Agathodaemon and Kakodaemon, of Ophis and Ophiomorphos. A serpent can be a sage or a sorcerer.

The dragon is the eternally vigilant one, guardian of the sacred treasures; but he is the ruthless destroyer of him who attempts to gain by force the riches to which he has not won a title. To gain knowledge, we must know how to tame the serpent which rules the nether worlds, as the Christ refuses to make obeisance to Satan.

The seven sacred planets, or again the seven human principles, form a serpent, often collocated with the sun and moon as making a triad. One form of this spiraling conscious energy, when manifesting in man, is kundalini-sakti, the serpentine power, which in the ordinary person today lies relatively sleeping and performing merely automatic vital functions; but when aroused can either waft to sublime heights of vision and power or blast like a lightning-stroke.

The power which a serpent has of casting its old skin is analogous to what the earth does at the commencement of each round, and to the clothing of the human jiva with a new body when it enters the womb. Again, the astral light is called a serpent; its lowest strata are dangerous and deceptive, while it extends through all planes up to the highest akasa, the vehicle of divine

wisdom.

In early Christianity there arose more than one Gnostic sect using the snake as a symbol, such as the Ophites, which in the vision of certain ecclesiastic Fathers was designated devil worship, or by other uncomplimentary names. *See also* NAGA

Sesha (Sanskrit) *Śeṣa* [from the verbal root *śiṣ* to leave a remainder or residue] Remainder; the karmic remainders of the preceding cosmic manvantara which become the basis for the manifestation of the present manvantara. Also the name of the seven-headed serpent of space on which Vishnu rests during pralaya, representing the seven principles of the cosmos in which the spiritual or unmanifested universe remains until the period for its new manifestation arrives, thereafter to become manifest by degrees. Sesha or Ananta, the couch of Vishnu, is an abstraction symbolizing ever-continuing cosmic life in space, which contains the remainders or germs of the future manvantara, and throws off periodically the efflorescence of these germs as the manifested universe. But during a solar pralaya, the cosmic spirit from which all flows forth, reposes sleeping upon Sesha, the serpent of eternity, in the midst of the kosmic Deep. Hence Sesha is considered Vishnu's first vahana (vehicle) in the primordial water of space, before manvantaric activity begins.

This serpent is often mythologically represented as also having a thousand heads, referring to the thousand main divisions of abstract time into which pralaya or manvantara can be divided; and as supporting, after giving birth to them by emanation, the seven lokas and seven talas out of which the manifested hierarchies of the universe are formed during cosmic manvantara. *See also* ANANTA-SESHA

Set or **Seth** (Egyptian) *Set* or *Seth*. According to the Heliopolitan mythology, the son of Seb and Nut, is the brother of Osiris, Isis, and Nephthys; and the father of Anubis by Nephthys. In later times he became associated with Typhon. The attributes of the god underwent several changes: he is described as very closely connected with Aroeris (Heru-ur or Horus the Elder), his chief office being that of helper and friend to the deceased; in this association a twin-god is pictured, having the hawk head of Horus (light) and the Set animal (darkness) upon one human body. Furthermore, Horus was the god of the sky by day, while Set was god of the sky by night: in this sense were they opposite yet identic deities in earliest times, one the shadow of the other.

Later the mythological account describes warlike combats between the two. Horus popularly represented the bright, upward motion of the sun — resulting in spring and summer; Set represented the downward motion, the mythologic account dwelling upon the fact that Set stole the light from the sun, resulting in autumn and winter. The combats engaged in by Set are rendered in four themes: against Horus, resulting in night coming upon day; against Ra, the sun god; against his brother, Osiris, resulting in the latter's death; and against Horus the Younger who was striving to avenge the death of his father, Osiris. In the fight between Osiris and Set (or

Typhon), Typhon is in one sense the shadow, and hence the material aspect of Osiris, “Osiris is the ideal Universe, Siva the great Regenerative Force, and Typhon the material portion of it, the evil side of the god, or the Destroying Siva” (TG 90).

In late dynastic times, all forms of evil and darkness were attributed to Set as well as all the storms of nature. His kingdom was placed in the northern sky in the constellation of the Great Bear — the north being designated as the realm of darkness, originally mystically meaning the darkness of recondite spirit. When Typhon or Set is allied with earth and matter, these refer not to physical matter but to the body of space itself, the garments or wraps of space, and hence the clothing of the inscrutable darkness of spirit which is boundless light. *See also* CROCODILE

Seth (Hebrew). *See* CAIN

Sethianites Also Sethiotai, Sethians, Sethites. A branch of the Gnostics Ophites, who regarded Seth, the son of Adam, as the first spiritual man, and maintained that Seth reappeared as Christ. The teachings of the Ophites in their different branches were extremely profound and highly philosophic, but the Christians neither could nor would understand the inner meanings of the Ophite doctrines, but took their allegories; and in the process of grossly distorting them, and misquoting them for the purpose of ridicule, succeeded in confusing later centuries as to just what the Ophites did teach.

Sevekh, Sevekt. *See* SEBEK

Seven The fundamental number of manifestation, frequently found in the different cosmogonies as well as in many religious dogmas and observances of the different ancient peoples. Although ten was called one of the perfect numbers by the Pythagoreans, seven was unique in their series of numbers because it has all the “perfection of the Unit — the number of numbers. For as absolute unity is uncreated, and impartite (hence number-less) and no number can produce it, so is the seven: no digit contained within the decade can beget or produce it” (SD 2:582). Seven is the number of the manifested universe, while ten or twelve is the number of the unmanifested universe.

Pythagoras taught that seven was composed of the numbers three and four, explaining that “on the plane of the noumenal world, the triangle was, as the first conception of the manifested Deity, its image: ‘Father-Mother-Son’; and the Quaternary, the perfect number, was the noumenal, ideal root of all numbers and things on the physical plane” (ibid.). Further, seven was called by the Pythagoreans the vehicle of life for it consisted of body and spirit: the body was held to consist of four principal elements, while the spirit was in manifestation triple, comprising the monad, intellect or essential reason, and mind.

There are innumerable instances of sevening — the seven days of the week, the seven colors of the spectrum, the seven notes of the musical scale — while special emphasis is placed upon the seven

human and cosmic principles; the seven senses (five senses now in manifestation and two more to be attained in the future through evolutionary unfolding); the seven cosmic elements; the seven root-races and seven subraces; the seven kingdoms, human and below; the seven rounds; the seven lokas and talas; the seven manifested globes of the planetary chain; the seven sacred planets; the seven racial buddhas; the seven dhyani-bodhisattvas and -buddhas; the seven Logoi; etc.

Man as well as nature is called saptaparna (seven-leaved plant), symbolized by the triangle above the square. While the senary was applied to man in all ranges from the physical to the spiritual, when completed by the atman, thus making the septenary, the latter signified the entire range of the constitution, whether of man or nature, crowned by the immortal spirit.

In Hindu literature the number seven continually appears: the saptarshis (the seven sages), the seven superior and inferior worlds, the seven hosts of deities, the seven holy cities, the seven holy islands, seas, or mountains, the seven deserts, the seven sacred trees, etc. In Greece seven was often connected with the gods and goddesses: Mars had seven attendants, seven was sacred to Pallas Athene and to Phoebus Apollo — the latter with his seven-stringed lyre playing hymns to septenary nature as well as to the seven-rayed sun; Niobe's seven sons and seven daughters, etc.

Apart from mythological considerations, in physical life manifestations of the number seven occur continuously: “if the mysterious Septenary Cycle is a law in nature, *and it is one*, as proven; if it is found controlling the evolution and *involution* (or death) in the realms of entomology, ichthyology and ornithology, as in the Kingdoms of the Animal, mammalia and man — why cannot it be present and acting in Kosmos, in general, in its natural (though occult) divisions of time, races, and *mental* development?” (SD 2:623n).

Seven is indeed the sacred number of life, and with the circle and the cross it forms a triad of primordial symbols of the ancient wisdom.

Seven Eternities Seven cosmic aeons or vastly long periods of duration, becoming time to human thought; and each such cosmic aeon is an eternity [from Latin *aeternitas* from *aetas* age, time period, a space of time] which the Latins looked upon as a generalizing term for an aeon (cosmic age). “The Seven Eternities meant are the seven periods, or a period answering in duration to the seven periods, of a Manvantara, and extending throughout a Maha-Kalpa or the ‘Great Age’ — 100 years of Brahma — making a total of 311,040,000,000,000 of years” (SD 1:36). The expression applies both to the mahakalpa and to the solar pralaya.

Sevenfold Division. See PRINCIPLES

Seven (Solar) Rays Sunlight contains the characteristic potency of every one of the seven solar logoi. It is possible for the adept to sound seven notes, each of which will be in more or less perfect synchrony with the vibrational rate of the respective solar ray or power issuing from its own solar

logos. Such ancient magic is not only an act of reverential unity with the lord and giver of life for the solar system, but puts one in synchrony of a spiritual and intellectual as well as psychical type with the spiritual and other powers resident in and issuing from the sun (cf ML 73). Mystic words of seven vowels refer in a general fashion to the same ancient wisdom-magic. *See also* OEAOHOO

Seven Rishis. *See* SAPTARSHIS

Seven Sacred Planets. *See* PLANETS, SEVEN SACRED

Seventh Principle Generically, the highest member of a septenary hierarchy, the crown from which emanate six rays. Among the seven sacred planets it is that one which, exoterically at least, was called the sun. In man it is the atman. It is likewise called the root of every atom, whether life-atom or chemical atom. This septenate is represented on lower planes of manifestation by an ogdoad, and correspondentially there are anthropomorphized religious doctrines where the seventh principle is no longer the crown but merely one of a group of eight (SD 2:358), although almost always occupying the position of first importance.

Seventh Race, Seventh Root-race. *See* ROOT-RACE, SEVENTH

Seventh Round. *See* ROUND, SEVENTH

Seven Vowels. *See* OEAOHOO; VOWELS

Sex As applied to the organism as a whole, the differentiation of the reproductive function and the character of being male and female. Organisms reproduce their kind in various ways: fission, gemmation, parthenogenesis, hermaphrodite reproduction, and sexual reproduction. In the course of evolution, organisms pass from one method to another; the passage from the hermaphrodite method to the one in which the sexes are in separate individuals took place in the animals in the third root-race of this round on this globe, and shortly afterwards in humanity (SD 2:184), the latter then being in the fifth subrace of the third root-race. The process of separation did not occur suddenly, but slowly. This is often called the Fall, and is so in one sense, since it is a descent from spirit toward matter, and was an initiation of the beasts. "THEY (*the animals*) BEGAN TO BREED. The TWOFOLD MAN (*then*) SEPARATED ALSO. HE (*man*) SAID: "LET US AS THEY: LET US UNITE AND MAKE CREATURES.' THEY DID" (ibid.). But from another viewpoint, it was simply a following of the natural course of unfolding progress in evolution. The separation is symbolized by a circle with a vertical diameter.

The hermaphroditic state is repeated in the developing embryo where the organs of both sexes arise from the same germinal layer of cells, and the differentiation does not occur until near the middle of the viable period of fetal life. Today, the orderly unfolding of embryonic cells into a human form is due to following the invisible model which, in keeping with the embodying ego's karma, is directed by creative spiritual entities and forces.

“Before man could become male and female *physically*, his prototype, the creating Elohim, had to arrange his Form on this sexual plane *astrally*. That is to say, the atoms and the organic forces, descending into the plane of the given differentiation, had to be marshaled in the order intended by Nature, so as to be ever carrying out, in an immaculate way, that law which the Kabala calls the *balance*, through which everything that exists does so as male and female in its final perfection, in this present stage of materiality. *Chochmah*, Wisdom, the Male Sephiroth, had to diffuse itself *in*, and *through*, *Binah*, intelligent Nature, or Understanding” (SD 2:84). After the separation, the third eye began to disappear, and death as we now understand it was not known until then.

Thus the primeval polarity of all things differentiated on the material plane — including sexual humanity — was of immaculate origin and purpose. This sublime ancient teaching has been degraded generally in theological interpretations of cosmic sex symbols in crude physiological terms, such as the substitution of a Jehovistic god of generation for an ineffable, unknown deity.

The originating causes of sex are not rooted in the higher principles or elements of the human composite constitution. It is the effect of former thought-deposits, of emotional and mental tendencies and biases given way to in preceding lives on earth. The predominating and it may perhaps truly be said that the main cause of sex-change in incarnation is strong attraction to the opposite sex during the few — or in rare cases it may be a fairly large number — preceding lives on earth. This attraction, which is the instrumental cause of the tendencies and biases spoken of, arising out of thought and emotional energy, feminizes the life-atoms, or masculinizes them, as the individual case may be, and the natural consequence is incarnation in a body of the sex to which attraction leads. Thus a reincarnating ego may have several incarnations in bodies of one sex, and then incarnate in bodies of the opposite sex for a number of times in succeeding incarnations. How many times, therefore, a reincarnating ego may embody in a male or a female body is not subject to any arbitrary rule but depends solely upon the karmic impulse laid aside in the treasury of psychomental experiences.

Though the distinction of sex is biologically regarded as a profound and nearly universal attribute of organized beings, yet knowledge of composite human nature shows that it does not reach into the roots of the human constitution. Its causes go no deeper than the lower part of the human ego or soul, the psychophysiological nature. It is an evolutionary condition or cycle of the reincarnating ego's development in this present stage of materiality. Therefore, it is a transitory event in its bipolar earthly experience. As sex has been nature's plan for the race for some 18 million years, it will continue to be the natural plan for some ages to come. Some ages hence, sex differentiation will have given way to the activities of impersonal, spiritual creative energies.

Sexual Worship. See PHALLIC; LINGA

Seyn, Sein (German) Being; the German philosopher Fichte distinguished between Sein and Dasein: and, according to him, in thought we know Sein (Being or the One) through Dasein

(Existence) or the manifested. Fichte's philosophical speculations on this point are echoes of tremendously old philosophical propositions in Hindu writings, where the Sein of Fichte is called the sat, and his Dasein the asat. It is equally permissible to invert these Sanskrit terms to propose an even more spiritual conception, making Sein equivalent to asat and Dasein the parallel of sat.

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Sh-Sir

Shaberon (Tibetan) *zhabs dpad blon* (shab-pe-lon) [from *zhabs dpad* lotus feet cf Sanskrit *padmapada* a title of respect + *blon*, *blon po* officer, minister] Exalted officer; often the head of a Tibetan monastery. The Shabérons are mentioned as occasionally possessing wonderful powers, but are not necessarily tulkus of the Buddha (as the Dalai Lama and Tashi Lama are generally believed to be). While the ordinary Lamaist and uninstructed Tibetan supposes these Buddha reincarnations to be those of Gautama Buddha, the instructed or initiated higher classes of the Tibetan hierarchy understand that in great men there is always a ray of the celestial buddha; and therefore that when these great men reincarnate, the buddha ray is likewise reimpodied.

Shadayatana (Sanskrit) *Ṣaḍāyatana* [from *ṣaṣ* six + *āyatana* seat, abode from *ā* towards + the verbal root *yat* to rest in or on] Six seats of the human sense organs, each of which has a physical means of expression and of reception: the eyes, nose, ear, tongue, body (for the sense of touch), and brain (the organ of mind). The physical organs of sense themselves are mere vehicles of the living impulses of sense acting from their seats within the astral constitution, these being the shadayatana. Commonly described as the organs of sensation through which consciousness passes to and fro, it is recognized as the eighth of the twelve nidanas.

Shaddai (Hebrew) *Shaddai* [from the verbal root *shādad* to be powerful, strong] The omnipotent, the Almighty — a form of the grammatical plural of excellence; commonly used in the phrase 'El Shaddai (omnipotent divinity), an epithet properly belonging to any cosmic hierarch, but in the Old Testament often applied to Jehovah.

Shaddai corresponds to the Latin Omnipotens or the Greek Pantokrator, all signifying all powerful.

Shad-darsana (Sanskrit) *Ṣaḍ-darśana* [from *ṣaḍ* six + *darśana* vision, school] The six schools of ancient Hindu philosophy. *See also* DARSANA

Shades The astral remnants of the dead, spooks, ghosts, phantoms, lemures, larvae, bhutas, etc. In the singular, also used for the *linga-sarira* or *khaba* in the Egyptian enumeration of souls.

Shadja (Sanskrit) *Ṣaḍja* Born of six; the first of the seven *svaras* or primary notes of music, so called because in Hindu theory it is supposed to be produced by six organs: tongue, teeth, palate, nose, throat, and chest. The other six *svaras* are *riishabha*, *gandhara*, *madhyama*, *panchama*, *dhaivata*, and *nishada*. *Nishada* and *gandhara* are referred to as the *udatta* accent, the acute accent or a high or sharp tone; *rishabha* and *dhaivata* as the *anudatta* accent, the grave accent or a general accentless neutral tone which is neither high nor low; and *shadja*, *madhyama*, and *panchama* as the *svarita* accent, corresponding to the Greek circumflex or a kind of mixed tone produced by a combination of a high tone and a low. The sound of the *shadja* is said to resemble the note of peacocks.

Shadows Everything on earth is the shadow or reflection of its prototype in superior and inner spheres; more generally, matter is the shadow of spirit; our sun is the central sun's shadow. The human *linga-sarira* (model-body) is called the shadow-body, and similarly the astral light is called the shadow of cosmic substance, both representing the nether pole of their respective higher counterparts. The Gnostics, speaking of good and evil, said that shadow is what enables light to manifest itself by giving to light objective reality; it is the necessary corollary which completes light or good — their creator on earth. Every deity has its accompanying dark aspect of shadow, frequently called its veil, sheath, or vehicle.

In the plural, used of the first root-race, a *chhaya* (shadow), reflection, or vehicle of the as yet latent indwelling monad, and hence this race is called *amanasa* (mindless), and sons of the self-born; they were the shadows in the sense that their spiritual progenitors, the first *dhyanis* whose evolutionary duty it was to form mankind in their own image, emanated forth or evolved their "shadows" for nature spirits to work upon. These shadows were later endowed with mind by *dhyanis* of a more highly evolved grade, *manasaputras* or intelligences.

Also used for the *bodhisattvas* of the celestial realms who are the shadows or spiritual living and self-conscious projections emanated by the *dhyani-buddhas*.

Shadowy Arc. See ARC, ASCENDING AND DESCENDING

Shaitan [from Arab *shaitan*] In the Koran an angel of high degree who was expelled from heaven because he refused to worship Adam at his Lord's command; often regarded as equivalent to *Iblis*.

Shakers A sect called the United Society of Believers in Christ's Second Appearing, founded by Ann Lee in England, which afterwards spread to the United States. Their asceticism and religious emotionalism often led to their being seized with violent tremblings, like those of the early Quakers or of the *Convulsionnaires* among the French Jansenists. In themselves, such exterior physical phenomena are due to a one-sided emotional development, and to the evoking of genuine

and powerful forces within a physical organism not properly and duly prepared to deal with and sustain them. Such conditions often lead to reactions which both physically and mentally are dangerous, and in the most extreme cases may render the physical organism peculiarly subject to being influenced by excarnate astral entities.

Shakya-thub-pa (Tibetan-Sanskrit) Sakya the mighty one; a name of Gautama Buddha in Tibet, equivalent to the Sanskrit Sakyamuni (the Sakya sage); Sakya was Gautama's clan name.

Shamael. See SAMAEL

Shaman [from Tungusian *saman*; Russian *shaman* an idolator] Originally magician or sorcerer of the wandering tribes of Tartary, Mongolia, or Siberia (either man or woman); follower of the primeval religions, such as the Bhon religion of Tibet. Today applied to sorcerers, medicine men, etc., among traditional peoples, or what is based on their practices, anywhere in the world.

There are two classes of Shamans, however; "The Shamans of Siberia are all ignorant and illiterate. Those of Tartary and Thibet — few in number — are mostly learned men in their own way, and will not allow themselves to fall under the control of spirits of any kind. The former are *mediums* in the full sense of the word; the latter, 'magicians. . . .'

"But, while the illiterate Shaman is a victim, and during his crisis sometimes sees the persons present, under the shape of various animals, and often makes them share his hallucination, his brother Shaman, learned in the mysteries of the priestly colleges of Thibet, *expels* the elementary creature . . ." (IU 2:625-6).

Shamanism Generally regarded as spirit worship, commonly and often unjustly classed with the religions of primitive peoples referring particularly to the beliefs of wandering tribes in Siberia, Tartary, and Mongolia. Belief in a supreme being is a prominent feature but this supreme being must be propitiated through secondary powers, both beneficent and malevolent, by means of intermediaries — priests or shamans. Blavatsky had contacted several shamans and wrote concerning it: "What is now generally known of Shamanism is very little; and that has been perverted, like the rest of the non-Christian religions. It is called the 'heathenism' of Mongolia, and wholly without reason, for it is one of the oldest religions of India. It is spirit-worship, or belief in the immortality of the souls, and that the latter are still the same men they were on earth, though their bodies have lost their objective form, and man has exchanged his physical for a spiritual nature. In its present shape, it is an offshoot of primitive theurgy, and a practical blending of the visible with the invisible world." "The true Shamanism . . . can no more be judged by its degenerated scions among the Shamans of Siberia, then the religion of Gautama-Buddha can be interpreted by the fetishism of some of his followers in Siam and Burmah. It is in the chief lamaseries of Mongolia and Thibet that it has taken refuge" (IU 2:615-6).

"Its followers have neither altars nor idols, and it is upon the authority of a Shaman priest that we

state that their true rites, which they are bound to perform only once a year, on the shortest day of winter, cannot take place before any stranger to their faith. . . . Whenever they assemble to worship, it is always in an open space, or a high hill, or in the hidden depths of a forest — in this reminding us of the old Druidical rites. Their ceremonies upon the occasion of births, deaths, and marriages are but trifling parts of their worship” (IU 2:624).

Shamash (Chaldean) The sun as one of the seven planets, also the Assyrian and Babylonian sun god, regarded as the all-pervading spirit of justice, as exposing injustice and wrong — as the morning sunbeams by their very presence disperse shadow and darkness. The principal centers of solar worship were in Babylon and Sippara, although temples were erected in all the principal cities of the empire, the structures being named ebarra (the shining house or house of the shining one). As with so many ancient peoples, the sun was popularly held to be driven across the sky by means of a chariot and horses, the charioteer being known as Bunene; while Justice (Kettu) and Right (Mesharu) followed as attendants.

With Ishtar (the nature goddess) and Sin (the moon deity), Shamash formed an important triad, regarded as the life-giving forces in all manifestation.

Shamayim (Hebrew) *Shāmayim* **Shemayin** (Aramaic) *Shēmayin*. Dual of “the heavens”; in the Qabbalah, the celestial world of the stars, sun, planets, and moon. “The real meaning of *Shamayem* is, that the heavens are made of □□□□ □□ i.e., *esh* fire, *mayeem* water; also *soo mayeem*, the heaven *carries the waters*” (Myer, Qabbalah 348). As a Hebrew dual form, the heavens were anciently conceived of as dual — the higher and lower heavens. Nevertheless, it is constantly used likewise to signify heavens in the usual sense of plurality.

Shambhala. See SAMBHALA

Shanah (Hebrew) *Shānāh* [from the verbal root *shānāh* to repeat, continue in cycles] A year; a cycle, circle, or ring, with reference to cyclic periods of time. The ancient Jewish year was a lunar year, based on the recurrence of new moons within the annual solar cycle.

Shang (Chinese) In the *I Ching*, the constant virtues — benevolence, laws, and rites of social life, righteousness, and correctness — constituting the tao of man. “If the man of eminent virtue cultivates those four virtues, he is first and principal, all-pervading, beneficent, and immutably correct” (Wen yen 1).

Shannagarikah (Sanskrit) *Ṣaṇṇagarikāḥ* Belonging to six towns or cities; “a famous philosophical school where chelas are prepared before entering on the Path” (TG 81).

Sheath Used as a translation of the Sanskrit kosa in the Vedantic enumeration of the human principles or five sheaths of atman. After atman (the essential self) comes anandamaya-kosa, corresponding to buddhi; vijñanamaya-kosa (buddhi-manas); manomaya-kosa (kama-manas); pranamaya-kosa (prana and linga-sarira); and annamaya-kosa (sthula-sarira). This system

expresses the idea that a human being is not a string or group of separate principles, but one self manifesting in and through a succession of veils or vehicles.

Sheba' (Hebrew) *Shēba'* [from the verbal root *shāba'* to swear, take or make oath] Seven; also the Biblical Queen of Sheba.

Sheba' Heichaloth (Hebrew) *Shēba' Hēikhālōth* **Shib'ah Heichalin** (Aramaic) *Shib'āh Hēikhālīn* [*shēba'* seven + *hēikhālōth* worlds] The seven worlds or habitations of the *Zohar*, and on a smaller scale the seven zones into which the world or underworld was divided according to the Qabbalah. This corresponds to the theosophical concept of the seven manifested globes of the planetary chain. In the Qabbalah, each world or zone belonging to the lowest of the septenary is inhabited by races of beings, called collectively shells (qeliploth — often wrongly rendered demons), under the dominion of Sama'el, Prince of Darkness or Angel of Death. The real meaning of these shells is that these races of beings living in the lower globes of each septenary are beings with bodies, imbodyed entities as contrasted with purely ethereal spirits; and these bodies are looked upon as shells. In another sense the seven worlds or globes refer to the seven sacred planets of antiquity.

Shechinah (Hebrew) *Shēkhīnāh* [from the verbal root *shākhan* to settle down or around, dwell] An emanation, a dwelling; referring both to the primordial emanation and to the dwelling or kingdom containing the Sephiroth, collectively considered the cosmic Tree of Life. In Jewish religious and mystical thought, the cloud of glory, or veil, surrounding a spiritual or divine manifestation. In the Qabbalah, used in a cosmic sense — termed the superior Shechinah — as the first splendor, or divine or spiritual substance, emanating from 'eyn soph and enveloping it as a veil, from which proceeded the hierarchy of the Sephiroth. This thought corresponds to the Hindu parabrahman and its splendorous veil mulaprakriti, from which proceed the hierarchies of the manifested universe. The inferior Shechinah is associated with the tenth or lowest Sephirah, Malchuth (kingdom or dwelling), which is equivalent to the material or physical universe, as the vehicle or carrier of all the preceding hierarchies of Sephiroth.

Whatever the stage of manifestation, there may always be said to be a radiance or splendor enveloping that stage; just as in ancient Hindu philosophy, pradhana is considered the veil or emanation of Brahman. The Jews also spoke of the cloud of glory enveloping the tabernacle, and its sanctum sanctorum, the holy of holies. Carrying the idea still farther, we might speak of the Shechinah which envelops the human being, his vital aura, which is the carrier of all his higher principles.

Shechinah is equivalent to Devamatri or Aditi — mother of the gods; to Vach; the music of the spheres of Pythagoras; and the Holy Ghost in the Christian Trinity. Shechinah is always regarded as feminine in the Qabbalah, “And so it is considered in the *exoteric* Puranas, for Shekinah is no more than *Sakti* — the female double or lining of any god, in such case. And so it was with the early Christians whose Holy Spirit, was feminine, as Sophia was with the Gnostics. But in the

transcendental Chaldean Kabala or 'Book of Numbers,' 'Shekinah' is sexless, and the purest abstraction, a State, like Nirvana, not subject or object or anything except an absolute Presence.

"Thus it is only in the anthromorphised systems (such as the Kabala has now greatly become) that Shekinah-Sakti is feminine. As such she becomes the *Duad* of Pythagoras, the two straight lines of the symbol that can never meet, which therefore form no geometrical figure and are the symbol of matter. Out of the Duad, when united in one basic line of the triangle on the lower plane (the upper Triangle of the Sephirothal Tree), emerge the Elohim, or Deity in *Cosmic Nature*, with the true Kabalists, the *lowest* designation, translated in the Bible 'God'" (SD 1:618-9).

Shedim (Hebrew) *Shēdīm* [plural of *shēd*] used in ancient Hebrew writings and in the Qabbalah with a general significance of nature spirits or elementals of various kinds, and therefore corresponding to the Greek daimonia, the Persian devs, and the Egyptian afrites. They were considered to be evil spirits of nature or demons of whom Lilith was popularly said to be the mother. "The Canaanites, we are told, worshipped these evil powers as deities . . . [and] shed the blood of their sons and daughters to them" (WWW in TG 298).

Shells Derivative from qelipboth in the Hebrew Qabbalah, having the sense of empty form. They are the astral remains of the lower parts of man disintegrating in kama-loka after the death of the physical body and the separation of the higher principles. These shells persist for a short time in the case of the good, and for a long time in the case of the evil; and may be used as vehicles by various evil entities, or endowed with a temporary vitality by the necromancy of the seance room, which enables them in the physical phenomena of the seance room, whereby the ignorant very often pathetically mistake them for the spirits of the dead when they are in fact but astral phantoms.

Shem (Hebrew) *Shēm* Name; eldest of the three sons of Noah (Genesis 10), reputed founder of the Shemitic race. The Hebrew legend of Noah and his sons populating the globe after the deluge can refer to any root-race or large subordinate subrace, Noah and his family standing for the seeds of life carried over from one global or minor catastrophe to the beginning of the new racial period; hence Noah stands for the collective humanity of the beginning of the fifth root-race, although the legend of Noah and his ark can apply equally well to larger things, such as the beginning of the pralaya of a globe or of a planetary chain.

Shemal (Hebrew) *Śēm'ol* North, the northern quarter, the left-hand, or the left quarter, the positions of space being taken from the observer who is supposed to be facing the rising sun (east). The spirit or regent of the earth, the shadow side of spirit, the darkness of matter.

"*Schemal*, the *alter ego* and the Sabean type of Samael, meant, in his philosophical and esoteric aspect, the 'year' in its astrological evil aspect, its twelve months or wings of unavoidable evils, in nature; and in esoteric theogony . . . both Schemal and Samael represented a particular divinity. With the Kabalists they are 'the Spirit of the Earth,' the personal god that governs it, identical *de*

facto with Jehovah. For the Talmudists admit themselves that Samael is a god-name of one of the seven Elohim. The Kabbalists, moreover, show the two, Schemal and Samael, as a symbolical form of Saturn, Chronos, the twelve wings standing for the 12 months, and the symbol in its collectivity representing *a racial cycle*. Jehovah and Saturn are also glyphically identical” (SD 1:417).

Shem Ham-mephorash (Hebrew) *Shēm Ham-měfōrāsh* [from *shēm* name + *ham* def article + *měfōrāsh* from the verbal root *pārash* to separate, declare, specify] The separated or distinguished name; a Qabbalistic term for the Great Name, said by some to have been pronounced by the High Priest in the Holy of Holies. “The mirific name derived from the substance of deity and showing its self-existent essence. Jesus was accused by the Jews of having stolen this name from the Temple by magic arts, and of using it in the production of his miracles” (TG 297).

This name is a mystical term implying — but without giving it — that among all the various names that might be given to the universal spiritual hierarch there is always one which is the highest and closest in descriptive power to the divine essence. From this idea flowed the logical deduction that if one could understand the divine essence sufficiently to realize what this best name for it might be, such knowledge *de facto* signified that the knower thereafter could wield a mighty spiritual power — because to understand the divine essence would signify that the understander already was an adept of the highest degree. All countries and peoples have believed that if one could give the exact and proper name to spiritual things, one could control them — a thought which has real occultism back of it, but which nevertheless has to be properly understood.

Shemsu-Heru or **Heru-Shemsu** (Egyptian) *Shemsu-Ĥeru* or *Ĥeru-Shemsu*. Followers of Horus, commonly called the children of Horus; four minor deities represented as the helpers of Horus (Heru), especially in regard to the embalming of the deceased. Hapi, dog-headed, and Tuamutef, jackal-headed, had charge of the two arms of the deceased; Mestha or Amset, a bearded man, and Qebhsennuf, hawk-headed, had charge of the two legs. These four deities also had surveillance of the four cardinal points: north, east, south, and west respectively.

Followers of Horus also applied to those early invaders and conquerors of Egypt who built up the great dynastic Egyptian civilization; over a number of centuries there was an inroad or influx from the Far East, possibly Southern India and Ceylon, or possibly even from the last remnants of the ancient Lanka of the Hindus, of immigrants who mingled with the then natives of Egypt — Atlanto-Aryans from Poseidonis — thus forming what became known in later days as the Egyptian people or race.

Shen (Chinese) In Taoism, when employed in relation to yang, it refers to the celestial or spiritual, hence the gods; in relation to man it is generally translated soul. Yang is defined as a supreme, universal shen — living, creating, dividing itself into an infinite number of shen — depositing the shen in the various beings of the worlds. “The shen are omnipresent; it is they which perform the unfathomable work of the Yang and the Yin. These two vital breaths (of the universe) create the

beings; their peregrinating hwun (or shen) are the causes of the changes (in nature), from which, accordingly, we may learn the actions and manners of the kwei and the shen” (I Ching, Hi-ts’ze 1).

With regard to man, the *Li Chi* states that “Man is a product of the beneficial operation of the Yang and the Yin, and the union of a kwei with a shen; he consists of the finest breath which the five elements contain” (Li yun 3). *See also* KWEI

Sheol (Hebrew) *Shě’ōl* or *Shě’ol* The region of the shadow of the dead, in the Old Testament generally translated hell or the pit. It was considered as the common abode both of the righteous and the unrighteous, where life was continued as a shadowy, wavering, or dim reflection of earth life. Those in Sheol have no part in earth life nor is there any knowledge or productive work there (Ecc 9).

Sheol has all the attributes of subterranean gloom and wan bloodless activity that characterize the Hades or Orcus of the Greeks and Latins. The dying, without exception, are all spoken of as going down to Sheol, which in most of its aspects corresponds to the modern theosophical astral world or kama-loka.

The main difference between Sheol and Gehenna is that the former may in certain conditions lead to the latter as an extreme; for whereas Sheol is a region of inactivity and wan stillness, Gehenna is both the region and the state of active dissolution of the compounded kama-rupas bereft of their higher principles.

She’ol-’ob (Hebrew) *Shě’ol ’ōb* [from *shě’ōl* the Hebrew Hades + *’ōb* a necromancer] One who raises the phantoms or kama-rupic shades of the dead from Sheol, a necromancer; intercourse or trafficking with the various kinds of inhabitants of the lower realms of the astral light or kama-loka.

Shigatse (Tibetan) *gzhis ka rtse* (Shi-ka-tse) The second largest city in Tibet, situated at the confluence of the Tsang-po River and one of its tributaries. Near the city stands the monastery of Tashi Lhunpo. However, references in *The Mahatma Letters* (where it is spelled Tzigadze or Tchigadze) do not seem to refer to this exoteric city.

Shi’ites [from Arab *shi’a* sectary] Moslems are divided into two main groups: the Sunnites, the most numerous, who accept the orthodox tradition (sunna), basing their beliefs on the words of the Koran); and the Shi’ites who uphold ‘Ali as the representative of Allah, and reject the pronouncements of the other caliphs. The shi’ites are located principally in Iran, although they are represented throughout the Moslem world. They incline towards interpreting the Koran, rather than holding to the letter of the law as do the Sunnites.

Shila. *See* SILA

Shin-sieu (Chinese) A sage and seer; the sixth Buddhist Patriarch of North China who taught the

esoteric doctrine of bodhidharma, one of whose sayings appears in *The Voice of the Silence*: “For mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul Wisdom to brush away the dust of our illusions. Seek, O Beginner, to blend thy Mind and Soul”; “The human mind is like a mirror which attracts and reflects every atom of dust, and has to be, like that mirror, watched over and dusted every day” (VS 26, 83).

Shinto (Japanese) [from *shin* god + *to, tao* way, path] The way of the gods; applied to the popular religion in Japan prior to Buddhism. Japan was considered to be the land of the gods — a conception current among nearly all ancient peoples, each one of which looked upon its own land as the land of the original divine incarnations — and the ruler (mikado) as the direct descendant and actual representative of the sun goddess (Tensho Daijin). Spiritual agencies were attributed to all the processes of nature, and a reverential feeling inculcated toward the dead. Hero worship took the direction in the prevalent belief that noble-minded warriors should be exalted nearly to the position of demigods.

The shrines or temples were of simple construction, without adornment or statuary, the outstanding characteristic being the torii or gateway always present before a temple. The gateway was erected as a perch for the fowls offered to the deities, but the tori came to be regarded as an offering to the deities themselves, hence as many as desired might be erected in the vicinity of a temple.

There is much that is distinctly elevating and beautiful in the ancient Shinto religion, especially the emphasis laid upon spiritual influences permeating the universe, so that everything that was, is, or will be, and everything that happens, is in the last analysis the production of spiritual influences. It was a religion notably without the ceremonial trappings of many other religious systems, for simplicity in all things was a particular teaching of Shinto itself.

Shittim (Hebrew) *Shittîm* The wood from the shittah plant, believed to be the *Acacia seyal*, a shrub held in high esteem by the Jews, as its wood was by legend stated as used for the building of the ark of Noah, also for the altar in the temple. The horns placed near the altar, which served as the place of sanctuary or refuge when grasped by a fugitive, were also stated to be made of shittim wood.

Shiva. See SIVA

Shloma. See SOLOMON

Shoo King. See SHU-KING

Showbread, Shewbread The bread placed by the ancient Jews every Sabbath before Jehovah on the table made of shittim wood, which was set in the holy place on the north side of the altar of incense. The bread itself was made of fine flour and baked into twelve cakes, as commanded by Moses: “two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row,

upon the pure table before the Lord. And thou shalt put pure frankincense upon each row” (Lev 24:4-8). The bread remained on the golden table throughout the week, and was then removed to the sanctuary and eaten by the priests alone.

Philo Judaeus states that Moses instituted the showbread with twelve loaves in order to represent the twelve tribes of Israel; and that he divided the nation into twelve tribes in order to represent the twelve signs of the zodiac.

Shu (Egyptian) *Shu* [from *shu* dry, parched] The Egyptian god of light, popularly associated with heat and dryness, and the ethereal spaces existing between the earth and the vault of the sky; often depicted as holding up the sky with his two hands, one at the place of sunrise, the other of sunset. The phonetic value of shu is the feather, which is the symbol of this deity, and appears above his headdress. Shu is manifest during the day in the beams of the sun, and at night in the beams of the moon; the solar disk is his home. He is likewise one of the chief deities of the underworld, the gate of the pillars of Shu (tchesert) marking the entrance to this region, the pillars representing the four cardinal points said to hold up the sky. Although the twin brother of Tefnut — often alluded to as the twin lion-deities — Shu is more often represented with Seb and Nut (deities of cosmic space and of its garment of ethereal substance) in his position of holding up the sky, because in theosophical terminology cosmic light as well as cosmic intelligence (the Logos) is born from Brahman and pradhana, or parabrahman and mulaprakriti.

Shu on the smaller scale is solar energy (SD 1:360).

Shudala-madan (Tamil) The class of elementals which haunt the vicinity of graveyards, and also hover about scenes of crime and murder and places of execution. Popular folklore describes them as half-fire and half-water dwellers, as Siva granted them the power of assuming any shape desired; also the power of transforming one thing into another, so that he aids the juggler in his feats by causing people to see that which they really do not see.

Shu-king (Chinese) Also Shoo King, Shu Ching. Popularly known as the Canon, or Book of History; one of the Four Shu Books compiled by Confucius from documents which were ancient in his day. Blavatsky refers to this work as “China’s primitive Bible” compiled from the Book of Dzyan (SD 1:xliv), remarking that it is full of reminiscences about the fourth root-race and the giants of bygone times (SD 2:280-1).

Shula-madan (Tamil) Furnace demon; the elemental associated with the earth, described in popular folklore as living underground and of mischievous nature: helpful if placated, but causing trouble if annoyed. He is said to be skilled in pottery and baking, and said to help the juggler in his feat of causing a mango tree to sprout and grow from a seed in a quarter of an hour and ripen its fruit.

Shule Madan. See SHULA-MADAN

Sibac or **Zibak** (Quiche) The pith of a little rush or reed, which the ancient Quiches used for making mats. In the *Popol Vuh*, woman is described as being made out of the sibac; however, “Sibac means ‘egg’ in the mystery language of the *Artufas* (or Initiation caves)” (SD 2:181n).

Sibika or **Sivika** (Sanskrit) *Śibikā*, *Śivikā* The weapon of Kuvera, the Vedic god of wealth equivalent to the Greek Pluto; made out of the parts of the divine splendor of Vishnu, a sun god, and filed off by Visvakarman, the architect of the gods.

Sibyl [from Greek *sibylla* probably from *sios bylla* Doric for *dios boule* she that tells the will of Zeus] Often confused with the Greek Pythia, Sibyls are reputed to have been possessed of occult knowledge, the power of prophecy and divination, and the inner sight. Practically nothing is known about their occult life, though in many cases they seem to have been initiates. Greek and Latin writers name ten, of whom the most famous is the Sibyl of the Cave of Cumae whom Aeneas consulted just before going down to Avernus (Aen 4:10) — a veiled record of one stage in the initiation journey. Others were the Delphian, Babylonian, Libyan, Cimmerian, Erythraean, Samian, Hellespontine, Phrygian, and Tiburtine Sibyls.

The Emperor Augustus consulted in the time of stress not only the Sibylline Books, but also a certain sibyl who dwelt in seclusion near Rome; as Numa, the second of the so-called legendary kings, consulted his consort Egeria, a wise woman who dwelt in seclusion in a forest, on all affairs of state. She is no more legendary than he, and it is upon the institutions he founded and the calendar he placed in order that the religious and civic institutions and the calendar of later Rome were built.

Such wise women or initiates are known in the Orient and also among ancient Germanic tribes with their amazing priestesses, without whose counsel and consent war could not be declared, who received deputations, at times dictated alliances and treaties, and were consulted as oracles in matters of state and religion both — Albruna, Ganna, Aurima, Valeda, and others. Such oracular or prophetic power is limited to no people and to no time, or to either sex, for what the sibyls and their Sibylline Oracles were in Greece and Rome the prophets and oracular priests and priestesses were to other countries. As far as Greece is concerned the Pythia or Prophetess of the Oracle of Apollo at Delphi was a sibyl, but of a somewhat different type, her functions being officially recognized by the Greek States and her responses received in accordance with traditional methods of interpretation. *See also* SIBYLLINE BOOKS; ORACLES

Sibylline Books The story of the origin of the Sibylline Books of the Romans tells how a mysterious old woman appeared to Tarquinius Superbus, the last of Rome’s seven kings, and offered him nine prophetic books at a certain price; how, when he refused to buy them, she destroyed three and offered him the remaining six at the same price; how he again refused and was offered the last three at the same price; and how he then bought these three, and entrusted them to a college of guardians. From that time on they were consulted by the senate on critical occasions until they

were destroyed in the burning of the temple of Jupiter; but they were replaced by other sibylline books collected at different times and from various places.

While the Romans produced critics and skeptics who attempted to throw doubt on the nature and reliability of these Sibylline Oracles, the greatest men of the Roman State held them in reverence, and they were most carefully guarded through the centuries of Roman history as being among the most important and sacred treasures of the royal, republican, and imperial archives. The Sibylline Oracles or Books were consulted on every occasion of important crisis which confronted the Roman State, and it would appear from existing records that when so consulted, the results following always accrued to the benefit and prosperity of the government and people.

Sibylline Oracles Early Christian ecclesiastical literature written in imitation of the archaic Sibylline Books, containing apparently no small amount of material derived from pagan sources. They mostly belong, as far as is now known, to the 2nd and 3rd centuries and are strongly colored by Jewish and Christian ideas; what is called Book IV of these is a virtual attack on the integrity of the archaic heathen sibyls, the records of which the writers of the Christian Sibylline Oracles nevertheless so closely imitated in many respects.

Siddhanta (Sanskrit) *Siddhānta* [from *siddha* accomplished from the verbal root *sidh* to accomplish, succeed + *anta* end, completion] An established or canonical textbook or scientific treatise on astronomy and mathematics. One of the best known and most ancient in India is the *Surya-Siddhanta*, whose age dates even from Atlantean times. The *Surya-Siddhanta* itself claims to have been written down under solar instruction by the Atlantean astronomer and mathematician Asuramaya, so that it is contemporaneous with the first appearance of the present fifth root-race.

Siddhapura (Sanskrit) *Siddhapura* [from *siddha* attained from the verbal root *sidh* to attain, perfect + *pura* city] City of the blest, or the White Island; in Hindu mythology a sacred city situated in the extreme north. “According to Tibetan tradition the White Island is the only locality which escapes the general fate of other dwipas and can be destroyed by neither fire nor water, for — it is the ‘eternal land’ ” (SD 2:408n). All the avatars of Vishnu are said to come from this sacred place.

Siddhapura is elsewhere stated in ancient Hindu writings to be located in the lower or most southern regions of our earth. Thus Siddhapura is a name for either one of the poles of the earth, otherwise called Meru. *See also* SVETA-DVIPA

Siddhartha (Sanskrit) *Siddhārtha* [from *siddha* attained from the verbal root *sidh* to accomplish, attain, succeed + *artha* object, aim] One who has attained or accomplished his object, one who has fulfilled the object of his coming on earth; a name given to Gautama Buddha. *See also* GAUTAMA

Siddhas (Sanskrit) *Siddha*-s [from the verbal root *sidh* to attain] Perfected one, one who has attained relative perfection in this manvantara through self-devised efforts lasting through many imbodiments towards that end. A buddha is in this sense at times called a siddha. Generally, a

hierarchy of dhyani-chohans who, according to Hindu mythology, inhabit the space between the earth and heaven (bhuvar-loka); the *Vishnu-Purana* states that there are 88,000 of them occupying the regions of the sky north of the sun and south of the seven rishis (the Great Bear). In later mythology they are confused with or take the place of the sadhyas, but in the Vedas the siddhas are those who are possessed from birth of superhuman powers — the eight siddhis — as also of knowledge and indifference to the world (Svetasvatara-Upanishad).

“According to the Occult teachings, however, Siddhas are the *Nirmanakayas* or the ‘spirits’ (in the sense of an individual, or *conscious* spirit) of great sages from spheres on a higher plane than our own, who voluntarily incarnate in mortal bodies in order to help the human race in its upward progress. Hence their innate knowledge, wisdom and powers” (SD 2:636n). In this sense siddhas may be applied to the highest class of manasaputras who incarnated in the first but best prepared human protoplasts in the early part of the third root-race in order to bring mind to nascent mankind.

Also applied to any inspired sage, prophet, or seer (e.g., Vyasa, Kapila), especially to one who has attained a state of beatitude; or to any great adept who has acquired the siddhis.

Siddhasana (Sanskrit) *Siddhāsana* [from *siddha* perfected + *āsana* seat] The sitting position for attaining siddhis (spiritual powers) in hatha yoga theory; a sedent posture in religious meditation, where the left heel is placed under the body and the right heel in front of it, the sight is fixed between the eyebrows, and the mind is directed on the syllable Om.

Siddhasena (Sanskrit) *Siddhasena* [from *siddha* perfected + *senā* lord, leader] The leader of the siddhas. As the siddhas are the highly evolved sages or saints who have become semi-divine and virtually a class of dhyani-chohans, it means the leader of the celestial beings of both heaven and earth who are endowed with occult yogi powers.

Also one of the many titles of Karttikeya.

Siddhi (Sanskrit) *Siddhi* [from the verbal root *sidh* to be fulfilled, perfected, attain an object] Perfect attainment, full accomplishment; philosophically, occult power or secret mystical power, “attributes of perfection”; phenomenal powers acquired through holiness by Yogis” (TG 298). Equivalent to the Pali iddhi.

There are two classes of siddhis: those pertaining to the lower psychic and mental energies, and those pertaining to the intellectual, spiritual, and divine powers — both possessed by the spiritual initiate. These siddhis should never be used for purposes of self, but always for the benefit of mankind and all creatures.

Siddim. See SHEDIM

Sidereale Force Used by Paracelsus to denote an emanation from the stars or stellar regions, which

helps to build and feed one of the inner human principles. He recognized the existence of higher forms of matter, subtler imbediments of the monad, and the intimate relations between the universe and man its offspring. There are a number of such sidereal forces, each one of which has its respective influence upon the different principles of the human constitution.

Words such as sidereal and astral, are used somewhat vaguely in theosophical literature to designate invisible manifested planes of various hierarchical grades both cosmic and human.

Sidereal Year The time taken by the center of the sun's disc, departing eastward from the ecliptic meridian of a given star, to return to the same; being at present 365.2564 days. As a Hindu value gives 365.25868 and the *Surya-Siddhanta* gives 365.2587565 (SD 1:665), does this indicate a slow slackening of the earth's speed of rotation, thus lengthening the day?

Also used in *The Secret Doctrine* to mean the precessional cycle. *See also* EQUINOX

Si-dzang. *See* HSI-TSANG

Sif (Icelandic) [plural *sifjar* affinity, kinship] Thor's wife in Norse mythology; the singular form occurs only in the proper name of the goddess whose golden hair is the harvest, pride and joy of all the gods. Sif is guardian of the sanctity of marriage and the ancient law which forbade the union of any couple more closely related than through the fifth generation.

One tale relates how Sif's hair was stolen by Loki who, with the aid of the dwarf Dvalin, was able to restore it.

Sigalions [from Greek *sigao* to be silent] Images of Harpocrates, the deity borrowed by the Greeks from one aspect of the Egyptian Horus, said to have been born with his finger on his lips and so represented in his statues. He thus becomes the emblem of both neophyte and initiate who seals in silence of both mind and voice what has been learned in the initiation crypts.

Sige (Greek) Silence; one of the fundamental hypostases in early Gnosticism. The gnosis was said to rest on a mystic square whose angles were sige (silence), bythos (the deep), nous (understanding), and aletheia (truth). In the Valentinian theogony, bythos and sige are the primordial binary. *See also* SILENCE

Sighra or **Sighraga** (Sanskrit) *Śighra*, *Śighraga* Swiftly moving; the father of Maru, "who is still living through the power of Yoga, and will manifest himself in the beginning of the *Krita* age in order to re-establish the *Kshatriyas* in the nineteenth *Yuga*' say the Puranic prophecies"; Moru (Morya, Maurya) standing for "the dynasty of Buddhist sovereigns of Pataliputra which began with the great King Chandragupta, the grandsire of King Asoka. It is the first Buddhist Dynasty" (TG 299).

Sight Among the elements, correlated with fire or light. Like the other senses it has its spiritual originant which expresses itself through its several forms, corresponding to the different planes.

The organ of spiritual vision in the human body is the third eye. Some of the Atlantean magicians and initiates had this inner sight, which was even in their material race highly developed, so that their vision could pass any distance and penetrate opaque bodies.

In the order of evolution of the physical senses and their organs, sight comes third, and was evolved as a physical sense towards the end of the third root-race, though existing in rudimentary form in the preceding root-race. The third eye was once external and an organ of physical vision, but retreated inwards when it was replaced by the two eyes as at present functioning; the third eye has now become the pineal gland.

Sigurd (Icelandic) [from *sig* victory] The hero of a long, involved tale in the Norse Edda, better known as the Wagnerian Siegfried. As a member of the Niflungen (Nibelungen) clan, he represents a very early humanity on this planet earth, before the globe and its components became physical as they are today.

Sigurd was persuaded by his teacher, the magician Regin, to slay the dragon Fáfnir who lay guarding his treasure on the heath. Sigurd did so with the magical sword to which he had fallen heir and, having tasted the dragon's blood, became able to understand the language of the birds.

In many mythological stories the serpent or dragon symbolizes an initiate teacher, while understanding the voices of nature represent true wisdom. Fafnir and his brother Regin who coveted his treasure, apparently stand for the two opposing poles of hidden wisdom, while Sigurd in his innocence represents a race of humanity which was taught by the wise ones but had yet to acquire by experience the discernment to choose its proper course for the furtherance of its evolution.

Sila (Sanskrit) *Śīla* [from the verbal root *śīl* to serve, practice] Moral fortitude, ethical steadiness, one of the Buddhist paramitas. Described as “the key of Harmony in word and act, the key that counterbalances the cause and the effect, and leaves no further room for Karmic action” (VS 47). The *Mahayana Sraddhotpada Sastra* says of practicing sila: “Lay disciples, having families, should abstain from killing, stealing, adultery, lying, duplicity, slander, frivolous talk, covetousness, malice, currying favor, and false doctrines. Unmarried disciples should, in order to avoid hindrances, retire from the turmoil of worldly life and, abiding in solitude, should practise those ways which lead to quietness and moderation and contentment. . . . They should endeavor by their conduct to avoid all disapproval and blame, and by their example incite others to forsake evil and practise the good.” (FSO p. 45)

Silence Like darkness and space, used in attempts to express the ineffable. To our minds they often seem negative qualities, yet if we ordinarily call silence the absence of sound, it is also possible to call sound the absence of silence. A maxim bids us learn the fullness of the seeming void, the voidness of the seeming full; and, applying this, we may name silence as a mighty positive power, not a mere emptiness. Silence is that in which sound becomes manifest; it is the container

of sound, the *privation* of sound. It means the rest of all the senses, both external and internal. To the personal man such silence may seem an unutterable horror, or a ring-pass-not; but it must be faced if he is to win to the sublimities beyond. All these words are used mystically: thus, what is a silence to our ears, and on higher planes a silence to our soul, may in either instance be celestial harmonies which our grosser nature cannot take in.

The early Gnostics mystically said that the gnosis rests upon a square whose corners are silence (*sige*), depth (*bythos*), divine mind (*nous*), and truth (*aletheia*). In the system of Simon Magus, the one root from which the aeons proceed is called silence; in Valentinus' system, silence and sempiternal depth proceed from the one root, depth. The Marcosians viewed God under four aspects: the ineffable, the silence, the father, the truth.

The Stanzas of Dzyan (2:2) speak of a time when there was neither silence nor sound; for these constitute a duality, and before this all was cosmic oneness.

Silent Watcher, In theosophy, highly advanced spiritual entities, each the summit of a spiritual-psychological hierarchy composed of beings working under their direct inspiration and guidance. Every hierarchy, high or low, has a Silent Watcher as its own supreme head. "There are human 'Silent Watchers,' and there is a 'Silent Watcher' for every globe of our Planetary Chain. There is likewise a Silent Watcher of the solar system of vastly loftier state or stage . . ." He is "one who through evolution having practically gained omniscience or perfect knowledge of all that he can learn in any one sphere of the kosmos, instead of pursuing his evolutionary path forwards to still higher realms, remains in order to help the multitudes and hosts of less progressed entities trailing behind him. There he remains at his self-imposed task, waiting and watching and helping and inspiring, and so far as we humans are concerned, in the utter silences of spiritual compassion. . . . He can learn nothing more from the particular sphere of life through which he has now passed, and the secrets of which he knows by heart. For the time being and for ages he has renounced all individual evolution for himself out of pure pity and high compassion for those beneath him" (OG 156). *See also* WATCHER

Silenus (Latin) **Seilenos** (Greek) The more elderly satyrs were called *sileni*, and their chief was Silenus, represented as a drunken pot-bellied old man with a wineskin, depicted as riding on an ass and the constant companion of Dionysos or Bacchus; sometimes also associated with Pan. These nature gods had a higher and a lower aspect and are most familiar to us in the lower, because of the common reference to them in popular mythology. Hence we find Silenus with all the marks of roistering jollity, but gifted, like Pan and the other satyrs, with the power of prophecy.

Esoterically, Silenus is represented as the chief of these lower productive powers of nature, usually connected with the fertilizing effect of water, which connects them immediately with the generative powers of the moon. Bacchus or Dionysos, on the other hand, in his higher aspect is representative of the spiritual fructifying and stimulating powers of the solar energies.

Silik-muludag (Akkad) The god among all the gods, offspring of the abstract divine wisdom — the great unseen divine, represented by the Akkadians as dwelling in the shoreless sea of space — cosmic spirit. In a more particular sense, referred to as the merciful guardian of humanity.

Siloam, The Sleep of [from Hebrew the verbal root *shalam* wholeness, completion, perfectness, peace, health] Used by one of the highest schools of initiates in Asia Minor, Syria, and upper Egypt for one of the processes of initiation. While the candidate was plunged in deep sleep, his spiritual ego was enabled to confabulate with the gods, descend into Hades, or perform works of divinely spiritual character. When the neophyte begins the holy sleep of Siloam, he leaves the body, and his consciousness enters into the river of Lethe, the pools of quiet, where the complete work or great work of inner understanding takes place. After this he is rendered whole or perfect, is completed and is safe, and is the master of the peace and quiet of inner unity — masterhood. The same holy event has been known in all times and among all peoples under various names.

Silurian Period. See GEOLOGICAL ERAS

Silver In Greek and Roman mythology, a racial or age division in the Hesiodic cycle of gold, silver, bronze, and iron, corresponding in the Hindu yugas to the treta yuga. This metal was regarded as standing next to gold in importance. The quicksilver of Paracelsus was not the mercury of familiar knowledge alone, but also the living spirit of silver. Silver in astrological symbolism corresponds to the moon.

Simha (Sanskrit) *Siṃha* Lion; the fifth zodiacal sign, Leo, said by some mystics to represent the jivatman or spiritual ego, corresponding to the immanent christos.

Simorgh (Persian) **Meregho-saena** (Avestan) **Sen-murv, Sene-muruk** (Pahlavi) The gigantic bird of fable likened by some to the hippogriff or griffin; half phoenix, half lion. In the ancient Zoroastrian scriptures of the Avesta, it is described as a gigantic bird whose resting place is the tree Jad-besh (opposed to harm of all seeds); when he rises aloft a thousand twigs shoot forth from that tree; when he alights, he will break off the thousand twigs and shed their seed. The bird Chanmrosh forever sits in that vicinity, and collects the seed which drops from the tree and conveys it where Tishtar seizes the water, so that it may rain on the world.

In later mythology, as in the epic of Firdusi, the simorgh is depicted as a gigantic bird who finds the infant Zal on the mountain Alberz [Berj], carries him to his nest and rears him “teaching him the language of the country and cultivating his understanding.” Simorgh-anke (simurgh-’anka), the steed of Taimuraz or Tahmurath equivalent to the phoenix or roc, was “a marvelous bird, in truth, intelligent, a polyglot, and even very religious. . . . It complains of its old age, for it is born cycles and cycles before the days of Adam (also Kaimurath). It has witnessed the revolutions of long centuries. It has seen the birth and the close of twelve cycles of 7,000 years each, which multiplied esoterically will give us again 840,000 years” (SD 2:397).

Behind the tales that have clustered around this wonderful bird, there was a deep symbology: “Simorgh was the guardian of the ancient Persian Mysteries. It is expected to reappear at the end of the cycle as a gigantic bird-lion. Esoterically, it stands as the symbol of the Manvantaric cycle” (TG 299). Simorgh symbolizes the ancient knowledge and the creative life force. In later Persian literature, it represents the perfect man who has exalted himself to the highest degree of freedom.

Simorgh-anke. See SIMORGH

Simulacra [plural of Latin *simulacrum* image, likeness, phantom] The kama-rupic images left in the astral light by the reincarnating ego after death, which resemble the former living physical body in appearance but in fact are disintegrating shells only — kama-rupas which all too often are the “spirits” of the departed of the seance room.

Sin Evildoing, moral obliquity expressed in thought and act; in its relation to human evolution, it applies especially to the misuse of human creative powers which occurred after the fall into material existence. The procreative act, for example, in itself is not sinful, for this is but nature’s arrangement for the continuing of the human strain, but the abuse of this power, especially for black magical purposes. This truth has been perverted by Christian theology, which regards the procreative act as essentially sinful and permissible only as a concession to the “original sin” stamped upon us by our first parents in the Garden of Eden, and only to be purged by the Atonement.

The fall of man is symbolized in the zodiacal signs of Virgo-Scorpio, and it is mankind who has become the serpent of Genesis and thus causes daily and hourly the fall and sin of the celestial Virgin, who becomes the mother of gods and devils at the same time. But karma in one of its senses would be a better word for this: “Karma . . . means, as a synonym of sin, the performance of some action for the attainment of an object of *worldly*, hence *selfish*, desire, which cannot fail to be hurtful to somebody else” (SD 2:302n).

Sin (Chaldean) The moon; also the Babylonian and Assyrian moon deity called Enzu (the lord of wisdom) and Nannar (the illuminer). The wisdom is that of the lower manas, the reflection of the higher, and this wisdom can all too often become the dark wisdom of evildoing and sorcery. Temples to Sin were erected in all the principal cities of the two empires, named E-gish-shir-gal (house of the great light). The worship of the moon deity predominated at Ur and Harran, and he was portrayed as an old man with flowing beard, having the crescent as his symbol and 30 as his number. Sin was known as father of the gods, creator of all things; and some of the ancient nations held that the moon was parent of the sun, and that the moon in its turn was once eons ago a sun itself.

The name is likewise found in the Hebrew Sinay, commonly written Sinai — a moon-mountain, referring indirectly to the fact that all such places in ancient times which were named mountain of the moon or a similar title, were then centers of occult training and initiation, whether good or

bad.

Referring to the forming of mankind, the Stanzas of Dzyan say: “Who perfects the last body? Fish, Sin, and Soma.” Soma was in Hindustan also a name of the moon, and fish refers to a similar fact — fishes often being taken as symbols of the productive power of the lunar influence because of their great fecundity. Fish, Sin, and the moon conjointly are the three symbols of the immortal Being (SD 1:263). As these symbols, among other things, stand for Pisces, karma, and the mother of terrestrial life, it would seem that the pilgrimage of the human monad through the halls of experience, and the completing of its evolution thereby, is indicated.

Sin A letter of the Hebrew alphabet.

Sinai (Hebrew) *Sīnai* Often Har Sinai (Mount Sinai). A holy mountain of the Jews, associated particularly with Moses and Jehovah (Ex 19). All races have had their holy mountains, “some. Himalayan Peaks, others, Parnassus, and Sinai. They were all places of initiation and the abodes of the *chiefs* of the communities of ancient and even modern adepts” (SD 2:494). The mountain has been associated with the moon, and its name links it with the Phoenician lunar deity Sin. “Mount Sinai, the Nissi of *Exodus* (xvii., 15), the birthplace of almost all the solar gods of antiquity, such as Dionysus, born at Nissa or Nysa, Zeus of Nysa, Bacchus and Osiris . . . Some ancient people believed the Sun to be the progeny of the Moon, who was herself a Sun once upon a time. *Sin-ai* is the ‘Moon Mountain,’ hence the connexion” (TG 299). As to the fire which Moses saw upon the mountain while the multitude saw it enwrapped in clouds and smoke, fire represented the “Wisdom of the true gnosis or the *real spiritual* enlightenment. . . . For Moses, the *fire* on Mount Sinai, and the spiritual wisdom imparted; for the multitudes of the ‘people’ below, for the profane, Mount Sinai in (*through*) smoke, *i.e.*, the exoteric husks of orthodox or *sectarian ritualism*” (SD 2:566).

Sing Bongha (Kolarian) Applied to the spirit of the sun by Kolarian tribes.

Singular Point Used in mathematics in contradistinction to an ordinary point or Euclid’s point, without length, breadth, or thickness. The singular point is made by the intersection of two lines, at the apex of a cone, where a decreasing magnitude reaches zero, the node of a vibration, or when something passes from one state to another. Sir James Jeans, in *Astronomy and Cosmogony*, says: “The type of conjecture which presents itself, somewhat insistently, is that the centers of the nebulae are of the nature of ‘singular points,’ at which matter is poured into our universe from some other, and entirely extraneous, spatial dimension, so that, to a denizen of our universe, they appear as points at which matter is being continually created.” This suggests that he avoids the idea that matter can be created, and resorts to a fourth-dimensional theory to explain its mysterious appearance. In theosophical philosophy, physical matter is formed or deposited from ultraphysical matter, as energy-substance passing from one plane to another, so there is no need to resort to a fourth-dimensional theory.

Sinivali (Sanskrit) *Sinivālī* The first day of the new moon when it rises with a scarcely visible

crescent, a day greatly connected with occult practices in India. Also a goddess said to preside over fecundity and easy birth, which relates her to lunar powers and to the festival itself known by this name which celebrates the first appearance of the new moon. She is sometimes called the consort of Vishnu. The Greeks, Latins, and other nations had various names for this divinity, commonly known, for instance, among the Greeks and Latins as Eileithya or Ilithya.

Sinsapa, Simsapa (Sanskrit) *Śimśapā* The tree *Dalbergia Sissoo*, the Asoka tree.

Siphra' di-Tseni'utha' (Aramaic) *Sifrā' di-Tsēnī'ūthā'*. "Their counting or telling of the concealed mysteries," the Book of Secrets or Mysteries; one of the principal books of the *Zohar* (Light); the secrets or mysteries dealt with are those relating to cosmogony and to the inhabitants of those worlds, thus forming the basis of the Hebrew Qabalah. The work opens with the statement: "The book of the concealed mystery is the book of the equilibrium of balance," and proceeds to expound this thesis in Qabbalistic terminology.

Blavatsky calls it "the most ancient Hebrew document on occult learning" (SD 1:xlii), although the language used is largely Chaldean, and states that it was compiled from the very ancient Book of Dzyan through the archaic Chaldean Qabalah.

Siphra Dtzenioutha. See SIPHRA' DI-TSENI'UTHA'

Sirius [from Greek *seirios* scorching] In classical myth, the dog of Orion, who followed his master when he was made a constellation; it is called the Dog-star; by the Egyptians, Sothis. The dog at times symbolizes Mercury or Budha, who was called Cynocephalus, the dog-headed. It is a symbol of watchfulness and guarding. The heliacal rising of Sirius coincides in the northern hemisphere with the sultry heat of late summer, and was regarded in antiquity as a cause of that heat, or as contributing a baleful quality to it.

"The star worshipped in Egypt and revered by the Occultists; by the former because its heliacal rising with the Sun was a sign of the beneficent inundation of the Nile, and by the latter because it is mysteriously associated with Thoth-Hermes, god of wisdom, and Mercury, in another form. Thus Sothis-Sirius had, and still has, a mystic and direct influence over the whole *living* heaven, and is connected with almost every god and goddess. It was 'Isis in the heaven' and called *Isis-Sothis*, for Isis was 'in the constellation of the dog,' as is declared on her monuments. 'The soul of Osiris was believed to reside in a personage who walks with great steps in front of *sothis*, sceptre in hand and a whip upon his shoulder.' Sirius is also Anubis, and is directly connected with the ring 'Pass me not'; it is, moreover, identical with Mithra, the Persian Mystery god, and with Horus and even Hathor, called sometimes the goddess Sothis. Being connected with the Pyramid, Sirius was, therefore, connected with the initiations which took place in it. A temple to Sirius-Sothis once existed within the great temple of Denderah. To sum up, all religions are not, as Dufeu, the French Egyptologist, sought to prove, derived from Sirius, the god-star, but Sirius-Sothis is certainly found in connection with every religion of antiquity" (TG 300).

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Sis-Som

Sishta (Sanskrit) *Śiṣṭa* Remainder, remains, residuals — anything that is left or remains behind; in theosophy, those superior classes of each kingdom left behind on a globe during its obscuration, serving as seeds of life for the returning life-wave in the next round. They are the most highly evolved monads of each of the life-waves, the forerunners who, because of the innate urge and karmic power behind them, have preceded in their development the great bulk of their life-wave. In the human life-wave, the sishtas will be the most evolved humans, the great sages, those who have outrun the evolutionary development of the human life-wave considered as a whole. They are called remainders merely because they remain behind on a globe in order to provide the seeds for inaugurating their own life-wave's evolutionary progress, when that life-wave once again reaches the globe on which the sishtas remain.

While the sishtas are dormant, sleeping, or resting, they are not inactive or in a dream-world corresponding to devachan. They are relatively dormant merely because the life-wave has passed them by. Yet they still carry on all the functions, processes, and *duties* required of the most advanced egos of that life-wave until the life-wave returns to the globe on which these sishtas are awaiting it.

The sishtas are thus the manus (or collectively the manu) of any life-wave — and hence the respective manus or manu for each life-wave. As there is a root-manu on every globe when a life-wave reaches it and begins to develop into the first root-race on that globe, and a seed-manu for that life-wave on that same globe when the life-wave has left it, the seed-manu and root-manu are thus virtually the same group of entities. The distinction lies in the two roles played by the sishtas when a life-wave leaves a globe and during the interim before the life-wave returns again, and what the sishtas do when the advanced egos of the life-wave begin to reach that same globe again: for with this incoming of new entities less progressed than the sishtas themselves, the seed-manu becomes what has been called the root-manu.

The *sishtas* are mentioned under various names in the world's sacred literatures: the 'Adam of the Hebrew Genesis represents the seed-manu of the human life-wave when it reached this globe during this round; the legends concerning Noah refer to the life-wave itself repopulating the earth after the so-called deluge of space — the ark of the Hebrew story being the globes of the planetary chain; and is the equivalent of *Vaivasvata-manu* in Hindustan. The *Desatir*, in the "Book of Abad, the Prophet" gives the same essential teaching: "In the beginning of each Grand Period, a new order of things commenceth in the lower world. And, not indeed the very forms, and knowledge and events of the Grand Period that hath elapsed, but others precisely similar to them will again be produced. And every Grand Period that cometh resembleth from beginning to end the Grand Period that is past. . . . at the conclusion of a Grand Period, only two persons are left in the world, one man and one woman: all the rest of mankind perish: And hence mankind derive their origin from the woman and man who survive, and from whose loins numbers issue in the new Grand Period" (vv 144-16 and Commentary).

In this Persian story of the conclusion of a *manvantara* of a life-wave on a globe, only "two persons" remain as *sishtas*, "one man and one woman," a popularized and easily understood allegory — although when the seventh root-race of mankind is ended, and our human life-wave passes onwards to the next globe, there will be no man and woman, but simply human beings.

Sister Planet "*Every world has its parent star and sister planet. Thus Earth is the adopted child and younger brother of Venus*" (SD 2:33). The reference, cosmogonically, is not only to parent stars, but more particularly to planetary chains, their origins and future evolutionary destiny as chains. Theosophical literature on the planetary chains contains but a small part of the material on this teaching.

Sistrum (Latin) [from Greek *seistron* from *seiein* to shake] The instrument used by the ancient Egyptians in the worship of Isis; a metallic oval hoop with a handle, and loose metal rods, running through holes in the sides of the metal and across the loop. This was held in the hand and shaken, its real purpose being, by means of its combination of metals, to produce magnetic currents and sounds. It is used to this day in Christian Abyssinia "to drive away devils"; likewise by the American Indians in their ceremonial dances.

Sisumara (Sanskrit) *Śiśumāra* [from *śiśu* child + *māra* killer] The child-killer; a group of stars and constellations said to resemble a dolphin, porpoise, or tortoise; held to be a form of Vishnu, and often considered as a representation of the great circle of time. As an imaginary belt, a symbolic representation of the celestial sphere, or a theoretical revolving zone or belt within which move the celestial bodies — which are the bodies of spiritual entities. This constellation has the "Cross placed on it by nature in its division and localisation of stars, planets and constellations. Thus in the *Bhagavat Purana* V., xxx., it is said that 'at the extremity of the tail of that animal, whose head is directed toward the South and whose body is in the shape of a ring (Circle), Dhruva (the ex-pole

star) is placed; and *along that tail* are the Prajapati, Agni, Indra, Dharma, etc.; and *across its loins* the Seven Rishis.' This is then the first and earliest Cross and Circle, into the formation of which enters the Deity (symbolized by Vishnu), the Eternal Circle of Boundless Time, *Kala*, on whose plane lie crossways all the gods, creatures, and creations born in Space and Time; — who, as the philosophy has it, all die at the Mahapralaya” (SD 2:549).

Sisupala (Sanskrit) *Śísupāla* Child-protector; a son of Damaghosha (King of Chedi), Krishna’s great enemy, slain by him at the sacrifice of Yudhishtira. The *Vishnu-Purana* states that Sisupala was in a former existence the unrighteous but valiant monarch of the daityas, Hiranyakasipu, who was killed by the avatara Nara-simha (the man-lion). He was next the ten-headed Ravana, the giant king of Lanka, and was killed by Rama. After this he was born as Sisupala. “This parallel evolution of Vishnu (spirit) with a Daitya, as men, may seem meaningless, yet it gives us the key not only to the respective dates of Rama and Krishna, but even to a certain psychological mystery” (SD 2:225n).

Sisyphus The crafty; in Greek mythology, a son of Aeolus (the keeper of the winds), the most cunning of all men. He was punished in the underworld by being compelled to roll a heavy stone block up a hill, only upon reaching the summit to have it roll down again, where upon he repeats the processes endlessly. Some ancient authors say he had betrayed the Mysteries of the gods; so that one intent of the legend was to point out to the masses that betrayal of the secrets of initiation brings inevitable retribution. It also may illustrate the vanity of human ambitions, which flourish hopefully right up to the point of expected attainment, only to meet with disappointment; again it may refer to certain experiences of the disembodied relics of our personality, doomed to repeat vain acts until the energy which prompted them is worn out.

Sita (Sanskrit) *Sītā* A furrow; Rama’s wife, so named because she is fabled to have sprung from a furrow made by King Janaka while plowing the ground to prepare it for a sacrifice instituted by him to obtain progeny. She was considered an avatara of Lakshmi, Vishnu’s consort in the heaven-world. In the *Ramayana* she is exiled with her husband, stolen by Ravana of Lanka, and finally rescued.

Siva (Sanskrit) *Śiva* The third god of the Hindu Trimurti (trinity): Brahma the evolver; Vishnu the preserver; and Siva the regenerator or destroyer. Siva is one of the three loftiest divinities of our solar system, and in his character of destroyer stands higher than Vishnu for he is “the *destroying* deity, *evolution and PROGRESS personified*, who is the *regenerator* at the same time; who destroys things under one form but to recall them to life under another more perfect type” (SD 2:182). As the destroyer of outward forms he is called Vamadeva. Endowed with so many powers and attributes, Siva possesses a great number of names, and is represented under a corresponding variety of forms. He corresponds to the Palestinian Ba’al or Moloch, Saturn, the Phoenician El, the Egyptian Seth, and the Biblical Chiun of Amos, and Greek Typhon.

“In the Rig Veda the name Siva is unknown, but the god is called Rudra, which is a word used for *Agni*, the fire god . . .”; “In the Vedas he is the divine Ego aspiring to return to its pure, deific state, and at the same time that divine ego imprisoned in earthly form, whose fierce passions make of him the ‘roarer,’ the ‘terrible’ ” (SD 2:613, 548).

Siva is often spoken of as the patron deity of esotericists, occultists, and ascetics; he is called the Mahayogin (the great ascetic), from whom the highest spiritual knowledge is acquired, and union with the great spirit of the universe is eventually gained. Here he is “the howling and terrific *destroyer of human passions and physical senses*, which are ever in the way of the development of the higher spiritual perceptions and the growth of the *inner* eternal man — mystically . . . Siva-Rudra is the Destroyer, as Vishnu is the preserver; and both are the regenerators of spiritual as well as of physical nature. To live as a plant, the *seed* must die. To live as a conscious entity in the Eternity, the passions and senses of man must first die before his body does. ‘To live is to die and to die is to live,’ has been too little understood in the West. Siva, the *destroyer*, is the *creator* and the Saviour of Spiritual man, as he is the good gardener of nature. He weeds out the plants, human and cosmic, and kills the passions of the physical, to call to life the perceptions of the spiritual, man” (SD 1:459&n).

Though Siva is often called Maha-kala (great time) which, while being the great formative factor in manvantara is also the great dissolving power, to the Hindu mind destruction implies reproduction; so Siva is also called Sankara (the auspicious), for he is the reproductive power which is perpetually restoring that which has been dissolved, and hence is also called Mahadeva (the great god). Under this character of restorer he was often represented by the symbol of the linga or phallus: “the Lingham and Yoni of Siva-worship stand too high philosophically, its modern degeneration notwithstanding, to be called a simple phallic worship” (SD 2:588). It is under the form of the linga, either alone or combined with the yoni (female organ, the representative of his sakti or female energy), that Siva is so often worshiped today in India.

In the *Linga-Purana*, Siva is said to take repeated births, in one kalpa possessing a white complexion, in another that of a black color, in still another that of a red color, after which he becomes four youths of a yellow color. This allegory is an ethnological account of the different races of mankind and their varying types and colors (cf SD 1:324).

Siva is known under more than a thousand names or titles and is represented under many different forms in Hindu writings. As the god of generation and of justice, he is represented riding a white bull; his own color, as well as that of the bull, is generally white, referring probably to the unsullied purity of abstract justice. He is sometimes seen with two hands, sometimes with four, eight, or ten; and with five faces, representing among other things his power over the five elements. He has three eyes, one placed in the centre of his forehead, and shaped as a vertical oval. These three eyes are said to denote his view of the three divisions of time: past, present, and

future. He holds a trident in his hand to denote his three great attributes of emanator, destroyer, and regenerator, thus combining all the usual qualities or functions attributed to the Trimurti. In his character of time, he not only presides over its beginning and its extinction, but also over its present functioning as represented in astronomical and astrological calculations. A crescent or half-moon on his forehead indicates time measured by the phases of the moon; a serpent forms one of his necklaces to denote the measure of time by cycles, and a second necklace of human skulls signifies the extinction and succession of the races of mankind. He is often pictures as entirely covered with serpents, which are at once emblems of spiritual immortality and his standing as the patron of the nagas or initiates. He is often mystically personated by Mount Meru, which esoterically is both the cosmic and terrestrial axis with their respective poles.

According to the belief of most Advaita-Vedantists, Sankaracharya, the great Indian philosopher and sage, is held to be an avatara of Siva.

Siva-Eye. See EYE OF SIVA; PINEAL GLAND; THIRD EYE

Siva-Rudra (Sanskrit) *Śiva-Rudra* The name Siva occupies a very inconspicuous position in the Vedas, where that deity is referred to as Rudra, the greatest of the kumaras, considered by occultists as their special patron.

He is for this reason called Trilochana (the three-eyed) or Mahadeva (the great divinity), etc. The function of Siva-Rudra is to destroy in order to regenerate the permanent entity on a higher plane; his functions being essentially those of action, as Vishnu's functions are essentially those of continuance or preservation.

Siva-Rudra is the hierarch of the rudras, who are essentially dhyani-chohans of an active spiritually-intellectual character — the manasaputras may be called rudras. See also RUDRA; RUDRA-SIVA

Six The number of manifestation; the ancients reasoned that since the basis of all manifested nature was sextal — such as six fundamental forces, planes, and hierarchies of beings — therefore nature throughout all its manifested structure and workings would be subordinate to this fundamental numerical key. Hence not only the structure of nature itself would be sextal, but so would cycles of time in their operation. Here is the fundamental reason the Hindus, ancient Babylonians, and the Mystery schools and teachers of other lands, adopted the sextal or sexagesimal keys as the numerical series of events in which time cycles repeated themselves, therefore corresponding to events in human and cosmic matters. Multiplied by itself, and then by ten (the perfect number), gives 360 — the number of the Hindu Divine Year, also of degrees in a circle and the basis of the Babylonian saros.

The combination with three (6+3) making nine, however, was looked at askance by the ancients, for “if number 6 was the symbol of our globe ready to be animated by a *divine spirit*, 9 symbolized

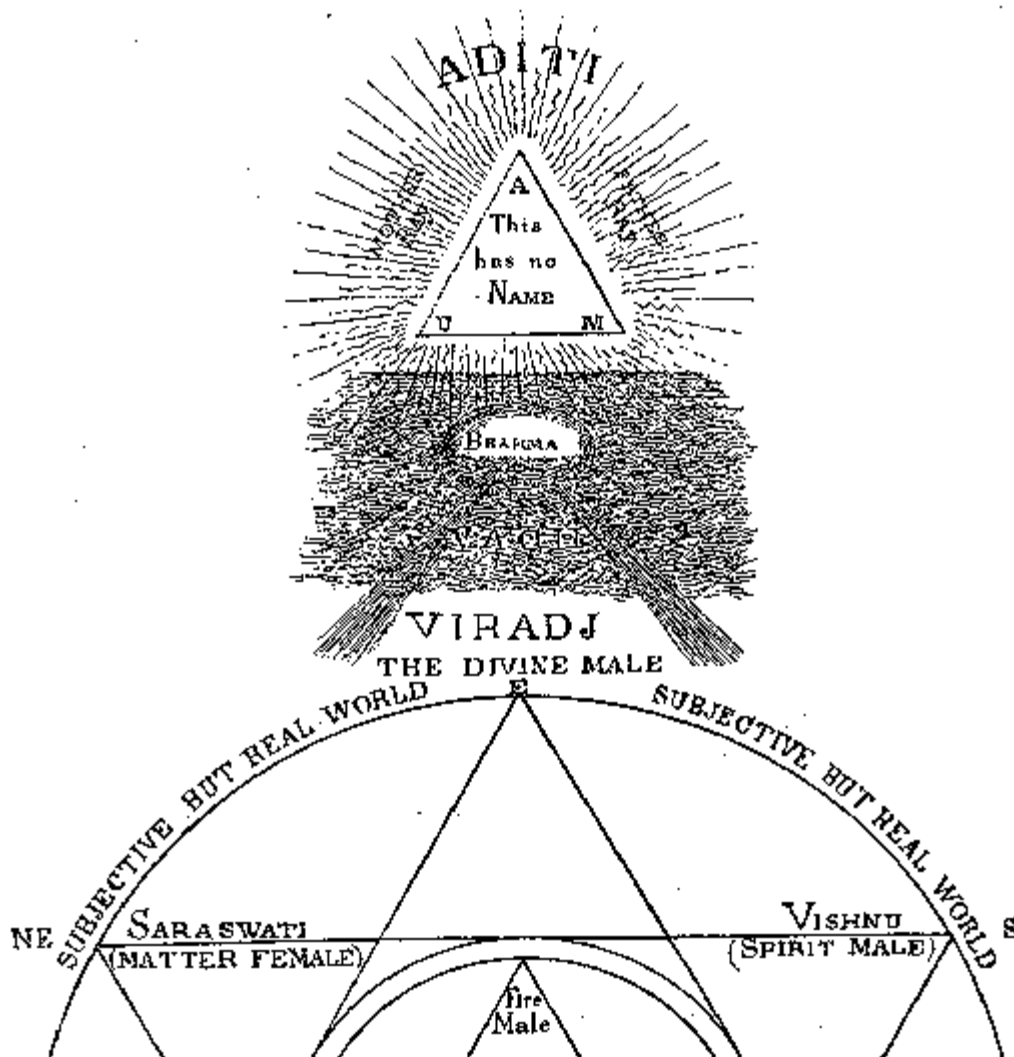
our earth informed by a *bad* or evil spirit” (SD 2:581).

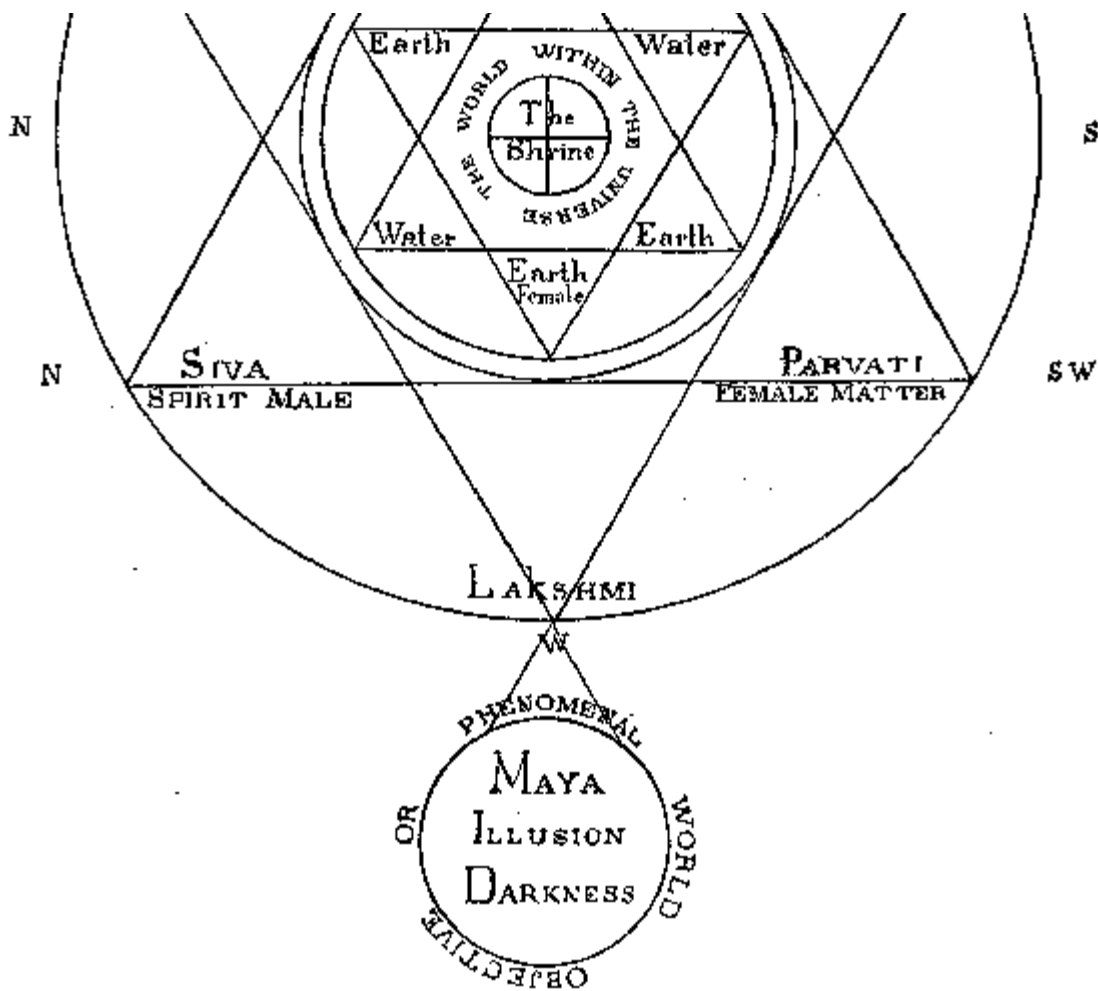
In Saint-Germain’s manuscript, six is regarded as the symbol of the animating or informing principle, and it was also the “symbol of the Earth during the autumn and winter ‘sleeping’ months” (SD 2:583).

In occultism six is represented by the cube representing the six dimensions — the four cardinal points, and the zenith and nadir; “while the *senary* was applied by the sages to *physical* man, the *septenary* was for them the symbol of that man *plus* his immortal soul” (SD 2:591).

Six is also present in the double triangles, which when interlaced form a six-pointed star; “this is the reason why Pythagoras and the ancients made the number six sacred to Venus, since ‘the union of the two sexes, and the spagyrisation of matter by triads are necessary to develop the generative force, that prolific virtue and tendency to reproduction which is inherent in all bodies’ ” (SD 2:592). *See also* SENARY

Six-pointed Star The double triangle or Solomon’s Seal; in India called the sign of Vishnu, where it “is the emblem of the Trimurti three in one. The triangle with its apex upward indicates the male principle, downward the female; the two typifying, at the same time, spirit and matter.”





(IU 2:270; cf also diagrams in IU 2:264-5, 452-3) The six-pointed star is found in symbolical representations of the earliest cosmogonies. When the six-pointed star is formed of two interlaced equilateral triangles — one light with the apex pointing upward, the other dark with the apex pointing downward, both triangles being symmetrically placed with regard to one central point — and the double figure is surrounded by a circle, the sign represents the universe, spirit and matter, the alpha and omega in the cosmos, and involution and evolution. In the Qabbalistic presentation of the figure, instead of a circle surrounding the star a serpent is portrayed as swallowing its tail, as in the seal of the Theosophical Society:



This is the Egyptian symbol of time and eternity, and of ever-recurring cycles: of birth and death, manvantara and pralaya, to which the universe and every entity within it are subject. In

theosophy it symbolizes further the six forces or powers of nature, the six cosmic planes, principles, etc., all synthesized by the seventh, or central point within the star.

The apex of the light triangle symbolizes the spiritual-divine monad, having its habitat in the spiritual-divine realms; the apex of the dark triangle, the human monad, having its habitat in the middle realm of conflict between spirit and matter, the apex itself being in the worlds of manifestation, the two sides extending from it reaching upwards towards the spiritual realm and representing evolution through aspiration and efforts towards a spiritual life. On the other hand, the two sides extending downwards from the apex of the light triangle represent the rays streaming from the spiritual-divine monad to enlighten, inspire, and uplift all beings in the manifested worlds. In the case of man, the human monad represented by the apex of the dark triangle is the reflection or child of the spiritual-divine monad or inner god.

The central geometrical point, having neither length, breadth, nor thickness, represents the invisible spiritual sun, the light of the unmanifested deity. Sometimes instead of a geometrical point, a crux ansata with a circle as its zenith appears — symbol of limitless, uncreated space, as is a cross within a circle.

Again, the pentagram or five-pointed star may take the place of the central point, in which case the pentagram symbolizes the microcosm or man, within the macrocosm or universe. “The double triangle representing symbolically, the Macrocosm, or great universe, contains in itself besides the idea of the *duality* (as shown in the *two* colours, and *two* triangles — the universe of Spirit and that of Matter) — those of the Unity, of the Trinity, of the Pythagorean Tetractys — the perfect Square — and up to the Dodecagon and the Dodecahedron” (BCW 3:313). *See also* SENARY; SEAL OF THE THEOSOPHICAL SOCIETY

Six Schools of Indian Philosophy. *See* DARSANA

Sixth Principle Buddhi in the ascending scale of the seven human principles. Cosmically Brahma is called the sixth principle, the seventh being Brahman (SD 1:18). In the solar system the sun, considered as the ruler of his own kingdom, is because of his spiritual effulgence, the buddhi or sixth principle of that kingdom, being the son of akasa, Aditi, Deva-matri (SD 1:527), three names for the same cosmic generative principle. That the sun is the buddhi principle in his own kingdom does not interfere with the fact that all the suns together form the kama-rupa of the galaxy or Milky Way.

Sixth Race, Sixth Root-race. *See* ROOT-RACE, SIXTH

Sixth Round. *See* ROUND, SIXTH

Sixth Sense The five senses which are at present physically developed need a sixth sense to register and record them, and this is what is now functioning as mental perception. A sixth sense, with its properly evolved sense organ, is also mentioned as not yet being manifested physically,

but beginning to be manifested during the sixth root-race. Its rudiments already exist in sensitive people, who have feelings and presentiments hard to define and not referable to any of the usual five senses. *See also* SENSES

Skanda (Sanskrit) *Skanda* The attacker; a title of Karttikeya, who killed Taraka, the deva-daimon.

Skanda Purana (Sanskrit) *Skanda Purāṇa* One of the 18 principal Hindu Puranas consisting of several samhitas and khandas. The most celebrated of the latter is the Kasi-khanda, in which the temples of Kasi (Benares) are exalted, and legends concerning Kasi are related. In this Purana Skanda (Karttikeya, the god of war) narrates the events of the Tatpurusha Kalpa, embroidered with many tales.

Skandhas (Sanskrit) *Skandha*-s Bundles, groups of various attributes forming the compound constitution of the human being. They are the manifested qualities and attributes forming the human being on all six planes of Being, beneath the spiritual monad or atma-buddhi, making up the totality of the subjective and objective person. They have to do with everything that is finite in the human being, and are therefore inapplicable to the relatively eternal and absolute. Every vibration of whatever kind, mental, emotional, or physical, that an individual has undergone or made, is derivative of and from one of the skandhas composing his constitution. Skandhas are the elements of limited existence. The five skandhas of every human being are: rupa (form), the material properties or attributes; vedana (sensations, perceptions); sanjna (consciousness, abstract ideas); sanskara (action), tendencies both physical and mental; vijnana (knowledge), mental and moral predispositions. Two further, unnamed skandhas “are connected with, and productive of *Sakkayaditthi*, the ‘heresy or delusion of individuality’ and of *Attavada* ‘the doctrine of Self,’ both of which (in the case of the fifth principle the soul) lead to the *maya* of heresy and belief in the efficacy of vain rites and ceremonies; in prayers and intercession”; “The ‘old being’ is the sole parent — father and mother at once — of the ‘new being.’ It is the former who is the creator and fashioner, of the latter, in reality; and far more so in plain truth, than any father in flesh. And once that you have well mastered the meaning of *Skandhas* you will see what I mean” (ML 111). The human skandhas are the causal activities which by their action and interaction attract the reincarnating ego back to earth-life. The exoteric skandhas have to do with objective man; the esoteric with inner and subjective man.

At death the seeds of causes sown which have not yet been realized remain latent in our inner principles as “psychological impulse-seeds” awaiting expression in future lives. The skandhas “unite at the birth of man and constitute his personality. After the death of the body the Skandhas are separated and so remain until the Reincarnating Ego on its downward path into physical incarnation gathers them together again around itself, and thus reforms the human constitution considered as a unity” (OG 158).

Similarly with suns and planets: at pralaya, the lower principles of such a cosmic body exist latent

in space in a laya-condition while its spiritual principles are active in higher realms. “When a laya-center is fired into action by the touch of wills and consciousnesses on their downward way, becoming the embodying life of a solar system, or of a planet of a solar system, the center manifests first on its highest plane, and later on its lower plane. The Skandhas are awakened into life one after another: first the highest ones, next the intermediate ones, and lastly the inferior ones, cosmically and qualitatively speaking” (ibid.).

The skandhas are likewise closely connected with the karmic pictures in the astral light, which also is the medium as well as the register of impressions.

Skidbladnir (Icelandic, Scandinavian) [from *skid* ski + *blad* blade] The mythical ship belonging to the Norse god Frey, who dwells in and sponsors the planet earth. Skidbladnir thus represents our globe. It contains the seeds of all life forms, and yet can be folded together like a kerchief when its life is over.

The Eddas relate how Skidbladnir was created for Frey by the dwarf Dvalin (undeveloped humanity) with the aid of the giant-god Loki (human mind), in a competition against the dwarfs Sindre (vegetation) and Brock (mineral kingdom), children of the moon god Ivalde. *See also* DWARFS

Skrymir (Icelandic, Scandinavian) A Norse giant, also called Utgarda-Loki (Loki of the outermost court), representing the worlds of illusion (matter) in which the gods (consciousnesses) are misled. A well known tale relates how Thor, Loki, and Thor’s servant Tjalfi are subjected to a number of “eye-shines” (illusions) and ignominiously outperformed by the giants in a series of contests, all by means of deceptive appearances.

In Norse mythology giants represent ages of manifest existence and each giant exhibits traits belonging to his particular eon. The giantesses who are his daughters represent lesser cycles of time within his longer age. Thurses are the gross, inert aspects of the elements which serve as vehicles for the imbodiments of conscious energies in worlds. They are represented as evil in most myths because their nature is opposed to the dynamism of the gods. Hence the gods and thurses or giants are constantly at war.

Skrymir and other giants exemplify also the gigantic forebears of our human race who inhabited the earth when forms were not yet coarse and weighty. Every mythic history contains references to giants: “in nearly every mythology — which after all is ancient history — the giants play an important part. In the old Norse mythology, the giants, Skrymir and his brethren, against whom the sons of the gods fought, were potent factors in the histories of deities and men” (SD 2:754).

Skuld (Icelandic) A debt, due; the third of the three norns who determine the fate of heroes in Norse mythology and who parallel the Greek Moirai. Skuld represents the future or unexpended karma, that which is due and owing. Her sister norns are named Urd (origin) and Verdandi

(becoming). Skuld is said to be *created* by her two sisters: by the causes set in motion in the past (Urd) and the decisions and actions taken in the present (Verdandi). Hence she is the inevitable consequence of what has gone before.

Sleep In sleep the ego becomes unconscious on the physical plane in its brain — except in the cases of dreaming; the connection between the mind and the bodily senses is quiescent and there is no direct self-conscious cognition of physical objects and events. In short, the ego is functioning on a different plane of consciousness. On awaking, we have confused recollections of experiences of the state of imperfect sleep which fringes the waking and sleeping states, but the sleeping state is not a single state. Many planes of consciousness are enumerated, of which what we call the waking state is one. One Hindu system has a fourfold division of consciousness into jagrat, the waking state; svapna, the dream state; sushupti, the state of dreamless sleep; and, highest, the turiya, which is relatively complete egoic or spiritual consciousness on interior planes. From this last state of perfect awakenment, the jagrat or physical waking state is the farthest removed; what is to us the dream state (svapna) is a closer approach; and sushupti, which to us is complete loss of physical brain-mind consciousness, is actually the closest approach to the complete consciousness experienced by the ego in turiya. Turiya is the complete oblivion to the outside world, for the ego is functioning in its spiritual vehicle of consciousness.

These four distinct states of consciousness into which the human egoic self can enter, are the manifestations during imbodiment of what takes place on a more profound and radical scale at death. Sleep is a small death, and death may be called a larger sleep: in both, the ego, liberated successively from various bonds, travels inwards and upwards through different grades of consciousness and reaches the experiences proper to those planes.

Sleep is also used figuratively, in contrast with waking, to denote a state of nonmanifestation, when there is no contrast between subject and object; the term so used is relative, and sleeping on one plane may coincide with waking on another.

Sleep, Sacred The sleep of the neophyte when he is thrown into oblivion by magical processes and draughts of soma remaining entranced as through dead for several days while he becomes the receptacle for divine communications from his Augoeides (IU 1:357). What he reveals while in this state is not known to him, nor to anyone but the few adepts privileged to be present. The same thing is referred to by Isaiah, in describing the purification necessary for a prophet: “Then flew one of the seraphims unto me having a live coal in his hand . . . and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged” (6:6, 7). The state is in some respects different from the trance of the priestesses of Delphi, exhibited before the multitude.

Sloka (Sanskrit) *Śloka* A verse, generally formed of verses in four half-lines of eight, or in two lines of sixteen syllables each, the Sanskrit epic meter of 32 syllables.

Smaragdine Tablet The emerald tablet, alleged mystically to be of the Egyptian Hermes or Thoth, on which was inscribed, according to the Hermeticists, “the whole of magic in a single page.” In a letter to the Sophists, Paracelsus says: “The ancient Emerald Table shows more art and experience in Philosophy, Alchemy, Magic, and the like than ever could be taught by you or your crowd of followers.” Masons and Christian Qabbalists alleged it to have been found on the dead body of Hermes by Sarai, Abraham’s wife; this allegory may mean that Sarasvati (wife of Brahma and a legendary prototype of Sarai) found much of the ancient wisdom latent in the dead body of humanity and revived it. It is also said that the Emerald Tablet was found at Hebron, the city of the kabeiroi or cabiri (the gibborim, the Four Mighty Ones), by an Essenian initiate (TG 302, SD 2:556). It exists only in a late Latin form referred to in the 7th century.

Hermes was the Greek god of mystical thinking and interpretations, corresponding to the Egyptian Thoth, both divinities being overseers or hierophants of works of initiation concealing the archaic secrets of the god-wisdom. Thus the ascription to Hermes of profoundly mystical allegories is properly assigned, whoever their actual writers may have been.

A fundamental law of interpretation — analogy — is expressed in the Emerald Tablet in the famous aphorism, “That which is above is as that which is below; and that which is below, is as that which is above, for performing the marvels of the Kosmos. As all things are from the One, by the mediation of the One so all things arose out of this One Thing by evolving . . .”

Smarta, Smartava (Sanskrit) *Smārta, Smārtava* [from *smṛti* tradition from the verbal root *smṛ* to remember] A follower of Sankaracharya and the Advaita Vedantic doctrines. According to Blavatsky “this sect, founded by Sankaracharya, (which is still very powerful in Southern India) is now almost the only one to produce students who have preserved sufficient knowledge to comprehend the dead letter of the Bhashyas. The reason of this is that they alone, I am informed, have occasionally real Initiates at their head in their mathams, as for instance, in the ‘Sringa-giri,’ in the Western Ghats of Mysore. On the other hand, there is no sect in that desperately exclusive caste of the Brahmins, more exclusive than is the Smartava; and the reticence of its followers to say what they may know of the Occult sciences and the esoteric doctrine, is only equalled by their pride and learning” (SD 1:271-2). What the original Hebrew Qabbalists were — qabbalah itself meaning tradition or traditional knowledge handed down from generation to generation of adepts — was exactly what the Smartava-Brahmanas were.

Traditional teaching holds that truth is preserved far more clearly by oral transmission of knowledge than by its reduction to writing, whether openly or disguisedly expressed, which latter is called sruti in India, involving the static delivery of the written word without the atmosphere and life accompanying the traditional handing on of knowledge orally.

Smell. See SENSES

Smriti (Sanskrit) *Smṛti* [from the verbal root *smṛ* to remember] What is remembered; unwritten

teachings handed down by word of mouth, distinguished from srutis or teachings handed down in traditional writings. The Hebrew word qabbalah has a literally identical meaning.

The smritis were a system of oral teaching, passing from one generation of recipients to the succeeding generation, as was the case with the Brahmanical books before they were imbodyed in manuscript. The Smartava-Brahmanas are, for this reason, considered by many to be esoterically superior to the Srauta-Brahmanas. In its widest application, the smritis include the Vedangas, the Sutras, the *Ramayana*, the *Mahabharata*, the Puranas, the Dharma-sastras, especially the works of Manu, Yajnavalkya, and other inspired lawgivers, and the ethical writing or Niti-sastras; whereas the typical example of the sruti are the Vedas themselves considered as revelations.

Sruti means that which is “heard” or received as direct oral revelation from a superior being, considered by orthodox Hindus to be equally holy to smriti; yet in ancient times the most sacred and secret teachings were never committed to writing but were invariably passed on from teacher to pupil with “mouth at ear” and at “low breath,” whether among the Egyptians, Persians, Chaldeans, Greeks, Romans, Druids, Chinese, or Hindus.

Snakes. See SERPENTS; NAGA; ANANTA-SESHA; SARPA

Socharis. See SEKER

Sochoniston. See SANCHONIATHON

Sod (Hebrew) *Sōd* Originally to appoint, place, or found; later an assembly, people placed or appointed or founded to do some duty or work; hence a secret or occult assembly or company of individuals united for some specific purpose, corresponding almost exactly to the Greek mysterion (mystery).

Sod occurs frequently in the Old Testament, translated as secret or assembly, where Mysteries would be a more correct rendering: e.g., “Jacob called unto his sons, and said . . . Simeon and Levi are brethren; instruments of cruelty are in their habitations. . . . come not thou into their secret; unto their assembly” (Genesis 49:1, 5-6). The Bible is “a series of historical records of the great struggle between white and black Magic, between the Adepts of the right path, the Prophets, and those of the left, the Levites, the clergy of the brutal masses. . . . The great schism that arose between the sons of the Fourth Race, as soon as the first Temples and Halls of Initiation had been erected under the guidance of ‘the Sons of God,’ is allegorized in the Sons of Jacob. That there were two schools of Magic, and that the orthodox Levites did not belong to the *holy* one, is shown in the words pronounced by the dying Jacob” (SD 2:211).

The secret learning of the Hebrews was often termed Sod (plural, Sodim), Sodei Torah (secrets or mysteries of the Law), or Razei Torah.

Sodales (Latin) Members or fellows of a fraternity, society, or recognized corporation, hence

members of a mystic, secret, or occult fraternity. It suggests the Shemitic, as in the Hebrew *sod* (both an assembly or fraternity, and a secret and sacred mystery). Cicero in his *De Senectute* speaks of sodalities in the Idaean Mysteries of the Magna Mater (great mother, mystic nature).

Sodalian Oath An irrevocable pledge, implying that the final mysteries had been communicated to one so bound by oath (*sod* signifying secret, mystery). “The penalty of death followed the breaking of the Sodalian oath or pledge. The oath and the *Sod* (the secret learning) are earlier than the *Kabbalah* or Tradition, and the ancient *Midrashim* treated fully of the Mysteries or Sod before they passed into the *Zohar*. Now they are referred to as the *Secret Mysteries* of the Torah, or Law, to break which is fatal” (TG 303).

Soham (Sanskrit) *Soham* [from *sah* he + *aham* I] He is I; a mystical permutation of Ahamsa (I am he). Soham contains the mystical teaching of the identity of man’s essence with divinity. *See also* AHAMSA; HAMSA

Sokaris, Seket, Sokhit. *See* SEKER

Sol (Latin) Sun; it is said that the Latin *solus* (the only) was used of the One Good, and that this word afterwards became *sol*, the sun (SD 2:575). Pythagoras called Venus *sol alter* (the other sun); Arnobius says that Mercury also is *sol* — the vehicle of a solar logos. Every one of the sacred planets is *sol* in the same manner, for each is, so far as the solar system is concerned, the especial vehicle of one of the seven or twelve solar logoi.

Solar Devas. *See* AGNISHVATTA; MANASAPUTRAS; PITRI(S)

Solar Lhas [from *solar* + Tibetan *lha* a celestial being] Used in the Stanzas of Dzyan to indicate the higher beings derivative from the spiritual side of our sun who endowed the human monads of our planetary chain with the spirit of life. The solar Lhas warm and invigorate the protohuman shadows (SD 2:109), although they do not quicken their mind principle — except insofar as the life-energy reaches the manasic element in the constitution. These solar lhas refer particularly to the pranic activity in the individual human being; the solar lhas of a far higher class are equivalent to the agnishvattas, manasaputras, and kumaras who awaken the human mind. *See also* LHA

Solar Logoi Logos, when used in connection with the sun, is a generalizing term for the seven or twelve fundamental spiritual and intellectual solar powers, at the summit of which stands the solar hierarch, the physical sun being but the reflection or garment of these unified septenary or duodenary powers. In consequence, every being in the universe, great or small, has as its primordial origin a spiritual entity which, emanating from itself its own characteristic powers, produces these latter as its logoi. In the case of our sun there are seven or twelve chief forces or primary entitative rays which compose in their aggregate the true sun, unified at their summit or supreme hierarch; and these seven or twelve powers or forces are the solar logoi. On the descending evolutionary scale, each of these seven or twelve primary forces may be subdivided

into seven or twelve minor powers or forces.

The solar logoi were termed by the ancients the planetary rectorors or genii, each having its main habitat in one of the Houses of Life known as the sacred planets.

Solar Race. See SURYAVANSA

Solar System Commonly, the Sun with the nine principal planets — Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune, and Pluto — their satellites, and the minor planets, comets, and meteors; in theosophy, however, the solar system is a far more complex entity, for many of its worlds manifest on planes of being invisible to our senses.

The planets are individual manifestations of conscious intelligences, their distances from the sun being generally in rhythmical progression and their motions directed by mind and volition, as Kepler declared in his doctrine of Rectors, following the ancient teachings. The nebular hypothesis, once so popular in European scientific thought and now more or less rejected, was first suggested by Swedish seer Swedenborg and German philosopher Kant, and around the beginning of the 19th century was worked out in mathematical detail by the Frenchman Laplace. Though the nebular hypothesis as scientifically presented was unacceptable to theosophical thinkers, it nevertheless was based upon facts of cosmic evolution accepted by the ancient wisdom-religion and approximated somewhat more closely to what theosophy teaches as the facts of cosmogony than do the later tidal or planetesimal theories.

In theosophy the universe is the product of cosmic mind or intelligence, whose all-permeant activities manifest on our material plane as the laws of nature. The universe and all in it, proceeding from cosmic consciousness, is imbued throughout with the qualities and attributes of its divine originators; and as there is but one primordial fundamental life — and therefore one fundamental law — energizing and guiding all, the ancient teaching of analogy is the master key to understanding universal nature.

Calling the primordial origins of every being and thing by the term monads, as Leibniz did following Pythagoras, these monads may be looked upon as the seeds of cosmic life, life-centers or energy points, and in such case naught in the universe is the product of chance, but is the offspring of mind. Thus the solar system itself sprang from such a cosmic seed or monad; and the same holds true for the planets, nebulae, comets, and all other individually enduring cosmic bodies.

Comets are coordinated with earlier and later stages of nebular evolution, playing an activating part in the formation of individual celestial bodies. The planets did not emerge from the sun, but the sun is their “co-uterine brother” with the same nebular origin. The sun is the great distributor of light and other radiations, including vital energy, throughout the solar system, and is itself a member of a hierarchy of solar beings.

The ancient wisdom speaks of seven sacred planets which are especially connected with the earth,

as indeed our own earth is likewise especially connected with various planetary chains, which mutually assisted in the formation of the seven or twelve globes of the planetary chains. These sacred planets are: the Moon, Mercury, Venus, Sun, Mars, Jupiter, and Saturn — the Sun and Moon being substitutes for esoteric and invisible planets. The complete number of the planets of a solar system is twelve, which is the number of globes composing a planetary chain. These twelve sacred planets are closely linked with the twelve houses of the zodiac, these links of unity being the energetic coordinates tying our solar system in with the life and structure of the galaxy.

Theosophy makes a distinction between the solar system and the universal solar system — the former has especial reference to the twelve sacred planets, while the universal solar system refers to all bodies belonging to and revolving around a master- or king-sun (raja-sun) and within the latter's far-flung realm on seven or more planes of being. It therefore contains planets and suns invisible to our present range of sense perception. Uranus, Neptune, and Pluto are said not to belong to the solar system (nor are they included among the twelve sacred planets), but are members of the universal solar system.

In the Brahmanical system the solar system was regarded as an Egg of Brahma (brahmanda), the prakritic or prithivi-form of Brahma, so that its life span is equivalent to the length of Brahma's manifested life. A Day of Brahma for a planetary chain consists of a planetary manvantara — seven rounds of the various life-waves around that chain — a period of 4,320,000,000 terrestrial years. The ensuing pralaya or Night of Brahma is of an equivalent length, together equaling 8,640,000,000 terrestrial years. Forty-nine such planetary Days and Nights equal one solar manvantara, equivalent to a Year of Brahma; and each such year of Brahma is figured as being 360 of his Days; and 100 such Years of Brahma equal Brahma's Life, a period of 311,040,000,000,000 terrestrial years — including in this vast time period the various twilights and dawns. Theosophic philosophy states that one-half of Brahma's Life has been spent, or 50 Years of Brahma. At the end of Brahma's Life, the final consummation of the solar system, so far as the planetary chain is concerned, will occur, and everything within the bounds of this system will vanish, and the succeeding solar pralaya will commence.

Sollen (German) Ought; duty, moral obligation, so used by Kant in his theory of the categorical imperative, where he distinguishes between I ought and I wish, refusing to define duty as a form of expediency. The feeling of obligation, one of the noblest moral or ethical instincts, is not a phenomenon but an expression of the inner transcendental self, and greatly dignifies the mind which entertains and contains it.

Solomon, King of Israel and Judah (Hebrew) *Shēlomoh* [from *shālōm* prosperous cf Arab *zuleima*, Greek *Salomon* Latin *solomo*, genitive *solomonis*, French *Salomon*] Peace, prosperity; according to orthodox Biblical chronology, he lived 993-953 BC, the youngest son of David whom he succeeded through the influence of his mother Bathsheba and the prophet Nathan. Throughout the East,

especially in Arabia and thence in Europe, there are many legends of his wisdom and magical powers, and notably with regard to his seal, the six-pointed star or double interlaced equilateral triangles (Solomon's seal); his meeting with the Queen of Sheba and his answering of the questions and riddles propounded by her and others; and his judgments. Solomon is said to have gotten "his secret learning from India through Hiram, the king of Ophir, and perhaps Sheba" (IU 1:135, 136n).

If the exoteric literal account in the Bible is accepted, Solomon in his later years showed himself as very far from wise, indulging in licentiousness and idolatry (1 Kings 11); further, he began his reign with the murder of Adonijah, Joab, and Shimei and his last recorded act was that he sought to kill Jereboam.

In Freemasonry, King Solomon is especially honored as the builder of the Temple and as the first of the Three Grand Masters — the other two being Hiram, King of Tyre, and Hiram Abif — all of whom were concerned with the building of the Temple. The evil ending of Solomon's life, according to the Biblical account, is almost overlooked in Masonic ritual and literature. In the *Jewish Encyclopedia* ("Solomon"), according to one writer, Solomon is represented as "the wise king *par excellence*"; and "in Arabic literature, Solomon is spoken of as 'the messenger of God' "; according to another writer in the same work, however, "a critical sifting of the sources leaves the picture of a petty, Asiatic despot, remarkable, perhaps, only for a love of luxury and for polygamous inclinations." Only by interpreting the Bible esoterically can we arrive at the truth regarding King Solomon; and such interpretation fully corroborates the characterization of "the wise king *par excellence*"; and fully supports both Masonic ritual and tradition in regarding King Solomon as the first and chief of the Three Grand Masters.

What then is the explanation of the otherwise contradictory statements in the Bible regarding Solomon? Even from a historical and ethnological standpoint one may find a clue, for along purely exoteric lines there is nothing foreign in Solomon's "idolatry" and his worship of other deities. The same racial strain ran through all the surrounding peoples as in Israel, and the respective worships, gods, and goddesses were all closely interrelated, derived from the same Babylonian concepts, appearing under different names — Blavatsky shows the identity of the mystery gods of the Phoenicians, Chaldeans, and Israelites (SD 2:3). The gods and goddesses of the nations surrounding the Jews were all theologically interrelated, aspects or permutations of the same basic idea; and, as worshiped by the people, all were variants and, in their exoteric forms, degradations of the original conception on which every great theogony and cosmogony was built (cf SD 2:535 et seq).

As for Solomon's 700 wives and 300 concubines, these "are merely the personations of man's attributes, feelings, passions and his various occult powers: the Kabbalistic numbers 7 and 3 showing it plainly. Solomon himself, moreover, being, simply, the emblem of Sol — the 'Solar Initiate' or the Christ-Sun, is a variant of the Indian 'Vikartana' (the Sun) shorn of his beams by

Visvakarman, his Hierophant-Initiator, who thus shears the *Chrestos*-candidate for initiation of his golden radiance and crowns him with a dark, blackened aureole — the ‘crown of thorns.’ (See *The Secret Doctrine* for full explanation.) Solomon was never a living man. As is described in *Kings*, his life and works are an allegory on the trials of Initiation” (BCW 10:162-3n).

Solomon the Wise is a type-figure, and the legendary story of his life, wisdom and glory, and temptations and apparent fall, is a variant of the traditional history of certain wise ones recounted in every world-religion. Even granting that a king names Shelomoh reigned over Judah and Israel, the Biblical account and the many traditions of his life are an allegory of initiation.

Solomon’s Seal. See SIX-POINTED STAR

Solomon’s Temple. See TEMPLE OF SOLOMON

Solstice [from Latin *sol* sun + *stit* stand still] The two points in the ecliptic at which the sun is farthest from the equator, north or south; so called because the sun halts and turns back on its northerly or southerly course. These points are in the first degree of Cancer and Capricorn respectively — the summer and winter solstices; south of the equator the summer solstice occurs when the sun is south of the equator and in Capricorn, and the winter solstice when the sun is north of the equator and in Cancer; north of the equator the summer solstice occurs when the sun is north of the equator and in Cancer, and the winter solstice when the sun is south of the equator and in Capricorn. The solstitial points, like the equinoctial points, retrograde and complete their circle round the ecliptic in a precessional year of 25,920 years.

The solstices and equinoxes mark the four corners of the esoteric year, each associated with particular psychospiritual events in the initiation cycle. The winter solstice is associated with the birth of the inner Christ or Buddha; the summer solstice with the great renunciation of personal progress made by those of the hierarchy of compassion.

Solus (Latin) Only, sole; in SD 2:575, it refers to the One and Only Good, and is connected with Sol, the sun (Sol is usually derived from the Greek Helios).

The connection suggests the mystical ideas of spiritual individualities infilling the universe, of which Sol stands as the most prominent example in the solar system. By a slight extension of meaning solus could easily stand for a monad or spiritual individual, whether of cosmic or lesser magnitude, being an indirect reference to the class of monads which form the hierarchy of light or of compassion.

Solvent The universal solvent is an alchemical expression equivalent to the Philosopher’s Stone and the Universal Agent of medieval alchemy. It means a unity into which diverse elements can be resolved or from which they emanate or proceed; and has different applications according to particular planes. Thus “*whatsoever quits the Laya State becomes active life; it is drawn into the vortex of MOTION (the alchemical solvent of Life)*” (SD 1:258). One culmination of the “Secret Work”

is the union of the three elements (sulfur, mercury, salt), the occult solvent in the world-soul; while on the material plane the solvent is hydrogen (SD 2:113).

Soma (Greek) Body; equivalent to the Sanskrit sthula-sarira in the seven human or cosmic principles.

Soma (Sanskrit) *Soma* In Hinduism, the moon astronomically; mystically, a sacred beverage of initiates, “made from a rare mountain plant by initiated Brahmans” (TG 304). As the moon, Soma is an occult mystery, for the moon as a symbol stands for both good and evil, yet more often a symbol of evil than of good. Astrologically, Soma is the regent of the invisible or occult moon, while Indra represents the physical moon. “Soma is the mystery god and presides over the mystic and occult nature in man and the Universe” (SD 2:45). Soma or lunar worship was once purely occult and its rites were based upon a minute and profound knowledge of nature.

According to Hindu tradition, Soma as a sacred juice gave mystic visions and trance-revelations, the result of which union was Budha (esoteric wisdom). This sacred beverage was drunk by Brahmins and initiates during their mysteries and sacrificial rites.

“The ‘Soma’ plant is the *asclepias acida*, which yields a juice from which that mystic beverage, the *Soma* drink, is made. Alone the descendants of the Rishis, the *Agnihotri* (the fire priests) of the great mysteries knew all its powers. But the real property of the *true* Soma was (and is) to make a new *man* of the Initiate, after he is *reborn*, namely once that he begins to live in his *astral* body . . .; for, his spiritual nature overcoming the physical, he would soon snap it off and part even from that etherealized form. . . .

“The partaker of *Soma* finds himself both linked to his external body, and yet away from it in his spiritual form. The latter, freed from the former, soars for the time being in the ethereal higher regions, becoming virtually ‘as one of the gods,’ and yet preserving in his physical brain the memory of what he sees and learns. Plainly speaking, *Soma* is the fruit of the Tree of Knowledge forbidden by the jealous Elohim to Adam and Eve or *Yah-ve*, ‘lest Man should become as one of us’ ” (SD 2:498-9&n).

“A ‘soma-drinker’ attains the power of placing himself in direct *rapport* with the bright side of the moon, thus deriving inspiration from the *concentrated intellectual energy of the blessed ancestors*. . . .

“This which seems one stream (to the ignorant) is of a *dual nature* — one giving life and wisdom, the other being lethal. He *who can separate the former from the latter, as Kalahamsa separated the milk from the water, which was mixed with it, thus showing great wisdom — will have his reward*” (BCW 12:203-4).

“This Hindu sacred beverage answers to the Greek Ambrosia or nectar, drunk by the gods of Olympus. A cup of kykeon was also quaffed by the mysta at the Eleusinian initiation. He

who drinks it easily reaches *Brahma*, or the place of splendor (Heaven). The soma-drink known to Europeans is not the *genuine* beverage, but its substitute; for the initiated priests alone can taste of the real soma; and even kings and rajas, when sacrificing, receive the substitute. . . . We were positively informed that the majority of the sacrificial priests of the Dekkan have lost the secret of the true soma. It can be found neither in the ritual books nor through oral information. The true followers of the primitive Vedic religion are very few; these are the alleged descendants from the *Rishis*, the real Agnihotris, the initiates of the great Mysteries. The soma-drink is also commemorated in the Hindu Pantheon, for it is called King-Soma. He who drinks of it is made to participate in the heavenly king, because he becomes filled with it, as the Christian apostles and their converts became filled with the Holy Ghost, and purified of their sins. The soma makes a new man of the initiate; he is reborn and transformed, and his spiritual nature overcomes the physical; it gives the divine power of inspiration, and develops the clairvoyant faculty to the utmost. According to the exoteric explanation the soma is a plant, but, at the same time it is an angel. It forcibly connects the *inner*, highest 'spirit' of man, which spirit is an angel like the mystical soma, with his 'irrational soul,' or astral body, and thus united by the power of the magic drink, they soar together above physical nature and participate during life in the beatitude and ineffable glories of Heaven.

"Thus the Hindu soma is mystically, and in all respects the same that the Eucharist supper is to the Christian. The idea is similar. By means of the sacrificial prayers — the mantras — this liquor is supposed to be transformed on the spot into real soma — or the angel, and even into Brahma himself" (IU 1:xl-xli).

The mystical drink has been known in all ages and among all peoples. The ancient Teutonic tribes, whether of the Germanic or Anglo-Saxons, spoke of their divine mead, the drink of the gods. The Hindus spoke of Soma, the direct distillation from the moon and from the overseeing and guiding eye of the sun; the Greeks of the Homeric age spoke of ambrosia or nectar, a drink of the gods which renewed their understanding and gave them inspiration as well. Another branch of the Greeks belonging to the Dionysian and Orphic branches of mystical thought, spoke equally mystically of the mystic wine, and also of the mystic cereal, partaken of during the Mysteries, and it is from this last that the mystical wine and cereal or bread of the Christians was taken over almost completely from the Dionysian Eucharist, only among Christians even from quite early times it became degraded into actual blood and flesh of Jesus.

The evident meaning must be connected with the old occult thought that wine, or the mead of the northern peoples where the grape and soma were unknown or uncultivated, all had the meaning of the inspiration of initiation, a kind of ecstasy of vision and knowledge brought about through initiation, of which the physical intoxication of wine, mead, or the soma juice has all the lower and materialized aspect, every spiritual thing having its material counterpart, every right-hand

thought or rule in occultism having its left-hand or sorcerer perversion or counterpart. Thus in the highest initiation, even today and from immemorial time, the holy drink or potation was entirely mystical, and had a dozen of these significances, all bound up together; yet despite this fact, for some of the lower initiations where a student found difficulty in throwing off the physical and astral influences, a harmless — when administered rightly — drug or drink was given which temporarily stupefied the lower quaternary; but it is to be noted that this substitute of the physical drink came about when neophytes began to find it very difficult to do what their more spiritual forerunners had done: raising themselves solely by inner aspiration up to inspiration, by inner insight up to the eopteia or vision.

Thus the question whether the mystical drink was an actual drink, or merely a mystical one, cannot be answered by a simple yes or no. Originally it was entirely mystical, later it remained as mystical as ever, but the body with its grossness, and the astral influences with their terrible power over the men and women of the time, were temporarily reduced to quiescence by a preparation known to initiates to have the power of bringing about the condition required, without any permanent or even long after-effect, very much as a sedative will be given by a physician today. It is of course true that if this drink, however relatively innocent in a single instance, were to be constantly repeated, it would have developed into a drug habit.

Some of the later peoples in their initiations actually did use a kind of physical soma which had the effect of bringing about a dulling of the restless brain-mind for the time being, so that the inner powers were temporarily freed from the clogging influences of the astral light and the body.

The use of drugs in initiatory ceremonies of any kind, however, is a relatively late and degenerate practice, and has never at any time been, nor will it ever be, introduced by the Mother-Lodge coming down to us even from the middle of the third root-race. With it the old tradition burns more brightly than ever that the true soma, the true mead of the gods or wine of the spirit, is the raising of the human into the spiritual by aspiration, training, and strict following of the traditional laws of discipleship, so that finally the neophyte feels the sunlight from above stealing through the moon of his mind.

So strongly is this the case, that even today in theosophical occult studies, drug taking of any kind is strictly forbidden, including alcohol, for alcohol is a drug, a product of natural decay and decomposition, and while less spectacular and violent as a rule than drugs such as opium and its derivatives, it is far more easily procurable and is therefore more specifically pointed to as objectionable. The idea of the occult student is to have the body absolutely normal, healthy, clean, and functioning in the smoothness of health, so that even overeating is seen to be a harmful thing, because it clogs the body, dulls the mind, and could even actually lead to physical disability.

There is and has been a great deal of confusion, not only at present but throughout the ages, about these matters, and several mystical schools have even chosen the language of the tavern and

drinking house as the cloak for conveying occult or semi-occult teaching. A noted example is the Sufi school with its poems lauding the flowing bowl and the joys of the tavern and the bosom friends therein, and the beloved's breast. Here the tavern was the universe, the flowing cup or wine was the wine of the spirit bringing inner ecstasy, the bosom of the beloved was the raising oneself into inner communion with the god within, of which the Jewish bosom of Abraham is a feeble correspondence. The friends of the tavern are those perfect human relations brought about by a community of spiritual and intellectual interests, and the associations of the tavern are the mysteries of the world around us with their marvels and arcana. Nevertheless in various countries as the fourth root-race ran toward its evil culmination, the mystic became translated into the material, the spiritual degenerated into the teaching of matter, so that indeed in later Atlantean times the drugging of initiates was common, and the results always disastrous, this being one of the sorceries for which the Atlanteans in occult history have remained infamous. Yet even in the fifth root-race, due to the heavy Atlantean karma still weighing on us, many nations as late as historic times employed more or less harmless potations to bring about a temporary dulling or stupefying of the brain and nervous system — a procedure always vigorously opposed by the theosophic occult school which has never at any time allowed it.

Soma-loka (Sanskrit) *Soma-loka* [from *Soma* moon + *loka* world, place] The region or world of the regent of the moon, Soma; equivalent to *pitri-loka*, abode of the lunar pitris.

Somapas (Sanskrit) *Somapās* Those who drink or have drunk the soma juice. Soma itself was the mystical initiatory drink or potation of the ancient Hindus, which modern Orientalists suppose to have been the plant *Asclepias acida*. Originally soma had somewhat the same meaning that the mystics of other nations indicated by wine or mead. Hence the somapas are those people who, having become more or less infilled with the essence of their inner spirit, were mystically spoken of as having drunk of the soma juice, otherwise those in or under the ecstasy of intellectual illumination. In India the somapas are more or less restrictedly stated to be the especial spiritual progenitors of the Brahmins, but this idea is sectarian, for any human being, Brahmin or not, who had drunk of the inner wine of the spirit, or of the mystical soma of inner illumination, was a somapa.

Somatic Plasm [from Greek *soma* body] The substance or stuff of the body cells, as distinguished from the germinal plasm. In speaking of the modes of reproduction prevalent in the second root-race humanity and in parts of the third, this plasm, because of not containing the human germ, could not be the origin of the new races of the human races, but could only form the nucleus for the development of forms of organic beings evolutionally lower than human.

Somavansa (Sanskrit) *Somavaṁśa* [from *soma* moon + *vaṁśa* race] The lunar race or dynasty. See also CHANDRAVANSA

Somnambulism [from Latin *somnus* sleep + *ambulare* to walk] Sleepwalking; in this condition the

person moves about as if entranced, like a human automaton. Though unconscious, he may read, write, compose music or poetry, execute skilled movements, tread dangerous heights safely, etc.; he may not only carry out the various activities of his waking state, but may perform both physical and mental feats of which he is normally incapable. He may then return to his bed, still asleep, and upon awakening retain no memory of his strange experience.

The puzzle of this psychophysiological state is explained by the ability of the different selves of composite human nature to function consciously upon the several planes of his own being. For instance, the ordinary somnambulist may be conscious in his own astral body which then is reflexly stimulating the instinctual cerebellum which presides over bodily movements and functions. Such a case is analogous to the unusual performances of an entranced medium. As in common dreams at night, so in sleep walking, one part of the brain, say the cerebrum, may be asleep, while the cerebellum may be awake and active. In rare cases, however, the somnambulist may so far transcend his usual character that he evidently is functioning above the astral level of his nature.

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Son-Sq

Son-kha-pa. See TSONG-KHA-PA

Son of Man Frequently used in Ezekiel, applied to Ezekiel himself as a seer, by the voice of the Lord addressing him. Also used in the New Testament by Jesus, applied to himself. Of Qabbalistic origin, it refers not only to the cosmic Heavenly Man ('Adam Qadmon), but also to an initiated human being, because of springing forth like a fine evolutionary flower from the human stem.

Jesus makes a distinction between God and the Holy Ghost on the one hand, and himself on the other: he is not a god, he is a son of man. "Whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him" (Matthew 12:32; cf Revelation 1:13). In its cosmic mythical sense it is the equivalent of the first Manu of the Hindus, or Fetahil of the Gnostics. In several systems man as a race was regarded as the Third Logos: the monad, having attained the human stage of intellectual and spiritual self-consciousness, racially is the representation of the manifest or Third Logos on this earth (SD 2:25).

Sons of Fohat The vital intelligent powers in nature subordinate to fohat, being the seven distinct primary forces of cosmic electricity or magnetism. These seven sons are also fohat's brothers, for Fohat is forced to be born time after time whenever any two of his son-brothers indulge *in too close contact* — whether an embrace or a fight. To avoid this, he binds together and unites those of unlike nature and separates those of similar temperaments. This, of course, relates, as any one can see, to electricity generated by friction and to the law involving attraction between two objects of unlike, and repulsion between those of like polarity" (SD 1:145). The seven primary forces of cosmic electricity are only visible on our physical plane as physical effects, not as primary forces, and hence sound, light, color, magnetism, heat, cohesion, lightning, and so forth, are but its phenomena in the world of senses, the distant results of originating spiritual powers engendered by conscious causes.

Four electropositive sons of fohat are placed in the four Circles — the equator, the ecliptic, and the two parallels of declination (or the tropics) — to preside over the climates. “Other seven (sons) are commissioned to preside over the seven hot, and seven cold *lokas* (the hells of the orthodox Brahmins) at the two ends of the Egg of Matter (our Earth and its poles). The seven *lokas* are also called the ‘Rings’ elsewhere, and the ‘Circles.’ The ancients made the polar circles *seven* instead of two” (SD 1:204).

The seven sons of fohat, also referred to as the Seven Radicals, are sometimes represented as a six-pointed star with a dot in the center.

Sons of God An idea, containing divine as well as historic events, known among all ancient peoples. In ancient Biblical Hebrew, these sons of the Divine or sons of God are called the Benei 'Elohim (sons of the 'elohim) who in Genesis 6 “descend” in order to gain experience by incarnation in astral-physical bodies. They are the so-called fallen angels, one class of which corresponds to manasaputras. Also used for those evolved beings, or men graduated from lower classes of human experience, who at a primordial period descended and taught humanity the arts and sciences which were preserved and afterwards practiced by the initiates of the different root-races. Again, used of men of the seventh root-race, who are to be born of immaculate parents when they appear ages hence.

Elsewhere these sons of God are mystically spoken of as sons of Light, for the various hierarchies generalized under these phrases are all emanations from the manifest or Third Logos.

Sons of Light Rays of the manifest or Third Logos, the noumena or spiritual originants of all phenomena more directly connected with the light side of nature, the almost innumerable hierarchies of light. Issuing forth, they manifest themselves in respective hierarchies and in serial order on all the planes of cosmic matter, and are thus said allegorically to clothe themselves in the fabric of darkness. Darkness may signify the original Absolute Light which to all human cognizance seems darkness, or the various fields of cosmic substance or matter in which the luminous spiritual entities function and act, which by contrast with the light of the spiritual beings seems to be dark or obscure.

Astronomically sons of light may refer to the luminous celestial bodies — nebulae, comets, suns, and even to the regents of planets — the spiritual beings in and originally producing the various bodies in the universe.

Sons of the Shadow. See MAGIC

Sons of Will and Yoga Applied to the androgynous third root-race, before the separation of the sexes, which created by kriyasakti the Sons of Will and Yoga — the ancestors or spiritual forefathers of all subsequent arhats and mahatmas. After the separation of the sexes, they were invited to multiply as the rest of humanity did, but the Sons of Will and Yoga refused to do so until

the seventh root-race, when humanity will once more have acquired the power of spiritual-intellectual or immaculate reproduction. In another sense they are the nagas or good serpents, and mythology recounts the struggles which took place when the Sons of Will and Yoga, together with the last “unfallen” remnants of the third root-race, warred against the “fallen” Atlantean sorcerers sunken in the beguilements and illusion of gross material existence. They took refuge from the great cataclysm which brought about the end of the Atlantean continental system, in the “Sacred Island” in Central Asia, whose site is now hid in mystery and surrounded by immense desert wastes.

The Sons of Will and Yoga is also a title given in any root-race to those who carry on the original divine archaic tradition from age to age — the initiates of every race who thus form a group set apart, originating during the third root-race and continuing as a body of more or less steadily increasing numbers into our own day.

Sons of Wisdom. See MANASAPUTRAS

Son-Suns “The Rejected Son is One, the ‘Son-Suns’ are countless” (SD 1:103). Our own sun, because of certain cosmic reasons of destiny, was “rejected,” but the sun-sons or stars in general, are countless. Our sun is represented in an ancient allegory as being placed in the center of his kingdom, hence rejected, where he turns slowly around himself. Son-suns refer not only to the planets of the solar system, but likewise to the stars and other heavenly bodies, the term itself holding the key to the ancient teaching: “only a reflection of the Central Spiritual Sun, *Surya* [our sun] is the prototype of all those bodies that evolved after him” (SD 1:100).

Sooniam (Eastern Indian) Used by certain tribes or racelets of the Indian peninsula to describe a specific form of black magical practice; “a magical ceremony for the purpose of removing a sickness from one person to another” (TG 305).

Sophia (Greek) Wisdom. Used in a general sense by St. Paul, as when he speaks of earthly and heavenly wisdom; but by the Gnostics, especially Valentinus in his *Pistis Sophia*, it is the great Mother of all, corresponding to Sefhirah, Isis, Vach, divine wisdom, akasa, anima mundi, and the Holy Ghost (when considered as feminine). Sophia among the Gnostics was considered the feminine aspect of the Logos, whether the Second of the Third. The idea of a cosmic mother precedes that of the cosmic father, and Sophia is the daughter, the feminine Logos of the cosmic mother; and this feminine Logos has seven sons, constituting the ogdoad. In the human constitution, Sophia may be equated with buddhi or on a somewhat lower plane, with the buddhi-manas.

According to the *Pistis Sophia*, the power of Sophia resides specially in the solar Logos, whose planetary vehicle is Venus. This dual symbol has an upper and a nether pole, like akasa and the astral light. The lower pole is called Achamoth; Sophia-Achamoth is used sometimes in the sense of the lower aspect, and sometimes to denote the two poles together.

Sophia Achamoth In the Gnostic *Pistis Sophia*, the second or inferior Sophia, the personification of the productive force in nature — which on its lowest plane is the astral light. Sophia Achamoth is shown lost in the waters of chaos on her way to the supreme Light, and as being delivered by Christos — the masculine manifestation of the Cosmic Logos in this case. She was the mother of Ildabaoth, the proud and impure spirit, who rejected the spiritual light of the middle space, offered him by his mother, and set himself to create a world of his own; but he is obliged to call upon his mother to illumine the monsters he has made. In some passages in *The Secret Doctrine* Sophia-Achamoth is used to mean both aspects together, or sometimes even when the higher Sophia is intended.

Sorcerers [from Latin *sors* lot] Those using occult powers and arcane knowledge for evil purposes. It covers various degrees of black magic, from ignorant practitioners — such as the followers of Voodoo — to others who, with greater knowledge and a larger intellectual development, are often called black magicians instead of sorcerers, though these terms are virtually synonymous.

Sortes Sanctorum (Latin) [from *sors* lot + *sanctum* holy] Divination of the holy ones; the oracular responses, sayings, or prophecies of the oracles. In a more popular sense, the mere casting of lots, or the attempt to ascertain the future by methods which have been popular throughout the ages. Divination was sometimes resorted to in the early Christian Church, and sanctioned even by Augustine, with the proviso that it must be used only for pure and lofty purposes. One manner probably consisted in picking a passage in holy writ, after praying for divine guidance. In the ancient sanctuaries, however, a genuine divination was practiced by actual seers who based their operations upon mathematics and on the fact that nature foreshadows what is to come to pass, because all her processes are regulated by law, and are consistent sequences of phenomena connected in a causal chain from spiritual originants. Thus the ancient seer or forecaster, taking almost any natural occurrence, or a series of them, could from his trained faculties, forecast what the present series of events in nature were inevitably leading towards. To do this successfully one would have to be a genuine seer, which means employing the awakened intuition and spiritual clairvoyance which lie latent in most human beings.

Sortilegium (Latin) [from *sors* lot + *lego* choose] Divination by drawing lots; a practice of wide diffusion in antiquity, and constantly mentioned in literature of classical Greek and Latin as well as of other countries, and still practiced in some places. One form of it consisted in picking at random in the pages of a book, after due concentration of the mind on the object to be obtained. This was done by the Romans in their *sortes Virgilianae*, and the early Christians practiced it with the Bible, as a means of ascertaining the divine will or obtaining guidance. Augustine even sanctioned this practice, provided it was not done for worldly ends, and indulged in it himself. The word sorcery is also derived from *sors* through late Latin and French, and sortilege was often regarded as a form of sorcery — as indeed it was when the knowledge sought was desired for the purposes of evil. It is the motive in these matters which distinguishes the good from the bad. *See*

also DIVINATION

Sosiosh, Soshyos (Persian) In Zoroastrianism, the deliverer of the world, who shall come on a white horse in a tornado of fire. According to the Avesta (Yast 19:89), he will be born from a maid near Lake Kasava; he will come from the region of the dawn to free the world from death and decay, from corruption and rottenness — ever living and ever thriving, the dead shall rise and immortality commence. This prophecy corresponds to that of the coming of Maitreya-Buddha, or of the Kalki-avatara of Vishnu, also repeated in the Christian Revelation of St. John.

Sossus (Chaldean, Babylonian) A cycle of time, given by Berosus, the Chaldean astrologer at the temple of Belus at Babylon, as a period of 60 years. *See also* SAROS

Sotapanna (Pali) *Sotāpanna* One who has entered the path of Sotapatti, the stream to nirvana, the first of the four paths that lead to liberation. *See also* SROTAPATTI

Sotapatti (Pali) *Sotāpatti* Equivalent to the Sanskrit *srotāpatti* — the first of the four paths that lead to nirvana; the other three paths in Pali are sakadagamin, Anagamin, and arahatta.

Sothic or Sothic Cycle In ancient Egypt, a cycle formed by compounding the rounded year of 365 days with the Sothic year of 365 1/4: the two kinds of year, running concurrently, would coincide after 1,461 of the former and 1,460 of the latter. The Sothic year was fixed as the interval between two successive heliacal risings of Sothis (Sirius), which at that time took place near the summer solstice. Its length is an approximation to the tropical year and is the same as the Julian year. The epoch from which Sothic cycles were dated is not known, but the Roman scholar Censorinus (3rd century) states that a cycle ended 139 AD.

Soul Generally, the manifesting vehicle or garment in which an ego clothes itself. First in serial order is the monad, on whatever plane and of whatever class; its vehicle or carrier is its efflux, the ego; which in its turn clothes itself in its own vital garment which is soul. Cosmically, therefore, soul is the vehicle or upadhi of spirit. As the monad creates for its manifestation successive vehicles, soul in its widest sense includes all these, even the physical body; but it is usually used in an aggregative sense to designate the intermediate nature, excluding the monad on the one hand and the physical body on the other. Such division produces the triad of spirit, soul, body, where soul is the vehicle of spirit, and body is the vehicle of soul and spirit. The soul is evolved by experiences on different planes. In itself it is merely a vehicle; but, informed by the monad, through the latter's ego, it is a living conscious entity. The broad meaning is particularized with qualifying adjectives such as animal soul, human soul, etc. Saying that every living thing — animal, vegetable, or mineral — has a soul, refers to the intermediate nature of the being, of which its physical body is the vehicle. Souls, like bodies, are aggregates of innumerable subordinate lives or life-atoms of various orders. Equivalent to the Greek psyche and the Hebrew nephesh.

Soulless Beings Men and women who are still connected, but usually quite unconsciously, with

the monad, the spiritual essence within them, but not *self-consciously* so; they live very largely in the brain-mind and in the fields of sensuous consciousness. “We elbow soulless men in the streets at every turn,” wrote Blavatsky. This does not mean that those people have no soul, but that the spiritual part of these human beings is unable to manifest itself through the unawakened brain-mind and feelings. They are animate humans with an animate working brain-mind, but otherwise soulless in the sense that the soul is insufficiently expressive. This is what Pythagoras meant when he spoke of the living dead, or the spiritually useless portion of mankind. They live in the ordinary mind and in the body, thinking only of and in these small and restricted spheres of consciousness. Such “soulless” people are very numerous. Soulless beings are not to be confused with lost souls.

Soul of the World Translates the Latin *anima mundi*. In its highest aspect it is akasa and the seat of nirvanic conditions; in its lower aspects it is the astral light and the physical world — the last both its physical carrier and its grossest expression. *See also ANIMA MUNDI*

Sound In physics, a name for a group of phenomena, and in common speech auditory sensations; but in theosophic philosophy, sound is an attribute of one of the fundamental cosmic elements, akasa. Being such, sound becomes more than a mere name describing an attribute: it is an actual efflux or production of the universal working of the akasic fluid. Hence, in a sense, it may be said to be an entity, a real force in nature, and the said phenomena and sensations only some of its effects.

Like the terms light, heat, air — all of which are entities in occultism — sound will have different shades of meaning according to the particular manifestation or plane concerned. In its most fundamental meaning, sound is the characteristic effect or spiritual efflux of the Third Logos, the upper end of that septenary ladder of being which constitutes the one manifested Life. In this sense akasa, considered as one of the tattvas (elementary substances), may be said to be the third cosmic Logos; although in a more universal sense akasa is the universal substantial space from which emanates the first cosmic Logos of an individual cosmic hierarchy, such as our solar system. As such, this akasic Third Logos, whose characteristic production is sound, occupies the apex of a triangle, combining both the active and passive potencies of creative energy. Logos is Greek for Word, what the Latins called *Verbum*, including both forms and vibratory force. Sound is therefore a tremendous occult creative power: it called worlds into being out of chaos, as is said in every cosmogony. This power descends to man, through his divine ancestry, as well as from the higher parts of his constitution, and the power of sound is known to adepts and used by them, being called *mantrika-sakti*.

Always and everywhere the power of mantras and incantations has been recognized. Orators use mantras — they call them slogans — with instinctive knowledge of their efficacy, and set afloat phrases that stir the public mind and strongly influence events. Often in daily conversation we instinctively forbear to speak a name or a word, though we would make no objection to writing it.

Sound is a property of akasa, the primary of aether, sometimes called space. In the list of the five commonly accepted tattvas, senses, and organs, akasa-tattva is at the top, corresponding to sound and hearing. The aether of space has seven principles and is the vibratory soundboard of nature in all its seven differentiations. Sound is directed in its operations by fohat, being one of seven radicals.

The power of sound is connected with rhythmic vibration and sympathetic vibration; a powerful voice, sounding the right tone, may shatter a wineglass; and the imagination suggests dangerous applications of this principle. To dabble experimentally in it, or to follow the teachings of pseudo-occultists, would be like an ignorant person meddling with the switches in a powerhouse.

South Pole In a general cosmic sense, any nether pole wherever situated. However, the different hells mentioned in ancient literatures have other meanings, and are not necessarily connected with the south or nether poles of the celestial globes.

From immemorial antiquity occultly it was taught that the south pole was the vent of the earth, and hence the abode of elemental entities, whether terrestrial or cosmic, or of inferior kinds. Thus it was sometimes called the Pit. "The two poles are called the right and left ends of our globe — the right being the North Pole — or the head and feet of the earth. Every beneficent (astral and cosmic) action comes from the North; every lethal influence from the South Pole. They are much connected with and influence '*right*' and '*left*' hand magic" (SD 2:400n).

Another teaching of theosophy in regard to the poles is that all civilizations originate in the far north of the globe, and through the revolving minor ages of a root-race gravitate gradually and steadily towards the south pole as they approach their end. *See also* POLES, TERRESTRIAL AND CELESTIAL

Sozura [from Greek *sozein* save + *auron* tail] Tail-keeping; a term coined by Haeckel, not generally recognized today, for a group of tailed batrachians, which lose their gills but not their tails when adult; in contrast to the anura, which have no tails, and the sozobranchia, which lose their gills.

Space Usually the universe as perceived by our physical senses. It is disputed whether space exists apart from objects or is a property of objects, and also whether it is objective or subjective. Such difficulties arise from our attempt to abstract extension from the reality of which it is an aspect, just as we attempt to abstract matter and energy. The physical basis of our universe appears under these three aspects, and the attempt to conceive each of the three as separate existences and to construct the universe out of them is to court contradiction and to proceed in the inverse order.

In most arguments about the nature of space, space is unconsciously assumed at the outset of the inquiry, so that the reasoning becomes viciously circular. Is space the ultimate residue left after we have removed everything conceivable? In that case how can we define it in terms of anything which is supposed to be derived from it? We must either leave it undefined, as a primary

postulate, or else define it in terms of something which lies beyond the physical plane altogether.

Again, the question whether the dimensions belong to space or to material objects arises from a false separation between these two, so that we speak of objects being *in* space, just as we speak of life as being *in* matter. We think of space as an absence of matter, as we think of darkness as an absence of light, and silence as absence of sound; and having thus created vacuums we proceed to fill them. In the view of occultism it would be nearer the truth to say that light is the absence of darkness, sound the absence of silence, and matter a form of the presence of space; and this is true in the sense that those things which appear to us most real are derived from those which seem to us most unreal, because not immediately physically perceivable. In theosophy, space is the infinite, eternal background of Being, Being itself, the ever-lasting substratum of, as well as the presence of, the universe; its apparent vacuity is due only to its lack of physical qualities to which our senses respond, and also to its perfect unity and uniformity. Space is living, incomprehensibly conscious, and hence a divinity; it is the only *real* world, while our manifested world born from and in it is a *mayavi* (illusory) one.

Theosophy, regarding the physical universe as merely one of many planes of kosmos, applies the term space to a much larger range. Yet it has the same characteristic meaning in all its applications: it figures, for instance, as one aspect of the trinity of space, energy, matter which is equivalent to the primordial unity. The fundamental hypostases are all derivative from ever-enduring, frontierless space, and Beingness is symbolized by space, which no mind can either exclude nor conceive, and motion. In this conception are combined abstract space, motion, and duration.

Space is symbolized by the circle; a central point denotes spiritual monadic activity arising within abstract space. It is equivalent to akasa or aether, water or the waters; Chaos as the spatial deeps. Sometimes space in its manifestation is represented as a serpent with seven heads or as the great sea or deep. Occasionally called *aupapaduka* (parentless), because it is primary and the source of all, it is spoken of both as *mulaprakriti* and as *parabrahman*. In its manifested aspect it is bright space, son of dark space, the former being the ray dropped into cosmic depths. Parent space is the eternal ever-present cause of all — the incomprehensible divinity, whose invisible robes are the mystic root of all matter and of the universe. Space is called Mother before its cosmic activity, and Father-Mother at the first stage of reawakening of manifestation.

In this connection a very clear distinction is drawn between abstract space, the limitless, frontierless, beginningless, and endless encompasser, container of all the various manifested spaces, which as individuals appear from and in its fathomless womb; and these latter spaces which are its offspring and which are collectively and individually the spatial ranges comprised within the boundaries of any manifested universe, such as a galaxy or solar system. Thus, we have the boundless spatial All or abstract space, and the innumerable universe or limited spaces arising

within it. The former is absolute infinity and eternity; the later are the innumerable, relative spaces or universe scattered over the fields of the Boundless, called the spawn of the Great Mother.

Physical space is said to have six directions, the four cardinal points plus the zenith and nadir; or eight directions given by the axes joining the opposite corners of a cube. The six and the eight combine in the cube and octahedron. Nothing in the definition of geometrical space excludes the possibility of other spatial constructions, coexistent with our space and interblended with it and with each other. This helps in understanding such matters as chains of globes — which, when we attempt to represent them by drawn diagrams, seem so confusing and contradictory — and the manner in which other planes of consciousness and of objectivity may be related to the physical.

Space-time A concept taken over by Einstein from Minkowski, in which time (considered as a vector) is no longer regarded as independent of spatial extension, but is made a fourth coordinate in determining the position of an event. Our ordinary threefold spatial extension is a concept due to our physical experience, so that there is no reason why we cannot adopt a concept of another order if we find it suits our purposes better. We can view the universe under the form of a threefold spatial extension and an independent time, or we can view it under the form of a four-dimensional continuum, wherein a coordinate representing position in time takes its place along with three others representing position in space. The points of light form distant stars which we view in the sky are separated from each other not only by spatial distances but also by distances in time, owing to the time taken by light to travel. Space-time is a mathematical conception, useful in certain measurements demanded by modern science, but not answering to anything of which we can form a clear mental image. It is difficult to picture a line drawn from the American President in Washington to Cicero in the Roman Forum; or vice versa, but such a line in either direction would according to modern mathematical theory traverse space-time.

Spark A scintilla or atom of fire. Fire in its septenary or denary forms exists on all planes, so that we hear of sparks in various senses. Atman is the homogeneous divine spark which radiates in millions of rays, in their aggregate producing the primeval seven. The same idea in more mechanical form is found in Lucretius, who says that all fires come from the one scintilla. Sparks may be worlds, monads, or even atoms, though the word usually means the jiva within the atom. The divine spark hangs from the flame by the finest thread of fohat and journeys through the seven worlds of maya, passing upwards in its evolutionary course through the animate kingdoms. In man it is the monad in conjunction with the aroma of manas, and is called a jiva; it is that which remains from each personality and hangs by a thread from atman. The personalities are like the sparks that dance on moonlit waves — fleeting reflections of their spiritual prototype.

With the Hebrews, the 'elohim, sparks, and cherubs are the devas, and fires and flames, and the rishis, the rudras and the 49 agnis or fires. In the Chaldean Book of Numbers, the Worker's Hammer strikes sparks from the flint (space), which become worlds. The sparks are the seven

wicks of the divine flame. Terrestrial creative and generative fire are created by friction, and this is the analog of the celestial fire latent in, the union of buddhi and manas.

Spark, Sacred Used in the Stanzas of Dzyan in reference to the early history of the human race, and particularly to its intellectual evolution. It means the manas principle, which was awakened in man on this globe by the manasaputras at about the midpoint of the third root-race. The fashioners of astral and physical man, the barhishad pitris, had brought the physical human being in evolutionary development to the point where mind could be contained and function therein: beings from an intellectual line of cosmic evolution, the manasaputras, awakened the intellectual spark in early humanity, and man thereafter became a reasoning, thinking, and intellectually and morally responsible entity.

Some races are said to be devoid of the sacred spark (SD 2:421), for they are still relatively unenlightened. Yet this condition is not radical but evolutionary only, for even these portions of the human race have intellect latent, though not evoked; indeed this last remark applies with equal truth to all the lower kingdoms of nature — the animal, the vegetable, and the mineral. *See also* FIRE, SACRED

Sparsa (Sanskrit) *Sparśa* [from the verbal root *sprś* to touch] The sense of touch; as one of the active energies or seats of action or sense in the human constitution, the seventh nidana; looked upon distributively and as a thing in itself, it is also one of the tanmatras or essential senses.

Sprul-pahi-sku. *See* TULKU

Specter [from Latin *spectrum* an appearance, apparition, image] Any apparition, although most commonly associated with the dead; rarely used in connection with living persons, as when the adept's mayavi-rupa is seen, or the linga-sarira (model-body). Apparitions appearing in the proximity of cemeteries, etc., are the decaying remnants of kama-rupas, which the ancients commonly called shades (Latin *umbræ*), in English called ghosts and spirits.

Speech The vocal expression of thought in language, which implies the existence of mind which has reached self-consciousness on this plane, was not fully developed in mankind until the fourth root-race. The first root-race was devoid of mind on our plane; the second had a sound language of vowels, and its speech was largely onomatopoeic in character; the third developed in its beginning a speech which was little better than what are now known as animal sounds, but towards its end the first approximately fully developed human beings had monosyllabic speech, after the awakening of their minds by the manasaputras. Before that there was communication by what may be called thought-transference. After this monosyllabic speech, came the agglutinative, spoken by some Atlantean races, and then the inflectional language of the fifth root-race, represented by Sanskrit and its derivatives, and closely related languages such as Greek and Latin.

The great number and variety of languages is evidence of the great antiquity of the human race

and its extensive division and subdivision. The elaborateness of languages spoken by so-called primitive peoples, especially their frequently highly complicated and extensive vocabulary, for which their modern representatives have but little use, shows that they are remnants of once highly civilized peoples.

That the priests of Atlantis addressed their gods in the language of those gods, is a mystical statement: they addressed the regents of the elements in the sound-language appropriate to the particular element. Vach is the mystic speech by which occult knowledge is communicated to man. *See also* LOGOS; MANTRA; SOUND

Speanta Armaiti (Avestan) **Spandarmatz** (Pahlavi) **Spandarmaz** (Persian) One of the seven Amesha Spentas, the reflection of the first three male Amesha-Spenta in the supreme world; in man, the link with the source of intellect. She is the life-giving breath of love that embraces the whole. In the enumeration of the ethical qualities attributed in the Avesta to these intelligences, divine piety is watched over by Spenta Armaiti. When personalized, she became the goddess or genius of the earth. The *Vendidad* refers to her as the fair daughter of Ahura-Mazda. The Amesha Spentas correspond with the cosmocratores, the builders, and the Qabbalistic Sephiroth.

Spermatik Logos The Stoics taught that things do not exist solely or originally by reason of some definite end to which they are tending, but because of something living and acting within and through them, the essential law of evolutionary growth. This inner power they called the logos spermatikos (Greek for spermatik or seed-logos), the monad of individuality in living and evolving beings. It is the unfolding by such a logos spermatikos of its inherent or characteristic qualities, powers, and functions which bring about the evolutionary growth of the vehicles of consciousness in and through which the logos lives and works. It corresponds to the particular monad of each entity which contains its svabhava, and hence determines all its subsequent destiny, particularized individualizations, and forms.

Sphere Conventionally, the geometrical representative of the manifested one All, combining unity, comprehensiveness, simplicity, and symmetry; whereas the ever-unknown frontierless womb of boundless space is conventionally represented by the zero. All the sections of a sphere are circles; its surface is an infinite plane, having neither boundaries nor parts and therefore measurable perhaps solely by the rules of geometry. A balance of centrifugal and centripetal forces produces the sphere, as in a soap bubble. Its center and its surface represent opposite poles, between which radiate expansive and contractive energies. The earth is virtually a sphere. The heavens, the limits of our vision, form the surface of an ideal sphere, whose center is everywhere, and whose periphery is nowhere.

Also used in the sense of a region. Its meaning has analogies with the ideas connected with the circle.

Spindle In biology, a fusiform arrangement of fibrils which appears at the nucleus of a cell that is

about to divide; for in this early stage of the development of a germ-cell the nucleus forms a double cone which resembles a spindle.

Sphinx As a mystical figure, one of the emblems made when the human race fell into materialism, and sacred knowledge had to be withdrawn to avoid profanation. The Sphinx preserves a mystery without revealing it to those not qualified to know. This mystery, among other things, is connected with the evolution of the human race from the spiritual and, at a far later date, from the androgynous race. Sphinxes are found in Egypt, Assyria, and Greece, usually man-lions, with either male or female human heads, with or without wings. Oedipus did not solve the riddle of the Sphinx, but in a sense profaned it. Sacred symbols were anthropomorphized, and the Sphinx leapt into the sea to preserve her secret wisdom.

The Great Sphinx of Egypt, a recumbent man-lion 188 feet long hewn out of solid rock, is the emblem of Hor-em-akhu (Horus in the horizon).

Spiral The path of a point (generally plane) which moves round an axis while continually approaching it or receding from it; also often used for a helix, which is generated by compounding a circular motion with one in a straight line. The spiral form is an apt illustration of the course of evolution, which brings motion round towards the same point, yet without repetition.

The serpent, and the figures 8 and ∞ , denoting the ogdoad and infinity, stand for spiral cyclic motion. The course of fohat in space is spiral, and spirit descends into matter in spiral courses. Repeating the process by which a helix is derived from a circle produces a vortex. The complicated spirals of cosmic evolution bring the motion back to the point from which it started at the birth of a great cosmic age.

Spirit Cosmically, the homogeneous emanation from the universal cosmic monad; in man, the direct emanation of his spiritual monad, the immortal element in us which never was born and which retains through the mahamanvantara its own quality, essence, and characteristics. It sends its ray through the laya-centers of all the various sheaths of consciousness-substance, and is itself a ray of the all-spirit, and, again applied to man, is used specifically for the union of the higher part of manas with atma-buddhi.

“The lack of any mutual agreement between writers in the use of this word has resulted in dire confusion. It is commonly made synonymous with *soul*; and the lexicographers countenance the usage. In Theosophical teachings the term ‘Spirit’ is applied solely to that which *belongs directly to Universal Consciousness*, and which is its homogeneous and unadulterated emanation. Thus, the higher Mind in Man or his *Ego* (Manas) is when linked indissolubly with Buddhi, a spirit; while the term ‘Soul,’ human or even animal (the lower Manas acting in animals as instinct), is applied only to Kama-Manas, and qualified as the *living soul*. This is *nepshesh*, is Hebrew, the ‘breath of life.’ Spirit is formless and *immaterial*, being, when individualised, of the highest spiritual substance — *Suddasatwa* [Suddha-

sattva], the divine essence, of which the body of the manifesting *highest* Dhyanis are formed. Therefore, the Theosophists reject the appellation ‘Spirits’ for those phantoms which appear in the phenomenal manifestation of the Spiritualists, and call them ‘shells,’ and various other names. (See Suksham Sarira [sukshma-sarira].) Spirit, in short, is no *entity* in the sense of having form; for, as Buddhist philosophy has it, *where there is a form, there is a cause for pain and suffering*. But each *individual* spirit — this individuality lasting only throughout the manvantaric life-cycle — may be described as a *centre of consciousness*, a self-sentient and self-conscious centre; a state, not a conditioned individual. This is why there is such a wealth of words in Sanskrit to express the different States of Being, Beings and Entities, each appellation showing the philosophical difference, the plane to which such *unit* belongs, and the degree of its spirituality or materiality. Unfortunately these terms are almost untranslatable into our Western tongues” (TG 306-7).

When paired with matter, it denotes the active, positive, or energetic side of dual manifestation; and saying that spirit and matter are one means they are one essentially, being different only as aspects of one fundamental unity. In many languages the same word means both spirit and breath or wind; spirit is related to air among the subtle cosmic elements (maha-tattvas or mahabhutas).

Spirit, considered as the cosmic Ens (being) or Brahman is not the cosmic primordial root, but its first manifestation, corresponding to the Greek First Logos — either parabrahman-mulaprakriti, when applied to the galaxy; or Brahman-pradhana when applied to our solar system.

Spirit(s) Although of a wide and general use, in theosophy it means incorporeal intelligences of a high degree, such as dhyanis or planetary spirits, those hosts of arupa (bodiless) monads or egos which spring more or less directly from the universal consciousness or cosmic spirit. Thus the spiritual monad in man is, strictly speaking, a spirit as derivative directly from the cosmic intelligence, mahat or mahabuddhi manifesting through mahat. Spirits exist in almost limitless ranges of hierarchical classes, highest, intermediate, and lower.

A great distinction is drawn between spirit and soul, the vehicle of an ego. Theosophy objects to its use for astral kama-rupas of the seance room.

Spirit-hyle [from Greek *hyle* matter, stuff] The Second Logos, Father-Mother, spirit-matter, Purusha-prakriti. Hyle was used by certain Greek philosophers to signify original cosmic spirit-stuff, and therefore is equivalent to the Sanskrit pradhana, or in a higher, more spiritual essence, mulaprakriti (root-substance). Thus hyle or spirit-hyle is the primordial quasi-conscious matter-substance of cosmic space, both before cosmic manifestation begins and through the entire period of the cosmic manvantara — the cosmic spiritual substantial background, or Mother of space. Again, spirit-hyle, in its prakritis aspect, is the spiritual sediment of surrounding universal chaos, the great deep of cosmic consciousness. Thus it is the primordial element-principle, out of which an objective universe is formed, and into which it again sinks when the cosmic manvantara ends,

only to reissue forth at the end of the cosmic pralaya.

Spirit-kings Incarnated devas or demigods become human, mentioned as a dynasty of the Lemuro-Atlanteans. These monads, manifesting as devas, assumed bodies to rule over the less evolved men of their own period; but because they descended into matter and therefore were manifesting as rupa beings, they had the possibility of falling into error or evil, as happened historically with more than one who took the left-hand path and corrupted their Atlantean subjects. The dynasty of the spirit-kings, like the general run of the Atlanteans, were divisible into those who followed the right-hand path, and those who followed the left-hand path. The former were called Sons of Light, and the latter Sons of the Shadow.

Spirit-man Corresponds to the spiritual ego, spiritual soul, spiritual self, or human spirit; for the higher mind or manas united with its spiritual prototype buddhi. A sharp contrast is drawn between the spirit-man and the human soul, the clothing or vehicle of the human spirit formed of kama-manas. The spirit-man is unconditionally immortal for the duration of the solar manvantara, whereas the human soul is conditionally immortal.

Another name for the spirit-man is monad used in a generalizing sense, which becomes confusing when one remembers that in the human septenary constitution there are several monads coordinately evolving. There is the divine monad, virtually atman; the spiritual monad, buddhi-manas overshadowed by atman; the human monad or reincarnating ego, the higher manas in conjunction with the aroma of kama and overshadowed by atma-buddhi; then on still lower scales of evolutionary unfolding come the animal monad seated in the manas-kama; the astral monad seated in the prana-lingasarira; and finally the physical monad, the lingasarira-sthulararira under the gentle efflux of the higher principles, which accounts for the permanency, albeit changeability, of the physical person. In reality every portion of human pneumatology is a monad, each one producing all that any other produces, each lower being the vehicle or seat of the next higher, and the higher ones being merely more unfolded than the lower ones.

Spirit-soul Atma-buddhi, the spiritual monad, the monadic essence. Buddhi could have no existence if divorced from atman, its origin as well as its inner vivifying principle; and atman without buddhi would be unmanifest on all planes lower than itself. Spirit-soul is therefore the highest manifested entity in kosmos, otherwise called mahabuddhi, and the spiritual monad in man is a direct derivative therefrom.

Spiritual Ego The spiritual monad, the first vehicle of the atman, divine ego, or jivatman. It expresses itself through the spiritual soul or buddhis. Also called the spirit-man.

Spiritual Monad The second monadic center in the descending scale of intimately related human monadic centers; in the septenary constitution, atma-buddhi-manas, with an emphasis on the buddhi-manas, atman being the divine monad. It is man's individual monad, the spiritual center of his own stream of consciousness, in the heart of which abides his inner god or "Father in heaven."

“The human constitution is a composite or compound, and may be figured . . . as a stream of consciousness flowing forth from the deathless Center or Spiritual Monad, which last is at once the immortal Root of the human being and his Essential Self” (ET 384 3rd & rev ed). It corresponds to the spiritual self or jivatman.

After death, when the second death occurs, man’s consciousness is withdrawn from the higher astral regions into the next superior sphere or plane — the human monad is indrawn into the spiritual monad. Then occurs the state of devachan.

Spiritualism Properly, the philosophy, religion, or pneumatological science held by those who believe in the universal spirit as the cosmic originant of all the hierarchies of evolving monads; its opposite is materialism. Spiritualism is “in philosophy, the state or condition of mind opposed to materialism or a *material conception* of things. Theosophy, a doctrine which teaches that all which exists is animated or informed by the Universal Soul or Spirit, and that not an atom in our universe can be outside of this omnipresent principle — is *pure* Spiritualism. As to the belief that goes under that name, namely, belief in the constant communication of the living with the dead, whether through the mediumistic powers of oneself or a so-called *medium* — it is no better than the materialisation of spirit, and the degradation of the human and the divine souls. Believers in such communications are simply dishonouring the dead and performing constant sacrilege. It was well called ‘Necromancy’ in days of old” (TG 307).

The modern movement which began about the middle of the 19th century, mainly with the Fox sisters, embraces a large range of differing beliefs, so that any strictures directed against certain phases of it may justly be resented by those to whom such strictures do not apply. But the characteristic doctrine which identifies Spiritualism or astralism as such, is the belief that it is possible for the living to communicate with the departed spirits of the deceased. Theosophy, however, holds that at death the personality disintegrates, the individuality of the person passing into the devachanic state, while its lower components gradually fade out in the kama-loka. It is impossible to obtain communications with the ego in devachan, except when a purely impersonal love of one human being for another reaches into the devachanic condition and comes into spiritual rapport with the devachani. A far lower rapport may be established with the astral or kama-lokic remains which have been left behind to disintegrate in the lower regions of the astral light.

All the apparent proofs of identity of “spirit” can be accounted for otherwise than by supposing the actual presence of the departed individual in the seance room. Such communications as are received evince no knowledge beyond that which we already have, and show no signs of emanating from a high source — and almost invariably such communications are trifling and paltry. Mediumship and seances are most harmful practice, as they open the door to the entry of pernicious obsessing influences from the lower astral realms. Moreover such practice may

obstruct and retard the natural decomposition of the discarded lower elements of the deceased, and thus keep alive his kama-rupa beyond the term of its natural astral death. The appeal of astralism is very powerful to those who feel convinced that they have thereby obtained assurance of immortality and of the continued existence of their lost loved ones.

Spirituality Considering spirit and matter as contrasted aspects in the evolutionary process, as opposite poles in the kosmos, this word applied to the higher or causal aspect. The course of evolution, the monad begins as an unself-conscious god-spark and ends its evolutionary career in any one universe as a self-conscious god. The monads pass from spirit into matter, and then back again to spirit with the addition of evolved intellectual self-cognition or self-consciousness. So far as the rounds and races of our earth is concerned, the first two were characterized by direct but non-egoic spiritual qualities of consciousness, while in the third intellectuality and finally materiality began strongly to make their appearances, reaching the final evolutionary point for our planet in the fourth, when spirituality was nearly submerged by materiality. But these terms are relative, having varying meanings as applied to different planes and differing conditions of the rounds and races. Absolute spirituality or perfection in its very nature implies the loftiest type of spiritual and intellectual activity, with the relative quiescence of the enshrouding sheaths of consciousness. The distinction is to a certain degree that drawn between absolute thought or the All as opposed to the ratiocinative activity of mental action, which involves limitations and matters (SD 2:490).

Spiritual Powers Generally used in contradistinction to psychic powers; for while psychic powers pertain to the intermediate, psychomental part of human nature, the spiritual powers pertain to the higher part. Hence the psychic powers, precisely because intermediaries, may become the instrument either of our higher or of our lower nature, being vehicular products in themselves and subject to influx from above or below. The spiritual powers cannot be used for selfish and personal ends because their svabhava is universality and impersonality, attributes which link man with the surrounding universe. They emanate from the spiritual monad, atma-buddhi. We are able to use spiritual powers when our manas acts in conjunction with the spiritual monad. Such powers cannot be evoked by personal ambition or any form of acquisitiveness, because they do not rise above the intermediate or psychic nature and make no appeal to the spirit above; in fact, spiritual powers are the fruit of renunciation, of the replacing of the personal with the universal, the resigning of the limited for the virtually limitless, the giving up of the small for the great. Spiritual powers consist in a clear intuition of the truth, leading to right conduct, an ability to help and teach others — the powers which we attribute to a Buddha or Christ.

The eye of Siva or Dangma, with its all-penetrating vision, must be included among spiritual powers; the siddhis and saktis given in various enumerations comprise some that are spiritual — in fact the ones of permanent value are all spiritual. Since psychic powers are in themselves intermediaries, veils of what is within and behind them, they should become adjuncts to spiritual

powers. Sharp lines of demarcation cannot be drawn in a universe whose very structure involves virtually infinite variety, and interblending, of interacting life and lives.

Spiritual Principles Atma and buddhi are the two essentially spiritual principles in man; and manas is to be classed as a spiritual principle when it is the vehicle for atma-buddhi, although manas itself is monadic in essence, and therefore at its heart — but not in its present manifested condition or evolutionary state — is as spiritual as the two former. There is an atman and a buddhi of the manas itself, and belonging to the manasic principle itself; and it is precisely this svabhavic atma-buddhi in the manas which allows the atman and buddhi principles to coalesce with the manas and use it.

Spiritual Self Used for buddhi-manas, the spiritual monad.

Spiritual Soul Buddhi; in man, typically the immortal individual monad. The first vehicle of the atmic monadic ray is the spiritual ego, a copy in miniature of the monad, individualized throughout manvantaric evolution. The second vehicle is the spiritual soul, the bearer, veil, or carrier of the spiritual ego.

Spiritus (Latin) Breath, air, spirit; in medieval European alchemy it corresponds with fire and sulfur in the triad of sulfur, mercury, and salt — or spirit, soul, and body. With the Nazarenes, the female aspect of the anima mundi, the manifested part as contrasted with its unmanifest or divine aspect.

Spleen One of the abdominal viscera, located on the left side just below the diaphragm. In medicine, it has been variously studied as a blood-making organ, a special lymph gland, etc., but its exact role has always puzzled the physiologist. However, its intimate relations with the fluidic currents of the vascular, lymphatic, and digestive systems hint at its organic astral character, as the mobile watery or fluid element corresponds to the astral phase of matter. Thus, the spleen is an organic medium or channel for the transference of the pranic life-currents throughout the physical body, and the physical seat of the astral model-body or linga-sarira, the vehicle of the life principle; likewise it is the especial organ through which manifests the svadhishshana chakra. It has a physiological place in the vital borderland of metabolic changes where food stuffs and nature forces are transmuted into the regenerating energy and substance of human or animal tissue. This organ has its own rhythmic action which, as reported, “seems to arise from some intrinsic nervous mechanism.”

The leukocytes born in the spleen are analogous, in their spherical, nucleated, colorless, ameboid, and regenerating character, to the bloodless, astral, rounded form of the second root-race which reproduced its kind by spores or budding. This early type of racial imbodiment continued through the transition stages which led up to the physicalization of the grosser layers of the astral body when the third root-race evolved into red-blooded, sexual, organized form not unlike the present humanity.

Spontaneous Generation In science, abiogenesis (the production of living from nonliving matter), archeogenesis, or archebiosis; in theosophy, however, there is no nonliving matter, for even the rocks are but concreted living monads, which because of their temporarily passing through this state of concretion do not manifest the innate powers and functions of vitality which they do on inner an invisible planes. Thus, the only distinction between what is popularly called living and nonliving matter is the differences in organic development on this physical plane. Everything is always alive, life self-expresses itself everywhere — in organized beings of flesh, in the vegetation, and in the rocks. To the occultist magnetism and electricity, forms of radiation, are but manifestations of cosmic vitality; and even the atoms and their component particles, being themselves electrical in essence, are but life particles.

In now forgotten epochs of past history, spontaneous generation was on earth the most common way by which life broke through into this plane from the inner invisible worlds.

“Should spontaneous generation be indeed proven impossible in our present world-period and actual conditions — which the Occultists deny — still it would be no demonstration that it could not have taken place under different cosmic conditions, not only in the seas of the Laurentian period, but even on the then convulsed Earth. . . .

“If spontaneous generation has changed its methods now, owing perhaps to accumulated material on hand, so as to almost escape detection, it was in full swing in the genesis of terrestrial life” (SD 2:150-1).

Every point in space, every particle of even material substance, is a living being or life-atom; such a life-atom finding itself in proper physical surroundings on our own plane, and if impelled by its own karmic urge, will begin to express itself on this plane and to gather nourishment to itself, first by osmosis from the surrounding ether or air, and finally from the environing matter of the place where it is. Now if such a life-atom thus appearing on our plane has the evolutionary history behind it enabling it to develop into a being of high order it will so continue to grow, barring accidents or similar preventive causes; if again its karmic urge working from within outwards will take it no higher than a being of intermediate class, such as an animal or plant, it will express itself as an animal or plant, or if its urge from stored up karma can take it no higher on the evolutionary ladder than the mineral kingdom on this plane, then it will express itself as a mineral atom. What actually takes place in the history of the life-germ even on earth today, as in the growth of the human seed into the embryo and thereafter into the human child, is but a more complicated picture of what spontaneous generation was in the early history of our globe, when almost any point of physical matter was quivering with life and actually anxious to self-express itself through evolutionary unfolding as a living being. Spontaneous generation, therefore, is simply growth appropriate, living beings will begin to evolve into expanding growth in almost any appropriate medium.

Spook [cf German *spuk*; Dutch *spook* etc.] A ghost, apparition, or hobgoblin, in theosophical writing applied to elementals elementaries, kama-rupic shells, and astral images.

Spring. See SEASONS

Square In theosophical literature, occasionally used to represent the quaternary, the four lower principles of nature or of man, the triangle standing for the upper triad, the three higher principles in the sevenfold classification. the Logos “is the apex of the Pythagorean triangle. When the triangle is complete it becomes the Tetraktis, or the Triangle in the Square, and is the dual symbol of the four-lettered *Tetragrammaton* in the manifested Kosmos, and of its radical triple RAY in the unmanifested, or its *noumenon*” (SD 2:24).

As to the cross inside of the square, “The philosophical cross, the two lines running in opposite directions, the horizontal and the perpendicular, the height and breadth, which the geometrizing Deity divides at the intersecting joint, and which forms the magical as well as the scientific quaternary, when it is inscribed within the perfect square, is the basis of the occultists. Within its mystical precinct lies the master-key which opens the door of every science, physical as well as spiritual. It symbolizes our human existence, for the circle of life circumscribes the four points of the cross, which represent in succession birth, life, death, and immortality. Everything in this world is a trinity completed by the quaternary.” (IU 1:508). The squaring of the circle is a cosmogonic and mystical mystery indeed. See also QUATERNARY

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Sr-Sum

Sraddha (Sanskrit) *Śraddhā* [from *śrad* truth, faithfulness + the verbal root *dhā* to place] Faith, trust, reverence, loyalty.

Sraddha (Sanskrit) *Śrāddha* A ceremony in honor and for the welfare of dead relatives, observed with great strictness at various fixed periods and on occasions of rejoicing as well as mourning by the surviving relatives. It is not a funeral ceremony, but an act of reverential homage to a deceased person performed by relatives, and is supposed to supply the dead with strengthening nutriment after the performance of the previous funeral ceremonies has endowed them with ethereal bodies. In Hinduism, the deceased relative is considered a preta (wandering ghost) until the first sraddha ceremony, when he attains a position among the spiritual pitris in their blissful abode.

Sraddha-deva (Sanskrit) *Śrāddha-deva* Any god presiding over sraddha rites; especially an epithet of Yama, the god of death and king of the Underworld.

Srama (Sanskrit) *Śrama* [from the verbal root *śram* to toil, labor] Exertion, labor, toil; often used for the different methods of mental and physical austerity used in several of the yogas of Hindustan. Mystically, srama is active labor, exertion, and training which the disciple undergoes in the acquiring of esoteric wisdom.

Sramana (Sanskrit) *Śramaṇa* [from the verbal root *śram* to exert] Making effort or exertion; toiling, laboring; one who performs acts of penance and mortification — an ascetic of such type. Particularly applied to Buddhist monks or mendicants, to Buddha, or to a Jain ascetic.

When a sravaka from theory goes into the actual practice of self-control in all its senses, he becomes a sramana, a practicer of the esoteric instructions. Mere asceticism, however, apart from strict spiritual aspiration and intellectual training, is of little value, and too often distracts the attention of the student merely to care for the body and its appetites. The story of the Buddha

himself well illustrates this, for the time came when he abandoned ascetic mortification of the body and turned his entire attention to the far greater and more difficult spiritual and intellectual discipline and evolution.

Sramanacharya (Sanskrit) *Śramaṇācārya* [from *śramaṇa* ascetic + *āchārya* teacher] A Buddhist or Jain teacher of ascetic type.

Srastara (Sanskrit) *Srastara* A couch or sofa for reclining; “consisting of a mat or a tiger’s skin, strewn with *darbha*, *kusa* and other grasses, used by ascetics — gurus and chelas — and spread on the floor” (TG 307).

Sravah (Avestan) In the *Vendidad* (19:42) Zoroaster in his invocation against Angra-Mainyu says: “Invoke the seven bright Sravah with their sons and their flocks.” Orientalists have been unable to give a meaning to the word; however Blavatsky equates them with the Amesha Spentas “in their highest occult meaning. The ‘*Sravah*’ are the noumenoi of the phenomenal Amshaspends, the souls of spirits of those *manifested* Powers: and ‘their sons and their flock’ refers to the planetary angels and their sidereal flock of stars and constellations. ‘Amshaspend’ is the exoteric term used in terrestrial combinations and affairs only” (SD 2:385).

Sravaka (Sanskrit) *Śrāvaka* [from the verbal root *śrū* to hear] One who listens or attends to the esoteric instructions, a disciple or chela. In Buddhism, a student of the exoteric teaching of Gautama Buddha, and a practicer of the four great truths of Buddhism.

Sri (Sanskrit) *Śrī* [from the verbal root *śri* to honor, be devoted] Light, luster, radiance, glory, beauty; prosperity, success, high rank. As a proper noun, Lakshmi as goddess of prosperity or beauty. Also commonly used as an honorary prefix, equivalent to holy, sacred, e.g., Sri Sankaracharya.

Sri-antara. See SIX-POINTED STAR; SOLOMON’S SEAL

Srichakra (Sanskrit) *Śrīcakra* [from *śrī* light, radiance + *cakra* wheel, mystical center or plexus] A magical diagram or circle, exoterically supposed to represent the circle of the earth. When applied to man, an astrological division of the body representing the uterine or pubic region. Subba Row writes: “The *Sreechakram* referred to in ‘*Isis Unveiled*’ is not *the real esoteric Sreechakram* of the ancient adepts of Aryavarta”; to which Blavatsky adds: “Very true. But who would be allowed to give out the ‘real esoteric one’?” (5 Years of Theosophy 156-7)

Sridhara (Sanskrit) *Śrīdhara* A well-known Hindu author of various commentaries.

Srimad-bhagavat (Sanskrit) *Śrīmad-bhagavat* That which is beautiful and worthy of praise; a title of the *Bhagavad-Gita*.

Sringa-giri (Sanskrit) *Śrīṅga-giri* [from *śrīṅga* peak + *giri* mountain] The mountain peak; a hill and town on the ridge of the Western Ghats in Mysore in Southern India; also the chief matha

(monastery) of the Advaita and Smarta Brahmins, also called Sringeri, founded by Sankaracharya in this town. Because it is the residence of the philosophico-religious head of the Advaita Vedantists, each one of these heads, whether by courtesy or spiritual right, is himself called Sankaracharya.

Sripada (Sanskrit) *Śrīpāda* [from *śrī* holy one + *pāda* foot] The Lord's foot; the supposed impression of the Buddha's foot; also the name of several men.

Srivatsa (Sanskrit) *Śrīvatsa* The favorite of Sri (lord or goddess); a mystical mark worn by Siva in his representations, as well as used in various ways by the Jains as the emblem of the tenth Jina. This emblem is a particular curling of hair on the breast of Krishna or Vishnu and of other divine beings, said to be white and often in iconography pictured as cruciform and supposed to represent a flower.

Sriyantra, Sri-antara. See SIX-POINTED STAR; SOLOMON'S SEAL

Srng-giri. See SRINGA-GIRI

Srotapanna (Sanskrit) *Srotāpanna* [from *srota* river, stream + *āpanna* entered] One who has entered the stream, leading to nirvana; one who has entered on the first of the four great paths that lead to Nirvana. See also SROTAPATTI

Srotapatti (Sanskrit) *Srotāpatti* [from *srota* stream, river + *āpatti* entering into a state or condition from *a-pad* to enter] One who has attained the first path of comprehension of the real and the unreal, the first of the four paths that lead to nirvana: the path of arhatship. "Once thou hast passed the gate Srotapatti, 'he who the stream hath entered'; once thy foot hath pressed the bed of the Nirvanic stream in this or any future life, thou hast but seven other births before thee, O thou of adamant Will" (VS 46). See also ARHAT

Srotriya (Sanskrit) *Śrotriya* [from the verbal root *śru* to hear, listen] A Brahmin who practices the Vedic rites and the sacred knowledge he studies, as distinguished from the Vedavid, the Brahmin who studies them only theoretically; traditionalist, as a Qabbalist in Hebrew though is the theosophical traditionalist of the Jews. It is precisely those who follow the tradition who are among the most eminent and successful disciples of the inner meaning of the sacred teaching in India, as contrasted with the mere bibliolaters, who read with reverence but without desire themselves to practice and follow the teaching and precepts which they study. Thus, books are seen to be great helps, if taken for the purpose for which religious books were originally written, and yet distinct stumbling blocks when they become the mere containers of the revealed faith which cannot be changed. The traditionalist seeks and finds the living reality, whether imbodyed in books or not; the bibliolater or book-man is content with what already has been received.

Sruti (Sanskrit) *Śruti* [from the verbal root *śru* to hear] What is heard; teachings handed down in traditional writing, distinguished from smritis, the unwritten teachings handed down by tradition

by word of mouth. The Srutis in India are considered to be divine in origin and everlasting, for they are the teachings of the divine oral revelation. Yet exactly the same observation may be made regarding the smritis — the unwritten tradition. The Srutis comprise first and foremost the Vedas, including the Mantras, Brahmanas, and Upanishads. The Hindu Srutis are all written in more or less metaphorical language.

Stanzas of Dzyan Archaic verses of philosophical and cosmogonical content drawn from the Book of Dzyan, which form the basis of *The Secret Doctrine*. They present the esoteric teachings in regard to cosmogenesis and anthropogenesis, and are the ancient heritage of humanity as preserved by the brotherhood of mahatmas. Every race and nation has drawn from this source through the medium of its initiated or inspired teachers and saviors. Only portions of the original verses are given in *The Secret Doctrine*, and Blavatsky's presentation there represents the first time that they have been set down in a modern European language; her endeavor always was to represent the meaning rather than to give a merely literal rendering of the words: "it must be left to the intuition and the higher faculties of the reader to grasp, as far as he can, the meaning of the allegorical phrases used. Indeed it must be remembered that all these Stanzas appeal to the inner faculties rather than to the ordinary comprehension of the physical brain" (SD 1:21).

Especially is this the case when the Stanzas refer to events and conditions of cosmic or human life of which mankind today has virtually lost all memory, except for the scattered fragments of archaic writings which have reached us out of the darkness of prehistory. Only deep meditation and contemplation upon the mystical symbols used will awaken the faculty to comprehend them:

"The history of cosmic evolution, as traced in the Stanzas, is, so to say, the abstract algebraical formula of that Evolution. . . .

"The Stanzas, therefore, give an abstract formula which can be applied, *mutatis mutandis*, to all evolution: to that of our tiny earth, to that of the chain of planets of which that earth forms one, to the solar Universe to which that chain belongs, and so on, in an ascending scale, till the mind reels and is exhausted in the effort.

"The seven Stanzas given in this volume represent the seven terms of this abstract formula. They refer to, and describe the seven great stages of the evolutionary process, which are spoken of in the Puranas as the 'Seven Creations,' and in the Bible as the 'Days' of Creation" (SD 1:20-1).

These archaic stanzas are written preeminently in symbolic language, with the intention of giving, perhaps, a sevenfold meaning; "as there are seven keys of interpretation to every symbol and allegory, that which may not fit a meaning, say from the psychological or astronomical aspect, will be found quite correct from the physical or metaphysical" (SD 2:22n). *See also* BOOK OF DZYZAN

Star Popularly, all points of light in the firmament; more accurately, the so-called fixed stars or

suns, as distinct from planets. Also a star-polygon, such as the five-pointed star; or a symbol.

Adepts in genuine archaic astrology know the peculiar qualities of the various stars and the influences they shed around them, and therefore likewise on earth and man; the tattered remnants of this knowledge have been handed down to modern astrologers. One branch concerns worship of the genii of the stars, the star-angels or -rishis especially — because of a certain occult mystery — the seven of the Great Bear. All entities, whether worlds or men, have each its own parent-star or mahadhyani-buddha; but this does not refer to the dominant star in merely natal astrology. There is an analogy and intimate connection between the celestial hierarchies of orbs and the hierarchies of human principles, for every star we see is one globe of a chain of six or eleven other star-globes, just as our earth is one globe of a planetary chain. Thus our sun is the visible representative of a solar or stellar chain, of which only the most physicalized, concreted globe is visible to us as our day-star. Every star or sun is the imbodiment of a conscious living being, pursuing its own pathways of destiny, and most intimately bound together not only with its own planetary family but with all the other stars and suns in the galaxy to which it belongs. This fact was the real basis of the wide diffusion of what is popularly called sun worship.

Star-angels the regents or cosmic spirits of the stars: “Every planet according to the esoteric doctrine is in its composition a *Septenary* like man, in its principles. That is to say, *the visible planet is the physical body* of the sidereal being, the *Atma* or Spirit of which is the Angel, or Rishi, or Dhyan-Chohan, or Deva, or whatever we call it” (BCW 10:31). This was the basis for the worship of star-angels by all antiquity, a worship which in modified form was taken over by primitive Christianity and still exists in the Roman Catholic Church, although the esoteric meaning was lost. The seven star-angels — Michael (like unto God), Gabriel (the strength of God), Raphael (divine virtue), Uriel (God’s light and fire), Scaltiel (the speech of God), Jehudiel (the praise of God), and Barachiel (the blessing of God) — referred to the rectors of the seven sacred planets. “It is through their ‘divine attributes,’ which have led to the formation of the names, that these archangels may be identified by an easy esoteric method of transmutation with the Chaldean great gods and even with the Seven Manus and the Seven Rishis of India” (BCW 10:19).

Stauros (Greek) A cross, especially used in the New Testament for the Roman instrument of crucifixion. Its form was represented by the Greek letter T.

Stellar Spirits. See PLANETARY SPIRITS

Sterility The otherwise unaccountable sterility which ethnologists note among certain so-called primitive peoples is a physiological prevision by which karmic law hastens the closing scenes for the remnants of a racial cycle. American Indians, Eskimos, Papuans, aboriginal Australians, most of the Polynesians, etc., are all said to be dying out as the tidal wave of incarnating egos rolls past them to harvest experience in less senile stocks. It is a physical proof of karma “that the lowest races of men are now rapidly dying out; a phenomenon largely due to an extraordinary sterility

setting in among the women, from the time that they were first approached by the Europeans. A process of decimation is taking place all over the globe, among these races whose ‘time is up’ — among just these stocks, be it remarked, which esoteric philosophy regards as the senile representatives of lost archaic nations” (SD 2:779-80). She adds that while the cruelties and abuses perpetrated by colonists, as well as changes in diet, etc., have done much to reduce these peoples in number, “the people that have been most spared . . . Hawaiians or Maoris, have been no less decimated than the tribes massacred or tainted by European intrusion” (ibid.).

The theosophic study of sterility also throws a strong light upon the origin of the anthropoids. This dates back to hybrids resulting from the union of certain imperfectly evolved groups of the Atlanteans with females of a semi-human, if not quite animal race, itself the progeny of the “sin of the mindless” Lemurians. This took place at the period of the greatest materialization of physical man, when the unnatural union was fertile “because the mammalian types *were not remote enough* from their Root-type — Primeval Astral Man — to develop the necessary barrier” (SD 2:688-9; cf 195-6). Since then, nature has changed its ways, and the general rule for the crime of human bestiality is a resulting sterility.

Sterope. See PLEIADES

Sthana (Sanskrit) *Sthāna* A state or condition; any place, abode, or dwelling. When such abode or place is considered to be the center of a deific influence or power, ayana (going, with the significance of circulation or moving power) is also used.

Sthavara (Sanskrit) *Sthāvara* [from the verbal root *sthā* to stand] Fixtures; as an adjective, unmoving or fixed. Used for entities which are alive but not self-moving, and therefore applicable to the minerals and plants; used in contrast with jangama (goers), the animal and human kingdoms.

Sthavira or **Sthavirakaya** (Sanskrit) *Sthāvira*, *Sthāvirakāya* [from *sthāvira* old; an old and venerable bhikṣu] The school of the elder, president, or chohan; one of the earliest philosophical contemplative schools, founded in 300 BC, distinctly Buddhist in character. In 247 BC, it split into three divisions: the Mahavihara (dweller of the great monasteries); Jetavanīyah; and Abhaya-girivasiṇah. It is one of the four branches of the Vaibhashika school founded by Katyayana, one of the disciples of Gautama Buddha and author of the *Abhidharma-Jnana-Prasthanasāstra*. All these schools are highly mystical, although frequently stated to be materialistic, which may be the fact in later times when they had degenerated and literalism took the place of the original mystical intent and significance of their teachings. See also ABHAYAGIRI

Sthiratman (Sanskrit) *Sthirātman* [from *sthira* firm, constant + *ātman* self] Constant, eternal; applied to the spiritual self of the universe, of which the soul of the universe is the vehicle.

Sthiti (Sanskrit) *Sthiti* [from the verbal root *sthā* to stand] The attribute of preservation; stability,

permanence.

Sthula (Sanskrit) *Sthūla* [from the verbal root *sthūl* to become bulky, increase in size or volume] Large, thick, bulky, massive; similar to sthura. In philosophy, gross, material, tangible, in opposition to sukshma (subtle, intangible, minute). Especially used in the compound sthula-sarira (physical body), the lowest and most impermanent of the seven human principles.

Sthula-maya (Sanskrit) *Sthūla-maya* [from *sthūla* gross, bulky + *maya* built of] Consisting of grosser elements; material, differentiated and conditioned. A Hindu philosophical term also applicable to one of the four principles of the Taraka-Raja-Yoga system, called sthulopadhi, corresponding to the three lower principles of the theosophical septenary classification: prana, linga-sarira, and sthula-sarira.

Sthula-sarira (Sanskrit) *Sthūla-sārīra* [from *sthūla* coarse, gross, not refined, heavy, bulky, fat in the sense of bigness, conditioned and differentiated matter + *sārīra* to molder, waste away] A gross body, impermanent because of its wholly compounded character. The physical body, usually considered as the lowest substance-principle of the sevenfold human constitution. This human form is the result of the harmonious coworking on the physical plane of forces and faculties streaming through their astral vehicle or linga-sarira, the pattern or model of the physical body. The sthula-sarira may be considered concreted effluvium or dregs of the linga-sarira. Hence, the sthula-sarira is the vehicle or carrier on this plane of all the other human principles. The physical body is built up of cosmic elements from all parts of the universe. The millions of tiny lives that make up our bodies are much more enduring than is the body itself as a unit. These little lives are constantly undergoing birth and rebirth because constantly changing or evolving, and thus the human body also changes as the years pass by. The physical body is the outermost, and therefore the feeblest, expression of all the wondrous qualities and forces working in man.

The human body was once in far-distant ages a globe of light, and will once more become ethereal and radiant as man in his evolutionary development rises upwards along the ascending arc. As the inner man unfolds himself, so his bodies on all planes of his constitution become more refined, ethereal, and perfect in their coordinated activities.

“Strictly speaking the physical body is not a ‘principle’ at all; it is merely a house, man’s ‘carrier’ in another sense; and no more is an essential part of him — except that he has *excreted it, thrown it out from himself* — than are the clothes in which his body is garmented. Man really is a complete human being without the Sthula-sarira; and yet this statement while accurate must be taken not too literally, because even the physical body is the expression of man’s constitution on the physical plane. The meaning is that the human constitution can be a complete human entity even when the physical body is discarded, but the Sthula-sarira is needed for evolution and active work on this sub-plane of the solar kosmos” (OG 164-5).

Sthulopadhi (Sanskrit) *Sthūlopādhi* [from *sthūla* gross + *upādhi* base, vehicle] The gross base or vehicle in the human constitution, consisting of the physical body (*sthula-sarira*), the astral model-body (*linga-sarira*), and the vital activities (*prana*). According to the Taraka-Raja-Yoga school there are three upadhis (bases) in the human constitution: *karanopadhi*, *sukshmopadhi*, and *sthulopadhi*. The *sthulopadhi* corresponds to the combination of the *annamaya-kosa* and *pranamaya-kosa* of the Vedantic classification.

Stigmata (Latin) [plural of Latin, Greek *stigma* pricked mark, brand] The mark produced on the skin of ecstasies, in the case of Christian ecstasies said to represent the wounds of Christ. Ecstasies could have produced any other kind of marks on their skin or body if they had been sufficiently strongly under the intense psychomental strain bringing about stigmata on the body by automatic reaction. Any picture in the mind if it is sufficiently clear and definite in outline, and if held with sufficient intensity of feeling and thought, can be transferred to the model-body (*linga-sarira*) and thence reproduced in the physical body, where it is outlined in congested blood or pigmentation of the skin. It is not infrequent in these cases that extravasation of blood or serum occurs, producing the cases of bleeding wounds produced by emotion and thought power. Such instances of the body reacting thus to inner psychomental strain are common enough in all countries and ages, and have nothing to do with abstract religious or philosophical truth.

If the West possessed a genuine psychology, stigmata would not be looked upon with awe as miracles or quasi-miracles or considered to be inexplicable phenomena. They could be reproduced at will by the adept on his own body, but why should he do so useless a thing, involving not only an unnatural condition of his constitution, but possibly suffering of the body itself? The whole matter of stigmata in human subjects is but an intensification in very unusual circumstances of what biological science knows to occur commonly and automatically in the bodies of the lower creatures, which not merely change color, but undergo curious transformations under conditions of fright, anger, etc.

Furthermore, the curious birthmarks which occur are often traceable to some visual impression accompanied by emotion on the part of an expectant mother.

Stock-race. See ROOT-RACE

Stoicheia (Greek) [plural of *stoichos* a row of steps, succession of similar things] First principles, elements as used by Plato and Aristotle; employed by Greek physicists for the first and simplest component parts; likewise the elements of a science, or the points, lines, and surfaces in geometry, or the signs of the zodiac in astrology. It corresponds quite loosely with the planes, degrees, or stages in a cosmic hierarchy — the degrees or divisions of the one undivided divine element. Yet the reference here is not to boundless infinitude, but to the summit of a cosmic hierarchy or universe.

Stoics [from *stoa* corridor in Athens in which Zeno held his school and taught] Stoicism is most

familiar as a great ethical system; its aim was to make wisdom practical. It set virtue above outer, physical, or social happiness as an ideal to be aimed at, and both its watchword and its consequent objective was duty. Though in the form familiar to us it arose in Greece, its qualities were better adapted to Hellenistic than to purely Greek appreciations, and especially to the Romans of the Empire with their graver temperament and individual subjection to the imperium. So far as Greece is concerned, its practical character can be traced to the influence of Socrates and of the Cynics; but it received Asiatic influence from its founder (Zeno, 4th century BC), of Asiatic origin.

It recognized a supreme and all-harmonious divinity of hierarchical character and various subordinate deities, and the unity of man with nature and of nature with this divinity. This divinity, however, was not personal God, but the cosmic spiritual originant, recognized as but one of innumerable others in the boundless fields of illimitable space. Stoicism recognized in man the existence of wisdom and will, whereby he might transcend the distractions of lower forces and realize the ideal of harmony with nature and resulting equanimity.

This great system is worthy of being enumerated among the outpourings of the ancient wisdom and may be said to have been the religion of the Roman world under the early empire. Even Christian sectarianism admits that paganism reached one of its great heights of ethical idealism under the Stoics; and it has reverberated in wave after wave through succeeding ages down to the transcendentalism and “new thought” of our times.

Stone(s) There is available numerous testimony as to animated stones, speaking stones, etc. There is the Christ-stone, which followed the Israelites; the Jupiter Lapis swallowed by Saturn; the testimony of Pausanias as to the Grecian worship of stones; the Ophites and Siderites, serpent-stones and star-stones, the former being alleged to have the gift of speech; the baituloi or alleged animated stones mentioned by Sanchoniathon and Philo Byblius; the liafail or speaking stone of Westminster; Pliny's stones which ran away when a hand approached them; the importance attached to stone monuments and rocking stones; etc. (SD 2:341 et seq). Again, we have the vast subject of talismans and of gems with potent properties.

A stone is an organism enshrining a divine spark or monad. The difference between the stone and the man consists largely in the fact that what is expressed in man is latent in the stone. Why then should not the hierophants of genuine magic or occult science have been able to evoke from the stone its latent potencies? Why should not particular stones, like particular plants, animals, or men, possess particular virtues?

Unless modern science is prepared to make of the physical atom a primordial existence, it must seek the origin elsewhere. Physical matter is a concretion of universal light or radiation; but it needs the eye of a seer to perceive what starry virtue lies sleeping in the gem or the talisman; the skill of the magician to know what can be done by placing stones in a particular grouping, perhaps with certain ceremonies, etc.

The word has symbolic uses, as in the white stone with a new name inscribed in it, which is given to him that overcomes in Revelations; the stone that the builders rejected; stones in the Guardian Wall; etc.

Stone Age According to current theories of human evolution, the comparatively recent time when man had found out how to make stone implements only, not having yet learnt the use of metals. Subdivided by scientific theorists into the Paleolithic and Neolithic (old and new stone ages). Though people in all ages have used such implements and still do in some places — which fact does not place us all today in the Stone Age — it is evident that the use of stone implements by savage peoples in no wise tends to establish a theory of human evolution. Races branch out like the limbs of a tree, so that different people may be in various stages of their racial evolution at the same time; also a degenerating race may revert to the use of stone implements.

Stonehenge The well-known megalithic structure on Salisbury Plain, England, the most wonderful prehistoric relic in that country, now preserved as a national monument. The larger stones are about 18 feet high and weigh about 20 tons apiece. There are two concentric circles; the outer circle, now badly interrupted by breaks and disturbances, being a hundred feet in diameter and consisting of upright stones with horizontal ones across the tops, originally forming a continuous structure. The inner circle has no lintels at present. Within is a horseshoe line of great trilithons and monoliths, and inside that another horseshoe of smaller stones. In the center is a large block called the altar. Outside, facing the altar and the opening of the horseshoes, stand two outer stones, believed by some to mark the place of sunrise at the summer solstice about 1680 BC. Some of the stones, including the altar, were brought from a great distance. Transportation of such heavy stones from such a distance would require great skill and organizing power.

Stonehenge is mentioned in *The Secret Doctrine* in connection with traditions of men of great power and large stature. Reference is made to initiate priests from ancient Egypt who traveled by dry land across what is now the British Channel to supervise the building of “menhirs and dolmens, of colossal zodiacs in stone” (SD 2:750). Modern geology places the appearance of the British Channel about 8,000 years ago, so that land communication with the Continent would have been possible till then. The Badarian culture in Lower Egypt shows that 14,000 years ago the people were sufficiently civilized to make good pottery and wear linen.

Megalithic monuments, more or less similar to Stonehenge, are found widely scattered over the globe, even in the wild Triobrand Islands near New Guinea. To know why such buildings were erected we should need far more knowledge than we have of the actual builders, their ideas and aims, and innumerable other conditions. The subject is connected with what is said about a lost science which could avail itself of the normal latent magical properties of stones.

Striges (Latin) [from Greek] Also strygis. Screech owls or some such nocturnal bird of prey; applied in classical mythology to a species of vampire which sucked the blood of children. A

distinct mythologic reference to astral entities more or less earthbound, which can at times come into even physical relation with human beings, whether younger or older, at the time in a state of negative receptivity. Corresponds to the Hindu pisacha.

Stupa (Sanskrit) *Stūpa* A conical monument, sometimes domed, in India and Ceylon, erected over relics of the Buddha, of arhats, or other great men.

Sub-astral The lower portions of the astral realms, whether of the solar system or of the constitution of a living being. The astral light is divided into a number of degrees, enumerated as seven, ten, or twelve. More generally the astral is triform — the highest astral, the intermediate astral, and the lowest or sub-astral.

Subconscious In *The Secret Doctrine*, used for a degree of consciousness less evolved than that with which we are familiar. Generally today, psychic researchers and psychoanalysts define it as a kind of mental action not yet revealed to ordinary consciousness and not easily apparent to introspection. Our own consciousness is known by experience; that of others is inferred from analogy and from its results. In the same way, our conduct is found to be largely influenced by something which we must presume to be a conscious intelligence, yet of which we are not aware by actual experience. We cannot get a clear definition of this until we have analyzed the concept of consciousness more fully, as is done in Hindu systems. But, as a practical question, our mental nature includes a far larger field than that occupied at any one time by the focus of attention. Subconscious may merely mean *behind* conscious; but if it taken to mean below, the expression is unfortunate as implying lower and more sinister regions of our mentality; and this indeed is actually the region studied and accepted by prominent modern psychoanalysts.

Sub-element Secondary elements derived from parent elements which to them are primary, as the physical elements in relation to their ultraphysical primaries; or chemical elements which have been proved to be resolvable into simpler elements. In this sense, the sub-elements are more compound and less simple than the elements; and the prefix denotes a lower order rather than an underlying essence.

Subhava (Sanskrit) *Subhāva* Being; the self-forming substance, equivalent to svabhava (characteristic individuality). It is the spirit within the substance, or the essence of the entity governing its noumenal and phenomenal appearances; “in the Vedanta and Vyaya Philosophies: *nimitta*, efficient, and *upadana*, the material, causes are contained in subhava co-eternally. Says a Sanskrit Sloka: ‘Worthiest of ascetics, through its potency, [that of the ‘efficient’ cause’] every emanated or evolved thing *comes by its own proper nature*’ ” (TG 310).

Subjectivity Subjective and objective are interdependent, having meaning only in relation to each other. Subjective is said to apply to whatever is referred to the thinking subject, the ego; objective to whatever belongs to the object of thought, the non-ego. Subjective and objective express a relation between the act of perception and the object perceived. To some extent the two words

correspond to mind and matter, but parts of mind itself may become objects of some higher perceptive subject. Modern idealists say that the cooperation of subject and object results in the sense object or phenomenon, but this does not hold good on all other planes than that of the physical senses. Subject and object, however, are contrasted on every plane, and this contrast represents the experience of the perceiving ego. But the peak of omniscience, or knowledge of things in themselves, is not reached until the duality or contrast of subject and object vanishes into unity (SD 1:329, 320).

In scientific materialism, the word subjective is often used to mean unreal, in contrast with the physical world which is regarded as real — despite the fact that it is one of the commonplaces of scientific thought that the physical world is perhaps of all things the most unreal of entities subject to knowledge. Thus an apparition may at times be described as being purely subjective, meaning that in such cases instead of being an actual external object it is a mental image considered objectively by the mind itself.

Subnuclei These result when, in the division of the nucleated cell, the nucleus splits into two subnuclei, “which either develop within the original cell-wall or burst it, and multiply outside as independent entities” (SD 2:166), as often occurred during the earlier root-races, and still exists in certain low forms of life.

Subphysical Kingdoms The three elemental kingdoms, kingdoms of nascent and relatively conscious but not self-conscious entitative forces. In evolutionary development, they precede the mineral kingdom in the series of evolutionary life-waves.

Subrace Used to distinguish the major or root-races from the minor races which are offshoots from the mother-race (ML 83). In a planetary chain, there are seven rounds in a manvantara (period of activity) and root-races during each round; further that there are seven subraces in every root-race, and septenary offshoots from the subraces.

Because of the successive divisions into septenary units, it is at times difficult to determine just what subrace may be intended by a writer, and careful study is needed. The length of a subrace is given as approximately 210,000 years (SD 2:435) — and here no qualifying adjective appears to define which subrace is intended; on the same page the present European race is referred to as a family race of approximately 30,000 years.

As to the position of humanity in regard to the fifth root-race: “we are in the mid-point of our *sub-race* of the Fifth Root Race — the acme of materiality in each . . .” (SD 1:610). This is interpreted by de Purucker as meaning “*the middle point of the fourth of any cyclical series: for instance, the fourth Primary Subrace; the fourth subrace of the fourth primary subrace of the fifth root-race*” (Fund 281). Thus we have at present nearly reached the middle period of the fifth root-race, and are therefore in our fourth primary subrace, but in a smaller sub-subrace which is the fifth of its own cycle.

Ancient mythologies often designated an individual as standing for a race as its eponym, thus the legend of Latona and Niobe, whose sons and daughters were slain by Apollo, may be interpreted as Latona standing for the Lemurian races, while Niobe stands for the Atlantean race, her seven sons and seven daughters personifying the seven subraces or branches of the fourth race (SD 2:771). *See also* ROOT-RACE

Substance. *See* MATTER

Substance-Principle. *See* PRINCIPLE

Substitute Word According to Masonic ritual, the Master's Word was lost through the death of Hiram Abif; the other two Masters, King Solomon and King Hiram agree that the Word shall be used as a substitute for the Master's word, until such time as the true one is discovered. Among the Pythagoreans the ineffable Word "was considered the *Seventh* and highest of all, for there are six minor substitutes, each belongs to a degree of initiation" (IU 2:418). Among the Jews, 'Adonai is *spoken* as a substitute for the Tetragrammaton, incorrectly transliterated in the Bible as Jehovah, and always pronounced as Adonai.

"It was the secrecy of the early kabalists, who were anxious to screen the real Mystery name of the 'Eternal' from profanation, and later the prudence which the mediaeval alchemists and occultists were compelled to adopt to save their lives, that caused the inextricable confusion of divine names. This is what led the people to accept the Jehovah of the *Bible* as the name of the 'One living God.' . . . Therefore, the biblical name of Jehovah may be considered simply as a *substitute*, which, as belonging to one of the 'powers,' got to be viewed as that of the 'Eternal.' . . . the interdiction did not at all concern the name of the exoteric Jehovah, whose numerous other names could also be pronounced without nay penalty being incurred. . . . the 'Eternal' being something higher than the exoteric and personal 'Lord' " (IU 2:400-1).

Ancient names were always symbols or representations; thus all the names of the Eternal, the infinite and incomprehensible, are substitutes, merely names, attempts to define what is indefinable and unutterable. "The word Jehovah, if Masonry adheres to it, will ever remain as a substitute, never be identified with the lost mirific name" (IU 2:398). *See also* INEFFABLE NAME; LOST WORD

Subtle Bodies In Vedantic philosophy, the five kosas or sheaths, whether of the cosmos, man, or any other being, through which the atman as sutratman (thread-self) passes. In a more restricted and biological sense, the chhayas (shadows) or astral bodies emanated by original humanity to become the vehicles of the future humanities. Those who projected or emanated these chhayas or subtle bodies were the pitris (fathers, progenitors).

Succuba, Succubi. *See* INCUBUS

Suchi (Sanskrit) *Śuci* White, purified, resplendent; one of the three personified fires, whether in the kosmos or man, a son of Agni-abhimani and Svaha. Agni-Abhimani, his three sons — Pavaka, Pavamana, and Suchi — and their 45 sons, constitute the mystic 49 fires of occultism. Suchi, the solar fire or saurya [from *surya* the sun], is the parent to Havyavahana, the fire of the gods. Also a name of Indra. *See also* ABHIMANI

Sudarsana (Sanskrit) *Sudarśana* Good-looking, beautiful; the chakra or circular weapon of Vishnu-Krishna, a flaming weapon called the disc of the sun. Occultly, it is that power possessed by the highest initiates and semi-divine men, avatars, buddhas, etc., which is an emanation or outpouring from their spiritually intellectual or buddhi-manasic principle. Intellect in its smooth and magical operations is sudarsana (beautiful to consider), and of immense power even among men on our low plane. When used as a power or “weapon” by god-men or similar beings it is virtually irresistible.

Suddhasattva (Sanskrit) *Śuddhasattva* [from *śuddha* pure + *sattva* goodness] Pure goodness, reality per se; a state of conscious spiritual egoity or egoship, and at the same time pure spiritual essence. Considered from the substance viewpoint, it is a supermaterial or ultramaterial essence or substance which to us is invisible, yet on its own plane luminous if not indeed light itself. Of this stuff or essence the bodies of the highest dhyanis and the gods are formed. It is spiritual substance without adulteration of the differentiated matters of the lower cosmic planes.

Suddhodana (Sanskrit) *Śuddhodana* [from *śuddha* pure + *udana* water, flow] Pure flow; the King of Kapilavastu, father of Gautama Buddha. The name — whether actual or given him in later years for reverential considerations — bears the idea of the pure flow of the spirit or spiritual wisdom giving birth to its offspring, the Buddha.

Sudha (Sanskrit) *Sudhā* Welfare; the food and beverage of the gods, skin to amrita, the substance which gives immortality; equivalent to the ambrosia and nectar of ancient Greece.

Sudra (Sanskrit) *Śūdra* A member of the lowest of the four castes or social divisions made in the Vedic period in India. In the *Laws of Manu*, the Sudra was regarded as a servant to the three other castes: the Brahmins or priest-philosophers, the Kshatriya or administrator-king and soldier, and the Vaisya or agriculturist or trader. The Sudra is said to have sprung from the feet of Purusha, while the *Rig-Veda* gives his origin as coming from the feet of Brahma. *See also* CHATUR-VARNA

Sudyumna (Sanskrit) *Sudyumna* The beautifully resplendent one; Ila or Ida, when during her repetitive changes of sex the male character was in evidence. Ila was the fair daughter of Vaivasvata-Manu, who sprang from his sacrifice when he was left alone after the flood. An androgynous creature, being one month a male and the next month a female, she is related to the moon. In another sense this Puranic allegory has direct reference to the androgynous early third root-race.

Sufi, Sufi, Sufiism [from Arab *suf* wool; *sufi* he who wears woolen garments] A school of thought that emphasizes the superiority of the soul as opposed to the body. A Sufi wears harsh, raw woolen garments constantly irritating his skin to remind him that the body is the part which prevents the soul from attaining higher goals. The first public pronouncement of mysticism in Moslem lands is attributed to Rabi'a, who lived in the 1st century of the Hejira (622 AD) and expounded the theory of divine love: God is love, and everything on earth must be sacrificed in order eventually to attain union with God. However even before the time of Mohammed there were two principal schools of Arabic thought: the Meshaiuns (the walkers), who later became the metaphysicians after the appearance of the Koran, and the Ishrachiuns (the contemplators) who became affiliated with the Sufis. The Sufis, in fact, put an esoteric interpretation on the Koran, as well as the collected saying of Mohammed, the Sufi movement representing an infiltration into the rigidity of Islamic doctrine of the pre-Islamic mystical or quasi-occult stream of thought, especially from Persia. Blavatsky states that the Sufis acquired their "proficient knowledge in astrology, medicine, and the esoteric doctrine of the ages" from the descendants of the Magi" (IU 2:306).

By the year 200 of the Hejira a definite sect of mystics had arisen, and following the instructions of a prominent member, Abu Said, his disciples forsook the world and entered the mystic life with a view of pursuing contemplation and meditation. These disciples wore a garment of wool, and from this received their name. Sufiism spread rapidly in Persia, and all Moslem philosophers were attracted to this sect, as great latitude in the beliefs of its followers was at first permitted, until in the reign of Moktadir, a Persian Sufi named Hallaj was tortured and put to death for teaching publicly that every man is God. After this the Sufis veiled their teachings, and especially in their poetry used amorous language and sang of the delights of the wine cup. In spite of the amorous trend of poetry followed by the Sufis, to the observing eye there appears a beauty and a spirituality of thought which has found many devotees. Ideas of pantheism abound, for God is held to be immanent in all things, expresses itself through all things, and is the transcendent essence of every human soul. For a person to know God is to see that God is immanent in himself.

There are three synonymous words in modern Persian often interchangeably used — Sufi, Aref, and Darvish — each with its own nuance. Sufi represents the most institutionalized Islamic mysticism, while Aref and Erfan (school of thought-cognition) conveys cognitive aspects of mystic teachings and are more philosophic; Dervish and Darvishi (state of being Dervish) conveys freedom from attachments to worldly possessions. Hafi (the most loved and best known of the mystic poets) often refers to Sufis as those who rigidly adhere more to religious teachings than cognitive aspects of truth. These differences occurred when the mystics, due to religious persecution, had to veil their ancient beliefs with religious teachings. This made their teachings appear ambiguous, as a result of which, some confused esoteric mysticism with esoteric religion.

Sugata (Sanskrit) *Sugata* One who has fared well, one who has "gone" in accordance with the immemorial Buddha tradition; a name given to Gautama Buddha, similar to Tathagatha.

Suggestion, Hypnotic. See HYPNOTISM

Suhhab (Babylonian) One of the seven great gods, each of whom produced a race of men, according to Babylonian legends.

Suicide As an inseparable part of the universe, whether considered as an organism or as a huge animated machine, we cannot violently remove ourselves from the pattern without interfering with the harmonious working of the other parts; and just here enters the immense moral or ethical import of the evil of suicide. But even had we a right to destroy our life, it would be futile. We may destroy the body, but we cannot destroy the mind. The suicide, after the temporary but complete unconsciousness which succeeds death, awakes in kama-loka the same person, in the same state of consciousness, minus only the physical triad (body, astral body, and gross physical vitality). His state of consciousness is one of torture, the repetition over and over of his suicidal act and the emotions that induced and accompanied it; this happens automatically because the mind, like an automaton repeats incessantly perforce the controlling or dominating impulses that governed it when the person took his physical life. And as the higher ego has its own life term, he has to remain in that condition until what would have been the natural term of life on earth is ended, body or no body.

When that period ends he passes again into unconsciousness, undergoes the second death, and all that is spiritual in him passes on to devachan, leaving the lower parts to pursue their own transmigrations. Aside from extremes of mental suffering which he would not otherwise have had to endure, the suicide is deprived of the full fruitage of bliss in devachan, for the latter is in direct ratio to the extent of earthly experiences and their spiritual quality. As he is still alive, his punishment is largely due to the very intensity of that life and to his longing to enjoy earthly contacts. If his life on earth was evil and sensual, this longing tempts them to find some living being or creature through whom he can make contacts that to him were pleasures — to live again by proxy, as it were. Many crimes, obsessions, and manias, such as dipsomania, find their explanation here. Mediums and sensitives are open doors to such contacts; and these suicided astral beings, who are often called earth-walkers and who in many cases actually astral reliquia, having by their own act severed their connection for the time with their highest principles — the spiritual soul (buddhi) and inner god (atman) — deprived thus of the urge and counsel of these highest principles, too often rush into these “open doors,” and “by so doing, at the expiration of the natural term, they generally lose the *monad* for ever” (ML 109).

Because self-destruction, so called, is always wrong, and an unwarrantable and violent interference with the orderly processes of nature, the act is bound to bring disharmony and trouble for all concerned. But in laying down general laws we must always allow for specific instances, for there is no dogmatic hard-and-fast rule in these matters. Suicides among themselves differ enormously as between the cowardly and selfish act of an evil person, the uncontrolled act

of the insane, and the utterly mistaken but perhaps even compassionate act of one who thinks that by suicide he can aid others. These extremes are simply enormous, and nature which in its actions is perfect justice, albeit automatic, watches over and protects, as far as natural laws permit, these last cases of sincere but erroneous belief or thought, born of ignorance. We dare not judge in default of full knowledge of the karmic heritage, or the deeper causes which culminated in the act.

In a world that is almost rent asunder in certain aspects, by selfishness, fear, and hatred, with a mounting suicide toll in all countries capable of statistical review, the truth about suicide and the fate of the suicide is not a subject for sentiment but for persistent reiteration.

Suka (Sanskrit) *Śuka* The bright one; applied to several Hindu mythological characters. In Buddhist literature, a Brahmin ascetic said to have been a maharshi, who became a jivanmukta.

Sukhavati, Sukhavati (Sanskrit) *Sukhavatī, Sukhāvatī* The heaven of Buddha-Amitabha, exoterically situated in the West; equivalent to devachan (cf ML 99-100).

Suki (Sanskrit) *Śukī* A daughter of the rishi Kasyapa, wife of Garuda, the king of the birds and vehicle of Vishnu; the mythical mother of parrots, owls, and crows (VP 1:21). In some legends, the wife of Kasyapa.

Suklapaksha (Sanskrit) *Śuklapakṣa* [from *śukla* bright, light + *pakṣa* half a month] The light half of a month, the 15 days of the moon's increase from new to full. *See also* KRISHNAPAKSHA

Sukra (Sanskrit) *Śukra* The bright one; the planet Venus, and its regent. According to theosophy each of the seven globes of the earth planetary chain, and each of the seven root-races, is under the particular guidance and protection of one of the regents of the seven sacred planets. Sukra is the guide and protector of the third globe, globe C, and also analogically of the third root-race.

The astronomical sign of Venus is the ansated cross: the Qabbalah explains this as signifying the existence of parturient energy, yet this is an unfortunate disguise, for it is the moon which controls parturition on earth, and the effluences from Venus are rather those which govern the creative action of the intellect. Venus is often viewed mystically as hermaphroditic in operation, Venus being at times represented as bearded in Greek mythology. Here we see a connection of Sukra with the hermaphrodite early third root-race.

Mystically Usanas-Sukra (Usanas being another name for Venus) is the earth's and man's spiritual guru and preceptor, just as in ancient Hindu mythology Usanas was the guru and preceptor of the daityas. Hence Venus is spoken of as the "older brother" of the earth, whose functions during its present evolutionary stage are those of kama-manas in the solar system and therefore in man (cf SD 2:31, 33).

Sukshma (Sanskrit) *Sūkṣma* As an adjective, fine, subtle, intangible; as a noun, ethereal matter or, in a generalized sense, the subtle all-pervading spirit.

Matter is said in Hindu philosophy to exist in two general conditions, the sukshma or latent and undifferentiated, and the sthula or gross and differentiated condition; “the whole manifested solar system exists in its *sukshma* form in this light or energy of the *Logos*, because its image is caught up and transferred to cosmic matter, and again the whole cosmos must necessarily exist in the one source of energy from which this light emanates” (N on BG 26).

Sukshma-sarira (Sanskrit) *Sūkṣma-śarīra* [from *sūkṣma* fine, ethereal, subtle + *śarīra* body] Subtle body, popularly astral body; often confused with the linga-sarira. Blavatsky remarks that the sukshma-sarira is a “ ‘dream-like’ illusive body, with which are clothed the inferior Dhyanis of the celestial Hierarchy” (SD 1:132).

In the Vedantic fourfold classification of the human constitution, it is the second division — the others being 1) sthula-sarira, 3) karana-sarira, and 4) atman. The sukshma-sarira “bears to the physical body the same relationship which the astral world bears to the objective plane of the solar system. It is sometimes called *kama-rupa* in our theosophical dissertations. This unfortunate expressive has given rise also to a misconception that the principle called *kama* represents this astral body itself, and is transformed into it. But it is not so. It is composed of elements of quite a different nature. Its senses are not so differentiated and localized as in the physical body, and, being composed of finer materials, its powers of action and thought are considerably greater than those found in the physical organism” (Notes on BG 30-1).

In the *Laws of Manu* (1:17) sukshma used in the plural refers to the six subtle principles from which the grosser elements are evolved (ahamkara and the fine tanmatras); other systems define 17 subtle principles of the five organs of sense, six organs of action, five elements, buddhi, and manas.

The term is more or less equivalent to the sukshmopadhi of the Taraka-Raja-Yoga school.

Sukshmopadhi (Sanskrit) *Sūkṣmopādhi* [from *śūkṣma* subtle, fine, ethereal + *upādhi* base, vehicle] The subtle base or vehicle, in the human constitution the combined qualities of the higher manas, the lower manas, the kama-energy, and their astral veil or vehicle infilled with life. According to Taraka-Raja-Yoga there are three upadhis in the human constitution: karanopadhi, sukshmopadhi, and sthulopadhi. The sukshmopadhi comprehends manas in its dual aspect in union with kama and the vital-astral portions in the theosophic sevenfold division of man, and likewise corresponds to the manomaya-kosa of the Vedantic classification. The state of consciousness known as the swapna or sleeping condition is connected causally with the sukshmopadhi. This upadhi when developed and trained in the adept is the seat of a number of remarkable faculties or powers, among them spiritual clairvoyance and clairaudience. In the ordinary person, it is the lower portion of sukshmopadhi which ordinarily acts automatically, producing flashes of unconscious clairvoyant vision, dreams of various kind, and other psychic phenomena.

Sulanuth (Hebrew) A monster in the sea described as being ordered by God “to come up and go

into Egypt . . . and she had long arms, ten cubits in length . . . and she went upon the roofs and uncovered the rafting and cut them . . . and stretched forth her arm into the house and removed the lock and the bolt and opened the houses of Egypt . . . and the swarm of animals destroyed the Egyptians” (Jasher 80:19-20).

Sulfur, Sulphur In European medieval alchemy, a cosmic element of which the mineral sulfur was regarded as a manifestation or correspondence. In classical Latin, also used for lightning, and the Greek for sulfur is theion (divine); it was regarded as having a purifying, and protective power. The alchemical division of nature and man into spirit, body, and soul shows sulfur as denoting spirit and the element fire. It is used as a purificatory agent in modern medicine, and popular usage has sanctioned its efficacy in the insoluble form of brimstone.

Sulphur. *See* SULFUR

Sumati (Sanskrit) *Sumati* Benevolent, kindness; devotion, prayer. As a proper noun, the name of many celebrated people, such as a son of Bharata who gave his name to Bharata-varsha (India).

Sumeru (Sanskrit) *Sumeru* Exalted Meru.

Summer. *See* SEASONS

Summerland Sometimes used by Spiritualists for what they hold to be the abode of departed spirits, which actually exist in astral regions, disintegrating before the second death.

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Sun-Sz

Sun The central focus of radiating energy, physical and spiritual, of any solar system. In our solar system the sun is one of several suns subordinate to the more central sun of the universal solar system. In the solar cosmos as a whole it is the Logos, the head of the septenary hierarchy of creative forces, corresponding to the Christos, Abraxas, Mithras, Dionysos, etc., in man. Its names among the many peoples of the earth are countless: Osiris, Ormazd, Apollo, Phoebus, Ammon-Ra, Helios, Surya, etc. Symbolized by the circle with a central point, it is for its own system the All-Father. Sun worship, in the occult sense, was once the universal foundation of religion, but it has mostly given place to what is really lunar worship. The sun is often found contrasted with the moon as spiritual is with material; and solar magic means white magic as contrasted with the dark lunar magic. Thus we find deities classed as solar and lunar, or particular deities have both a solar and a lunar aspect. As Father and Son he is seen in Osiris and Horus, atman and buddhi-manas, God and Christos.

Our visible sun, though the center of its system, is not the father of the planets but their “co-uterine brother,” one of the “eight sons of Aditi.” It is not the creator of the fohatic forces, but their radiating focus. Nor is it an incandescent and cooling body; it is nature’s great laboratory of intelligently vital and electromagnetic forces for our system. “*The Sun is the heart of the Solar World (System) and its brain is hidden behind the (visible) Sun. From thence, sensation is radiated into every nerve-centre of the great body, and the waves of the life-essence flow into each artery and vein. . . . The planets are its limbs and pulses*” (SD 1:541). Physiologically, the sun pulsates life through the solar system, in connection with the 11 and 22 year sunspot phenomena — the solar spots being due to the contraction of the solar heart.

The sun is a vitally electric glowing sphere; what our eyes see is a reflection, the shell of the *real* sun, which is hidden behind this reflection. Further, the sun is the storehouse of the vital force of the solar system, which is the “*Noumenon* of Electricity”; it issues forth from the sun as life

currents not only for the earth and every organism upon it, but for all the planets of the solar system (SD 1:531). The production of this vital energy will not cease until the end of the solar manvantara when the sun will instantaneously disappear, after certain long-standing premonitory symptoms.

The sun, like each of the planets, is a chain of globes, of which we see only the globe on the fourth cosmic plane — a highly ethereal body composed of the fifth, sixth, and seventh, states of matter (counting upwards) of the fourth cosmic plane.

Regarding the elements which scientists state are present in the sun, because such elements are present in spectroscopic observations, theosophy holds that no element on the earth is missing in the sun, and there are other elements there which are unknown to science, yet which are present in the sun.

In the enumeration of the seven sacred planets the sun is used as a substitute for an esoteric planet.

The enormous importance which the sun assumes in nature is based on its being the spiritual and intellectual head of solar system, as well as the general physical and psychological life-giver.

Sunahsepha (Sanskrit) *Śunaḥśepha* In ancient Hindu legend, for instance in the *Ramayana*, the son of the sage Richika, corresponding in some ways with the Hebrew Isaac. His father “sold him for one hundred cows to King Ambarisha, for a sacrifice and ‘burnt offering’ to Varuna, as a substitute for the kings’ son Rohita, devoted by his father to the god. When already stretched on the altar Sunasepha is saved by Rishi Visvamitra, who calls upon his own hundred sons to take the place of victim, and upon their refusal degrades them to the condition of Chandalas. After which the Sage teaches the victim a *mantram* the repetition of which brings the gods to his rescue; he then adopts Sunasepha for his elder son” (TG 313).

Sun-Force Adopted by Dr. B. W. Richardson (1828-96) from Metcalfe; also called caloric, to designate a universal active life principle. Starting with the generally held theory that nature results from the interaction of matter and force, Metcalfe denied that force is a mere mode of motion or a vibration in a mysterious fluid, and held that this force is itself a semi-material or ethereal agent, acting within the particles of physical matter. It is in its ultimate simply the universal life principle directed and governed by fohat.

In theosophy every body in space, whether nebula, sun, planet, or galaxy, is a focus or organ of universal life; every sun, as an instance, being the channel — having nevertheless an individuality of its own distinct from other similar individualities — through which pour various cosmic forces, combined with the individual jiva of each sun itself. The ancients used to speak of the sun as being seven-rayed — a forecast of the seven rays of the solar spectrum — or even ten- and twelve-rayed, the reference being to the septenary, denary, or duodenary forces pouring from it. *See also*

CALORIC

Sung-ming-shu (Chinese) The Tree of Knowledge and of Life in China. Under this tree religious miracles were formerly stated to be performed by the high priest.

Sun God(s) Sometimes applied to the cosmic logoi, which collectively are not only symbolized, but actually are represented by and through the septenary sun. Deities of masculine character are often called sun gods. Like the sun, a sun god may be on various planes, from that of a Logos to that of the absolute in various subordinate hierarchies. Sun gods in mythology usually slay dragons, as Apollo slays Python, and often have serpents for their emblems, the serpent being dual in aspect — high and low, inner and outer, active and passive, positive and negative, spiritual and material. As in Egyptian mythology, Osiris the sun god manifests as Horus, his own son, who is also a sun god, in similar fashion sun gods are manifested in man and on the lower planes of nature; similar to the Egyptian Osiris we have Adonis, Bacchus, Krishna, Christ, etc., as the sun god or spiritual monad in man; and cosmically we find sun gods on various planes.

Sunspots Astronomers describe the spots appearing upon the photosphere of the sun as irregularly ring-shaped penumbra enclosing a darker central umbra. Although the umbra looks black in comparison with the bright surrounding photosphere, it is actually quite brilliant. The spots have no permanence, either in time or shape: they often arise from combinations of contiguous smaller spots, or from no apparent cause on the sun's face, within a short period (often about a day). Bridges may form across a spot and thus give shape to two spots. All spots are carried across the sun's body by the sun's rotation, very few being found near the equator nor at 45 or more degrees from the equator.

In theosophy the spots are due to the diastolic and systolic movements of the sun — which is the heart as well as the brain of the solar system — in its rhythmic pulsations, by which the life forces of the system are circulated in a period roughly ranging from ten to twelve years, and usually given as being eleven years — the sunspot cycle of astronomy. “Thus, there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart — the same as the circulation of the blood in the human body — during the manvantaric solar period, or life; the Sun contracting as rhythmically at every return of it, as the human heart does. Only, instead of performing the round in a second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it washes the *lungs* and passes thence to the great veins and arteries of the system.

“ . . . It is similar to the regular and healthy pulsation of the heart, as the life fluid passes through its hollow muscles. Could the human heart be made luminous, and the living and throbbing organ be made visible, so as to have it reflected upon a screen, . . . then every one would see the Sun-spot phenomenon repeated every second — due to its contraction and the rushing of the blood” (SD 1:541-2). The sunspots serve not only as vents for egress and ingress of the steams of lives in

constant circulation throughout this solar system, but such solar pulsations are cosmically rhythmic and the well-being of the entire solar system is controlled by the vital and intellectual energies constantly active in and through the sun, and whose functional operations are physically expressed by the appearance and disappearance of the sunspots.

Sun Worship All ancient pantheons contain a deity associated with the sun, so that the reverence and worship paid to the sun was ritually universal even where lunar worship may have predominated. With the Zoroastrians, sun worship was the dominant religious theme although a pantheon of other deities was not excluded.

It was not the visible orb which was worshiped as the solar divinity, but the spiritual power or being within or above the physical sun, which was but its reflection. The lord of the solar system sends its septenary forces and substances to all parts of the solar kingdom, thus binding it into a single organic individual.

Sunyata (Sanskrit) *Śūnyatā* A void, vacuum, emptiness; the Boundless or Void. In mystical philosophy, especially Mahayana Buddhism, illusory being or existence, the emptiness of cosmic manifestation when compared with the nonmanifest reality. This recognizes that all manifested existence, high or low, on whatever plane, as compared with essential reality is after all illusory deception and therefore relatively false by comparison. Being false and unreal it is therefore empty of essential significance, although possessing a very positive relative reality, so to speak.

In a still more profoundly mystical sense, the word by inversion has come to signify the utter fullness of cosmic reality, which is a seeming emptiness to our imperfect human vision, and yet is the only Real.

The objective idealism which the theosophic philosophy teaches when considering the noumena and phenomena of existence shows a fundamental reality behind these, above and beyond all manifestations whatsoever, as the root and basis of all entities and things, which although relatively unreal in themselves because products merely, or because based on the various prakritis, nevertheless because so based have a relative reality derivative from this basic root. *See also* PLEROMA

Suoyatar (Finnish) One of the forces of evil in the *Kalevala*, who gives birth to the serpent of evil or death by means of her spittle. The origin of all serpents is attributed to Suoyatar. *See also* HISI

Superastral The *Pyramander* of Hermes speaks of a sea of fire, which is the superastral, the noumenal light, mulaprakriti or undifferentiated matter, the first radiation from the root; afterwards it becomes astral matter (SD 1:75).

There are no absolute separations among the planes of the universe, because all of them, while existing distinctly from each other, on their frontiers blend insensibly with the contiguous planes. Thus the lower portions of the superastral blend insensibly with the higher portions of the astral.

Astral in a general sense is equivalent to the cosmic astral light, itself composed of numerous subordinate planes ranging from the spiritual through the ethereal, until the lowest subplanes merge into and become the physical world. Thus the cosmic sea of fire spoken of by ancient mystics and philosophers is another way of speaking of pure spirit and the divine or superspirit; out to spirit and superspirit flows in emanational degrees what becomes through another unfolding the astral light.

Supernatural Beyond or above nature; but, as nature in its esse is space, the Boundless both inner and outer, the term is meaningless. Supernormal fits better the common usage for phenomena beyond the customary range of our experiences or not explainable by what we know of the laws of nature. In theology supernatural implies a separation between divine beings, spiritual beings, or human saints on the one hand, and nature on the other hand, in virtue of which the normal procedure of nature supposedly can be interfered with — a conception which is an absurdity from the standpoint of theosophy. Physical nature surrounding us is actually the least part of universal nature, as it is the invisible inner universes and spheres of being which are causal, and our physical universe merely the garment or effect of the invisible superior parts of universal nature.

Superspiritual Those realms and spheres of the cosmic being and life which are the causal noumena even of the spirit; and hence we may speak of the superspiritual as being the divine, out of which the spiritual flows during the course of cosmic evolution. The spheres of action of the combined forces of evolution and karma are the superspiritual or noumenal, the spiritual, the psychological, the astro-ethereal, the subastral, the vital, and the purely physical. Man in the first round and first root-race on globe D was a highly ethereal being, nonintelligent in our sense, but spiritual, and the offspring of superspiritual monadic essences; and the same rule applied, but less forcibly, in the first root-race of the fourth round.

Supporters The cosmocratores, rectores mundi, Pillars of the World, exemplifying the Scandinavian ases and the planetary spirits of certain Christian mystics. In Hinduism they are the guardian deities of the eight cardinal points, and are called loka-palas.

In theosophy, so far as our own solar universe is concerned, the supporting spiritual powers involved in the carpentry of the universe, referring to the rectors of the planets. Just as a human community is formed by individuals, just so is a solar system formed by the solar chief and the planetary individuals which not only by their life and energies and substances make such solar system, but continuously support it and keep it going as a cosmic individual throughout its entire life term.

Supralapsarians A class of Calvinists who believe that God's decree of election determined that man should fall, so that by redemption part of the race could be saved. This decree of redemption was made *before* the Fall, hence supra-laps-arian. *See also* PREDESTINATION

Supreme Self Paramatman, the summit or hierarch of a cosmic hierarchy. To speak of one

ultimate supreme self as infinite and eternal is a logical contradiction, although such paramatmans are virtually infinitely numerous in the frontierless ranges of the Boundless, parabrahman (beyond Brahman), or 'eyn soph (without bounds or limits).

Sura(s) (Sanskrit) *Sura*-s Used in the Vedas for gods in general, equivalent to devas; originally solar deities, as is shown by the name surya (sun), and correspond in many instances to the manasaputras and agnishvattas of theosophy. Later by the Indian exotericists the suras arbitrarily became asuras (not suras), yet “the ‘Ancestors’ *breathed* out the first man, as Brahma is explained to have breathed out the *Suras* (Gods), when they became ‘*Asuras*’ (from *Asu*, breath)” (SD 2:86).
See also ASURA; MAHASURA

Surabhi (Sanskrit) *Surabhi* Sweetly-smelling, lovely, charming; a name for the earth, also for the mystical cow of plenty, Kamaduh, one of the 14 precious things yielded by the ocean of milk (space) when churned by the gods to produce the worlds. Among other meanings in all ancient lands, both bull and cow were emblems of the moon and of its manifold generative and productive influences.

Surarani (Sanskrit) *Surāraṇi* [from *sura* god, divinity + *araṇi* the disk in which fire is kindled] The matrix of the gods; applied to Aditi, the mother of the gods. A somewhat similar term, Suravani [from *avani* the earth, whether as the cosmic element or our grossly material globe] is applied to the earth as the mother of the gods or Aditi. The term *sura*, equivalent to *deva*, shows that these beings are in intimate connection with Surya (the sun), and thus are solar entities.

Surasa (Sanskrit) *Surasā* Sweet, lovely, charming; a daughter of Daksha who became one of Kasyapa’s wives, and was the mother of a thousand multi-headed mystical serpents and dragons.

Surpa (Sanskrit) *Śūrpa*, *Sūrpa* A winnowing basket.

Surplus of Life Used in theosophy to express the original processes building the globes of a planetary chain, as well as the living beings forming the hierarchies of the chain. Applying the Christian analogy of the unrolling of a scroll to the manifestation of the globes of a chain, when the first globe (globe A) has come into manifestation, only 1/7th of the scroll has been unrolled or opened out, leaving 6/7ths of the scroll intact or unopened. The surplus of life applies to the 6/7ths still not manifested — which would be globes B, C, D, E, F, and G. After the appearance of globe A, the surplus of life moves down a plane in order to develop globe B, and thus the scroll is opened another seventh, leaving 5/7ths intact; and so the process continues until all the seven globes of the planetary chain have appeared.

The analogy may also be applied to the seven principles composing the human being. Atman is the first principle to be unrolled, the other six principles (buddhi, manas, kama, prana, linga-sarira, and sthula-sarira) remaining infolded or involved. The surplus of life of the human constitution then unrolls another principle to manifest buddhi, the other five still being infolded, and so the

process continues until all seven principles are unrolled or emanated.

Surt (Scandinavian) **Surtr** (Icelandic) [from *svartr* the black] Also Surtur, Surter. A Norse fire giant, the world-destroyer in the Edda. In the Norse myths Surt will lead the hosts of Muspellsheim (home of fire) at Ragnarok, when the gods depart the realms of life, and the worlds perish in universal conflagration. Surt himself will slay Frey, the bright god, and when all the combatants are slain, Surt will fling his firebrand, and everything animate or inanimate will be plunged into an ocean of fire, and the nine homes will be no more. Surtarlogi (flame of Surt) represents the volcanic and cosmic forces which will cause the destruction of our world when its life is over. The world, universe, or solar system becoming an ocean of cosmic flame or light refers to the ending of a manvantara and the opening of pralaya. The ocean of fire is the passing of matter back into its primordial fiery spiritual nature and the nine homes are the nine or ten cosmic planes, the nine grades or divisions of the cosmic hierarchy.

Surukaya (Sanskrit) *Surukāya* [from *svar* the sun + *kāya* robe, vesture] The sun-robe; one of the seven buddhas (sapta-tathagatas), also equivalent to “clothed with the sun.” Likewise a consequence of one phase in the initiatory cycle.

Survival of the Fittest According to Darwin, the most important factor in organic evolution was natural selection, operating on small casual variations in the organisms whose peculiarities were best adapted to their environment would have the best chance of surviving and, their superiority being transmitted to their offspring, the net result would be a survival of the fittest and an elimination of the unfit.

Modern biologists attach much less importance to this principle as a factor in evolution, cite facts which cannot be explained by it, and dispute whether acquired characteristics are transmitted. The general tendency is to attach more importance to hereditary influences than to environment. In any case, environment could produce no effect except in response to an urge arising within the organism itself: the phrase is descriptive of a process and does not stand for an agent. Again, the theory of the survival of the fittest by no means signifies the survival of the best or most evolved.

Surya (Sanskrit) *Sūrya* The sun, its regent or informing divinity; in the Vedas, the sun god, the most concrete of the solar gods, generally distinguished, at least in name, from Savitri and Aditya. He was regarded as one of the original Vedic triad: Indra or Vayu presiding over the atmosphere; Agni, over the earth; and Surya, over the space of the solar system. In Vedic literature, Surya is also called Loka-chakshuh (eye of the world). He is considered the son of Dyaus, the cosmic spirit — pictured as the spatial extent of cosmic mind — and of Aditi (space). He is represented as moving through the celestial sphere in a chariot drawn by seven ruddy horses or by one horse with seven heads, referring to the seven principles or elements of the solar system, or to his own seven principles as a unit with their seven different logoi or heads; or the former refers to the seven logoi as manifested in the regents of the seven sacred planets, the latter to their common origin from the

one cosmic element, often figuratively called fire (SD 1:101).

In later mythology Surya is particularly identified with Savitri as one of the twelve adityas of the sun in the twelve months of the year, and his seven-horsed chariot is described as driven by Aruna (dawn). Surya was represented also as the husband of Sanjna (spiritual consciousness, cosmic or human), and the offspring of Aditi (space), mother of all the gods. One legend represents Surya as crucified on a lathe by Visvakarman — his father-in-law, the creator of gods and men, and their carpenter — and having an eighth part of his rays cut off, which deprives his head of its effulgency, creating round it a dark aureole — “a mystery of the last initiation, and an allegorical representation of it” (TG 313).

Sanjna is the sakti of Surya, just as a human spiritual consciousness or buddhi is the sakti of atman, at once its vehicle, its manifestation, and itself in action. This is the reason the sun is considered the patron, parent, and governor of all the manasaputras, and therefore in a generalized sense the source of mind — sanjna, spiritual intellect or consciousness.

The names of the seven principal rays of the sun are: Sushumna, Harikesa, Visvakarman, Visvatryarchas, Sannaddha, Sarvasvasu, and Svaraj. “These seven rays are the entire gamut of the seven occult forces (or gods) of nature, as their respective names well prove. . . . As each stands for one of the creative gods or Forces, it is easy to see how important were the functions of the sun in the eyes of antiquity, and why it was deified by the profane” (TG 315). These principal rays of Surya are from another standpoint the seven solar logoi, each one of the seven having its respective home in the seven sacred planets; equally, there may be said to be twelve rays of the sun, and twelve sacred planets, each one a home or mansion of one of the solar logoi.

Surya is only the appearance on this cosmic plane of the solar heart or central spiritual sun; although in a more mystical sense, Surya, our sun, is one of the reflections of a galactic center, which astronomically is the prototype, albeit far more advanced in cosmic evolution than is the sun itself. The visible reflection of the sun is composed of highly ethereal matter belonging to the fifth, sixth, and seventh substrates of the lowest cosmic plane or prithivi. Within and above all these rise in ever more sublime steps six other cosmic planes, on and in which are the other globes of the solar chain. The sun’s primary essence belongs to the highest division of the seventh state of mother-substance (adi-tattva). This primary sun, of which our visible sun is the reflection, is concealed from the gaze of all but the very highest dhyani-chohans.

Suryamana (Sanskrit) *Sūryamāna* [from *sūrya* sun + *māna* from the verbal root *mā* to measure] The sun’s measure; the method of reckoning time in which the year consists of 365 days, 15 ghadias, and 31 vighadias. One of several methods of calculating time in India, two others being chandramana (moon measure) and barhaspatysmana (Jupiter measure).

Surya-mandala (Sanskrit) *Sūrya-maṇḍala* Orb or globe of the sun; the sun’s circle, all included within the frontiers of the sun’s power or range of action, and hence both astronomically and

mystically the solar kingdom or solar system. This kingdom is not merely the visible matter, but the entire Brahmanda (solar egg of Brahma) and therefore the solar system in its septenary range from paramatman to sthula-sarira.

Surya-Siddhanta (Sanskrit) *Sūrya-Siddhānta* A celebrated astronomical and cosmogonical work of ancient India of enormous antiquity. This work shows marvelous mathematical skill and comes very close to the modern time periods of astronomy that the most skilled mathematicians and astronomers have determined. It also deals with yugas in their various lengths, divisions of time itself into infinitesimal quantities, and general astronomical subjects, including not only the time periods of the sun, moon, and planets, but also eclipses, seasons of the year, etc.

The *Surya-Siddhanta* states that it was dictated more than two million years ago, towards the end of the krita yuga (golden age) by the sun himself, through a projected solar representative, to the great sage Asuramaya who wrote down the revelation. From the commencement of our kali yuga to the end of the satya yuga is 2,164,965 years ago. The *Surya-Siddanta* was therefore a very late Atlantean work or an early work of the fifth root-race, for though the so-called Aryan or fifth root-race was already nearly 1,728,000 years old at the time of the writing of this work, the race was still in its early periods, and was still practically a part of the Atlantean civilization; hence Asuramaya has been called an Atlantean astronomer. The fifth root-race has been a race *sui generis* for only about a million years from our present time.

Suryavansa (Sanskrit) *Sūryavaṃśa* [from *sūrya* sun + *vaṃśa* race, lineage] The solar race; the race or lineage whose founder was said to be descended from the sun, just as the origin of the other great lineage, the Chandravansa, was attributed to the moon. The king who founded the suryavansa, Ikshvaku, was the son of Vaivasvata-Manu who sprang from the sun; he reigned at Ayodhya at the beginning of the second or treta yuga. The two branches of the suryavansa were the dynasty of Mithila, founded by a younger son of Ikshvaku, and that of Ayodhya, in which branch the avatara Rama was born, whose exploits are recounted in the *Ramayana*. The *Vishnu-Purana* enumerates the members of the Ayodhya dynasty, which amounts to about a hundred rulers. Several Rajput tribes still claim to belong to this race.

Suryavarta (Sanskrit) *Sūryāvarta* Sun revolution; a degree or stage of samadhi.

Sushumna (Sanskrit) *Suṣumṇa*, *Suṣumna* Astronomically, the highest of the seven principal rays or Logoi of the sun, the others being Harikesa, Visvakarman, Visvatryarchas, Sannaddha, Sarvavasu, and Svaraj. These rays “are all mystical, and each has its distinct application in a distinct state of consciousness, for occult purposes. The *Sushumna*, which, as said in the *Nirukta* (II, 6), is only to light up the moon, is the ray nevertheless cherished by the initiated Yogis. The totality of the Seven Rays spread through the Solar system constitute, so to say, the physical *Upadhi* (basis) of the *Ether of Science*; in which Upadhi, light, heat, electricity, etc., etc., — the forces of orthodox science — correlate to produce their terrestrial effects. As psychic and spiritual effects, they emanate from,

and have their origin in, the supra-soar Upadhi, in the ether of the Occultist — or Akasa” (SD 1:515n).

Sushumna (Sanskrit) *Suṣumṇā, Suṣumnā* [probably from *su* excellent, excellence, excelling + *sumna* musical hymn, happiness, joy] Perfect harmony; one of the three channels forming the spinal column of the body. These three channels are the main avenues not only for the psychovital economy of the body, but for spiritual and intellectual currents between the head and the body. In occultism the spinal column plays many physiological roles, but is especially threefold in its functions. The central channel or nadi, the sushumna-nadi, is the especial carrier of the “solar ray,” which comprises not merely physiological forces and attributes, but the spiritual and intellectual qualities and powers. The two other channels are the ida and pingala; exoteric Hindu works vary in regard to the positions of these, some place the pingala on the left and the ida on the right, and others the reverse. The sushumna connects the heart with the brahmarandhra and plays an important part in yoga practices.

Sushupti (Sanskrit) *Suṣupti* [from *su* well, good, fine + *supti* sleep] Fast asleep, deep sleep; the deep sleeping state when human consciousness is plunged into profound self-oblivion, “when the percipient consciousness enters into the purely manasic condition . . .” (OG 72). Sushupti is the third of the four states of consciousness mentioned in yoga philosophy, the others being jagrat, svapna, and turiya.

Sushuptyavastha is the sleeping state or condition.

Suspended Animation Cases of extreme insensibility where the vital activity has temporarily ceased, and the person appears to be dead. Outstanding examples are seen in persons resuscitated from drowning; in cases of those Oriental fakirs who are revived after being buried alive for days or weeks; and in those spiritual adepts who leave their body at will, and consciously go thousands of miles in their mayavi-rupa (thought-body). In the higher degrees of initiation, the trained initiate leaves his protected body while, in his higher nature, he traverses extraterrestrial spheres of existence. The adept comes and goes when the occasion justifies the effort, because his lives of training and aspiration have made him master of his lower nature, and enabled him to live and act in his liberated spiritual principle. These and other states of suspended animation show that the conscious existence of the inner man is not dependent upon his physical body.

Susruta (Sanskrit) *Suśruta* Very famous; the author of a system of Hindu medicine, with Charaka considered the two leaders of Hindu medicine and medical practice, their work being still held in great esteem. They laid down the system of medicine which some scholars believe Hippocrates followed later.

Sutala (Sanskrit) *Sutala* [from *su* good, excellent + *tala* sphere, place] Good place, i.e., still better for matter; the third counting downwards of the seven talas. Its corresponding loka or pole is janarloka. Sutala is a differentiated state of highly ethereal astral substance, corresponding with

sabda (sound) and with the higher manas in man, and therefore with the higher ego; likewise with the Manushya-buddha state, like that of Gautama on earth. Sutala is the abode of the hierarchies of some of the manasaputras, every one in this series of seven talas having its own respective inhabitants; and due to the evolutionary ascents and descents that take place through the ages, there is a more or less continual intercourse between tala and tala.

Sutra (Sanskrit) *Sūtra* [from *siv* to sew] A string, thread; the sutras are strings of rules or aphorisms written in verse form, composed in terse and symbolic language with the obvious intention of their being committed to memory. This was a favorite form among the Hindus, as among all ancient peoples, of embodying and transmitting rules of ancient religious and philosophic thought. There are sutras written upon almost every subject, but the sutras commonly signify those connected with the Vedas, of which there are three kinds: the Kalpa-sutras (rules of ritual); the grihya-sutras (domestic rules) treating of ordinary family rites such as marriage, birth, name-giving, etc.; and the Samayacharika-sutras which treat of customs and temporal duties. The Kalpa-sutras belong to the class of writings called Srutis (heard or revealed); while the other two types of sutras belong to the Smritis (remembered), carried traditionally from generation to generation by word of mouth.

In Buddhist writings, the Sutras are the second division of sacred works, generally known under the equivalent Pali term Suttas.

Sutrantaka (Sanskrit) *Sūtrāntaka* [from *sūtra* maxim, precept + *anta* inner meaning, final meaning] One who follows the inner and spiritual meaning of the Buddhist Sutras or teachings. Everywhere Buddhism predominates, there are two distinct classes of Buddhists: those who adhere closely to the spirit of the Buddha's original teachings, and those who not only make the teaching popular, but who perhaps also are followers of their letter. These are another phase of the two methods said to have been taught by the Buddha, called the heart doctrine and the eye doctrine: the former was the doctrine of occult wisdom and deep mystery; the latter, containing the same teaching but expressed in such a way as to be more easily understood, was the outer teaching, and came to be called the doctrine of the Buddha's eye. Likewise these two aspects might be called the doctrine of the spirit, and the doctrine of the intellect. To one who understands both, and coalesces the two into a single unity, full illumination comes regarding the complete content of the archaic wisdom-religion which Gautama Buddha taught.

Sutratma-buddhi (Sanskrit) *Sūtrātma-buddhi* [from *sūtrātman* thread-self + *buddhi* human spiritual soul] The buddhic monad passing from life to life as the thread-self or spiritual thread of self, and hence the spiritual essence of all past incarnations, the higher self in each person. *See also* BUDDHI

Sutratman (Sanskrit) *Sūtrātman* [from *sūtra* thread + *ātman* self] The thread-self; the golden thread of self-conscious individuality, the stream of egoic self-consciousness, on which all the

substance-principles are strung like pearls on a golden chain. It is this sutratman, or stream of egoic consciousness-life, “which is the fundamental Selfhood in all beings, and which, reflected in and through the several intermediate vehicles or veils or sheaths or garments of the invisible constitution of man, or of any other being in which the Monad enshrouds itself, produces the egoic centers of self-conscious existence.

“The Sutratman, therefore, is rooted in the Monad, the monadic essence, but its stream is colored by the individuality of the Reincarnating Ego hitherto sleeping in the bosom of the Monad, which now after Reincarnation is awakened into self-conscious activity; and this ‘colored stream’ working through the appropriate vehicles of man’s inner constitution, in other words, through his mind and through his emotions, his aspirations, his intellect and so forth, produces the individual consciousness which man recognises in himself” (“H. P. B.: The Mystery,” *Theosophical Path*, October 1930, p. 329). Vedanta philosophy also teaches that atman passes like a thread through the five subtle bodies or kosas, and therefore is called sutratman.

In a more relative sense the sutratman is the egoic pilgrim, the immortal individuality, or that thread of being which animates a person and passes through all the countless personalities which he uses during the course of his manvantara-long evolutionary progress. “In each of us that golden thread of continuous life — periodically broken into active and passive cycles of sensuous existence on Earth, and super-sensuous in Devachan — is from the beginning of our appearance upon this earth. It is the *Sutratma*, the luminous thread of immortal *impersonal* monadship, on which our earth lives or evanescent *Egos* are strung as so many beads . . .” (SD 2:513).

In the latter sense sutratman is a synonym of the reincarnating ego, manas conjoined with buddhi which absorbs the manasic recollections of all and each of our preceding lives. It is so called, because, like the pearls on a thread, so is the long series of human lives strung together on that one thread-stream of self-conscious being. The cosmic sutratman bears the same relation to the universe that ours does to the human constitution, being the cosmic hierarch of a galaxy, solar system, or planetary chain.

Sutta-pitaka (Pali) *Sutta-piṭaka* [from *sutta* (Sanskrit *sūtra*) dialogue, originally a thread + *piṭaka* basket] The third section of the Buddhist canon (the *Tripitaka* or Three Baskets) treating on the dialogs (suttas) of the Buddha and his disciples, especially those in the style of discourses and narratives.

Suttee [from Sanskrit *satī* faithful wife, one who burns herself on a funeral pyre, either on the same pyre as her husband's corpse or at a distance] The practice of voluntary self-immolation by widows was prohibited by the British in India and finally abolished. When its cessation was first commanded, the Brahmins — who were principally responsible for the continuance of this dreadful custom — maintained that their sacred scriptures approved of the practice, but Orientalists have demonstrated that the texts so cited had been altered. “Professor Wilson was the

first to point out the falsification of the text and the change of 'yonim agre' into 'yonim agneh' [womb of fire] . . . According to the hymns of the 'Rig-Veda,' and the Vaidic ceremonial contained in the 'Grihya-Sutras,' the wife accompanies the corpse of her husband to the funeral pile, but she is there addressed with a verse taken from the 'Rig-Veda,' and ordered to leave her husband, and to return to the world of the living" (Max Muller, *Chips from a German Workshop* 2:35).

The original Sanskrit of the *Rig-Veda*, supported by the Commentaries and the ceremonials without variation of text or meaning, is: *a rohantu janayo yonim agre*, "the wives (or mothers, i.e., women) may first ascend to the sacred place." These words finally were misread by the Brahmins as: *a rohantu janayo yonim agneh*, "wives (mothers, women) may or should ascend to the sacred place of fire" i.e., womb of fire — construed as the funeral pyre).

Suttee therefore has been confused by the West as the custom of the burning of widows itself; but the word really means the widow herself who, because of her great virtue in unfailing fidelity to her one husband, prefers to sacrifice her life on the funeral pyre rather than to live on earth alone after his death. The custom is *not* commanded or even approved by Vedic or other Hindu scriptural authority, but on the contrary is, indirectly if not directly, forbidden. How the custom ever arose is still obscure, but may be ascribed to a mixture of priestcraft and unreasoning sentimental and religious devotion on the part of the ignorant masses.

Suttung, Suttungr (Icelandic) In the Norse Edda, a giant who guards the mead (of experience) in the depths of matter, where the gods must find it and raise it to higher levels. Odin is said to have enlisted the aid of a squirrel or bore to penetrate the mountain in which the mead was hidden, and to have entered through the borehole in the guise of a serpent. Once in, he seduced Suttung's daughter into giving him a draft of the precious mead.

Symbolically, Odin (the divine consciousness) enters the mountain (material world) with the aid of the squirrel that runs in the Tree of Life (human intelligence) to seek the mead (experience in life). Suttung, the matter giant, represents a cycle or lifetime, and his daughter a subordinate cycle of somewhat less materialistic bent.

Sva (Sanskrit) *Sva* As a noun, oneself; as an adjective, one's own.

Svabhava, Swabhava (Sanskrit) *Svabhāva* [from *sva* self + *bhū* to become, grow into] Self-becoming, self-generation, self-growing into something; the unfolding of the self or monadic essence by *inner* impulse, rather than by merely mechanical activity in nature — *self*-becoming or self-directed evolution. Each entity is the result of what it is in its own higher nature. "Its Swabhava can bring forth only that which itself is, its essential characteristic, its own inner nature. Swabhava, in short, may be called the essential Individuality of any monad, expressing its own characteristics, qualities, and type, by *self-urged evolution*. . . . Consequently, each individual Swabhava brings forth and expresses as its own particular vehicles its various *swarupas*, signifying characteristic bodies or images or forms" (OG 166-7). The essential self, like a sun, sends

a ray from itself into manifestation, and the vehicles formed by this ray express its own unique individual essence and path of evolutionary growth and experience. Every entity, in all ranges of its being, reflects its own essential individuality which is stamped on its inmost essence.

A parallel thought is the Stoic spermatikoi logoi (seed-reasons or -causes), “which were the fruits or results, the karmas, of former periods of activity. Having attained a certain stage of evolution or development, or quality, or characteristic, or individuality in the preceding manvantara, when the next period of evolution came, they could produce nothing else but *that which they were themselves*, their *own inner natures*, as seeds do. The seed can produce nothing but what it itself is, what is in it; and this is the heart and essence of the doctrine of swabhava” (Fund 149).

Svabhavat, Swabhavat (Sanskrit) *Svabhavat* [from *sva* self + the verbal root *bhū* to become, to be] That which becomes itself, self-existent, self-becoming, that which develops from within outwardly its essential self by emanation or evolution. Svabhavat is the essence of cosmic world-stuff,

“a state or condition of cosmic consciousness-substance, where spirit and matter, which are fundamentally one, no longer are dual as in manifestation, but one: that which is neither manifested matter, nor manifested spirit, alone, but both are the primeval Unity; spiritual Akasa; where matter merges into spirit, and both now being really one, are called ‘Father-Mother’ — spirit-substance. Swabhavat never descends from its own state or condition, or from its own plane, but is the cosmic reservoir of Being, as well as of beings, therefore of consciousness, of intellectual light, of life; and it is the ultimate source of what science . . . calls the ‘energies’ of Nature Universal. . . .

“Swabhava is the characteristic nature, the type-essence, the individuality, of Swabhavat — of any Swabhavat, each such Swabhavat having its own Swabhava. Swabhavat, therefore, is really . . . the plastic *essence* of matter, both manifest and unmanifest” (OG 167-8).

Svabhavat may be considered as parabrahman-mulaprakriti (superspirit-rootmatter), the one underlying cosmic being or substance, the divine source; the self-existent and, to our as yet undeveloped minds, the great vacuity — mahasunya. It is equivalent to the Northern Buddhist adibuddhi (primordial buddhi), the Brahmanical akasa, and the Hebrew cosmic waters.

Svabhavika (Sanskrit) *Svābhāvika* [from *svabhāva* self-becoming] The Svabhavika school, perhaps the oldest existing school of Buddhism, is one of the principal Buddhist philosophical systems and is still prevalent in Nepal. Its teachings are highly mystical, and when properly understood may be said to have remained faithful in large degree to the esoteric teachings of Gautama Buddha. The Svabhavika philosophers teach the becoming or unfolding of the self by inner impulse or evolution of the inherent seeds of individuality lying latent in every monad or jiva.

Like all other profound philosophic systems, the Svabhavika has been subjected to misinterpretation, in this case taking the form of a somewhat materialistic framework of thought.

The inner essential teaching, however, is identic with the more spiritual outlook of Mahayana systems of Northern Asia.

Svadha (Sanskrit) *Svadhā* [from *sva* self, oneself + the verbal root *dhā* to place, fix, constitute, sustain, maintain] In Hinduism the essential individuality or individual nature of a being, whether man, god, or other entity; almost a synonym for *svabhava*, yet signifying the entity's individuality as manifested through the vehicles which contain it, rather than the intrinsic characteristic of the egoity itself. This is the reason *svadha* is often used as a name for *maya* or *prakriti* as the source of the universe.

In a more restricted sense, *svadha* is also the sacrificial offering or oblation made to each god, and is thus allegorically represented as a daughter of Daksha and wife of at least one class of the *pitris*, the *agnishvattas* and the *kumaras*. A *svadha* was therefore considered the highest form of benediction at a sacrifice, the inmost meaning being that one's own essence is laid on the altar of self-abnegations to the good of all. The inmost self is "placed" or "fixed" in its own vitality, which becomes the carrier, supporter, and maintainer of the inner spiritual power.

Svaha (Sanskrit) *Svāhā* [from *su* good, excellent, virtuous + the verbal root *ah* to speak, say] One of the daughters of Daksha and consort of Agni; also an exclamation used in making oblations to the gods, meaning Hail! May a blessing rest on! or So be it!

Svamin. See SWAMI

Svapna (Sanskrit) *Svapna* [from the verbal root *svap* to sleep] The dreaming-sleeping state of consciousness, "the state of consciousness more or less freed from the sheath of the body and partially awake in the astral realms, higher or lower as the case may be" (OG 72).

The second of the four states of consciousness mentioned in Yoga philosophy, the others being *jagrat*, *sushupti*, and *turiya*. *Svapnavastha* is the dreaming-sleeping state.

Svar, Svah (Sanskrit) *Svar, Svah* Heaven, the ethery spaces, or the sky, popularly supposed to be the cosmic space between the sun and the polar star, also in the Veda signifying the sun. It is likewise the last of the four sacred words uttered by every orthodox Brahmin when beginning his daily devotions: Om *vyahritis, bhur, bhuvah, svar*.

Svara (Sanskrit) *Svara* [from the verbal root *svr* to utter sound] Sound, tone, voice, noise; tone in recitation, a note of the musical scale (seven tones being enumerated: *nishada, rishabha, gandhara, shadja, madhyama, dhaivata, panchama*). "I am informed by persons competent to judge of the matter, that the Vedas have a distinct dual meaning — one expressed by the literal sense of the words, the other indicated by the metre and the *swara* (intonation), which are, as it were, the life of the Vedas. . . . Learned Pundits and philologists of course deny that *swara* has anything to do with philosophy or ancient esoteric doctrines; but the mysterious connection between *swara* and *light* is one of its most profound secrets" (Subba Row, *Five Years of Theosophy*)

While this is true enough, it is more important to understand that everything great or small, high or low, has its own keynote of sound, its mathematical number, so to speak. Hence every atom has its own particular characteristic sound or note; and it is possible to control such atom, or any other entity, provided one knows the characteristic sound which mathematically represents such entity. We see here one reason the mysteries of sound have been so carefully guarded, because “control” combined with knowledge would throw wide open the door to black magic of the worst kind, were such knowledge and power to fall into the hands of those morally unfit to possess it. The secret of all mantras, from the standpoint of practical magic, is not so much the words themselves or the letters they hold, although these latter have a certain meaning, but rather the finding of the keynote and chanting it. Rhythm, of course, is of the very essence of harmonic sympathy.

Svaraj (Sanskrit) *Svarāj* The self-ruling, the self-resplendent; one of the seven principal rays of the sun, “the last or seventh (synthetical) ray of the seven solar rays; the same as Brahma” (TG 315). These seven are really the entire range of the seven occult forces, or divinities, of the solar system; hence the names of these seven rays are names given to them in Hindu semi-occult philosophical literature as Sushumna, Harikesa, Visvakarman, Visvatryarchas, Samnaddhas, Sarvavasus, and Svaraj. Otherwise these seven rays are the seven solar logoi whose functions in the solar system are at once creative — or the intelligent impulses behind cosmic evolution — and supportive of the solar system, in addition to bringing about the various regenerating changes. The seven rays are elaborations of the Hindu Trimurti of Brahma, Vishnu, and Siva. *See also* SURYA

Svarga (Sanskrit) *Svarga* In Hindu philosophy, a heavenly abode — also often called Indraloka, or Svarloka, said to be situated on Mount Meru. It corresponds in theosophical writings to devachan.

Svarloka (Sanskrit) *Svarloka* [from *sva* heaven + *loka* world, place] Heaven-world; the fifth counting downwards of the seven lokas. The corresponding tala and nether pole is talatala. Svarloka is also exoterically said to be a paradise situated on Mount Meru, the abode of Brahma and Vishnu, and the Hindu Olympus, “described geographically as ‘passing through the middle of the earth-globe, and protruding on either side.’ On its upper station are the gods, on the nether (or South pole) is the abode of the demons (hells)” (SD 2:404). The sphere of influence of svarloka is said to reach to the pole star. *See also* JANARLOKA

Svarochisha (Sanskrit) *Svārociṣa* [from *sva* self + *ruci* light, splendor] Self-shining, brilliantly shining from inner power; the name of the second manu.

Svarupa (Sanskrit) *Svarūpa* [from *sva* own, characteristic + *rūpa* form] Characteristic form or body; every hierarchy, considered as an individual, whether it is sun, star, god, man, plant, or atom, under the stress of inherent evolutionary urge brings forth its own characteristic individual vehicle or form, its svarupa, in which it encloses or embodies itself. The svabhava of a sun brings forth is svarupa, a sun-body; the svabhava of a human being brings forth his characteristic

svarupa, a human body, and so forth.

Therefore, any jiva or monad of necessity imbodyes itself in vehicles or sheaths flowing forth from its own essence or vitality — for it can do nothing else. Such a sheath, vehicle, or body is the svarupa of the indwelling svabhava — character or individuality — of the jiva or monad.

Sva-samvedana (Sanskrit) *Sva-samvedana* Self-examination, self-knowledge; mystically regarded as self-analyzing reflection. The highest and purest form of knowledge, because essentially intuitive knowledge of the spiritual self. Consequently it is synonymous with paramartha. “The condition of Paranishpanna, without Paramartha, the Self-analysing consciousness (Svasamvedana), is no bliss, but simply extinction (for Seven Eternities). Thus, an iron ball placed under the scorching rays of the sun will get heated through, but will not feel or appreciate the warmth, while a man will” (SD 1:53-4).

Svasti (Sanskrit) *Svasti* Well, happily; a salutation meaning, may it be well with thee! Hail! So be it! Adieu! Amen! Also a noun meaning success, prosperity, fortune, health; a goddess so personified. Any particular auspicious object, supposed to denote good luck, is called svastika, among which is the familiar cross to which this name is given.

Svastika, Swastika (Sanskrit) *Svastika* An auspicious or lucky object; especially applied to the mystic symbol — a cross with four equal arms, the extremities of which are bent sharply at right angles, all in the same direction — marked upon persons and things in order to denote good luck, although originally the symbol had a far deeper significance. Sometimes the arms are bent to the left, sometimes to the right. The symbol is very widespread, and extremely ancient, engraved on every rock-temple and prehistoric building in India, and wherever Buddhists have flourished, as well as in Greece, among the ancient Scandinavians, and in ancient America. It has been called the Jaina Cross; Fylfot, Mjølner, or Thor’s Hammer by the Scandinavian peoples; and in the Chaldean *Book of Numbers* the Worker’s Hammer.

One of the most comprehensive, important, and philosophically scientific symbols, it is a symbolic summary of the whole work of evolution in cosmos and man, from Brahman down to the smallest biological unit. “Few world-symbols are more pregnant with real occult meaning than the Svastika. It is symbolized by the figure 6; for, like that figure, it points in its concrete imagery, as the ideograph of the number does, to the Zenith and the Nadir, to North, South, West, and East; . . . It is the emblem of the activity of Fohat, of the continual revolution of the ‘wheels,’ and of the Four Elements, the ‘Sacred Four,’ in their mystical, and not alone in their cosmical meaning; further its four arms, bent at right angles, are intimately related . . . to the Pythagorean and Hermetic scales. One initiated into the mysteries of the meaning of the Svastika, say the Commentaries, ‘can trace on it, with mathematical precision, the evolution of Kosmos and the whole period of *Sandhya*.’ Also ‘the relation of the Seen to the Unseen,’ and ‘the first procreation of man and species’ ” (SD 2:587). The bent arms also signify the continual revolution of the invisible cosmos of forces, which on our

plane becomes the revolution in time of the world's axes and their equatorial belts. In alchemy it shows that by the unceasing revolution of the four elements, equilibrium about a stable center is attained, the circle is generated out of straight lines, the complex and changeable nature becomes one. The two crossed lines represent spirit and matter, male and female, positive and negative. It shows man to be a link between heaven and earth, for the horizontal arm having one hook pointing up, the other down. In its applicability to all planes it contains the key to the seven great mysteries of kosmos.

Svastikasana (Sanskrit) *Svastikāsana* [from *svastika* the four-footed cross + *āsana* sitting in a posture] A particular mode of sitting practiced in hatha yoga, in which the toes are placed in the inner hollow of the knees; “the second of the four principal postures of the eighty-four prescribed in Hatha Yoga practices” (TG 315).

Svayambhu, Swayambhuva (Sanskrit) *Svayambhū, Swayambhuva* Self-generating, self-evolving; in Hindu metaphysics the cosmic primordial beginnings of the solar system from the womb on Aditi, or the spatial Deeps. Less accurately, the Self-existent, or Self-manifesting. A name applied to Brahma, issuing from the still more abstract essence of Brahman, equivalent to universal spirit, not the Boundless or infinitude, but the self-manifesting spiritual essence in the beginnings of its cosmic appearance, which lies at the root of any solar system.

“Each Cosmic Monad is ‘Swayambhuva,’ the self-born, *which becomes the Centre of Force, from within which emerges a planetary chain* (of which chains there are seven in our system), and whose radiations become again so many Manus Swayambhuva (a generic name, mysterious and meaning far more than appears), each of these becoming, as a *Host*, the Creator of his own Humanity” (SD 2:311). Thus svayambhu means the primordial or self-evolving monad of a celestial entity, whether solar system or an individual body such as a planetary chain.

Not to be confused with Swayambhuva, a name of the first manu.

Svayambhu-sunyata (Sanskrit) *Svayambhū-sūnyatā* [from *svayambhū* self-becoming + *sūnyatā* void] The self-becoming void of infinitude; in Hindu and Buddhist metaphysics, sunyata means that which is empty or void to human eye or understanding because of feebleness of penetrating vision, but otherwise the absolute fullness of spirit. “Spontaneous self-evolution; self-existence of the *real in the unreal, i.e., of the Eternal Sat in the periodical Asat*” (TG 315).

Svayambhuva (Sanskrit) *Svāyambhuva* [from *svayambhū* self-becoming] The self-becoming one; a name of the first manu.

Svedaja (Sanskrit) *Svedaja* [from the verbal root *svid* to sweat, perspire, exude + the verbal root *jan* to be born] Sweat-born, born by exudation or gemmation; according to theosophy the second root-race reproduced its individuals by what today is called budding or gemmation — a swelling appeared on the outer surface of the body of one of these entities. This swelling then grew in size,

and as it grew became constricted near the point of junction with the parent-body, until at length the bond of union became a mere filament, which finally broke, thus freeing the bud, which then grew into another entity in all respects like its parent. This method of reproduction is represented today both in the lower animal and vegetable kingdom and also in certain processes of cell division.

Sveta (Sanskrit) *Śveta* The white; a word with many applications in Hindu religion and philosophy. Sveta, as son of Kasyapa, was a serpent-dragon or deity connected with the sun.

Sveta-dvipa (Sanskrit) *Śveta-dvīpa* The white island; the abode of the blessed in the Puranas, also called the abode of Vishnu, Mount Meru, and the island inhabited by the mahayogis. “All the Avatars of Vishnu are said to come originally from the White Island. According to Tibetan tradition the White Island is the only locality which escapes the general fate of other dwipas and can be destroyed by neither fire nor water, for — it is the ‘eternal land’ ” (SD 2:408n).

Sveta-dvipa is connected with the land of the first root-race, the Imperishable Sacred Land, which is around the north pole. Blavatsky calls Greenland and Eastern and Western Siberia, the lotus-leaves of Sveta-dvipa (SD 2:327), the reference being purely geographical. In more restricted sense, Sveta-dvipa is mystically used for Sambhala, the source of the great mahayogis of the human race as a whole, and hence called “the land of the ‘Gods’ under their chiefs the ‘Spirits of this Planet’ ” (SD 2:6). Instances are very numerous in ancient writings of names being used not only for one single person, entity, geographical locality, or thing, but on analogical principles for similar persons, entities, and so forth. *See also* DVIPA

Sveta-lohita (Sanskrit) *Śvetalohita* The white and red; a name of Siva “when he appears in the 29th Kalpa as ‘a moon-coloured Kumara’ ” (TG 316).

Svetasvatara Upanishad or **Svetasvataropanishad** (Sanskrit) *Śvetāśvataropaniṣad* The very white horse Upanishad; one of the Upanishads of the *Yajur-Veda*.

Svipdag (Icelandic, Scandinavian) [from *svip*, *svep* appearance + *dag* day] Appearing as day; in Norse mythology, the hero Svipdag seeks the hall of Menglad (Freya) hoping to win her hand. After receiving from his dead mother (his own past) all needful virtues and qualities, he succeeds in reaching the abode of his beloved, only to be stopped at the magic gate by Odin in the guise of Verywise. Here he must satisfactorily answer a number of testing questions before he is finally admitted to the hall of Menglad, who has been eagerly awaiting his arrival. She represents his own divine hamingja (higher self).

Swabhava. *See* SVABHAVA

Swabhavat. *See* SVABHAVAT

Swabhavika. *See* SVABHAVIKA

Swami (Sanskrit) *Svāmin* An owner, master; occasionally husband; also a spiritual preceptor, a learned Brahmin or pundit. Used as a title of honor at the end of names. In compounds the form svami is used.

Swar. See SVAR

Swara. See SVARA

Swarga. See SVARGA

Swarupa. See SVARUPA

Swastika. See SVASTIKA

Swastikasana. See SVASTIKASANA

Swayambhuva. See SVAYAMBHUVA

Sweat-born Used to describe the method of reproduction of the second root-race in this fourth round when the offspring were born by means of vital droplets issuing from the bodies of individuals. A formative energy-substance was exuded, which changed the drops of vital sweat into greater drops, which grew into ovoid bodies in which the human fetuses gestated for a year or more. See also ROOT-RACE, SECOND

Sybil. See SIBYL

Sydyk. See MELCHIZEDEK; TSADIQ

Sylph The nature sprites or elemental beings inhabiting the element air, defined by Paracelsus for instance as holding a place between immaterial and material beings. “In space there are millions of beings, *not literally spiritual*, for they have all, like the animalculae [animacula] unseen by the naked eye, certain forms of matter, though matter so delicate, air-drawn, and subtile, that it is, as it were, but a film, a gossamer, that clothes the spirit. . . . Yet, in truth, these races differ most widely . . . *some of surpassing wisdom, some of horrible malignity; some hostile as fiends to men, others gentle as messengers between earth and heaven*” (Bulwer-Lytton, *Zanoni*; italics Blavatsky’s).

Of the four classes of elementals, the sylphs are the most dangerous because of their affinity to mankind in his present evolutionary stage.

Synagog, Synagogue [from *synagoge* an assembly; translation of Hebrew *khenesheth*, Aramaic *khenash* a congregation] Originally a gathering of Jews for worship or religious instruction, but later applied to the building in which the gatherings were held. As a characteristic Jewish institution, the synagogue rose to prominence after the reforms instituted by Ezra, for the gatherings were the means whereby the populace received instruction, especially in the reading of the law on every Sabbath. The rites on Sabbath morning as outlined in the Mishnah consisted of readings

from the Old Testament (particularly from Deuteronomy and Numbers), followed by prayer, then the lessons from the law and the prophets, a sermon thereon, and finally the blessing.

The building was generally, in accordance with ancient mystery-habits, situated near a body of water and orientated from north to south, the synagog having three doors to the south; the interior was divided by columns into a nave and two aisles.

Synodial Months [from Greek *syn* together + *hodos* path] Also synodical, synodal. The month which is measured by the successive conjunctions of the sun and moon as seen from the earth, i.e., from one new moon to the next, the average time of which is 29.5306 days. Sometimes called a lunar month to distinguish it from a solar month which is one twelfth of a year. The number of synodical months in any period is equal to the difference between the number of revolutions of the moon and the number of years in that period.

Synya. See SUNYATA

Syzygy [from Greek *syzygia* conjunction] Used in reference to the geocentric conjunction of the Sun, Moon, Venus, and Mercury, or some of them, the occurrence being especially favorable for certain initiations, particularly at the time of the winter solstice, because at such periods the influences of these bodies cooperate in producing the necessary occult natural conditions. Astronomically syzygy refers to the union in a more or less straight line as seen from the earth, of any two or more bodies with the earth.

In quite a difference sense, a Gnostic term in connection with the aeons, meaning a couple: one being an active potency, the other passive.

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Ta-Tel

Ta'arua (Tahitian) The chief Tahitian god who broke out of the darkness within the cosmic egg. After living alone, he created a daughter with whom he made the manifested world. Later he fashioned man out of red earth, and then put him to sleep for ages — referring to the ages during which the mind principle had not yet awakened to conscious activity. During this sleep Ta'arua extracted a bone from the man, and from this fashioned woman, a reference to the third root-race when the androgynous mankind separated into the present type of sexual humanity. The mental sleep of the third root-race mankind lasted from a number of minor time periods after the separation, and before mind really incarnated in the relatively mindless bodies. Whether the myths relating to the creation of man and woman are indigenous or imported from Christianity is debated.

Taaut (Phoenician) A Phoenician deity described as having four eyes, two in front and two in back, and four wings. “The eyes denote that the god sees in sleep, and sleeps in waking; the position of the wings that he flies in rest, and rests in flying” (Sanchoniathon quoted in IU 2:235). Taaut is in some respects equivalent to the Greek Kronos or Saturn; yet there are elements in what is known of him reminiscent of the Roman Janus, seeing with two faces, and seeing both the past and the future which coalesce in the Eternal Now.

Tabernacle Used mainly to describe the portable sanctuary instituted during the wandering of the Israelites. The references in the Jewish history before Deuteronomy are different from later writings in the Old Testament which mention a very elaborate edifice containing a courtyard, outer and inner chambers, with sacrificial and atoning rituals, albeit erected so that it could readily be taken down and transferred to another place. The sanctuary referred to in the Priestly Code, however, is the sanctuary of the ark (in Hebrew *mishkan ha'eduth*, “the tabernacle of revelation”), i.e., the receptacle in which lay the ark of testimony, the chest in which it is alleged that the stones containing the inscriptions of the decalog were placed.

The real meaning of the tabernacle can be traced to Egypt:

“In the Egyptian temples, according to Clemens Alexandrinus, an immense curtain separated the tabernacle from the place for the congregation. The Jews had the same. In both, the curtain was drawn over five pillars (the Pentacle) symbolising our five senses and five Root-races esoterically, while the four colours of the curtain represented the four cardinal points and the four terrestrial elements. The whole was an allegorical symbol. It is through the four high Rulers over the four points and Elements that our five senses may become cognisant of the hidden truths of Nature; and not at all, as Clemens would have it, that it is the elements *per se* that furnished the Pagans with divine Knowledge or the knowledge of God. . . . For what was the meaning of the square tabernacle raised by Moses in the wilderness, if it had not the same cosmical significance? ‘Thou shalt make an hanging . . . of blue, purple, and scarlet’ and ‘five pillars of shittim wood for the hanging . . . four brazen rings in the four corners thereof . . . boards of fine wood for the four sides, North, South, West, and East . . . of the Tabernacle . . . with Cherubims of cunning work.” (Exodus, Ch. xxvi, xxvii.) The Tabernacle and the square courtyard, Cherubim and all, were precisely the same as those in the Egyptian temples. The square form of the Tabernacle meant just the same thing as it still means, to this day, in the exoteric worship of the Chinese and Tibetans — the four cardinal points signifying that which the four sides of the pyramids, obelisks, and other such square erections mean. Josephus takes care to explain the whole thing. He declares that the Tabernacle pillars are the same as those raised at Tyre to the four Elements, which were placed on pedestals whose four angles faced the four cardinal points: adding that ‘the angles of the pedestals had equally the four figures of the Zodiac’ on them, which represented the same orientation (*Antiquities I, VIII, ch. xxii*).

“The idea may be traced in the Zoroastrian caves, in the rock-cut temples of India, as in all the sacred square buildings of antiquity that have survived to this day” (SD 2:125-6).

The sacred chest or receptacle — in which was supposed to reside either a god’s presence or mystically holy or sacred emblems connected therewith — is also virtually universal throughout the world.

Tabernacles, Feast of The feast which the Hebrews celebrated in the autumn as a thanksgiving for the produce gathered, especially for the harvest of olives and grapes, which was called the feast of ingatherings (Ex 23:16) or the feast of booths (Deut 16:13). It commenced on the 15th of the month Ethanim and lasted until the 22nd. While the festival of the Eleusinian Mysteries was held in the month Boedromion — corresponding to September, the time of grape gathering — Plutarch thought that the feast of booths was not the Eleusian but the Bacchic rites.

Table-turning The spiritualistic or astral phenomenon of motion produced in a table when the sitters at a seance hold their hands over or on it, and varying from risings into the air and movings

around the room, to giving tilts in answer to code-questions. Ordinary Occidental intelligence seems incapable of imagining anything between a purely mechanical action and a full-blown human intelligence. The phenomena are usually supposed to be either due to tricks or some kind of unconscious muscular action on the part of the sitters, or to be spirits of the departed. But there are a variety of degrees between physical mechanism and self-conscious volition, just as there are multitudes of living beings in widely differing states of materiality filling the gap between physical organisms and the spirits of the departed. The astral light is filled with an enormous variety of beings, mostly of a low type, not using physical bodies, not human in their nature, but having a sort of consciousness of their own; and the conditions provided by the vitality of the medium and sitters may vitalize, stimulate, and to a certain extent direct, these beings and thus at times cause them to become active in the production of physical phenomena. Again, the human organism in all its ranges itself is composed of a vast number of elements, physical, astral, etc., which in normal life are held together in a unit and in subordination to the general life of the person. Some of these elements may become temporarily extruded, especially in natural mediums or those who have cultivated mediumship; and thus the phenomena may be caused unintelligently or ignorantly by the sitters themselves — and just here is the instrumental cause of nearly all the physical phenomena produced by mediums, or mediums and sitters together.

Tabnith (Hebrew) *Tabnīth* A model, pattern; image, likeness. In the Qabbalah, a form.

Tabula Smaragdina. See SMARAGDINE TABLET

Tad. See TAT

Tadaikya (Sanskrit) *Tadaikya* [from *tat* that, the Boundless + *aikya* oneness, harmony, identity from *eka* one] Oneness or unity with the Boundless or parabrahman, the frontierless, unknowable kosmic essence, which is never limited by any name but is commonly called *tat* (That). In the relations of the human being with the kosmic spirit, *tadaikya* signifies the reentrance of the higher human ego into its supernal source, *atman*, which in Buddhist philosophy is called assuming the *dharmakaya*, the equivalent of entering *nirvana*.

T'Agathon. See AGATHON

Tahmurath (Persian), **Takhmorab** (Pahlavi) *Takhmōrab*, **Takhma-rupa** (Avestan) [from Avest *takhmao* strength, force + *rupa* body, form] Also Teimuraz, Tahumers, Tahmuras, Taimuraz. The third king of the legendary Pishdadi dynasty, succeeding his father Hushang. His steed, the Simorgh-Anke, was more rare and rapid than his father's twelve-legged horse. He is called Div-band (the binder of divs) in Firdusi's *Shahnameh*, for he waged war on the divs and captured them all. Tahmurath ordered their death, whereupon they promised to teach him the art of writing if he spared their lives. Granting their entreaty, he was taught not one but thirty languages.

A chapter of the *Desatir*, "The Book of Shet the Prophet Tahmuras," consists of a hymn addressed

to the sun, which is depicted as being “stationed in the fourth heaven” (v. 31).

Tahor (Hebrew) “*Mundus*, the world; a name given to the Deity, which identification indicates a belief in Pantheism” (TG 317).

Taijasa (Sanskrit) *Taijasa* [from *tejas* light] Radiant, flaming, bright; sometimes the higher parts of a human being, such as the *manasa-rupa*, are designated as *taijasa*. A star is called *taijasi*, the feminine form.

Taijasa-bhuta (Sanskrit) *Taijasa-bhūta* [from *taijasa* radiant, flaming + *bhūta* element] The flaming, radiant, sparkling element; the fire element of nature, the fourth in the descending scale of the seven cosmic bhutas. This element is directly connected with what in the human constitution is called the *kama*, and also has direct reference, because of its cosmically intellectual qualities, to the nature of the radiant or sparkling vehicles of the *manasaputras*.

Taijasa-tattva (Sanskrit) *Taijasa-tattva* [from *taijasa* sparkling + *tattva* thatness, reality] The fiery, sparkling principle of nature — the fire principle which contains in itself both intellectual energies or seeds and the roots of *kama*; the fourth in the descending scale of the seven *tattvas*. *See also* ASURA

Taimuraz. *See* TAHMURATH

Tairyagyonya (Sanskrit) *Tairyagyonya* [from *tiryañc* crooked, curved] “Of beings with crooked digestive canals,” i.e., of animal origin. In the Puranas seven creations of living beings are enumerated, the fifth being called *tiryaksrotas* or *tairyagyonya* (animal evolution).

Taittiriya (Sanskrit) *Taittirīya* The collection of hymns known as the *Black Yajur-Veda*; also the name of a Brahmana and of an Upanishad of the *Black Yajur-Veda*. The Taittiriyas were the pupils of Tittiri.

Tala (Sanskrit) *Tala* Lower or inferior portions of a series, inferior world; also a chasm, abyss, floor. All these ideas suggest lower or inferior planes. Often used in conjunction with *loka* (place, world). The *talas* stand for the material aspects or substance-principles of the different worlds which are the cosmic universe, in contrast with the *lokas* which suggest the spiritual aspect of the universe. The number of *loka-talas* is generally given as seven, though the number varies, all the seven *lokas* and seven *talas* interblending and interworking to form the universe and all its various hierarchies. The seven *talas* are generally given in theosophical writings as *atala*, *vitala*, *sutala*, *rasatala*, *talatala*, *mahatala*, and *patala*.

Because the *lokas* are more particularly the spheres of spiritual and intellectual character, and the *talas* the spheres of vehicular or more substantial character, it has been customary in Indian literature to speak of the *lokas* as heavens and the *talas* as hells — neither heavens nor hells bearing the shades of meaning attached to them in Christian theology. Every substantial globe is

considered a hell; our own earth, for instance, bhurloka-patala, is so considered. All these talas are in the last analysis rising or descending realms forming the astral light which is not one sole restricted realm or sphere.

Talapoin (East Indian) A Buddhist monk of Ceylon, Siam, or Burma. The laws laid down for the Talapoins are very strict, particularly in regard to unchastity. Many of these ascetics have demonstrated their remarkable powers over nature, especially in medical practices (cf IU 2:620-1).

Talatala (Sanskrit) *Talātala* [from *tala* place + *atala* no place] Place no-place; the fifth counting downwards of the seven talas, its corresponding loka or pole being svarloka. This term draws attention to the fact that the talas from this point become rapidly more material. Talatala corresponds to the hierarchies of rupa- or sight-devas, possessed of three senses: hearing, touch, and sight. It is the abode of certain kama-manasic entities and of certain classes of the higher elementals, among which may be classed the sylphs and undines of the medieval Rosicrusians. The state of talatala corresponds in man on earth with an artificial state of consciousness, such as that produced by hypnotism or drugs.

Taley. See DALAI LAMA

Taliesin (Welsh) He of the radiant brow; a transformation of Gwion, eaten as a barley-grain by Ceridwen as an old black hen. She bore him nine months in her womb, and when he was born, set him afloat in a basket of rushes on the Teifi River where Elphin found him and named him Taliesin.

Seventy-seven poems attributed to Taliesin come down, supposedly from the 6th century, though critics maintain that they are forgeries of the 12th or 13th. But the poetry of the later centuries is exceedingly different from the poetry of the Cynfeirdd — Talesin, Myrddin Gwyllt, Llywarch Hen, and Aneurin — said to have lived in the 6th century. Of these four, the first two are mystical and Druidical. The verse forms are simple, the rhythm is lofty: the thought, when it is apparent — for the language is exceedingly archaic and difficult — is in the grand manner. Twelfth and 13th century poetry on the other hand is ultra-tortuous in form — the extreme old age of a literature, when thought and inspiration are gone, and only delight in curious form remains — while the subject matter is practically always the Bard's praise of his chieftain. Purely literary criticism would most certainly place the Cynfeirdd many centuries earlier than the 12th century poets.

The note of the real Taliesin is pagan, that after-centuries were so desperate to make a Christian:

I have been in many a shape
Before I attained a congenial form
I have been a word in a book
I have been a drop in the air.
I have born a banner

Before Alexander
I was in Canaan
Before Absalom was slain
I was on the high cross
Of the merciful Son of God.
My original country
Is the region of the summer stars:
I am a marvel
Whose origin is not known
Nine months was I then
In the womb of Ceridwen
I was Gwion the Little;
Now I am Taliesin.
Not of father and mother
My creator created me,
But of nine-formed faculties
Of the fruit of fruits
Of the god of the Beginning
Of primroses and hill blooms
Of the blossoms of nettles
Of the ninth wave's water.
I was enchanted by Math
Before I became immortal:
(Then) I was enchanted by Gwydion
The Initiator of the Britons,
Of Eurwys, of Euron,
Of Euron, of Modron,
Of five battalions of Adepts
Teachers, the Children of Math.

Math fab Mathonwy was a famous enchanter; in the *mabinogi* he is the teacher of Gwydion. Men are “enchanted by Math before” they “become immortal,” then by Gwydion the Initiator.

A great deal of what is too obscure to be intelligible, breaking now and again into bursts of great poetry, wherein deep esoteric meanings are apparent: such are the 77 poems of Taliesin.

Talisman [from Arab from Greek *telesma* completion, initiation, incantation] A charm made by engraving, for instance, the seal or sigil of a certain planet on a disc of metal corresponding to that planet, the operation being done at a time when the influence of that planet is strong. This, being worn, secured the help or influence of the genius of the planet, and is thought to be protective

against one or another evil influence. The application extends beyond the planets, and an indefinite number of signs might be used to propitiate or protect against various genii, evil or good.

Such symbols as the cross, the svastika, and the serpent may serve as talismans, for a true symbol is more than a mere arbitrary sign and actually plays its part in the evocation of certain influences — but only when intense faith is conjoined in the production of magical effects. Talismans are utterly useless and foolish unless intense faith operates because all such talismanic emblems depend for their efficacy upon the faith of the possessor of them. When a person believes beyond any shadow of doubt and is thoroughly worked up in such conviction, his will power through such faith when concentrated upon a talisman or similar object can actually bring about the functioning of a potent creative power. This is the root of all genuinely magical operations; but the true magician has no need for such exoteric paraphernalia or adventitious aids. He produces his effects through the sole power of his will combined with his wide knowledge of nature and natural laws.

Talmud (Hebrew) *Talmūd* [from the verbal root *lāmad* to teach, train in learning, discipline] Study of and instruction in anything (whether by anyone else or by oneself); learning acquired; style, system (as such it is synonymous with Mishnah — oral tradition — in one of its meanings); theory in contradistinction to practice; interpretation of the Mosaic law as is apparent on the surface and not requiring further disquisition; the noncanonical tradition (Barayetha’); the oldest commentary on the canonical tradition (Gemara’); the texts of tradition and commentary combined — this last meaning being the one commonly applied. The Talmud is the body of Rabbinical commentaries on Judaism.

There are two recensions of the Talmud: 1) that of Palestine called the *Jerusalem Talmud* although the work was prepared by the pupils of Rabbi Yohanan ben ’El’azar in the school of Tiberias situated some 45 miles north of Jerusalem: it was entitled Talmud of the Benei Me-’arba’ (of the Sons of the West) by early writers; 2) that of Babylon composed principally in the 5th century from old oral courses by Rabbi ’Ashshei bar Sinai, headmaster of the Academy at Sura’ and completed in the 6th century by Rabbi Yosei. These works are not the religious or natural philosophy of the Jews, but oral traditions and discussion of the rabbis upon these legends. Christian Orientalists have given most attention to the Palestinian recension, although the Babylonian is preferred by the rabbis who call it the Shas — i.e., Shishshah Sedarim — six books ordered or arranged. The Babylonian is four times as large as the Jerusalem.

The Talmud proved the greatest factor for keeping alive the religious ideas of the Jewish people, especially after the fall of Jerusalem and its temple, together with the Old Testament becoming the Bible of the Hebrews. Both were regarded reverentially, for whereas the Pentateuch was the Torah or written word of Moses, the Talmud was believed to be the prophet’s oral teaching transmitted.

Tamala-pattra (Sanskrit) *Tamāla-pattra* [from *tamāla* dark-barked + *pattra* leaf] A leaf of the

tamala tree, the *Xanthochymus pictorius*, the bark of which is dark, but its blossoms white and very fragrant. Also used for a leaf of the *Laurus cassia*, “a tree regarded as having various very occult and magical properties” (TG 318). When a person is compared to the tamala-pattra, he is considered stainless, pure, and sage-like.

Tamarisk A shrub especially adapted to warm arid climates. In Egypt it was considered to possess great occult virtues. “Many of the temples were surrounded with such trees, preeminently one at Philae, sacred among the sacred, as the body of Osiris was supposed to lie buried under it” (TG 318).

Tamas (Sanskrit) *Tamas* The quality of darkness, illusion, ignorance; also quiescence, passivity, rest, inertia. One of the three gunas — qualities or essential attributes of manifested beings — the others being rajas and sattva.

“The condition of manifested existence in the state of cosmic pralaya is in one sense of the word the tamasic condition, signifying quiescence or rest. When the universe is in the stage of active manvantaric manifestation, we may in a generalizing sense say that the universe is in the rajasic state or condition; and that aspect of the universe which we may call the divine-spiritual, whether in the universe itself or in the manvantara or in pralaya of a globe, can be spoken of as the sattvic state or condition. From these observations it should be evident that the three gunas, *sattva*, *rajas*, *tamas*, not only can exist contemporaneously and coincidentally, but actually do so exist, and that in fact the three are inextricably interblended. They are really three phases or conditions of imbodyed consciousnesses, and each has its noble and each its ‘evil’ side” (OG 169-70).

See also TRIGUNAS

Tamasa or **Tamasic** [Sanskrit *tāmasa*] Pertaining to the quality of sloth or darkness, adjectival forms of *tamas*.

Tamasha (East Indian) Used by Hindus and Anglo-Indians to signify show, representation, phenomenon, hence often illusion.

Tamaz. *See* TAMMUZ

Tamil The principal member of the non-Aryan races in Southern India, generally termed Dravidian, and regarded as aboriginal. Because of intermixture with early Aryan immigrants, they are very similar to the Indo-European type. The Tamil language is the principal one of the Dravidian group spoken in Southern India: it is not akin to Sanskrit and instead of the Devanagari uses a Brahmanical adaptation of the Grantha letters (corresponding to the Vatteluttu or round-hand letters) — an alphabet once common throughout the Pandyan kingdom. At one time Tamil was classed with the Mongoloid races because of the close affinity of their languages. Blavatsky suggests, however, that as the language is said to be akin to the Basque in Spain, this points to a

similar origin from offshoots of Atlantean settlements in the Pacific (SD 2:790).

Tammuz or **Thammuz** A Syrian and Phoenician deity corresponding to Adonis. In Babylonia, the Greek story of Venus and Adonis is repeated in that of Ishtar and Tammuz with slight variations. The myth relates that Ishtar wooed Tammuz in the springtime and in the midsummer he met his death. To save her husband from the clutches of the goddess of the nether world Ishtar journeys thither. Her return to earth marks the return of spring.

The Jews took over the name of the deity and in the Old Testament we find: “Behold there sat women weeping for Tammuz” (Ezek 8:14) — in Hebrew tammuz. “The women of Israel held annual lamentations over Adonis (that beautiful youth being identical with Tammuz). The feast held in his honour was solstitial, and began with the new moon, in the month of Tammuz (July), taking place chiefly at Byblos in Phoenicia; but it was also celebrated as late as the fourth century of our era at Bethlehem, . . . Indeed, in the Mysteries of Tammuz or Adonis a whole week was spent in lamentations and mourning. The funereal processions were succeeded by a fast, and later by rejoicings; for after the fast Adoni-Tammuz was regarded as raised from the dead, and wild orgies of joy, of eating and drinking, as now in Easter week, went on uninterruptedly for several days” (TG 318-9).

That the Tammuz festival was solstitial, began with the new moon in July, and lasted for a week more or less, and that the whole ceremony comprised a dying and resurrection from the dead — all these facts point directly to one of the mysteries of the four great initiatory cycles of the year, one of which is referred to in the mystical story of Jesus in the New Testament. All the great ancient initiations comprised a purification or preparation (katharsis), a trance followed by a dying, and a later resurrection of the initiate or neophyte as a fully born initiate, adept, or new man.

Tamra (Sanskrit) *Tāmrā* One of the wives of Kasyapa and the mother of Garuda, the mystic chief of the feathered tribe.

Tamra-parna (Sanskrit) *Tāmrā-parṇa* [from *tāmrā* of a red-coppery color + *parṇa* leaf] Part of Bharata-varsha or ancient India — Ceylon or Sri Lanka, the ancient Taprobana.

Tamti, Tamtu (Assyrian) The personified sea, whether of the cosmic space of our solar system, or of a sea of earth; hence primordial humidity, personified as a goddess equivalent to Belit, the Nature Mother, worshiped particularly at Erech, the great Chaldean necropolis. Tamti also typified turbulent chaos or matter, hence called the great dragon. In planetology, Tamti is theogonically equivalent to Ishtar, Astoreth, or Venus. *See also* THALLATH; TIAMAT

Tanga-tango (Peruvian) An ancient Peruvian deity, “the symbol of the *Triune* or the Trinity, . . . [which] existed before our era” (TG 319).

Tanha (Pali) *Taṇhā* Thirst; in Buddhism the thirst or longing for material existence, the desire to

return to the familiar scenes of earth-life. It is “the lower *Ego*, or *personal Self* . . . with its fierce Selfishness and animal desire to live a Senseless life (*Tanha*), which is ‘the maker of the tabernacle,’ as Buddha calls it in *Dhammapada*” (SD 2:110). This desire to live and the clinging to life on earth is the effectual cause producing rebirth. Equivalent to the Sanskrit trishna.

Tanjur (Tibetan) *Bstan-hgyur, bstan 'gyur* (ten-gyur, ten-jur) Translation of the sastras; the second part of the Tibetan Buddhist canon, the first part being the Kanjur (both words came into Western languages via Mongolian). The Tanjur is divided into three parts: a one-volume collection of hymns or praises to the Buddha, and two voluminous collections of sastras: tantra commentaries and sutra commentaries. Although called commentaries, these also include independent treatises, and the sutra-commentaries section also includes miscellaneous works such as letters, dictionaries, grammars, medical works, etc. The Tanjur is even larger than the Kanjur, containing up to 225 volumes. Four editions are known in the West: Narthang, Peking, Derge, and Cone (cho-ne) — all 18th century blockprints, although the Tanjur is much older as a manuscript collection. The Tanjur contains works assumed to be Tibetan translations of the works of Indian Buddhist masters, other than the Buddha himself. Compositions by Tibetan masters, however authoritative, are not included in the Tanjur.

Tanmatras (Sanskrit) *Tanmātra-s* The subtle essences of the five elements, popularly given as earth, water, fire, air, and ether; and in one sense they are referred to as sabda (sound), sparsa (touch), rupa (sight), rasa (taste), and gandha (smell). They are equivalent to the five mahabhutas (foundation-substances of the world). The tanmatras are the abstract sources or originants, devoid of properties and qualities from our point of view, but when the tanmatras emanate what becomes the pertinent qualities and properties of nature, then they become the mahabhutas. In the order of cosmic emanation, each of the seven logoi produces its vehicular expression which is the tanmatra, from which again is emanated the respective propertied and qualified mahabhuta or cosmic element.

Tannaim (Hebrew) *Tannā'im* Teachers; initiated teachers among the Jews; adepts and Qabbalists who, says Blavatsky, were “the sole expounders of the hidden meaning contained in the *Bible*,” said to be the first Qabbalists among the Jews, appearing at Jerusalem about the beginning of the 3rd century BC. (IU 2:220; 1:xxxiv).

Tantras (Sanskrit) *Tantra-s* Loom, the warp or threads in a loom; a rule or ritual for ceremonial rites. Religious treatises teaching mystical and magical formulas for the attainment of magical powers, and for the worship of the gods; treating of the evolution of the universe and its destruction; the adoration of the divinities; the attainment of desired objects, especially of six superhuman faculties; and methods of union (usually given as four) with the supreme divinity by contemplative meditation. They are mostly composed in the form of dialogues between Siva and his divine consort or sakti Durga, who is worshiped as a personified female power.

The tendency of these works for long ages has been towards black magic. “The origin of the Tantras unquestionably goes back to a very remote antiquity, and there seems to be little doubt that these works, or their originals, were heirlooms handed down from originally debased or degenerate Atlantean racial offshoots. There is, of course, a certain amount of profoundly philosophical and mystical thought running through the more important tantrika works, but the tantrika worship in many cases is highly licentious and immoral” (OG 17;1).

Tantric, Tantrika [Sanskrit *tāntrika*] The adjectival form of tantra; sometimes employed to signify one who is deeply versed in some study — a scholar; but more accurately pertains to the Tantras themselves and the doctrines in them.

Tao (Chinese) The way, road, path; the Chinese treat of tao in two aspects: the tao of man (jen tao); and the tao of the universe — which is again divided into two aspects, the tao of heaven (t’ien tao) and the tao of earth (t’i tao). There is no supreme god in this system of philosophy, no Demiurge or maker of the cosmos: the yearly renovation of nature is due to the spontaneity of tao. As explained in the *I Ching*, tao brings about the revolving mutations of the yin and yang: “there is in the system of mutations [of nature] the Most Ultimate which produced the two Regulating Powers [the yin and yang], which produce the four shapes [the seasons]” (Hi-tsze).

“Tao is the ultimate reality in which all attributes are united, it is heavy as a stone, light as a feather; it is the unity underlying plurality. It is that by losing of which men die; by getting of which men live. Whatever is done without it fails; whatever is done by means of it, succeeds. It has neither root nor stalk, leaf nor flower. Yet upon it depends the generation and the growth of the ten thousand things [the cosmos], each after its kind” (Kuan tzu, 49).

The Sanskrit svabhavat is an equivalent, also the deep akasic abysses of the highest reaches of the cosmic anima mundi, manifesting periodically.

Tao Teh Ching or Tao Te King (Chinese) [from *tao* path, way + *te* virtue + *ching* book] The canon of tao and virtue, or the Book of Taoistic virtue; the principal work on tao, attributed to Lao Tzu, consisting of 81 short chapters written in a terse, pithy style which makes its translation and explanation most difficult. When Lao Tsu was departing through the pass, it is said that at the request of its keeper, Yin Hsi (a famous Taoist), he wrote a book in regard to his ideas on tao and te running to somewhat over five thousand characters. Its teaching is principally imparted by means of paradoxes, the object being that by startling the mind one may perceive truth without ratiocinations.

“It is a kind of cosmogony which contains all the fundamental tenets of Esoteric Cosmogony. Thus he says that in the beginning there was naught but limitless and boundless Space. All that lives and is, was born in it, from the ‘Principle which exists by Itself, developing Itself from Itself,’ *i.e.*, *Swabhavat*. As its name is unknown and its essence is unfathomable, philosophers have called it *Tao (Anima Mundi)*, the uncreate, unborn and

eternal energy of nature, manifesting periodically. Nature as well as man when it reaches purity will reach *rest*, and then all become one with Tao, which is the source of all bliss and felicity. As in the Hindu and Buddhistic philosophies, such purity and bliss and immortality can only be reached through the exercise of virtue and the perfect quietude of our worldly spirit; the human mind has to control and finally subdue and even crush the turbulent action of man's physical nature; and the sooner he reaches the required degree of moral purification, the happier he will feel" (TG 320).

Taparloka (Sanskrit) *Tapar-loka* [from *tapas* devotion + *loka* world, place] Also *tapoloka*. Devotion world, contemplation world, because of the intellectual entities popularly considered to be sunken profoundly in contemplative devotion; the second, counting downward, of the seven lokas, the corresponding *tala* being *vitala*. *Taparloka* is often called in Hindu literature the mansion of the blest because considered the abode of *vairaja*-deities, *agnishvattas*, Sons of Brahma, the highest classes of *manasaputras* and *kumaras* who are often spoken of as spiritual *nirmanakayas* because connected with the hosts of beings who descended and informed man when the *manvantaric* period to do so arrived. These *kumaric* *nirmanakayas* are connected with but not identical with those highly evolved human beings also called *nirmanakayas*.

Tapas (Sanskrit) *Tapas* Warmth, fire, heat; abstraction, meditation. To perform *tapas* is to sit for contemplation or undergo some special observance. Occultly the inner fire or spiritual flame aroused by intense abstraction of thought or meditation. The *Laws of Manu* says *tapas* with the Brahmins is sacred learning; with the *Kshatriyas*, protection of subjects; with the *Vaiśyas*, giving alms to Brahmins; with the *Sudras*, service.

Tapasa-taru (Sanskrit) *Tāpasa-taru* [from *tapas* meditation + *taru* tree] The tree of ascetics, the *Sesamum orientale* or *Terminalia catappa*. This tree was "very sacred among the ancient ascetics of China and Tibet" (TG 320).

Tapasvin (Sanskrit) *Tapasvin* [from *tapas* religious observance or asceticisms; inner fire] An ascetic; *tapasvi* is the nominative singular.

Taphos (Greek) A tomb; in ancient Greece, the mystical tomb or sarcophagus placed in the crypt of initiation, sometimes called the *adytum*, and in which the neophyte lay during the trance preceding illumination. It was called a tomb because the person for the time being is "dead" — death and resurrection being involved in all ancient initiations.

Tapo-loka. See TAPARLOKA

Tara, Taraka (Sanskrit) *Tārā, Tārakā* The wife of *Brihaspati* (Jupiter). The Puranas relate that *Soma*, the moon, carried *Tara* off with him, which brought about the great war in heaven between the gods and the *asuras*. *Brahma* put an end to the war and had *Tara* restored to *Brihaspati*. She then gave birth to a son, *Budha* (esoteric wisdom), whom she claimed was the son of *Soma*.

“Soma is the moon astronomically; but in mystical phraseology, it is also the name of the sacred beverage drunk by the Brahmins and the Initiates during their mysteries and sacrificial rites. . . .

“Soma was never given in days of old to the non-initiated Brahman — the simple *Grihasta*, or priest of the exoteric ritual. Thus Brihaspati — ‘guru of the gods’ though he was — still represented the dead-letter form of worship. It is Tara *his wife* — the symbol of one who, though wedded to dogmatic worship, longs for true wisdom — who is shown as initiated into his mysteries by King *Soma*, the giver of that Wisdom. Soma is thus made in the allegory *to carry her away*. The result of this is the birth of Budha — *esoteric Wisdom* — (Mercury, or Hermes in Greece and Egypt.) He is represented as ‘so beautiful,’ that even the husband, though well aware that Budha is not the progeny of his *dead-letter* worship — claims the ‘new-born’ as his Son, the fruit of this ritualistic and meaningless forms. Such is, *in brief, one of the meanings of the allegory*” (SD 2:498-9).

See also SOMA; TARAKAMAYA

Tara-daitya (Sanskrit) *Tāra-daitya* A daitya or danava described in the Puranas as practicing such severe spiritual and intellectual tapas as a yogi, that the gods feared lest he surpass them; therefore he was slain by Vishnu.

One is reminded of the Hebrew story in Genesis, where the 'elohim fear lest man, represented by Adam, should eat of the fruit of the Tree of Knowledge and become like unto them. The conception behind these jealousies of divinities is a warning in popular form that while the noblest human duty is to become like the gods — our spiritual parents — yet before we can, we must have brought forth from within ourselves the divinity latent there, lest we bring disharmony and the selfish interests of the human material world into the serene and law-abiding cosmic spheres of the divinities.

Taraka (Sanskrit) *Tāraka* The daitya or giant-demon whose yoga austerities were so extraordinary that he had obtained all the divine knowledge of yoga-vidya and occult powers. The gods feared his superhuman powers and Skanda or Karttikeya, the god of war, was miraculously born to destroy him.

Tarakajit (Sanskrit) *Tārajit* Conqueror of Taraka, name given to the Hindu god of war, Karttikeya, because he conquered Taraka, a daitya whose austerities had made him formidable to the gods — the daityas being those early beings or races who, because of their developing intellectual powers, were found to be identical with the asuras, who were opposed to the more or less passive spiritual forces — devas or suras. In another sense, because of this developing intellectuality, the daityas, somewhat like the Greek titans or giants, were the opponents of the gods of mere ritualistic or scholastic theory, and hence the enemies of puja (ritualistic sacrifices).

Tarakamaya, Taramaya (Sanskrit) *Tārakāmaya, Tārāmaya* The war in heaven; the struggle between the gods and the asuras for the rescue of Tara or Taraka, the wife of Brihaspati, who had been carried off by Soma. This war may be interpreted in many ways. Spiritually, the gods with Brihaspati as their head represented ritualistic, ceremonial, and exoteric worship, and the asuras were the allies of Soma who was the parent of esoteric wisdom (SD 2:498-9). *See also* TARA

Taraka-Raja-Yoga (Sanskrit) *Tāraka-rāja-yoga* A philosophical and secret Brahmanical yoga system; “its real tenets are never given out publicly. It is a purely intellectual and spiritual school of training” (Key 366).

Tarchon (Etruscan) Legendary founder of theurgy among the Etruscans, stated by Blavatsky to have lived far earlier than the siege of Troy.

Targum (Hebrew) *Targūm* [from the verbal root *rāgam* to arrange, explain, interpret] Interpretation; paraphrases of books of the Old Testament in Chaldee, or especially Aramaic, made at a time when the Aramaic superseded the Hebrew as a spoken language among the Jews, it being then found that the general mass of people were unable to understand the Hebrew scriptures. The date is given as about the 2nd century BC. The introduction of Targums is ascribed to Ezra by the Jews.

“Some of the Targums are very mystical, the Aramaic (or Targumatic) language being used all through the *Zohar* and other Kabbalistic works. To distinguish this language from the Hebrew, called the ‘face’ of the sacred tongue, it is referred to as *ahorayim*, the ‘back part,’ the real meaning of which must be read between the lines, according to certain methods given to students. . . . The *Book of Daniel* begins in Hebrew, and is fully comprehensible till chap. ii, v. 4, when the Chaldees (the Magician-Initiates) begin speaking to the king in Aramaic — not in Syriac, as mistranslated in the Protestant Bible. Daniel speaks in Hebrew before interpreting the king’s dream to him; but explains the dream itself (chap. vii.) in Aramaic. ‘So in *Ezra* iv., v., and vi., the words of the kings being there literally quoted, all matters connected therewith are in Aramaic,’ says Isaac Myer in his *Qabbalah* [p. 53]. The Targumim are of different ages, the latest already showing signs of the Massoretic or vowel-system, which made them still more full of intentional blinks. The precept of the *Pirke Aboth* (c. i., §I), ‘Make a fence to the Torah’ (law), has indeed been faithfully followed in the Bible as in the Targumim; and wise is he who would interpret either correctly, unless he is an old Occultist-Kabbalist” (TG 321).

Tartarus, Tartaros (Greek) Son of Aether and Gaia (earth), who by his mother became father of the giants Typhoeus and Echidna. Other names for Tartarus as a deity are Pluto, Hades, Orcus, and Dis — all referring to the underworld. As a place, in the *Iliad* it was one of the four regions, as far below Hades as heaven or Olympus is above earth, and into which were thrust the titans who rebelled against Olympus. In later times it became synonymous with Hades. In theosophical

literature it is sometimes equated with avichi.

With the first appearance of Lemuria, the three polar giants were imprisoned by Kronos in the polar circle, where they were kept in by seas; but they were liberated by Zeus in order to overthrow Kronos, which points to the supersession of Lemuria by Atlantis.

Tashi Lama, Teshu Lama. *See* PANCHEN RIMPOCHE

Tashi Lhunpo (Tibetan) *bKra-sis-lhun-po*. The seat of the greatest collegiate monastery in Tibet, containing at one time about 4,000 monks; the residence of the Panchan Rimpoche or Tashi Lama, the spiritual ruler of Tibet. It was founded by Geden-tub-pa, the successor of Tsong-kha-pa. *See also* PANCHEN RIMPOCHE

Tasichozong (Tibetan) The summer capital of Bhutan; “the residential capital in Bhutan of the ecclesiastical Head of the Bhons — the Dharma Raja. The latter, though professedly a Northern Buddhist, is simply a worshipper of the old demon-gods of the aborigines, the nature-sprites or elementals, worshipped in the land before the introduction of Buddhism” (TG 321).

Tassissudun. *See* TASICHOZONG

Taste The fourth sense in order of development, corresponding to the element water or apas. *See also* SENSES

Tat or Djed or Tet (Egyptian) *Ṭeṭ* [from the verbal root *ṭeṭ* to establish] The emblem of stability; the pillar found in connection with Osiris in hieroglyphic texts and inscriptions, especially in the scenes depicting what is called the funeral of Osiris, scenes which are one aspect of the initiation cycle held in the Mysteries of ancient Egypt. The hieroglyphic representation of the tat is that of a tapered pillar surmounted by four crossbars, said to represent the branches of a tree, and to be connected with the four cardinal points. It was a favorite form for amulets fashioned out of lapis lazuli and carnelian. “The top part is a regular equilateral cross. This, on its phallic basis, represented the two principles of creation, the male and the female, and related to nature and cosmos; but when the *tat* stood by itself, crowned with the *atf* (or *atef*), the triple crown of Horus — two feathers with the uraeus in front — it represented the *septenary* man; the cross, or the two cross-pieces, standing for the lower quaternary, and the *atf* for the higher triad” (TG 322).

Also the name of Osiris in ancient Busiris; in all the chief sanctuaries in Egypt which were dedicated to Osiris, festivals were celebrated during the month Khoiak; and on the last day of that month the tat was set up with elaborate ceremonies.

Tat, Tad (Sanskrit) *Tat* That; used by Vedic and archaic Hindu writers to describe the unutterable Principle or boundless All, from which all in a universe springs, in contrast to *idam* (this), the manifested universe. The old sages would ask their disciples, “Kas twam asi?” (who are you?); and then would tell them, “Tat twam asi” (That [the Boundless] you are). The ancient wisdom teaches

as one of its fundamental postulates, that we are inseparable parts of the universe, and therefore we have all within us, whether active or latent, that the universe contains.

Tathagata (Sanskrit) *Tathāgata* [from *tathā* thus + *gata* gone; or + *agata* arrived, come] Thus come or thus gone; a title given to the long serial line of the Buddhas of Compassion as they appear each after his predecessor among mankind; likewise a title of Gautama Buddha, the last of this line of buddhas to have appeared thus far. It is a beautifully exact expression illustrating the common spiritual character of the great ones who have gone before ourselves as well as of those destined to come in the future. As a title of the buddhas, it signifies also “one who has followed the inward way, the inner pathway, the still small path coming down, so to say, from the universal self, passing through the human constitution onward until it disappears again in the heart of being from which we came” (Fund 625).

Tathagata-gupta (Sanskrit) *Tathāgata-gupta* [from *tathāgata* thus gone, thus come, a name applied to Buddha + *gupta* secret, concealed] The secret or concealed tathagata; “the ‘guardian’ protecting Buddhas” (TG 322), used of the nirmanakayas.

Tattva (Sanskrit) *Tattva* [from *tat* that] Thatness, the reality behind phenomenal appearance. The tattvas represent the consciousness-, force-, or spirit-side of being, in contrast to the dhatus or bhutas which as elements represent the vehicular or matter-side of being. Hence the tattvas are called the principles of nature, and the dhatus or bhutas the elements of nature. These tattvas and dhatus or bhutas are inseparable and work together constantly, for spirit and matter are fundamentally one. Exoterically the tattvas are usually reckoned as five, but esoterically they are reckoned as seven: adi-tattva (primordial); aupapaduka-tattva (parentless or unevolved); akasa-tattva (aether); taijasa-tattva (fire); vayu-tattva (air); apas-tattva (water); and prithivi-tattva (earth). Each of these tattvas is reflected and active in the human constitution, since man is a copy in miniature of the cosmos.

Tattva-jnanin (Sanskrit) *Tattva-jñānin* [from *tattva* thatness, elementary principle + *jñānin* knower from the verbal root *jñā* to know] The knower or discriminator of the principles in nature and man.

Tattvatraya (Sanskrit) *Tattvatraya* [from *tattva* reality, essential cosmic element + *traya* threefold, triad] The three primordial elements in the cosmos, according to the Visishtadvaita or modified nondualistic Vedantists. They state that the tattvatraya is the Logos, its light, and mulaprakriti. Mulaprakriti thus becomes their achit; the light from the Logos is their chit; and the Logos itself is their Isvara (supreme lord).

Tau. See ANK

Taurus The bull; second sign of the zodiac, a constellation containing the Pleiades. In astrology a fixed earthy sign, the night house of Venus, corresponding to the throat, neck, and base of the

brain. It is the bull among the four sacred animals who are the Maharajas of the four quarters, and presides over the south. Called in Sanskrit Rishabha, dedicated to Yama, the god of the Underworld, it stands in Hindu reckoning for Pranava or Aum (12 Signs of the Zodiac). Frequently it is connected with Logos, Verbum, Vach — for it is another form or aspect of the Third Logos.

Taurus stands for both sun and moon gods, its symbol being sometimes a bull and sometimes a cow, the Third Logos mystically being considered androgyne, differentiation into the two opposites not yet having supervened. Thus Taurus was usually connected with sun gods, such as Osiris; and at others connected with moon goddesses — Isis, Diana, Cybele, etc. — with the moon, and with the far higher Magna Mater (great mother), source of Taurus as the Second Logos, a distinctly feminine aspect.

Its symbol represents the cow horns which are also a symbol of the moon and lunar goddesses. “Ancient mystics saw the ansated cross, in the horns of Taurus (the upper portion of the Hebrew *Aleph*) pushing away the Dragon, and Christians connected the sign and constellation with Christ. St. Augustine calls it ‘the great City of God,’ and the Egyptians called it the ‘interpreter of the divine voice,’ the *Apis-Pacis* of Hermonthis” (TG 323).

Designated by the first letter of the alphabet, Taurus is described in many ancient systems as being number one among the signs, because this ascription took place and became static at a time in past history when Taurus opened the spring, and hence was reckoned as the first. Blavatsky suggests that the constellation Taurus was in the first sign of the zodiac at the beginning of kali yuga (3102 BC.), and consequently the equinoctial point fell therein (TG 387).

Associating the Hebrew patriarchs with the signs of the zodiac, Cain presides over Taurus (IU 2:465).

Ta-urt (Egyptian) *Ta-urt*. One name of the hippopotamus goddess more commonly known as Rert or Rertu; regarded as the consort of Typhon, and closely associated with the beast portrayed in the Judgment scene from *The Egyptian Book of the Dead* called the Eater of the Dead — the Devourer of the Unjustified. Abstractly, Ta-urt represents not so much the punitive but the retributive aspect of karma, with a special application to the postmortem conditions of the defunct in kama-loka. *See also* HIPPOPOTAMUS

Taut. *See* THOTH

Taw, Tau (Hebrew) *Taw* The last letter of the Hebrew alphabet; sometimes because of similarity of sound interchanged with teth. Its numerical value is 400. In Ezekiel (9:4) the foreheads of the men in Jerusalem who sighed were to be marked “with the *signum Thau*, as it is translated in the Vulgate” (SD 2:557), and Moses also speaks of marking the lintel and door posts (Ex 12:22).

It likewise signifies a cross which was used in ways closely approximating that of the cross in Christian countries: it was often employed as a mark or subscription, as is done even today by

people who cannot write their names. The reason for this was that the old Phoenician alphabet as well as the coins of the Maccabees in Judaea both used the written form of this alphabetic character which was like a cross.

Taygeta or **Taygete** (Greek) *taugete*. One of the seven Pleiades, daughters of Atlas, who in one sense represent the seven subraces of Atlantis.

Tchaitya. *See* CHAITYA

Tchakchur. *See* CHAKSHU

Tchakra. *See* CHAKRA

Tchandalas. *See* CHANDALA

Tchandragupta. *See* CHANDRAGUPTA

Tchang-chub. *See* CHANG-CHUB

Tchatur Maharaja. *See* CHATUR-MAHARAJAS

Tcherno-Bog. *See* CHERNO BOG

Tchertchen. *See* CHERCHEN

Tchhanda Riddhi Pada. *See* CHHANDA-RIDDHI-PADA

Tchigadze. *See* SHIGATSE

Tchikitsa Vidya Shastra. *See* CHIKITSA-VIDYA-SASTRA

Tchitta Riddhi Pada. *See* CHITTA-RIDDHI-PADA

Tchitta Smriti Upasthana. *See* CHITTA-SMRITI-UPASTHANA

Teachers In theosophical writings, often used to designate masters of wisdom, adepts, mahatmas, or messengers qualified to instruct and guide pupils on the path of wisdom. Teachers are of various grades, belonging to different degrees of different benevolent hierarchies; at the summit are those buddhas and manus who serve as inspirers and light-bringers to the races of mankind. Below these highest come lesser teachers, pertaining to the lesser cycles of time. The mythology of ancient peoples contains reference to divine instructors of various ranks.

The term teachers is applied specially in theosophy to the mahatmas or masters of wisdom, from whom comes the light that guides and aids, but does not govern or control, working through many channels to keep alive mankind's spiritual intuitions. These masters of wisdom send into the world messengers who have earned the right to labor for mankind, including the sublime duty of teaching. On the other hand, false teachers have always abounded in the world, and the pupil

needs to discriminate between the false and the true. If his own motives and aspirations are lofty and pure, he will be satisfied with nothing less than what appeals to these aspirations and motives.

A true teacher is recognizable by the universality of his teachings, which are not circumscribed by sectarian, national, credal, party, or other limitations. The true teacher never constrains the will of his pupil nor exacts unconditional acceptance of any doctrines: he points the way in answer to the pupil's call, his authority is that of the torchbearer, seeking to evoke and stimulate the pupil's own spiritual and intellectual strength and inner vision. Teachers always stand ready to answer all who are able to give the right knock; and an aspirant who has the right spirit will find his teacher in due season.

Teachers succeed one another and thus pass on the teachings from age to age; as in the succession of the buddhas and especially of the bodhisattvas in Buddhism; the guruparampara chain in Brahmanism; and even in exoteric life in ancient times, and in far less degree, there were the hierophants in the various Mystery schools, such as in the Eleusinia.

Teba' (Hebrew) *Ṭeba'* [from Hebrew verbal root *ṭāba'*, Chaldean verbal root *ṭēba'* to assume shape, become round or spherical] Also *tebah*. In Chaldean, that which is to be formed or shaped — hence the primary substance of the world, the cosmic element — and also nature, which in late Hebrew “mystically and esoterically is the same as its personified Elohim” (TG 325).

Tebel (Hebrew) *Tēbēl* [from the verbal root *yābal* to flow (as of water), glide, go forward as in a solemn procession; or from the verbal root *tābal* to be fruitful, productive, connected with moisture and heat] Also *theivhel*, *theiohel*. The earth, globe, world, especially the inhabited earth. It expresses the idea not only of the earth as a globe in motion, but as flowing forth or as a fruitage from previous manifestations.

Tefnut (Egyptian) *Tefnut*. [from *tef* to be moist] Egyptian goddess inseparably connected with her twin brother Shu, being brought forth by the sun god Tem (later known as Ra). Tefnut was the goddess of moisture, of the gentle rain and soft wind. She is represented as a woman wearing upon her head the solar disk, or more often with the head of a lioness. Thus, Tefnut is the clothing or garment of Shu as *pradhana* is to Brahman or *mulaprakriti* is to parabrahman.

Tehuti. See THOTH

Teimuraz. See TAHMURATH

Tejas. See TAIJASA

Telchines (Greek) [from *thelgo* to enchant] A race of ethereal or semi-ethereal beings or genii, said in one legend to be descended from Poseidon, god of the sea — supposed to have lived especially in Crete, Cyprus, and Rhodes. They are represented as cultivators of the soil and ministers to the gods; as sorcerers and envious demons; and as teachers of metallurgy and other useful arts to

mankind. They are in one aspect the kabeiroi and titans, in another the Atlanteans. The telchines have been connected mystically because of similar attributes with the Latin Vulcan and even with the Hebrew Tubal-cain.

Telepathy [from Greek *tele* far off, at a distance + *pathos* feeling] The transference of thought or feeling from mind to mind independently of ordinary modes of communication. This very interesting and common fact may be noted as not only existing between human beings, and humans and animals, but likewise between animals and insects — the last being one of the commonest phenomena of natural history — and in the plant kingdom. People have always known that they talk to each other through the air, or through air vibrations, and that these strike the ear and are conveyed to the brain. The notion of transference from one mind to another across a distance is a physical conception, and its applicability to minds is questionable. Mind can hardly be regarded as physical, and though our brains are physical and separated by distances, the mind is not synonymous with the brain, for if it were telepathy would be impossible because brain does not physically touch brain in the transference of thought, therefore it is not brains which send and receive except as instruments, but it is minds which touch or interpenetrate along the inner planes.

We live in a common mental atmosphere, taking in and giving out thoughts and feelings, which must often pass from mind to mind, though we may not be aware of the fact. The undoubted fact of our having separate minds does not mean that these minds are closed systems, and not mutually penetrable. The experiments which are made to prove thought transference defeat their object to a great extent, because the mind of the transmitter is not concentrated on the idea to be transmitted, so much as on the idea that he is trying to transfer it. The most conclusive proofs, and curiously enough the most common, are unpremeditated, and actually are daily occurrences.

A thought entertained by one person may pass inwardly through planes of consciousness until it reaches a point where minds are no longer separate, and from thence it may travel outwardly to the brain of another person. It may even be said that what we require is not so much an explanation of thought transference as an explanation of why thoughts are so seldom transferred — why our minds are so separate; and the explanation is the concentration of each individual's normal daily consciousness upon affairs immediately concerning himself. This clothes the individual in a mental shell of interests, around which rush the radiatory influences emanating from the thinker. Universality of sympathy therefore is the key to successful telepathic communication.

Telesphoros (Greek) [from *telos* end + *phero* bring] Bringing to an end, completing; said of the number seven by the Pythagoreans.

Tellurian [from Latin *tellus* earth] Terrene, pertaining to the earth.

Telugu A language spoken in Southern India, classed by scholars in the Dravidian group — the

principal tongue of this group being Tamil. The Dravidians were a pre-Aryan race.

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Tem-Thn

Templar. See KNIGHTS TEMPLARS

Temple [from Latin *templum*, *tempulum* a small division from Greek, Latin *tem* to cut off, mark out] Templum was a spot marked off for sacred purposes by the augur with his staff, and might be on the ground or in the sky, where it was a region designated for the observation of omens. This connects the idea with that of the celestial mansions or zodiacal signs. From being a mere marked-off spot, it gradually evolved into elaborate edifices, and it has also a figurative use, as when the body is called the temple of God or the earth is described as a temple. When a temple in ancient days was constructed by adepts for specific purposes, it became a center or receptacle of spiritual energies attracted and focused there; and from this arose the merely exoteric ideas, true in their origin but absurdly untrue today, that a consecrated portion of a temple or church was the Holy of Holies or the Seat of God, etc.

The temple then is the shrine of the divine presence, and as such plays a predominant role in all cults, appearing as a Holy of Holies, a tabernacle, etc., and with many elaborations and accessories, such as special chambers, images, sacred vessels, and the like. The word becomes equivalent to all those signifying the receptive side of universal nature, such as moon, ark, and womb. The object of making inner understanding and inner vision seem more real to the mere man, by constructing edifices consecrated to divine worship and designed to draw down divine presences, is one that can readily be understood, and which may be either an assistance or a drawback according to whether the spirit of the worshiper is less or more materialistic.

There is a suggestive connection with temple and tempus (Latin “time,” from the same root), divided time as opposed to duration or undivided time.

Temple of Solomon The building of this temple, according to the Bible, was first projected by King David, but on command of the Lord was not carried out by him because he had “shed much

blood.” David, however, assembled materials and workmen. To aid him in building the Temple, his son Solomon appealed to Hiram or Hiram, King of Tyre, to send him a skillful artisan, and King Hiram sent Hiram Abif to Solomon, also workmen and additional supplies of timber.

According to the Biblical account the Temple was completely built, while according to Masonic tradition the building was left unfinished on account of the death of Hiram Abif. The temple after its completion retained its original splendor for only 33 years when the Egyptian King Shishak made war upon Rehoboam, Solomon’s son, captured Jerusalem, and took away all the treasures of the temple and of the king’s house. Its history is one of repeated profanation and of alternate spoils and repairs, until finally in 588 BC it was entirely destroyed by Nebuchadnezzar in the reign of Zedekiah. Yet Herodotus who, some 150 years later, visited Tyre and described the temple of Melkarth and Astoreth, does not even mention the Temple of Solomon, supporting the view that there never was such a structure actually built.

Granting that there may be some historical background for the Biblical account, it is nevertheless allegorical throughout. Blavatsky compares the measurements given in the Bible with those of the Great Pyramid and the Tabernacle of Moses, all of which were constructed upon the same abstract formula derived from the number of years in the precessional cycle, and also upon integral values of pi, the ratio of the circumference of a circle to the diameter. Moses symbolized these “under the form and measurements of the tabernacle, that he is supposed to have constructed in the wilderness. On these data the later Jewish High Priests constructed the allegory of Solomon’s Temple — a building which never had a real existence, any more than had King Solomon himself, who is simply, and as much a solar myth as is the still later Hiram Abif, of the Masons, as Ragon has well demonstrated. Thus, if the measurements of this allegorical temple, the symbol of the cycle of Initiation, coincide with those of the Great Pyramid, it is due to the fact that the former were derived from the latter through the Tabernacle of Moses” (SD 1:314-5). And she refers to “the undeniable, clear, and mathematical proofs that the *esoteric foundations*, or the system used in the building of the Great Pyramid, and the architectural measurements in the Temple of Solomon (whether the latter be mythical or real), Noah’s ark, and the ark of the Covenant, are the same” (SD 2:465).

The key to the meaning of Solomon’s Temple is given by W. Q. Judge: it

“means man whose frame is built up, finished and decorated without the least noise. But the materials had to be found, gathered together and fashioned in other and distant places. . . . Man could not have his bodily temple to live in until all the matter in and about his world had been found by the Master, who is the inner man, when found the plans for working it required to be detailed. They then had to be carried out in different detail until all the parts should be perfectly ready and fit for placing in the final structure. So in the vast stretch of time which began after the first almost intangible matter had been gathered and kneaded,

the material and vegetable kingdoms had sole possession here with the Master — man — who was hidden from sight within carrying forward the plans for the foundations of the human temple. All of this requires many, many ages, since we know that nature never leaps. And when the rough work was completed, when the human temple was erected, many more ages would be required for all the servants, the priests, and the counselors to learn their parts properly so that man, the Master, might be able to use the temple for its best and highest purposes” (Ocean 20).

Thus David, who collected materials for the building but was not permitted actually to build the temple, represents the evolutionary and preparatory work of earlier rounds and of the earlier root-races preceding the middle of the third root-race of this round, when humanity appeared upon the scene — Solomon, David’s son — takes up the task of the actual building of the human temple. David thus mystically may stand for the lunar or barhishad-pitris, and Solomon for the solar or agnishvatta-pitris.

According to the Old Testament, the building of the temple was completed, but it was used for its high purposes only briefly. Allegorically this was during the Golden Age of the childhood of the human race — the building was complete only as regards childhood when the gods walked among mankind and were their divine instructors; but humanity was not yet truly human, for manas (mind) had not yet been awakened by the manasaputras of whom Hiram Abif was a type. It is here that Masonic tradition should be studied together with the Biblical account. Then with the awakening of manas, and the eating from the Tree of Knowledge and hence the power to choose between good and evil — in other words, with the beginning of *self-directed* evolution, the temple was desecrated again and again. “The building of the Temple of Solomon is the symbolical representation of the gradual acquirement of the *secret* wisdom, or magic; the erection and development of the spiritual from the earthly; the manifestation of the power and splendor of the spirit in the physical world, through the wisdom and genius of the builder. The latter, when he has become an adept, is a mightier king than Solomon himself, the emblem of the sun or *Light* himself — the light of the real subjective world, shining in the darkness of the objective universe. This is the ‘Temple’ which can be reared *without the sound of the hammer, or any tool of iron being heard in the house while it is ‘in building’*” (IU 2:391).

Again, the building of a temple, sanctuary, Holy of Holies, etc., always signified in the occult language of ancient days the founding and dissemination throughout the world or a portion of mankind of a secret doctrine of nature. In a more restricted sense, the building of a temple referred to the actual establishment of an initiation center, where not only for such territory the ancient wisdom and its divine significances were taught, but disciples were trained and brought to the “new” or “second” birth, and thenceforth themselves became adepts or initiates. On these lines the building of Solomon’s Temple was the inauguration and establishment of the teaching of nature’s occult wisdom in Judea and surrounding territory.

Tempter In general, the human mind, whether reacting to outside impulsions or impressions, or from within its own relatively small and uninspired powers; it has been commonly typified by the dragon, Satan, Zeus, etc. “Zeus is represented as a serpent — the intellectual tempter of man — which, nevertheless, begets in the course of cyclic evolution the ‘Man-Saviour,’ the solar Bacchus or ‘Dionysus,’ *more than a man*” (SD 2:419-20). Indeed, often it is our higher nature which “tempts” us upwards by calling forth latent or inner powers which, once evoked, are the ladder by which we climb. Thus our tempter is also our redeemer. The esoteric teaching of the tempting of humankind by awakening in its light of intellect has been materialized into a sensual temptation by a Devil in the Garden of Eden; and in the Bible, an evolutionary phase has been theologically degraded into a sin. The astral light is also spoken of as the tempter, especially by Eliphas Levi.


Temptation in its better sense is trial, probation, and testing, such as a candidate for knowledge must necessarily incur. In its worse sense, temptation is the evocation of action in and from the human mind and emotions, either by outside impacts, or because of the undeveloped characteristics of the mind itself.

Temurah (Hebrew) *Tēmūrāh* Changing, exchanging, permutation; an anagrammatical method used by Qabbalists in the study of the literal Qabbalah, consisting of substituting another letter of the alphabet in place of one or her letters in a selected word; the change yielding a word of quite different meaning. The letters of the Hebrew alphabet are placed in two lines (11 in each line alphabetically), one below the other; the top line reading from right to left, the lower reading from left to right. The key-letter that is selected (any of the 22) is placed under the first letter of the alphabet. A word is then chosen for re-reading: the letter which appears in the opposite line to the one designated is substituted — and a new word is made by this process. Thus a table of 22 commutations results from temurah, and this series is called tsiruph [from the verbal root *tsaraph* to refine, examine, prove, interpret]

Ten One of the most sacred fundamental numbers in occultism, for ten — or more accurately perhaps twelve, as Plato pointed out — is the key of the numerical structure upon which the universe is laid and built. Where seven represents the manifested universe or brahmanda, ten or twelve includes the unmanifested aspects as well. Ten is the foundation of the decimal system and because of this is universal in its relations. With the Pythagoreans ten was the most sacred number, the mystical dekad involving and expressing the mysteries of the entire kosmos, “the absolute All manifesting itself in the Word or generative Power of Creation” (SD 2:553); and among certain other schools, as in the Orient, ten was symbolically synthesized by the vertical line traversing the circle.

The early Gnostics also considered ten to contain the knowledge of the universe, both metaphysical and material. The Pythagorean dekad “representing the Universe and its evolution out of Silence and the *unknown* Depths of the Spiritual Soul, or *anima mundi*, presented two sides

or aspects to the student. It could be, and was at first so used and applied to the Macrocosm, after which it descended to the Microcosm, or Man. There was, then, the purely intellectual and metaphysical, or the 'inner Science,' and the as purely materialistic or 'surface science,' both of which could be expounded by and contained in the *Decade*. It could be studied, in short, from the Universals of Plato, and the inductive method of Aristotle. The former started from a divine comprehension, when the plurality proceeded from unity, or the digits of the decade appeared, but to be finally re-absorbed, lost in the infinite Circle. The latter depended on sensuous perception alone, when the Decade could be regarded either as the unity that multiplies, or matter which differentiates, its study being limited to the plane surface; to the Cross, or the *Seven* which proceeds from the ten — or the perfect number, on Earth as in heaven” (SD 2:573).

A great deal of the highly mystical and occult meanings of the dekad were symbolized by the Pythagoreans in their sacred tetraktys, which was considered by them so holy that their most binding oath was made upon it. Other symbols of the number ten are two interlaced triangles — for the septenary and the triad are there present at the same time — and the line within the circle , unity within zero (cf SD 2:581).

“Every Cosmogony began with a circle, a point, a triangle, and a cube, up to number 9, when it was synthesized by the first line and a circle — the Pythagorean mystic *Decade*, the sum of all, involving and expressing the mysteries of the entire Kosmos; recorded a hundred times more fully in the Hindu system, for him who can understand its mystic language. The numbers 3 and 4, in their blending of 7, as those of 5, 6, 9, and 10, are the very corner-stones of Occult Cosmogonies. This decade and its thousand combinations are found in every portion of the globe” (SD 1:321).

See also DECAD

Ten-brel Chug-nyi (Tibetan) *rTen-hBrel hchu-gnis*. In philosophy, the twelve interdependent contributories to the origination of all phenomena, equivalent to the Sanskrit nidanas. As each one of these twelve originants or causes is dependent upon its predecessor, from which it is emanated, owing to a process of reaction the predecessor is karmically also dependent for its manifestation on its successor, and thus the twelve are not simultaneous in origination but occur in a certain regular sequence; because of this inseparable interdependence they also of necessity coordinate in action. They are rendered in the *Pratitya-samutpada* as: 1) ma-rig-pa (Sanskrit avidya) nonwisdom; 2) hDu-bYed (Sanskrit samskara) aggregative forces; 3) rNam-Ches (Sanskrit vijnana) will, consciousness; 4) rMin-gZugs (Sanskrit nama-rupa) name-form; 5) Skye-mched (Sanskrit shadayatana) the six sense organs; 6) sparsa (Sanskrit sparsa) contact (for mind or senses); 7) tShor-ba (Sanskrit vedana) feeling; 8) sRed-pa (Sanskrit trishna) desire, thirst; 9) len-pa (Sanskrit upadana) sensual enthrallment; 10) sird-pa (Sanskrit bhava) being; 11) che-ba (Sanskrit jati) birth; and 12) rGa (Sanskrit jaramarana) old age and death.

Ten-brel chug-nyi is the Tibetan expression of the causal relations inherent in and affecting peregrinating monads, which bring about manifestation in successive imbodiments; this Buddhist teaching shows a somewhat more elaborate philosophical development in the Tibetan doctrine than elsewhere. Freedom from the entangling relations affecting consciousness is to be found by an earnest and strict following of the Four Noble Truths leading into the Noble Eightfold Path; yet the essence of the religion of the buddhas is in the words of Gautama Buddha: “To cease from all evil or wrong doing; to become enamored of virtue; to cleanse one’s own heart or nature — here is the religion of the Buddhas.” *See also* NIDANA

Tenshoko Daijin or **Ten Sho Dai Jiu** (Japanese) The Shinto sun goddess, the first of the five generations of so-called earthly deities — two of which generations are yet to be evolved forth — these seven in their turn following the seven earlier generations of heavenly deities.

Tephireth. *See* TIPH’ERETH

Teulu (Welsh) The bodyguard of a king, consisting of 120 noble youths, whose business was to die before the king dies in battle.

Terah (Hebrew) *Terah* One of the stopping places of the Israelites in the deserts as narrated in Numbers 33:27; also one of the descendants of Shem, the son of Nahor and father of Abram, dwelling in the land of Ur of the Chaldeans. His lifespan is given as 205 years. One of a triad of initiates, the other two being Zoroaster and Abraham (IU 2:38); Terah is said to have worshiped the kaeiroi or kabiri, in Hebrew called Teraphim (TG).

Teraphim (Hebrew) *Tērāfīm* The household, family, or domestic idols or gods of the Jews, popularly consulted for divination; in many respects closely similar to the lares and penates of the ancient Latins. Blavatsky cites Maimonides: “The worshippers of the *Teraphim* (the Jewish Oracles) ‘carved images and claimed that the light of the principal stars (planets) permeating these through and through, the angelic Virtues (or the regents of the stars and planets) conversed with them, teaching them many most useful things and arts.’ And Seldenus explains that the *Teraphim* were built and composed after the position of certain planets . . .” (SD 1:394).

The records of the Hebrews declare that the archaic Hebrews were as much given to consulting oracles or idols, statues, images, etc., as were any of the pagan peoples. The teraphim were just such oracular statues.

Teratology [from Greek *teratologia* a telling of marvels from *teras* monster + *logia* discourse] Scientific term for a subject which in its broadest sense includes abnormal developments both in the fields of zoology and botany; in a more restricted sense, abnormalities in animal embryology. Technically, the old term monsters is reserved for those malformations with the most striking defects, many of them being hideous and unable to live postnatally. All such monsters or malformed births in human beings are due to the causative action of natural forces which,

working in the proper environment, bring these forth because the mother for the time being has been under the sway of a current in the astral light. These births are more or less perfect or imperfect reproductions of germ-growths which are throwbacks to discarded evolutionary courses, attempting to reproduce what once were fairly common births in far past human history.

Termini (Latin) The boundary stones which Numa ordained that every landholder should set up to mark his land. Annual ceremonies were performed at these stones, called terminalia. Terminus was the Roman divinity presiding over boundaries. The stones were sacred to Hermes-Mercury and are said by Montfaucon to have been cruciform. It was sacrilege to remove them — similar to the Biblical anathemas against him who removes his neighbor's landmarks.

Terra or **Tellus** (Latin) Equivalent to the Greek Gaia or Ge, earth; mother of the titans by Coelus — Ouranos or heaven. Terra is often used to designate our physical earth or its planetary chain. *See also* GAIA

Tertiary Age. *See* GEOLOGICAL ERAS

Teshu Lama. *See* PANCHEN RIMPOCHE

Teth (Egyptian). *See* SET; THOTH

Teth (Hebrew) *Ṭēith* The ninth letter of the Hebrew alphabet, standing for the number nine. In the Qabalah, used as a symbolic device for the cosmic intelligent electric force, in theosophy called fohat, “whose symbol is the serpent which played such a prominent part in the Mysteries. Its universal value is nine, . . . and the ninth door of the fifty portals or gateways that lead to the concealed mysteries of being” (SD 1:76).

Tethys (Greek) The wife of Oceanus and mother of a host of water deities. The Hesiodic theogony makes both Oceanus and Tethys titans, born of Uranus and Gaia (heaven and earth), or the spatial reaches of cosmic intelligence and the spatial vehicular aspects of the cosmos, here called earth. Sometimes Tethys is identified with Gaia, and hence with earth, but the earth meant is not our earth, but primordial matter in process of formation.

Tetractis. *See* TETRAKTYS

Tetrad [from Greek *tetras* four] The number four; a collection of four. “The *Tetrad* is esteemed in the Kabala, as it was by Pythagoras, the most perfect, or rather *sacred* number, because it emanated from the *one*, the first manifested Unit, or rather *the three in one*” (SD 2:599).

In chemistry, an atom, radical, or element that has a combining power of four. *See also* QUATERNARY; TETRAKTYS; TETRAGRAMMATON

Tetragrammaton [from Greek *tetra* four + *gramma* letter] Used by Qabbalists to designate the four Hebrew characters יהוה — variously rendered in Roman letters YHVH, IHVH, JHVH, etc. —

forming the word Jehovah (Yehovah). Present-day scholars regard this rendition of the four letters as erroneous, and some suggest that the proper reading should be Yahveh or Yahweh — depending on another manner of applying the vowel-points to the consonants. The Jews themselves, however, never pronounced the name when reading their sacred scriptures, but utter 'Adonai (the Lord) in its place. Nevertheless, the Qabbalists (more particularly medieval and modern authors) have attached special importance and significance to this four-lettered word, particularly to the Hebrew equivalent for Tetragrammaton, Shem-ham-Mephorash, sometimes called the mirific name.

The four letters themselves do not hold any especially occult significance, nor their sequence nor numerical value (10, 5, 6, 5, totaling 26), nor to which of the ten Sephiroth it is to be applied.

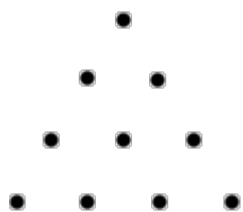
“The name [Jehovah] is a circumlocution, indeed, a too abundant figure of Jewish rhetoric, and has always been denounced by the Occultists. To the Jewish Kabbalists, and even the Christian Alchemists and Rosicrucians, Jehovah was a convenient *screen*, unified by the folding of its many flaps, and adopted as a substitute: one name of an individual Sephiroth being as good as another name, for those who had the secret. The Tetragrammaton, the Ineffable, the sidereal ‘*Sum Total*,’ was invented for no other purpose than to mislead the profane and to symbolize life and generation. The real secret and *unpronounceable* name — ‘the word that is no word’ — has to be sought in the seven names of the first seven emanations, or the ‘Sons of the Fire,’ in the secret Scriptures of all the great nations, and even in the *Zohar* . . . This word, composed of seven letters in each tongue, is found embodied in the architectural remains of every grand building in the world . . .” (SD 1:438-9).

“Some students, in view of the sacredness of Tetraktis and the Tetragrammaton, mistake the mystic meaning of the Quaternary. The latter was with the ancients *only a secondary* ‘perfection,’ so to speak, because it related only to the manifested planes. Whereas it is the *Triangle*, the Greek *delta*, \triangle , which was the ‘vehicle of the unknown Deity’ ” (SD 2:582).

Other forms of this same name were current among the nations surrounding the Jews, as among the Syrians, some sects of whom worshiped their Iao, sometimes spelled Iaho or Yaho. Iao was one of the most sacred divinities of the Phoenicians and was supposed to be the spiritual light understandable only by the highest human intellectual faculty, and this is the idea or spiritual light of the spiritual sun. The Gnostics likewise had a mystery-god of the same name, and with the same variations in spelling, and with the same significance that it had with the Phoenicians as representing the intellectual power or potency of the solar system.

Tetraktys (Greek) The number four or a group of four, a tetrad or quaternary. The Tetraktys of Pythagoras, as an emblem, consisted of a triangle formed by ten dots, of which he says: “In what you conceive as four there are ten; then, a perfect triangle and the tetraktys [four] make seven.” and Proclus says: “the Father of the golden verses [Pythagoras] celebrates the Tetraktys as the

fountain of perennial nature” (On the Timaeus 3).



Some Qabbalists made their Tetraktys upon the Tetragrammaton in the following manner:

Pythagorean = Qabbalistic

1. = 10

2.. = 15

3 . . . = 21

4. . . . = 26

10 = 72

This represents four stages of evolution: a monad, a dual creative force or duad, the world of forms, and the world of complete and concrete manifestation. This arrangement of dots enables one to deduce any of the numbers from 1 to 10. It was held in such high esteem by the Pythagoreans that their most binding oath was made upon the Tetraktys. “it has a very mystic and varied signification . . . First of all it is Unity, or the ‘One’ under four different aspects; then it is the fundamental number Four, the Tetrad containing the Decad, or Ten, the number of perfection; finally it signifies the primeval Triad (or Triangle) merged in the divine Monad. . . . The mystic Decad, the resultant of the Tetraktys, or the $1 + 2 + 3 + 4 = 10$, is a way of expressing this idea. The One is the impersonal principle ‘God’; the Two, matter; the Three, combining Monad and Duad and partaking of the nature of both, is the phenomenal world; the Tetrad, or form of perfection, expresses the emptiness of all; and the Decad, or sum of all, involves the entire Kosmos” (TG 326).

Tetratomic A tetratomic molecule is a molecule of an element which consists of four atoms of that element.

Teufel (German) [from Greek *diabolos* accuser] Devil.

Thalamus, Optic [from Greek *optikos* visual from *op* to see + *thalamos* chamber] The optic thalami are the two great posterior ganglia at the base of the brain, forming part of the wall of the third ventricle. They are the bed from which the optic fibers arise, as well as a special center for the correlation and transmission of sensory, motor, and ideational impressions which, consciously and subconsciously, interact between the body and the brain. The thalami are a central station for the reception, condensation, and transmission of all the intercommunicating lines between the conscious, thinking person and the external world.

Embryology shows the optic thalami playing an early and leading part in connection with the

pineal gland, then at the apex of the developing head, a biological review of early racial conditions when the pineal gland functioned as the only eye of vision. At that stage of evolution, the human was as unselfconscious in personality and as gelatinous in physical structure as the embryo now is at first. Nevertheless, he was a spiritual being, as he now is, being the reincarnating ego which directs the evolution of its marvelous body from the unit of a fertilized cell. The embryo repeats the gradual growth and dominating position of the cerebral hemispheres which, in the history of the third root-race, gave play to intellectual faculties at the expense of spiritual vision. Then the pineal “eye,” no longer active, retired to the hollow of the brain where the optic thalami became concerned with the development of the two eyes of physical vision. “It is a curious fact that it is especially in human beings that the cerebral hemispheres and the lateral ventricles have been developed, and that the *optic thalami*, *corpora quadrigemina*, and *corpora striata* are the principal parts which are developed in the mammalian brain” (SD 2:301).

Thalath, Thallath (Chaldean) **Thalassa** (Greek) Sea, ocean; mystically the great generative principle of the spatial deeps. Thallath was the sea, personified as a goddess in the cosmogony of Berossus; used as one of the names of the great deep or abyss, Tiamat, or Chaos. It could breed only monsters, but was destroyed by Belus, and then the gods created heaven and earth. The reference is to the mystical waters of space, or the more concrete aspect of space itself, as the great source or womb of cosmic manifestation, out of which all things come and into which at the end of the cosmic manvantara all things again return. The moon is connected in its cosmogonical function with the waters of space.

Also called Omoroka, which is the reflection in Tamti (matter) of divine wisdom.

Thamasa. See TAMASA

Thammuz. See TAMMUZ

Tharana [probably Hindi; cf Pali *tharana* strewing, spreading; Sanskrit *starana* from the verbal root *stri* to strew, scatter] Self-induced trance or self-hypnosis; “an action in India, which is of magical character and a kind of exorcism. *Lit.*, ‘to brush or sweep away’ (evil influences, *tharhn* meaning a broom, and *tharnhan*, a duster); driving away the bad bhuts (bad aura and bad spirits) through the mesmeriser’s beneficent will” (TG 327).

That Translating the Sanskrit tat or tad, the nameless or ineffable. Beyond the utmost that can be defined must necessarily be postulated that which cannot be defined; beyond the utmost confines of the comprehensible must be placed that which cannot be comprehended: the All, symbolized by the circle without a central point. It is abstract space, and the point in the center is Aditi or potential space. It is the One, which is Brahman and pums (spirit) and pradhana (primordial matter), immutable because being abstract infinite space without attributes, preceding all manifestations, remaining after all manifestations have vanished in pralaya. Therefore it is nonbeing to us in the sense that it is Be-ness, abstract space and frontierless duration as one. The

Qabbalistic equivalent, 'eyn soph (without bounds), is before all numbers, and is that from which all numbers proceed.

Thaumaturgy [from Greek *thaumatourgia* wonder-working from *thauma* wonder + *ergon* work] Used often for mere conjuring tricks; but in ancient times used in Greece to signify one of the branches of genuine practical magic, the performance of occult phenomena by the adept, with the help of elementals and various other denizens of the invisible spheres.

Thavatth. See THALATTH

Theanthropism [from Greek *theos* god + *anthropos* man] The state of being both man and god, such as are the buddhas and the higher bodhisattvas; less correctly, the ascription of human attributes to a god, or anthropomorphism; the common belief in a divine incarnation or avatara.

Theist [from Greek *theos* god] Since medieval times, used to signify one who believes in a singular cosmic God. In *The Secret Doctrine*, used of those believing in an anthropomorphic God, principally the various kinds of Christians, in contrast with those who believe in an impersonal spiritual divinity behind all phenomena of whatever kind. Less commonly used to signify the opposite of atheism, in which case it includes both polytheism and pantheism.

Theli, Tali (Aramaic) *Tālī*. The great dragon which symbolically envelops the universe; the mundane serpent, whether mystically as the serpent of wisdom, or materially as the psychoelectric current or pathway of the lower ranges of the astral light. "Tali (Dragon) in the universe ('olam) is like a king upon his throne (in authority); a cycle in the year is like a king in his kingdom; the heart in the living man (nephesh) is like a king in authority (during war)" (Sepher Yetsirah 6:4). Similar ideas were held by many ancient peoples, but stressed particularly by the Scandinavians. See also NIDHOGG

Themis (Greek) Goddess of justice, who preserves harmony, adjusting effect to cause; considered, when conjoined with Nemesis and Adrasteia, as personifying karma.

Theocrasy [from Greek *theokrasia* from *theos* god + *krasia* a mixing] Used by Iamblichus, among other Greek philosophers, to denote a state of divine intermingling in a universe, signifying that everything is inseparably interblended and conjoined or intermingled with all the rest of the whole.

Also used of people who worship a mixture of gods, as when the Israelites mingled the worship of Jehovah with that of peoples alien to themselves.

Theodice, Theodicy [coined from Greek *theos* god + *dike* justice] A vindication of divine justice; a system or method of intellectual theorizing about the nature of so-called divine justice, having in view vindication of the justice and holiness of God, in connection with evil. Ancient philosophers all taught that the heart of things was divine harmony and that whatever evil, distortion, and

obliquity might exist in the world is ultimately traceable back to the imperfect intelligence of evolving beings, who by their manifold conflicts of thought and will thus produce disharmony, relative confusion, and hence evil, in the scheme of things. This view was replaced during Christian ages by the attempt of many writers to rescue the reputation of the Christian God, who on the one hand is said to be the creator of everything and who yet is supposed to be the fountain of love, mercy, harmony, and goodness. In view of the evils and suffering in the world, such Christian attempts have been futile, for it is obvious that if God is the creator of all that is, He must have been either directly or indirectly the creator of all the disharmony, wickedness, and misery in the world, as was indeed alleged by many Jewish rabbis, following statements in the Hebrew scriptures. But this thought has been denied by Christians who refuse to accept their God of love and justice as the creator of evil, and thus they had recourse to the Devil, who himself must have been created by their omniscient God.

Theodidaktos (Greek) [from *theos* god + *didaktos* taught] God-taught; used in Christian writings, e.g., “Ye yourselves are taught of God to love one another” (1 Thessal 4:9); also applied to Ammonius Saccas, the founder of the Neoplatonic Eclectic School at Alexandria in the 4th century, because he was taught by divine wisdom.

Every initiate is a theodidaktos in greater or less degree, depending upon his stage of understanding of the teachings received by him, and also in his inner unfoldment. Each such initiate is taught from within by his own inner god in strict proportion to the degree with which the person has made alliance with his spiritual self.

Theogony [from Greek *theogonia* from *theos* god + *gon* generation] A genealogy of gods or divine beings, or a treatise on this, such as that of Hesiod; more generally, the philosophical science which traces the coming into being of any hierarchical universe by means of the succeeding hosts of divinities which, by manifesting themselves on various planes, produce the composite universe. A universe is in its origin and essence divine, built by and of the substance of the hierarchies of gods. It is the spiritual aspect of cosmogony or world-building.

Theoi. See THEOS

Theomachy [from Greek *theomachia*] Fighting against the gods, as the titans did; or a battle among the gods, as occurs in Homer.

Theomancy [from Greek *theos* god + *manteia* divination] Divination by divine inspiration; more commonly, divination by means of oracles, such as at Delphi in ancient Greece.

Theopathy [from Greek *theos* god + *pathos* experience, feeling] The seventh stage of initiation in the Mysteries, where the candidate becomes a selfless channel for communion with his inner god; the third and last stage of spiritual development — the first being theophany, the second theopneusty. The sense of theopathy, originally used in the Greek Mysteries, was that the adept

“suffered” the full influence of the god within him, becoming a selfless, consenting channel for the divine power pouring through him, in utter disregard of the personal self. Because of the immense personal renunciation involved, such an adept was said to suffer — meaning to bear or carry the divinity within. The second of these three initiatory grades, theopneusty, was the same as the third, but in less full degree, and signified that the initiate received the inspiration from above-within and, as it were, was breathed into from above, but did not carry the full load of the spiritual fire or inspirational flow. The first stage, theophany, was by comparison a temporary occurrence and signified the appearance of one’s divinity to the initiate’s self-conscious perception; the neophyte met his own inner god face to face, and the appearance or theophany lasted for a greater or less time depending upon various circumstances.

Such terms were held secret in the ancient Mysteries, although the words themselves, as time passed, slowly filtered outwards and often became misunderstood, as by Christian theologians.

Theophany [from Greek *theophaneia* from *theos* god + *phainesthai* to appear] The appearance of a god; a degree in the ancient Mysteries, where the candidate was illumined by his own inner god, and differing from epiphany in being of a more lasting nature. In Christian ecclesiasticism, used for the incarnation of the Christos. In the outer or Lesser Mysteries it meant the showing of representations of the gods to the people — as at the festivals held at Delphi. *See also* THEOPATHY; THEOPNEUSTY

Theophilanthropists Love of God and man, or of God through man; a modern sect headed by Revelliere-Lepeaux, a member of the French Directory (1795-99) and a bitter opponent of ecclesiastical religion (especially Roman Catholicism), who seized a moment of attraction towards the Revolutionary ideas to forward his new religion and turn churches into Theophilanthropic temples. It was a species of deism, believing in God but not in a special revelation or any of the church doctrines; and seems to have been one form of the generally vague quasi-religious, quasi-philosophical ideas which were current in the latter part of the 18th century in France and ran like wildfire over the whole country.

Theopneusty [from Greek *theos* god + *pneo* breathe] Divine inspiration or inbreathing; signifying in the ancient Greek Mysteries a stage in initiation, coming between theophany and theopathy, where the candidate received the inspiration of his own inner god, but did not bear the full load of the inspirational flow to the extent that took place in theopathy.

Theopoea [from Greek *theopoeia* from *theos* god + *poiein* to make] The making of god-figures or their statues, the magic practice of endowing inanimate representations of deities with life or its semblance by means of akasic or astral forces. Reminiscent of the Greek story of Pygmalion who made an ivory image of a beautiful maiden, with which he fell so violently in love that he prayed to Aphrodite, goddess of love, to breathe life into it. The goddess is said to have granted his wish. *See also* THEURGY

Theos, Theoi (Greek) [from *thein* to run, in reference to the planetary deities who perform the formative work in cosmic evolution; or cf Sanskrit *deva*, Latin *deus* (connected with Zeus or Dios) the bright or shining one] God, gods; builders or cosmocratores. The two derivations are not antagonistic because the planets, stars, and suns are the bright and shining ones. Used in the triad of chaos, theos, cosmos — three hypostases on the matter side of cosmic evolution — meaning respectively the storehouse of cosmic seeds, the builders, and the universe built thereby.

Theosebeia (Greek) Reverence for divinity; used by Plato and others as the adjective *theosebes* (plural *theosebeis*), “those who know.” It embodies the principle of occult training that reverence for spiritual things is based on intuition, and hence those who are intuitive or reverent in their attitude towards truth are those who know. Skepticism itself closes the door to the gaining of larger increments of knowledge: there are none so blind as those who refuse to know.

Theosophia. See THEOSOPHY

Theosophical Society, The Founded in New York City on November 17, 1875 by H. P. Blavatsky, Colonel H. S. Olcott, William Q. Judge, and several others. The original “Preamble and By-laws” state its objectives as “to collect and diffuse a knowledge of the laws which govern the universe.” Over time its objects have been somewhat enlarged to: 1) to diffuse among men a knowledge of the laws inherent in the universe; 2) to promulgate the knowledge of the essential unity of all that is, and to demonstrate that this unity is fundamental in nature; 3) to form an active brotherhood of humanity, without distinction of race, creed, sex, caste, or color; 4) to study ancient and modern religion, science, and philosophy; and 5) to investigate the innate human powers.

The Theosophical Societies at present existing in the world are parts of a spiritual and intellectual movement which, known or unknown, has been active in all ages. Indeed, this movement took its rise in the earliest origins of self-conscious humanity. At times this movement has disappeared from sight, during “periods of spiritual barrenness,” as Plato expressed it, yet its work continues, although not always recognized and known. The aims and purposes of the Society are religious, philosophical, and scientific, as well as distinctly humanitarian or philanthropic: it aims to restore to mankind its ancient heritage of wisdom — knowledge of the truths of being — and to inculcate in human hearts and minds the great worth and intrinsic beauty of its lofty ethical code. The Theosophical Society is nonpolitical and nonsectarian. It has members belonging to different races who may or may not be likewise members of other religious or philosophical bodies. It has no creed or dogmas in the modern sense, and its members are essentially searchers and lovers of truth.

Blavatsky announced from almost the very beginning of her public work that she had been commissioned by the Mahatmas M and KH to form a nucleus of a universal brotherhood of mankind, and the formation of the Theosophical Society was the first fruit of her labors to this end. The dissemination of the teachings of the wisdom-religion now called theosophy was the main

purpose of the Society. Writing to A. P. Sinnett, KH said: “The chief object of the T. S. is not so much to gratify individual aspirations as to serve our fellow men” (ML 7-8); and M wrote: “The sun of Theosophy must shine for all, not for a part. There is more of this movement than you have yet had an inkling of, and the work of the T. S. is linked in with similar work that is secretly going on in all parts of the world” (ML 271).

Theosophy [from Greek *theosophia* from *theos* god, divinity + *sophia* wisdom] Divine wisdom, the knowledge of things divine; often described as attainable by direct experience, by becoming conscious of the essential, divine part of our nature, self-identification with the inner god, leading to communion with other similar divine beings. Theosophy actually is the “substratum and basis of all the world-religions and philosophies, taught and practised by a few elect ever since man became a thinking being” (TG 328). Also called by such names as the secret doctrine and the esoteric tradition, its teachings have been preserved, checked and rechecked with every new generation of its guardians and adepts.

The word became familiar to Greeks in the 3rd century with Ammonius Saccas and the Alexandrian Neoplatonists or Theurgists, who taught of divine emanations, whereby the entire universe as well as humans and all other beings are shown to be descendants of the highest gods. Theosophist is also applied to mystics in later times such as Eckhart, Boehme, and Paracelsus. It was adopted in 1875 by H. P. Blavatsky and others associated with her at the founding of the Theosophical Society as the name for the modern form of the archaic wisdom-religion which she promulgated. This wisdom-religion “was ever one and being the last word of possible human knowledge, was, therefore, carefully preserved. It preceded by long ages the Alexandrian Theosophists, reached the modern, and will survive every other religion and philosophy” (Key 7-8).

“The Secret Doctrine is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate system: *e.g.*, even in the exotericism of the Puranas. But such is the mysterious power of Occult symbolism, that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain; in the bewildering series of evolutionary progress, are all recorded on a few pages of geometrical sign and glyphs. The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there, where an ordinary profane, however learned, would have perceived but the external work of form. But modern science believes not in the ‘soul of things,’ and hence will reject the whole system of ancient cosmogony. It is useless to say that the system in question is no fancy of one or several isolated individuals. That it is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity. That for long ages, the ‘Wise Men’ of the Fifth Race, of the stock saved and rescued from the last cataclysm and shifting of continents, had

passed their lives *in learning, not teaching*. How did they do so? It is answered: by checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts; *i.e.*, men who have developed and perfected their physical, mental, psychic, and spiritual organisations to the utmost possible degree. No vision of one adept was accepted till it was checked and confirmed by the visions — so obtained as to stand as independent evidence — of other adepts, and by centuries of experiences” (SD 1:272-3).

One of the mahatmas referring to the guardianship of the divine wisdom, wrote: “For countless generations hath the adept builded a fane of imperishable rocks, a giant’s Tower of Infinite Thought, wherein the Titan dwelt, and will yet, if need be, dwell alone, emerging from it but at the end of every cycle, to invite the elect of mankind to co-operate with him and help in his turn enlighten superstitious man. And we will go on in that periodical work of ours; we will not allow ourselves to be baffled in our philanthropic attempts until that day when the foundations of a new continent of thought are so firmly built that no amount of opposition and ignorant malice guided by the Brethren of the Shadow will be found to prevail” (ML 51). *See also* THEOSOPHICAL SOCIETY

Thera (Pali) *Thera* A Buddhist priest, especially a bhikkhu of Gautama Buddha’s community; specifically a senior member. Three grades were distinguished: *thera bhikkhu* (a senior); *majjhima bhikkhu* (middle or secondary disciple); and *nava bhikkhu* (novice). Four characteristics are mentioned, however, making a man a *thera*: high character, knowing the essential doctrines by heart, practicing the four *jhanas* (stages of meditation), and being conscious of having attained at least relative freedom through the destruction of the mental intoxications. A senior woman was termed *theri* or *therika*.

Therapeutae [from Greek *therapeutes* servant, especially of the divinities, healer] Described by Philo Judaeus in “On the Contemplative Life” as a monastic order among the Jews, particularly in Egypt, where their great center was on Lake Mareotis. They were allied to the Essenes, and Philo distinguishes them as being contemplative, while the Essenes he regards not only as contemplative but as practical. They were servants of God and at the same time healers for, rather than a sect, they were an esoteric body within Alexandrian Judaism generally, corresponding to the European mystics or illuminati.

Theraphim. *See* TERAPHIM

Thermodynamics That branch of the theory of heat which concerns the relations between heat and mechanical energy. The first law of thermodynamics states that when heat is converted into mechanical energy, or vice versa, the quantities of each are equivalent; it is a statement of the law of conservation of energy, so far as heat and mechanical energy are concerned. The second law states that heat cannot pass of itself from a cold body to a hotter body; or that it is impossible by means of inanimate material agencies to derive mechanical effect from any portion of matter by cooling it below the temperature of the coldest surrounding objects. This law has been supposed to

lead to the conclusion that the material universe is running down, its energy passing into unavailable forms, like water power running down to a dead level, and that eventually there will be nothing left but a mass of cold matter, from which no further energy can be derived. However, this second law is not experimental but only a conjecture, subject to contradiction by any facts which may be discovered to the contrary. Further, these laws relate only to what is called a closed system, and are subject to modification by agencies from outside the system, as is shown by the qualifying clauses in the definitions.

Thesmophoria (Greek) [from *thesmophoros* law-giving] A Mystery festival celebrated at Athens, Abdera, and possibly also in Sparta, in honor of Demeter-Thesmophoros, as goddess of justice, law, and order. During its celebration, prisoners were released, the law courts of the city-state were closed, and the senate did not meet. Celebrated by women only, it took place on three days, beginning with the 11th of Pyanepsion — October 24-26. The first day was called Anodos (the way up), but also Kathodos (the way down, the descent). It celebrated with a great processional the return of Demeter with her daughter Persephone from the underworld, and as Kathodos, her descent into it. The second day was Kalligeneia (mother of beauty); and third was Nesteia (the fast), passed by the women in silence and fasting, sitting on the ground to celebrate Demeter's sorrow. There is no information as to the rites of the second day, and nothing is actually known of the *private* ritual of any of the three days.

Theurgy (Greek) *theurgia* [from *theos* god + *ergon* work] Mystery-term popularized by Iamblichus for a method of individual communion with the gods, or bringing the gods down to earth. It consisted in purifying the psycho-astral links between the mind and its divine counterpart, whereby the theurgist was not only brought into conscious communion with his own higher self, but also with other divine entities. The first school in the Christian period

“was founded by Iamblichus among certain Alexandrian Platonists. The priests, however, who were attached to the temples of Egypt, Assyria, Babylonia and Greece, and whose business it was to evoke the gods during the celebration of the Mysteries, were known by this name, or its equivalent in other tongues, from the earliest archaic period. Spirits (but not those of the dead, the evocation of which was called *Necromancy*) were made visible to the eyes of mortals. Thus a theurgist had to be a hierophant and an expert in the esoteric learning of the Sanctuaries of all great countries. The Neo-platonists of the school of Iamblichus were called theurgists, for they performed the so-called ‘ceremonial magic,’ and evoked the *simulacra* or the images of the ancient heroes, ‘gods,’ and daimonia (divine, spiritual entities). In the rare cases when the presence of a *tangible* and *visible* ‘spirit’ was required, the theurgist had to furnish the weird apparition with a portion of his own flesh and blood — he had to perform the *theopaea*, or the ‘creation of gods,’ by a mysterious process well known to the old, and perhaps some of the modern, *Tantrikas* and initiated Brahmans of India” (TG 329-30).

The varied uses by different writers shows the term's applicability to a considerable range of practices.

“The popular prevailing idea is that the theurgists, as well as the magicians, worked wonders, such as evoking the souls or shadows of the heroes and gods, and other thaumaturgic works, by *supernatural* powers. But this never was the fact. They did it simply by the liberation of their own astral body, which, taking the form of a god or hero, served as a *medium* or vehicle through which the special current preserving the ideas and knowledge of that hero or god could be reached and manifested” (TG 330).

Plotinus was opposed to theurgy, and Porphyry says that it can but cleanse the lower or psychic portion and make it capable of perceiving lower beings, such as spirits, angels, and gods; it is powerless to purify the noetic or manasic (intellectual) principle. But Porphyry was persuaded by his master Iamblichus to concede the value of theurgy under certain limitations. Porphyry's views highlight the difference between raja yoga and hatha yoga. In the case of such a person as Iamblichus, practices might be quite safe which would be fraught with nothing but harm in the hands of another or without the help of such a teacher. For once the barriers are down a way is opened for communion with all kinds of undesirable entities, against which the experimenter will not know how to protect himself.

In the ancient Mysteries, theurgy was divided into different degrees. To illustrate, in one of the highest initiatory degrees the initiate was brought face to face with the divinity within himself, and in order to accomplish this the initiate had to give of his own spiritual and intellectual substance and vitality so that his inner god might embody itself on inner and invisible planes, the rite thus providing a temporary and illusory divorce which was really an essential union of the divine in man with the spiritual-intellectual — the latter recognizing for the time being its own divine origin and coalescing with it. In a less perfect form of such theurgical practice, and in a lower degree of the Mysteries, the initiate gave of his own astral and physical substance, the effluvia of his astral body and of his flesh and blood, to provide a vehicle through which a spiritual entity might have a tangible, although very temporary, embodiment; and for the time being the initiate was thus enabled to see, touch, and converse with a being of the inner worlds who otherwise would have been utterly unable to enter our physical sphere except by those spiritual-akasic currents of forces which human beings recognize as inspiration.

Thevetat, Thevetata An ancient king of one of the divisions of Atlantis, the submerged continental system of the fourth root-race (SD 2:222). He is instanced as one of the natural born adept-magicians who neither learned nor acquired knowledge, but who knew all without being initiated. “Under the evil insinuations of their demon, Thevetat, the Atlantis-race became a nation of wicked magicians” (IU 1:593).

Third Eye Possessed by early humans and, up to the physicalization of the third root-race, it was

the only seeing organ in most living species. At the beginning of that root-race, the organ which has developed into the eye was beneath a semitransparent covering or membrane, like some of the blind vertebrata today. In early humanity, the third eye was the organ of spiritual vision, as it was that of objective vision in the animals (SD 2:299), as indeed it still remains, and it appears as the pineal gland inside the skull of modern mankind. In the course of physical evolution, with corresponding loss of spiritual vision, the cyclopean eye was gradually replaced by the physical vision of the two front eyes. The original eye has since then continued to function — although unrecognized by the vast majority of people — as the organ of intuitive discernment. As this recession was not complete before the close of the fourth root-race, there were late subraces of Lemurians and of early Atlanteans who were still in some degree at least physically three-eyed (SD 2:302).

Hindu mystics speak of this inner organ as the eye of Siva, the Tri-lochana (three-eyed). In Tibet the same functional organ was called the eye of Dangma, and references to it may be found under various names scattered throughout the world's literatures. *See also* PINEAL GLAND

Third Logos. *See* LOGOS

Third Root-race. *See* ROOT-RACE, THIRD

Third Round. *See* ROUND, THIRD

Third World. *See* YETSIRAH

Thirteen Today, popularly considered unlucky, and a great number of superstitions have come to be associated with it; in the numerical scale of 12, 13 begins a new duodecad. In popular Occidental belief, 13 seems regarded as being one too many, 12 being a complete number; and reference is made in Christian story to the 13 present at the “Last Supper,” one being the alleged traitor Judas. However, there is no ancient basis for this negative view.

In the Qabbalah 13 is used in several passages, e.g., in cosmogenesis, “Thirteen depend on thirteen (forms) of the most worthy Dignity” (Siphra’ Di-tseni’utha’ 1:16), “refers to the thirteen periods personified by the thirteen Manus, with Swayambhuva the fourteenth (13, instead of 14, being an additional *veil*): those fourteen Manus who reign within the term of a Mahayuga, a ‘Day’ of Brahma. These (thirteen-fourteen) of the objective Universe depend on the thirteen (fourteen) *paradigmatic, ideal forms*” (SD 1:375); the fourteenth is supplied by the synthesis under the inflow of the coordinating and stimulating spirit. In the same way a group of six is counted as a septenate.

Again, of Macroprosopus, “Thirteen curls of hair exist on the one side and on the other of the skull” (v. 80), signifying “six on one and six on the other, the thirteenth being also the fourteenth, as it is male-female, ‘and through them commenceth the division of the hair’ (the division of things, Mankind and Races)” (SD 2:625).

This When translating the Sanskrit idam, used of the manifested kosmos, in contradistinction to that (Sanskrit tat, tad).

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Tho-Tre

Thor (Scandinavian) **Thorr** (Icelandic) [from *thonor* thunder; cf Swedish *tordon*, German *donner*] Best known as the Norse god of thunder and lightning, champion of the gods and subduer of giants in the ongoing battle between these opposites: gods meaning energy and giants typifying inertia. Like the Latin Jupiter, Thor controls the weather and represents the planet Jupiter. The hair of his beautiful wife Sif represents the golden harvest, whether of grain or of experience — the mead or nectar of the gods.

The sagas depict Thor as blunt, hot-tempered, without fraud or guile, of few words and ready blows. His chariot, drawn by the two goats Toothcrusher and Toothgnasher, has an iron whiffletree, and sparks fly from its wheels and from the goats' hooves. Thor's fiery eyes color the scarlet clouds, his beard is red, on his brow he wears a crown of stars, and under his feet rests the earth whose defender he is. His chariot cannot cross the rainbow bridge, Bifrost, for its lightnings would set the bridge on fire, so the god daily fords the river beneath it when he attends the Thing (parliament) of the gods.

The symbology connected with this deity is multiform and complex, as he functions on many levels. Thor's various names indicate his many aspects as electromagnetic force which he represents in all its spectrum. His "shelf" (plane) is Thrudvang, his mansion Bilskirnir (flash, from *bil* momentary + *skirnir* shining). He is comparable to the Greek Eros, the Vedic Kama, the primal motive power which gave rise to the creative divinities from whom emanated the cosmos. In this capacity he is named Trudgalmer (sound of Thor, Icelandic Thrudgelmir), the sustaining power that maintains the cosmos as a viable functioning entity throughout its existence. Trudgalmer has two sons in space: Mode (force) and Magne (strength), the forces of repulsion and attraction recognized in radiation and gravitation or as centrifugal and centripetal force. As the life force in all living beings Thor is called Vior; as electricity on earth his name is Lorrider. The terrestrial Lorrider has two adopted children, Tjalfe (speed) and Roskva (work).

Thor is sometimes known as Akuthor [from the verbal root *aka* ride in a vehicle, travel], sometimes as Vingthor (winged Thor) or Vingner (the winged one). His day is Thursday (Thor's day, Anglo-Saxon Thunresdaeg). His hammer mjolnir (miller) is the sacred instrument with which life forms are created and annihilated. It symbolizes the power that brings beings to birth and is the slayer of giants, whereby their lives are ended, for giants represents the lifeterms of living beings.

Thorah. See TORAH

Thor's Hammer. See MJOLNIR

Thoth, Thot (Greek) **Tehuti** (Egyptian) *Teḥuti*. Egyptian god of wisdom, equivalent to the Greek Hermes, Thoth was often represented as an ibis-headed deity, and also with a human head, especially in his aspect of Aah-Tehuti (the moon god), and as the god of Mendes he is depicted as bull-headed. Although best known in his character of the scribe or recorder of the gods, holding stylus and tablet, this is but another manner of showing that Thoth is the god of wisdom, inventor of science and learning; thus to him is attributed the establishment of the worship of the gods and the hymns and sacrifices, and the author of every work on every branch of knowledge both human and divine. He is described in the texts as “self-created, he to whom none hath given birth; the One; he who reckons in heaven, the counter of the stars; the enumerator and measurer of the earth [cosmic space] and all that is contained therein: the heart of Ra cometh forth in the form of the god Tehuti” — for he represents the heart and tongue of Ra, reason and the mental powers of the god and the utterer of speech. It has been suggested that Thoth is thus the equivalent of the Platonic Logos. Many are his epithets: his best known being “thrice greatest” — in later times becoming Hermes Trismegistus.

In *The Egyptian Book of the Dead*, the deceased must learn to master everything he encounters in the underworld, and does this through the instruction of Thoth, who also teaches the pilgrim the way of procedure. Finally when the deceased reaches the stage of judgment, it is Thoth who records the decree pointed out to him by the dog-headed ape on the balance, the scales of which weigh the heart against the feather. The gods receive the verdict from Thoth, who in turn announce it to Osiris, enabling the candidate to enter the realm of Osiris, as being one osirified. Thus Thoth is the inner spiritual recorder of the human constitution, who registers and records the karmic experiences and foretells the future destiny of the deceased, showing that each person is judged *by himself* — for Thoth here is the person's own higher ego; as regards cosmic space, Thoth is not only the cosmic Logos, but its aspect as the intelligent creative urge inherent in that Intelligence.

Thoth was also arbiter of the gods as in the battle between the god of light and the god of darkness, restoring the equilibrium which had been destroyed during the conflict. Similarly in the fights between Horus and Set, when the evil has a temporary ascendancy, Thoth restores harmony.

Interestingly,

“Thoth remains changeless from the first to the last Dynasty. . . . the celestial scribe, who records the thoughts, words and deeds of men and weighs them in the balance, liken him to the type of the esoteric *Lipikas*. His name is one of the first that appears on the oldest monuments. He is the lunar god of the first dynasties, the master of Cynocephalus — the dog-headed ape who stood in Egypt as a living symbol and remembrance of the Third Root-Race” (TG 331).

Thothori Nyan Tsan (Tibetan) *Tho-tho-ri-gnan-btsan*. An early Tibetan king of the 4th century, during which Buddhism was first introduced into Tibet.

Thot-Sabaoth, Thautsabaoth, Thantabaoth The bear; found mainly on early Gnostic and even later Hebrew talismans, one of the planetary regents governing its own hierarchy of intelligent and quasi-intelligent nature powers in the planetary system of the Chaldeans, which with variations is virtually universal in the Eastern countries surrounding the Mediterranean.

Thought In *The Secret Doctrine*, used in senses quite different from the ordinary: abstract absolute thought, of which mind is a concrete manifestation, or of which voice or the Logos is a manifestation. *Pymander* is quoted as saying that passive or unconscious mind generates active idea — and active idea here is the same as the activity of the Logos. Thought, impressed on the astral light, exists in eternity, whether active or passive.

Kriyasakti, one of the innate human powers, is the power which thought has of expressing itself analogically in action. Thoughts are imbodyed elemental energies. The human brain does not create them, it only transmits them, because the human brain is but the vehicle transmitting intellectual, mental, and emotional energy from the monadic center within, and this monadic center itself originates thought.

Thought Transference. See TELEPATHY

Thraetaona (Avestan) *Thrāetaona*, **Freton** (Pahlavi) *Frētōn*, **Feraydun** (Persian) *Feraydūn* [from Avestan *thrae* trice + *taona* potent] The Avestan fire god possibly connected in meaning with Traitana or (Trita in the Hindu Vedas), or the son of the waters, in India generally called Apam Napat and stated to be born from the cloud through the lightning. He slew the dreadful serpent Azhi Dahaka in the four-cornered Varena (the heavens) — Feraydun (Thraetaona) with his three sons versus Azhi Dahaka with three heads. In the *Vendidad* (20) he is described as the first healer. Blavatsky calls Thraetaona the Persian Michael, and equates Apam Napat with fohat.

Another meaning of Feraydun is the sphere of the fixed stars (the light spheres). See also AZHI-DAHAKA; ZOHAK

Thread-soul, Thread-self. See SUTRATMAN

Three The first odd truly manifested number in the Pythagorean system, the second in emanation from the first odd number, the unit or monad. Because it was odd, like its grandparent the monad, it partook of the qualities and attributes of the latter and hence occupied a noteworthy place in the mystical numerative system of the Pythagorean school. It was designated as corresponding to a superficies because it is the first of all numeral causes generating a plane figure. Even a circle probably may in one sense be said to comprise a triad, for it has a center, a circumference, and a space contained within the latter. The number three, however, was commonly represented by the ancient thinkers by the triangle, the three sides making a complete plane figure. “This number is truly the number of mystery *par excellence*,” remarks Blavatsky; in order to understand the esoteric side of the mysteries connected with it, however, one is obliged to study the Hindu symbolism of numerals “as the combinations which were applied to it are numberless” (SD 2:575).

The Pythagoreans regarded the number seven as a compound of three and four: “On the plane of the noumenal world, the triangle was, as the first conception of the manifested Deity, its image: ‘Father-Mother-Son’; and the Quaternary, the perfect number, was the noumenal, ideal root of all numbers and things on the physical planes” (SD 2:582). The early Pythagoreans regarded the number three mystically as the vehicle of deity. If the duad was considered by these and other thinkers to be the first numerical element in cosmic manifestation, so following the same line the triad or three was considered the first number with which began the emanative series of hierarchies building all the planes inner and outer of the manifested worlds. *See also* TRIAD

Three-dimensional The physical plane of objectivity is often spoken of as the three-dimensional world, because in our space considered as a system of points, three rectilinear coordinates are necessary to determine the position of a point. When one of these three dimensions becomes zero, the volume of the body also becomes zero, and it vanishes from the physical planes. Mathematics speaks of n-dimensions, but some of these dimensions may be vectors, such as force or velocity, so that it is necessary to avoid drawing false analogies.

Dimension or dimensional is a word which when strictly used refers to measuring in one or another direction. Now the intuition which has led many modern scientists and philosophers to speak of more than three dimensions of space is a true one, but a more correct way of phrasing these suppositions dimensions would be to speak of the philosophical qualities or attributes of space. Thus, time in the Relativity Theory of Einstein may logically enough be considered a dimension, because it is a quality or mode of measuring space from event to event, so that by such mensuration the mind can picture to itself not only the continuous present, but likewise the past and future. Furthermore, any entity possessing the commonly accepted three dimensions could not exist or be, unless the time element entered into the equation; in other words, unless a being or thing exists in time it obviously cannot exist at all, and thus it is that time logically and correctly can be called a dimension of space. As long as matter or physical space exists, however, there will be for such physical space three dimensions and no more, to which it is likewise philosophically

accurate enough to add the fourth dimension modernly called time; but theosophy is not satisfied with restricting itself to these four ways of measuring the attributes or qualities of space, but adds others, one of the most important being consciousness, which is such an attribute of abstract space as time is, or as our length, breadth, and thickness.

The objection to the terms dimensions and dimensional arises merely because they apply with strict accuracy only to the three standard manners of measuring physical objects, and likewise to the time element or points of duration; but when applied to the higher modes or qualities of the cosmic continuum, these words can be strictly used only by distorting the idea of mensuration they involve. We cannot easily say that consciousness is capable of mensuration in the manner in which we mensurate off particles or bodies of physical substance, for such mensuration does not apply. But to speak of space as containing in itself a quality which we humans cognize as intelligence, consciousness, love, or hate is to speak with accuracy, for all these qualities exist.

Three Faces Generally refers to the Hindu Trimurti — the three-faced deity known as Brahma, Vishnu, and Siva; but also refers to the Qabbalistic Faces or Heads: the Long Face (Macroprosopus), the first Sephirah; the Short Face (Microprosopus), the lower nine Sephiroth; and the White Face (or White Head), from which the other two faces originate. The three Faces have a close analog in the three persons of the Christian Trinity in the original form of the procession — Father, Holy Ghost, and Son — and whether Faces or Persons, they are the three veils, masks, or personae of the one godhead: one in three, and three in one. There are similar triads in other mystically religious systems. “There are two Faces, one in *Tushita* (Devachan) and one in *Myalba* (earth); and the Highest Holy unites them and finally absorbs both” (TG 333).

Three Fires Used by theosophists for the three higher principles of the human constitution, atma-buddhi-manas, which when united by will and aspiration become the one holy flame; represented in *The Egyptian Book of the Dead* by three birds.

Three-in-One In the order of succession of cosmic principles, as represented by numbers, two Ones are spoken of: the unmanifested One and its offspring, the semi-manifested One. The latter in turn emanates *its* offspring, a third One, which is often called the Three-in-One. In every cosmogony this triad or trinity is found at the head of cosmic manifestation; it is a unit, yet can be viewed under its three aspects. For when considering the activities taking place at the beginning of a cosmic awakening, our human minds find it exceedingly difficult to conceive complete divine unity, but must intuit it in its triple aspect. Various names are given to this triad, such as non-ego, spiritual darkness, and spirit-matter-life.

There is a Three-in-One within every human being: “Rudimentary man . . . becomes the perfect man . . . when, with the development of ‘Spiritual Fire,’ the *noumenon* of the ‘Three in One’ within his Self, he acquires from his inner Self, or Instructor, the Wisdom of Self-Consciousness, which he does not possess in the beginning” (SD 2:113).

The tetrad was esteemed by the Qabbalists and Pythagoras as a relatively perfect number because it emanates from the One, and is the fulfilled emanational rounding out of the originating One, the first unit or rather the Three-in-One.

Three-tongued Flame The immortal spiritual triad, atma-buddhi-manas; the four wicks are the four lower principles (SD 1:237). Also called the three fires, which when reunited in nirvana become one. *See also* THREE FACES

Thrones An angelic group in the Christian celestial hierarchy, as outlined by the pseudo-Dionysius the Areopagite. The Thrones rank third in the ninefold scheme, being preceded by the Seraphim and Cherubim; the second and intermediate triad is formed of Dominions, Virtues, and Powers; while the third triad is formed of Principalities, Archangels, and Angels. This scheme was derived from Hebrew angelology, which comes from the Chaldean; although this Christian angelic scheme has been philosophically powerfully affected by Neoplatonic and neo-Pythagorean thought. “They who are called in Theology ‘the Thrones,’ and are the ‘Seat of God,’ must be the first incarnated men on Earth” (SD 2:80). The *Zohar* states that the Benei ’Elohim (sons of god) belong to the tenth subdivision of the Thrones. The ancient Syrians defined their world of Rulers similarly to the Chaldeans: the lowest world was the sublunary, our earth, ruled by Angels; then Mercury, Archangels; Venus, Principalities; Sun, Powers; Mars, Virtues; Jupiter, Dominions; and Saturn, Thrones.

The pseudo-Dionysius was a Christian writer of unknown date; the first authentic mention in extant early Christian literature of his writings is found in the records of the Council held at Constantinople, 532 AD, under Emperor Justinian.

Thrud(r), Thrudgelmir (Icelandic) **Trudgalmer** (Swedish) [cf Greek *gymnazein*, Scandinavian *idrott* sport, German *drude*] The dynamic principle, Thor on a cosmic scale, where this dynamism is the primary force to emerge from the great Unknown at the start of any period of manifestation. In this capacity Thrud appears before any of the gods, as does the Hindu Kama and Greek Eros.

Thumoeides (Greek) [from *thymos* passional soul + *eidos* form] The name given by Plato to a division of the psychomental nature, the animal or passional soul, kama-manas, in contrast with a still lower division of kama-manas which he called epithumetikon (appetitive, or that which has appetite for). Above both these, which together comprise what other Greek philosophers called the psyche, is the nous, the seat of inspiration, intuition, the highest intellection, and similar noble attributes or faculties, corresponding to the buddhi-manas or atma-buddhi-manas.

Thummim (Hebrew) *Tummīm* [from *tom* innocence, integrity, truth] Truth, perfections; associated as an appurtenance with the breastplate of the Jewish high priest. In the casting of the Urim and Thummim, the latter showed a man’s innocence (cf 1 Sam 14:41, where tamin is translated “lots”). The urim and thummim

“were the instruments of *magic* divination and oracular communication — theurgic and astrological. This is shown in the following well-known facts: — (1) upon each of the twelve precious stones was engraved the name of one of the twelve sons of Jacob, each of these ‘sons’ personating one of the signs of the zodiac; (2) both were oracular images, like the *teraphim*, and uttered *oracles* by a voice, and both were agents for hypnotisation and throwing the priests who wore them into an ecstatic condition. The *Urim* and *Thummim* were not original with the Hebrews, but had been borrowed, like most of their other religious rites, from the Egyptians, with whom the mystic scarabaeus, worn on the breast by the Hierophants, had the same functions. . . . when the Jewish ‘Lord God was called upon to manifest his presence and speak out his will through the *Urim* by preliminary incantations, the *modus operandi* was the same as that used by all the Gentile priests the world over” (TG 334).

Thumos (Greek) Similar to soul, but generally referring to the passional or emotional nature, and answering to *kama-manas*.

Thunder Sometimes called the voice of God, as used frequently in the Old Testament and the Apocalypse. With the Romans it was popularly considered a manifestation of Jupiter Tonans — hence the name thundering Jupiter. Apart from its physical relations, and as one of the phenomena of sound, it may be considered a manifestation of the fifth cosmic element, *akasa*, whence sound is born, it being understood that what our ears feel as sound is a sense interpretation to us of vibrational effects. Science appears to identify sound per se with the merely vibrational effects which accompany it or are caused by it, or even at times evoke it.

Thunderbolt Now usually, a discharge of lightning, but it implies a missile. The thunderbolts of Jove are well known, and the Lord God thunders from heaven, considered in both cases a sign of wrath. Jupiter Tonans (Jupiter, the thunderer) was one aspect of the Roman Lord of Heaven; Indra, in India, was wielder of the thunderbolt. Atmospheric thunder is a manifestation of electricity, heat, light, and sound; and must have its correspondences on higher cosmic planes. A deeper knowledge of nature would unfold to us the connection between outward events and those inner events of which the former are the manifestation. The arts of ancient augurs and diviners were based on such knowledge, but in the accounts about this we may certainly find much which is mere superstition.

A certain aspect of the ancient view regarded the crash of lightning and its destructive effect as due to a bolt or missile, nor need we imagine, as exotericists of all ages have, that a god hurls his missile upon earth or the heads of his rebellious human children. Nature, being a hierarchy composed of almost innumerable subordinate entities, is under the strict governance or law of divine intelligences, so that nothing whatsoever happens haphazardly. From this viewpoint, the thunderbolt is an actual discharge of energy reaching objectivization, not by chance but in

accordance with intelligent causation or law — not by inscrutable fate, but by past actions whose effects in time produce the thunderbolt. The same reasoning applies to other natural phenomena, such as earthquakes, tidal waves, sinkings of continents, volcanoes and, on a smaller scale, such life-giving and fructifying events as rains, sunshine, storms, and those continuous but nondestructive electrical interchanges which are so largely instrumental in producing the varied phenomena of life around us.

Thurse (Icelandic) [possibly related to Danish *tosse* fool] Giant; the difference between the giant and the thurse, as these terms are used in Norse mythology, is subtle. From the tales it would appear that giant is used most often to indicate the passage of a long time (cf Greek *aeon*), whereas the thurse aspect is accentuated to show the senselessness of matter uninspired by the gods.

Thyan-kam (Tibetan) Attributed to the great Buddhist Tibetan adept Tsong-kha-pa in a work of Aphorisms: “the power or knowledge of guiding the impulses of cosmic energy in the right direction” (SD 1:635).

Ti (Chinese) In the *I Ching*, the name for the beneficent sustaining power or chief spirit of the universe. One of the minor deities is described there as engaging in rebellion against his superior, in which he maintains that he himself is ti. In consequence of this the rebellious spirit with seven choirs of celestial spirits were exiled upon earth: this “*brought a change in all nature, heaven itself bending down and uniting with earth*” (SD 2:486) — a Chinese version of the Fallen Angels. Back of this tale itself lies the fundamental concept that all things originate in the divine, emanate from it, and ultimately return to it, so that at any stage of this spiritual procession, any minor entity can claim that its inmost selfhood is identical with the highest, the originating source.

Tiahuanaco A region near the southern shore of Lake Titicaca on the borders of Peru and Bolivia, the site of cyclopean ruins of vast edifices whose age is unknown. The lake is 12,500 feet above sea level, and owing to its altitude the district is capable of sustaining only a scanty population, yet it was evidently the seat of a great civilization in prehistoric times when the climate appears to have been far milder. Within a comparatively recent period, geologically speaking, the Andes have risen to their present height. Opinions are sharply divided as to the age of the monuments, ten to fifty thousand years having been suggested. Blavatsky inclines to a greater age, suggesting that these remarkable works were erected by people of Lemurian stock, but who actually then were of Atlantean racial connection, and who had inherited at least fragments of the pre-Atlantean-Lemurian tradition. Three main types of pre-Inca constructions exist: the buildings made of enormous polygonal stones, the Tiahuanaco style, and the pre-Inca roads and aqueducts. Markham, in *The Incas of Peru*, speaking of Tiahuanaco, writes: “The city covered a large area, built by highly skilled masons, and with the use of enormous stones. One 36 ft. by 7 ft. weighs 170 tons, another is 26 ft. by 16 by 6. Apart from the monoliths of ancient Egypt, there is nothing to equal this in any other part of the world . . . The point next in interest to the enormous size of the

stones is the excellence of the workmanship. The lines are accurately straight, the angles correctly drawn, the surfaces true planes . . . Not less striking are the statues with heads adorned with curiously shaped head-dresses . . . There is ample proof of the very advanced stage reached by the builders in architectural art.”

Tiamat (Chaldean) Chaldean serpent, slain by Bel, the chief deity. The tale is repeated in the later Babylonian account, with the exception that Marduk or Merodach (producer of the world) replaces Bel. The mythologic serpent, described as the embodiment of evil both physical and moral, was enormous (300 miles long), it moved in undulations 6 miles in height. When Marduk finally slew Tiamat he split the monster into two halves, using one as a covering of the heavens, so that the upper waters would not come down. Tiamat is cognate with the Babylonian tiamtu, tamtu, “the ocean,” rendered Thalath by Berossus in his Chaldean cosmogony. There is here likewise the reference to the waters of wisdom, the divine wisdom and the lower wisdom of manifestation.

Blavatsky explains that the serpent Tiamat is the great mother, “the living principle of chaos” (TG 334). “The struggle of Bel and then of Merodach, the Sun-god, with *Tiamat*, the Sea and its Dragon, a ‘war’ which ended in the defeat of the latter, has a purely cosmic and geological meaning, as well as an historical one. It is a page torn out of the History of the Secret and Sacred Sciences, their evolution, growth and death — *for the profane masses*. It relates (*a*) to the systematic and gradual drying up of immense territories by the fierce Sun at a certain pre-historic period; one of the terrible droughts which ended by a gradual transformation of once fertile lands abundantly watered into the sandy deserts which they are now; and (*b*) to the as systematic persecution of the Prophets of the Right Path by those of the Left” (SD 2:503). *See also* TAMTI

Tiaou, Tiau. *See* TUAT

T’ien (Chinese) Heaven, the abode of the ancestors; when applied to the human being, spirit: “Wander to where the ten thousand things [the cosmos] both begin and end, unify your nature, foster your life-breath, concentrate your ‘power’ till it is one with the force that created all things after their kind — do this, and your *t’ien* (heaven) shall maintain its integrity” (Chuang Tzu, 19:2).

T’ien-chan (Chinese) The universe, referring to the matter side or forms.

Tien-Hoang. *See* T’IEN-HUANG

T’ien Hsin (Chinese) The heaven of mind or that which is absolute, referring to the ideal or subjective heaven, and therefore to the state or condition of the Absolute of any hierarchy. “Universal Ideation and Mahat, when applied to the plane of differentiation” (TG 345).

T’ien-huang (Chinese) The aggregate of the heavenly hierarchies of the dhyanis, described in legends as twelve hierarchies of celestial beings, with human faces and dragon bodies. They evolve men by incarnating themselves in seven figures of earth, “the dragon standing for *divine Wisdom* or Spirit” (SD 2:26).

T'ien-Sin. See T'IEN HSIN

Tikkoun, Tikkun. See TIQQUN

Timaeus (Greek) A dialogue of Plato in which the Pythagorean philosopher Timaeus gives an account of aspects of cosmogenesis and anthropogenesis. Timaeus himself is stated to have written what was regarded by Pythagoras as a book of great worth entitled *Peri Psyche Kosmou Kai Physeos* (On the Soul of the World and of Nature).

Time Theosophy speaks of absolute undivided time or duration, and of manifested or divided time: the former as causal or noumenal, the latter as effectual or phenomenal, and therefore mayavi or illusional. "Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists in which the illusion can be produced; but 'lies asleep' " (SD 1:37). Duration is 'olam (occult or hid) in the Qabalah, signifying duration in eternity or endless perpetuity. Among the Greeks it was called Chronos and even Kronos, and sometimes referred to as Saturn among the Latins; yet its occult or eternally secret activities during periods of manifestation were at times referred to in Hindu philosophic thought as Rudra-Siva, or occasionally as Vishnu.

Theosophy divides boundless duration into unconditionally eternal and universal time, and a conditioned or periodic or "broken" one (SD 1:62). One is the abstraction or noumenon of infinite endless time (Kala); the other its phenomenon, appearing periodically. The symbol of causal or relatively boundless time, so far as the universe is concerned, is often given as a circle, which mathematically is a beginningless and endless line. A spiral line represents time returning upon itself in cycles, and yet transcending itself at each cyclic sweep, devouring its children, as Kronos among the Greeks is said to do; and the serpent with its tail in its mouth often stands for the same ideas. Time, meaning divided or phenomenal time, or manvantaric cycles, is often mentioned as an offspring of space, the latter considered as a container of manifestation. Mystically, theosophy looks upon present and past as well as future as being illusional effects of that beginningless and endless Now, eternal duration.

Tiph'ereh (Hebrew) *Tifereth* Beauty, glory, honor; the sixth Sephiroth which according to the Qabalah is emanated from the five preceding Sephiroth, although this Sephirah is particularly regarded as the union of the two immediately preceding — Mercy or Love, and Power or Judgment. These three form the second triad or face, the so-called Microprosopus or Inferior Countenance, called in the Qabalah Ze'eyr 'Anpin. Being thus regarded as the union of the masculine and feminine potencies, Beauty — excluding Kether (Crown) — forms the head of the central Pillar of the Sephirothal Tree. Its Divine Name is commonly given as 'Elohim; in the Angelic Order it is represented as the Shin'anim. In its application to the human body, as corresponding to the Heavenly Man or 'Adam Qadmon, Tiph'ereh is regarded as the chest or region immediately beneath the heart, the second great center following upon the first, or that of the head, Kether. In

its application to the seven globes of our planetary chain it corresponds to globe F (SD 1:200). From this Sefhirah is emanated the seventh, Netsah.

Tiqqun (Aramaic) *Tīqqūn* [from the verbal root *tāqan* to prepare, establish, set in order, make form or solid] The first manifestation or Third Logos: the Logos of creative activity or the Demiourgos (world-builder). If one adds the philosophical idea always connected with the Third Logos of the immanent karma from the past manvantara guiding through divine ideation the operations of the creative Logos, the deep significance of the term becomes clear. Tiqqun may be called the first born from the active-passive field of logoc activity which in connection with its emanated hierarchies is termed in the Qabbalah the Heavenly Man, 'Adam Qadmon.

Tirthakas. See TIRTHIKAS

Tirthankara (Sanskrit) *Tīrthaṃkara* [from *tīrtha* a place of pilgrimage + *kara* maker, or doer from the verbal root *kr* to make, do] Also tirthakara. Jain saints and chiefs, of which there are 24; equivalent to Jaina, or Jaina arhat.

Tirthikas (Sanskrit) *Tīrthika*-s [from *tīrtha* holy place] The holy ones; “the Brahmanical Sectarrians ‘beyond’ the Himalayas called ‘infidels’ by the Buddhist in the *sacred land*, Tibet, and *vice versa*” (VS 85-6).

Tirukkanda Panchanga (Tamil-Sanskrit) The Tirukkanda Almanac, a Tamil calendar compiled by Chintamany Raghavaracharya, son of the famous Government astronomer of Madras, and Tartakamala Venkata Krishna Rao in 1884-5 for the Kali yuga 4986. These learned Brahmins based their labor upon fragments of very ancient astronomical works attributed to Asuramaya — the celebrated Atlantean astronomer (SD 2:51). See also PANCHANGA

Tiryaksrotas (Sanskrit) *Tiryaksrotas* [from *tiryak* horizontal, lying crosswise, crooked + *srotas* stream, current] Those animals in which the digestive canals are involved or crooked; according to the Puranas, the fifth of the seven creations of living beings by Brahma, the creation of sacred animals. “The esoteric meaning of the expression ‘animals’ is the *germs of all animal life* including man. Man is called a *sacrificial animal*, and an animal that is the only one among animal creation who sacrifices to the gods. *Moreover*, by the ‘sacred animals,’ the 12 signs of the zodiac are often meant in the sacred texts . . .” (SD 1:446n).

All these seven emanations or creations of Brahma refer to the seven periods of the evolution of living racial classes, whether higher or lower, and whether involving large or smaller time periods. The Tiryaksrotas (or Tiaryagyonya) creation corresponds only on earth to the dumb animal creation. “That which is meant by ‘animals,’ in *primary* Creation, is the germ of awakening consciousness or of *apperception*, that which is faintly traceable in some sensitive plants on Earth and more distinctly in the *protistic monera*” (SD 1:455). See also URDHVASROTAS

Tiryns A city in Argolis, belonging to the Achaean age, said to have been founded by Proetus,

brother of Acrisius, who was succeeded by Perseus; and the scene of the early life of Heracles. The site was excavated by Schliemann and Dorpfeld, and an ancient palace discovered. The walls, together with cyclopean masonry in other places, were constructed under the guidance of very late Atlantean initiates, who colonized parts of Europe when it had begun to arise from under the waters of the Atlantic, and when their own vast continental system had largely disappeared. Actually, it may be that the builders of the so-called cyclopean stonework or masonry structures in Greece, Italy, and Asia Minor, and perhaps elsewhere, were immigrants from Plato's Atlantis or Poseidonis, as related in the *Timaeus*, and referred to by other Greek and Roman writers.

Tishya (Sanskrit) *Tisya* The sixth or eighth nakshatra (asterism); also a name in the *Mahabharata* and *Harivansa* for kali yuga (the fourth age, our present age) which commenced at the death of Krishna in 3102 BC.

Tismat. See TIAMAT

Titanidae. See TITANS

Titans (Greek) In Greek mythology, builders of worlds, often called cosmocratores, and as microcosmic entities the progenitors of human races; as such, of various orders, so that in mythology they were considered good or bad, as angels or entities of matter. Hesiod's original heaven-dwelling titans, six sons and six daughters of Ouranos and Gaia (heaven and earth), were Oceanos, Coios, Creios, Hyperion, Iapetos, Kronos, Theia, Rheia, Themis, Mnemosyne, Phoebe, and Tethys, but other names were later included, such as Prometheus and Epimetheus; and later still the name was given to any descendant of Ouranos and Gaia. Rebellions taking place against the rulers of heaven, followed by falls and castings out, refer to the descent of creative powers to form new worlds and races. In the rebellion of titans, first against Ouranos in favor of Kronos, then against Kronos in favor of Zeus, the titans are mixed up with other sons of heaven and earth — Hecatoncheires (hundred-handed), Cyclopes, etc. — and the accounts in detail are extremely intricate and confused.

The titans, in one respect, are fourth root-race giants, the Hindu daityas, who at one time obtain the sovereignty of earth and defeat the minor gods; they are thus fallen beings — Python, suras and asuras, corybantes, curetes, Dioscuri, anaktes, dii magni, idaei dactyli, lares, penates, manes, aetae, kabeirio, manus, rishis, and dhyani-chohans — who watched over and incarnated in the elect of the third and fourth root-races.

Titiksha (Sanskrit) *Titikṣā* [from the verbal root *tij* to urge, incite to action, be active in endurance or patience] Patience, resignation, endurance; not mere passive resignation, but an active attitude of patience in supporting the events of life. Mystically, the fifth state of raja yoga — “one of supreme indifference; submission, if necessary, to what is called ‘pleasures and pains for all,’ but deriving neither pleasure nor pain from such submission — in short, the becoming physically, mentally, and morally indifferent and insensible to either pleasure or pain” (VS 93). The meaning

however is not of a cold, heartless, impassive attitude towards the sufferings of others, but an active positive attitude, so far as one's individual pleasures or pains are considered, but likewise involving an active attitude of compassion for the tribulations and sufferings of others. The same thought is involved in the title Diamond-heart, given to adepts: as hard and indifferent to one's own sorrows as the diamond is hard and enduring, yet like the diamond reflecting in its facets as in mirrors the sufferings and sorrows of all around.

Also personified as a goddess, the wife of Dharma (divine law) and daughter of Daksha.

Tityus The divine deluge, a giant of Euboea, son of Gaia (earth), referring to a great flood (SD 2:142). The father of Europa, an ancient Atlantean chief on the rising shores of Europe, the descendants of whose companions were the first Europeans.

T'murah. See TEMURAH

To Agathon. See AGATHON, TO

Tobo In the *Codex Nazaraeus*, a being who conducts the soul of Adam from Orcus to the place of life. Adam represents mankind, and Tobo is the wise ones who send down light to show the way out of the darkness of ignorance. In 2 Chronicles 17, Tob-Adonijah and Tobijah are two of the Levites sent to preach to the cities of Judah, tob here meaning good.

Todas Regarded as one of the so-called autochthonous tribes of India, living in the region of the Nilgiri or Blue Hills in the Madras Presidency in Southern India. Their language is said to be different from any other in India, likewise their characteristics and features appear to be unique in many respects. Blavatsky claims that it is not only their exterior looks which make them distinct from the barbarous tribes surrounding them, but the spiritual world of their inner life which sets them apart, their having remarkable psychic power based upon spiritual understanding and knowledge. The other four tribes of the Nilgiris, who all revere the Todas, state that these Todas were originally in possession of the mountains when their own ancestors first arrived, seeking permission from the Todas to inhabit these mountain slopes. Blavatsky asserts that they possess a species of literacy something like the cuneiform of the ancient Persians; and further that the Todas divide themselves into seven clans, and this total of 700 men is supposed to remain constant at this figure — children being born to them only as they are needed to keep the group up to the fixed number.

Tohu Bohu, Tohu-vah-bohu (Hebrew) *Tohū Bohū* [from *tohū* wasteness + *bohū* emptiness, void] Used in Genesis (*tohu wabhu*) for the state preceding the appearance of the manifested universe — primeval chaos. “And the earth was without form, and void; and darkness was upon the face of the deep” (Genesis 1:2). These two words are closely similar in meaning, *tohu* signifying that which lies waste, without inhabitants or other manifested activity; and *bohū* signifying that which is empty or void; so that the combination can be translated as the uninhabited void, which corresponds

exactly to the Greek Chaos, the nonmanifest condition of our solar system or even galaxy, before manvantara began — the condition during pralaya.

Tong-pa-ngi, Tong-pa-nid A spiritual, intellectual, and psychic condition entered upon by an adept during trial in an initiation (ML 375); the virtually unsolvable mystery of the unfathomable abysses of the spirit.

To On (Greek) [from *to* the + *einai* to be] That which is, the reality as opposed to the seeming; the essence or real nature of a thing, used by Plato for the ineffable All of the universe, equivalent to the First Logos.

Tophet (Hebrew) *Tofeth* An abhorrence, that which causes loathing; a place in the valley of Ben Hinnom (called Gehenna), near Jerusalem, celebrated for the worship of Moloch, where fires were kept burning and human sacrifices were at one time said to have been offered (Jer 7:31). “The locality is thus the prototype of the Christian Hell, the fiery Gehenna of endless woe” (TG 335). Its occult meaning was virtually identic with that of the Gehenna or Avichi, and was the type on earth of the ultimate condition of those who through a course of earth-lives have deliberately chosen evil as their god.

Torah (Hebrew) *Tōrāh* Instruction, doctrine, precept; a revelation, oracle. Used by the Hebrews to describe the Mosaic writings, the Pentateuch. A distinction was drawn between the original written law — the Mosaic Torah and the rest of the scriptures (torah shabbichethab, “law which is in the writing”) — and what the later Jews called the oral law or torah by mouth (torah shebbe‘al peh,

“law which is upon the mouth” or from the lips) which became codified as the Mishnah and is supposed to have been handed down by Ezra.

“Of the ‘hidden Thorah’ it is said that before At-tee-kah (the ‘Ancient of all the Ancients’) had arranged Itself into limbs (or members) preparing Itself to manifest, It willed to create a Thorah; the latter upon being produced addressed It in these words: ‘It, that wishes to arrange and to appoint other things, should first of all, arrange Itself in Its proper Forms.’ In other words, Thorah, the *Law*, snubbed its Creator from the moment of its birth, according to the above, which is an interpolation of some later Talmudist. As it grew and developed, the mystic Law of the primitive Kabbalist was transformed and made by the Rabbins to supercede in its dead letter every metaphysical conception; and thus the Rabbinical and Talmudistic law makes Ain Soph and every divine Principle subservient to itself, and turns its back upon the true esoteric interpretations” (TG 331).

Tortoise In China, a favorite symbol, and Confucius regarded it as sacred; in India the same veneration is given to it, for in one of the preceding manvantaras Vishnu is said in the Puranas to have taken the form of a tortoise to uphold the earth and its beings; his second avatara is called the

Tortoise or Kurma avatara.

The *Satapatha-Brahmana* tells of the collective creator, Prajapati, taking the form of a tortoise to create offspring, and it states that the name of one of the celebrated rishis, Kasyapa, means a tortoise. Also in Hindu astronomy the tortoise is prominent, for the host of stars and constellations are regarded as being placed on a rotating belt in the figure of a sisumara or tortoise.

Touch Second in serial order in the evolution of the elements and senses, corresponding with the element air. *See also* SENSES

Toum. *See* TUM

Tower of Babel. *See* BABEL

Towers An edifice which rests on earth and, mystically speaking, aspires upwards toward heaven; coming under the general description of high places appropriate, like mountaintops and other natural and artificial elevations, to the worship of celestial powers. Found in many parts of the world, their origin is lost in the obscurity of ages. Prominent among them are the round towers found in Ireland, Scotland, Corsica, Sardinia, etc., undoubtedly used for different purposes at different times: by warriors as fortresses, by priests as sanctuaries and initiation chambers, or as watchtowers, belfries, or places of refuge. The cylindrical shape indicates symbolically the great positive and active principle in nature. In the Bible the tower is erected physically, and spoken of metaphorically, as an emblem of might and aspiration.

Toyambudhi (Sanskrit) *Toyāmbudhi* [from *toya* river + *ambudhi* ocean] The collector or receptacle of rivers; “a country in the northern part of which lay the ‘White Island’ ” (TG 336) or Sveta-dvipa — one of the seven islands or continents spoken of in the Puranas.

Trailokya (Sanskrit) *Trailokya* [from *tri* three + *loka* world, sphere] Also Triloka. The three worlds — heaven, earth, and the lower regions (esoterically the spiritual, psychic or astral, and terrestrial spheres); as ordinarily given in Brahmanical philosophy as Bhur (earth), Bhuvah (firmament, heaven), and Svar (skyey atmosphere). The Buddhist trailokya or division into three worlds is somewhat different, being from lowest to highest: kama-dhatu or -loka (desire world), rupa-dhatu (form world), and arupa-dhatu (formless world).

The trailokya are all, in each case, nonphysical spheres, and pertain to the postmortem states of entities. These three worlds are wholly exoteric groupings — not meaning false, but not sufficiently explained in the exoteric literature to develop the real significances. In theosophy there are seven or ten groupings of the postmortem realms or states. These states cannot be grouped under the Brahmanical three worlds, but under the three Buddhist dhatus or lokas. Rupa-dhatu and arupa-dhatu may be called dhyanas (contemplation), thus designating the deeply contemplative character of the excarnate egos sunken in the profound deeps of consciousness. *See also* TRIBHUVANA

Trance [from Latin *transpire* to cross, pass over] A state in which the soul seems to have passed out of the body into another state of being, a rapture, an ecstasy. In a general way, the entranced conditions thus defined are divided into varying degrees of a negative, unconscious state, and into progressive gradations of a positive, conscious, illumining condition. Examples of all degrees of these conditions have occurred among peoples in all ages, and the two conditions may exist coordinately, or either may exist as an active factor to the virtual exclusion of the other.

Although in both kinds of entranced cases there is a more or less temporary dissociation of the human soul — a disruption of the normal relations of the personality — the resulting psychological conditions in typical cases of the two classes are distinctly opposite. In the unconscious state, the person's mental-psychological or intermediate nature is in a subnormal and unnatural condition, even if he is seeing and reporting clairvoyant visions of unknown past events and of as yet unknown future. While his dislocated intermediate nature is thus functioning upon the chaotic astral plane, he is devoid of the judgment and will power of his higher mind, and is as helpless as in a nightmare or disorderly dream.

This subnormal state may result from self-psychologization or from the hypnotic or psychological influence of another person; the person may be the unconscious victim of primitive nature forces; or he may be controlled by some disembodied human elementary, as sometimes happens in cases of mediumship. In any one of the above unconscious "absences," no memory of the experience is self-consciously retained afterwards.

In cases of ecstasy, on the other hand — or of the true seer — there is supernormal activity of the mental-spiritual nature of the person whose human soul in being freed or absent from its kama-manasic desires and consciousness, becomes allied with his higher mind. Thus he becomes intellectually highly lucid, spiritually conscious, and illumined. His now quiescent personal self offers no bar to the reality of the light of truth flowing into him from his own higher nature. His condition, whether a spontaneous exaltation, a state self-induced, or invoked at will, is a direct contrast with the mediumistic state. He is vividly self-conscious of his experience, and he retains the memory of it. Such an exalted state of entrancement is only possible for those individuals who are prepared by great purity of life and a trained will, which are also prerequisites for the mystic rites of the higher initiations.

A person is entranced in various minor degrees when he is temporarily absent-minded, or is absorbed in a brown study, and even in a certain sense when he is asleep. Many persons of mediumistic or psychic constitution become negatively absent from their ordinary senses, or they cultivate such a state for the purpose of becoming conscious on the astral plane. These unfortunates, who yield to the psychic lure of the unknown, receive nothing but a confused and unreliable vision. Worse yet, they thus open their own natures to the invasion and possible possession by astral entities of all kinds, even by excarnate actively evil beings — the elementaries

— seeking physical satisfaction of unexpended intense desires. Not a few of such victims become such from their craving to get out in the astral, and to cultivate powers for the controlling of others, as taught by various pseudo-occultists who brazenly advertise their appeals to selfish human nature.

Any phase of negative trance state is therefore unnatural and often highly dangerous, because the whole trend of nature is towards an ever greater self-consciousness and a stronger spiritual will and nobler intellectual activity.

Transcendentalists Those who assert that true knowledge is obtained by faculties of the mind which transcend sensory experience; those who exalt intuition above empirical knowledge, or that derived from the sense organs, and even that derived from ordinary mentation. Used in modern times of some post-Kantian German philosophers, and of the school of Emerson. The term, however, has been used in different senses by different people.

Transfiguration Most familiar in reference to the event described in Matthew 17 where Jesus is said to have taken three disciples onto a high mountain and is transfigured before them, so that his face shines as the sun and his raiment is as white as the light; and Moses and Elias appear with him. A church festival exists in commemoration of this event. The Greek word is metamorphosis (transformation). The phenomenon occurred at a certain stage in the initiation of a candidate in the Mysteries, when his personal self made contact with the god within him, the *augoeides* (the glorious) and caused his body to shine with radiance.

Transformation The process by which a substance takes on a new form, as for example when oxide of hydrogen appears first as water and then as steam. Colloquially we say that the water has changed into steam, but it would be more accurate to say that something which manifested as water manifests now as steam. The distinction is important because of the serious errors made by overlooking it. As applied to evolution it means that a soul takes on different bodies. It is the soul or monad that is transformed, rather than the form. Wherever there is change of form there is an underlying substance, power, or essence which remains the same throughout the changes, the same in essence but different in form. The Greek equivalent is metamorphosis.

Transformism Adopted from the French, it is the process of evolution as understood by Lamarck and Darwin, as distinguished from evolution in its true etymological sense as used in theosophy. It means the supposed transformation of one kind of organism into another kind of organism, by purely physical processes. Evolution means that a living monad or soul unfolds itself from within outwards, thus producing the forms by which it manifests itself on the physical planes; and clothing itself in a graduating and constantly improving succession of forms, according to changes in its own growth and requirements.

Translucid Earth The material of which the earth is composed is subject to evolution, like everything else; and it has reached its present condition only after a series of changes. There was a

time when the earth, as also the beings upon it, were semi-ethereal and translucent (translucid); later it became opaque, and later still cooled and hardened by stages to its present condition (cf SD 2:312).

Transmigration The belief that human souls after death pass into other bodies either human or animal, and mistakenly given as a synonym for reincarnation, metempsychosis, etc.

Transmigration in general means the passing of an entity from one imbodiment to another, without regard to the status of the entity or the form of the imbodiments, so that it includes various specific meanings denoted by other terms. Actually the word refers to the transmigration of life-atoms, especially those of the human vehicles after dissolution. According to their own affinities and degree of development, these life-atoms which have composed the lower human principles transmigrate to other physical psychomental bodies, there to pursue each its own further specific evolution, unretarded by the temporary association with its former body. Eventually, when the proper cyclic time arrives, they are all again attracted back to the reincarnating human entity to which they formerly belonged. The teaching as to the transmigration of the life-atoms is very important in elucidation of the unity of all life, the interaction of all nature, and the working of karma.

The meanings of transmigration, metempsychosis, metempsychosis, the Hebrew gilgulim, etc., are not synonymous. Each one of these words has its own particular significance, although many of these different words overlap to a certain extent. Thus a being who reincarnates on earth — takes up a body of flesh — likewise transmigrates in the sense of passing over from one condition of life to another, followed by a third and yet others; and that during this process there is a certain change of the condition of the soul or migrating entity which is the particular meaning of metempsychosis; and furthermore, the assumption of a new physical body which is part of the meaning of reincarnation appears in the specific term metempsychosis, and yet again the phase of rebirth is likewise involved. Each one of these different terms, and others, sets forth one particular aspect of the destiny and adventures of the peregrinating entity.

Transmutation Generally the transmutation of inferior metals into gold, although the reverse process properly falls under the same term. Three things are involved: the old metal, the new metal, and the underlying essence common to both. To transmute lead into gold we must change something which is now lead so that this something will then be gold. Transmutations are now being performed in chemistry on this principle. The alchemists reasoned that, since all elements come from a root-element, it must be possible to perform transmutations by reducing the gross elements to their subtle substratum. Apart from the love of knowledge, one sees no object in the physical process other than that of acquisitive gain. If the language of alchemy is taken allegorically, as it very frequently was and is, transmutation means the refinement of the gross elements of human nature. The scientific thinkers and researchers who are leading the world in scientific experimentation in the ultimates of matter are the modern alchemists or

transmutationists.

Transubstantiation The doctrine of the Roman Catholic Church that the bread and wine of the Eucharist or Communion are miraculously transmuted into the *veritable* (literal) body and blood of Jesus, due to a literal interpretation of figurative language used by Jesus. It is not mere consecration of the elements — bread and wine — though in what the difference consists it is hard to define. *See also* BREAD AND WINE

The ancients had their own views about such things, as in the Bacchic rites of Greece and Rome in which bread and water or wine were considered to be mystically — not veritable and actual — symbols of certain of the mysteries of the divinity they revered.

Tree A variant of the cross or tau, to be considered in connection with the serpent which is wound round it. The two together symbolize the world tree with the spiritual, intellectual, psychic, and psychological aggregate of forces encircling the world tree and working in and through it — these forces often grouped in the Orient under the name of kundalini. In minor significance, the two together symbolize the life-waves, or any life-wave, passing through the planes, spirit circling through matter, fohat working in the kosmos. Thus the tree symbol stands for the universe, and correspondentially for man, in whom the monadic ray kindles activity on the several planes; while the physiological key of interpretation applies to the analogies in the human body with its various structures through which play the pranic currents. The tree, by its form, represents evolution, for it begins with a root and spreads out into branches and twigs; only as applied to the kosmos the root is conceived to be on high and the branches to extend downwards. Thus there is the Asvattha tree of India or bodhi tree, the Norse Yggdrasil, the tree Ababel in the Koran, the Sephirothal Tree which is 'Adam Qadmon. In the Garden of Eden it is stated that there were two trees, the Tree of Life and the Tree of the Knowledge of Good and Evil, which signifies the two knowledges. It is said in Gnosticism that Ennoia (divine thought) and Ophis (serpent), as a unity, are the Logos; as separated they are the Tree of Life and the Tree of Knowledge, the former spiritual, the latter manasic. Adam eats the fruit of the Tree of Knowledge which means in one important allegory of human evolution that mankind after the separation of the sexes became endowed with manas, or that when humanity began to be endowed with dual manas, the rays then separated into the opposite sexes; and lest he should partake of the Tree of Life and become immortal, in the then imperfect state of evolution, he is turned out of Eden. It is stated that buddhi becomes transformed into the tree whose fruit is emancipation and which finally destroys the roots of the Asvattha, which here is the symbol of the mayavi life. This latter tree is also the emblem of secret and sacred knowledge, guarded by serpents or dragons; it may also refer to a sacred scripture. Dragons guarded the tree with the golden apples of the Hesperides; the trees of Meru were guarded by a serpent; Juno, on her wedding with Jupiter, gave him a tree with golden fruit, as Eve gave the fruit to Adam. Blavatsky says of Eve: "She it was who first led man to the Tree of Knowledge and made known to him Good and Evil; and if she had been left in peace to do quietly that which she wished

to do, she would have conducted him to the Tree of Life and would thus have rendered him immortal” (*La Revue Theosophique* 2:10). *See also* ASVATTHA, YGGDRASIL

Both adepts and sorcerers were called trees. Tree worship in decadent times degenerated into a variety of phallicism.

Tretagni (Sanskrit) *Tretāgni* [from *tretā* triad + *agni* fire] A triad of fire; in Hindu religious ritual the three sacred fires taken collectively — the sacrificial, the household, and southern fire. These three sacred fires are obtained by the attrition of sticks commonly made of the wood of the Asvattha tree, mystically called the Tree of Wisdom and Knowledge.

Treta Yuga (Sanskrit) *Tretā Yuga* [from *tretā* triad, triple + *yuga* age] The second of the four great yugas which constitute a mahayuga (great age). It is said that during this age three parts of truth prevail; its duration is 1,296,000 years.

In the *Mahabharata* Hanuman, the learned monkey chief, gives a description of the treta yuga: “In the Treta Yuga sacrifice commenced, righteousness decreased by one-fourth; men adhered to truth, and were devoted to a righteousness dependent on ceremonies. Sacrifices prevailed with holy acts and a variety of rites. Men acted with an object in view, seeking after reward for their rites and their gifts, and were no longer disposed to austerities and to liberality from a simple feeling of duty” (abridgment by Muir 1:144). *See also* SATYA YUGA

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Tri-Tz

Triad A group of three, a triple unity, three-in-one, the number three; it represents the limits of ratiocinative thought, for we cannot go beyond the duality of subject and object, and must postulate a unitary essence common to both. A triad stands at the head of all great cosmogonies and philosophies: spirit-matter, Purusha-prakriti, subject-object, male-female, father-mother, motion-space, etc., plus the fundamental unity and source enclosing each emanated duad — the ineffable, parabrahman, 'eyn soph, etc. Theosophy shows three distinct triadic representations of the universe, making nine, or with a synthesis ten: the ever-existing, the pre-existing, and the phenomenal, allegorized as the initial, the manifested, and the creative triads.

Another form of the triad is that in which the unit is considered as the offspring of the duad, as in the familiar triad Father-Mother-Son; and thus we get a quaternary of the primordial triad with the manifested universe as Son. These two triads or triangles represent fire and water respectively; interlaced they make Solomon's seal or the seal of Vishnu. The triad and quaternary together make the septenate; the higher triad in man is atma-buddhi-manas; kama, prana, and linga-sarira make a lower triad. The triad and the quaternary here repeat the duality of spirit and matter, metaphysical and physical. The Qabbalistic Sephirothal Tree shows an upright triad, two inverted triads, and a synthesizing unit below called Malchuth.

Triangle An emblem of the triad or three-in-one, expressing more than the three dots alone: the points, lines, and the whole figure give a septenate composed of two triads and a monad. The triangle also symbolizes twin rays proceeding from a central point, and when the other ends of these lines are joined, the base line signifies that which is produced by the interaction and interblending of the two formative rays. The apex, the side lines, and the base thus represent the three chief stages of cosmic evolution. The idea is further elaborated in the square pyramid. The Pythagoreans recognized the triangle as the first regular rectilinear figure, as three is the first odd number — the one being considered as the origin and unit, out of which all subsequent parts flow.

The usual form of the triangle in symbology is equilateral, with the apex up or down. The circle, triangle, and square form another important triad representing stages in evolution. For interlaced triangles, *see also* SIX-POINTED STAR

Triassic. *See* GEOLOGIC AGES

Tribal Race, Tribal Generation. *See* RACE(S)

Tribhuja (Sanskrit) *Tribhuja* [from *tri* three + *bhuja* arm, side] Three-sided, a triangle.

Tribhuvana (Sanskrit) *Tribhuvana* Three worlds; in Hindu literature the three bhuvanas are svarga (heaven), bhumi (earth), and patala (the lower regions). Esoterically the tribhuvanas are the spiritual, psychic or astral, and terrestrial spheres.

Trailokya, although also referring to the exoteric three worlds, involves in its mystical and esoteric meaning a far wider range of geography of the invisible spheres.

Tri-bochana. *See* TRILOCHANA

Tricephalos. *See* TRIKEPHALOS

Tridandin (Sanskrit) *Tridaṇḍin* [from *tri* three + *daṇḍa* staff] A class or sect of sannyasins (ascetics) who constantly hold a kind of club branching off into three rods at the top. Also one who possesses three kinds of self-command: control of his own thoughts, words, and deeds. The name at times has been given to the threefold Brahmanical thread.

Tridasa (Sanskrit) *Tridaśa* [from *tri* three + *daśa* ten] Thirty; as used in ancient India, it refers in round numbers to the general cycles of the Vedic deities, of which there were 33 ordinary ones: the 12 adityas, the 8 vasus, the 11 rudras, and 2 asvins. When the Hindu trimurti or triad is added to these, the number becomes 36, one of the archaic numbers of esoteric computation, not only in chronology but likewise in theology and theogony. Thirty-six is half of 72, which is 1/5 of 360, and 1/6 of the highly mystical key number 432, with ciphers added or not, according to the computation undertaken. Following the law of chronological analogy, thirty, which is 1/12 of 360, is the foundation number of esoteric computation, to which ciphers may be added according to the scheme held in mind. The 33 crores (330 million) deities usually enumerated in the Hindu pantheon are to be understood similarly, 33 being a round number for 36; for here too the 33 crores must be taken in connection with the trimurti of Brahma, Vishnu, and Siva, themselves aggregates, giving the important figure 36.

Trigunas (Sanskrit) *Triguṇa-s* The three qualities; all differentiated beings and matter are considered to possess three inherent qualities or characteristics: sattva (purity, goodness, truth); rajas (activity, passion, desire); and tamas (quiescence, indifference, darkness). Each of these three qualities has both a good and an imperfect or evil side, and possesses in itself the other two qualities; for instance, there is sattva-sattva, rajas-sattva, tamas-sattva, etc. Thus in the different

hierarchies in the cosmos, the beings composing these hierarchies may be classified not only under one of the three gunas, as essentially manifesting that characteristic, but likewise during their evolution they pass through the phases of the other two qualities, although under the dominance of the main quality from which they as individuals derive.

In the *Bhagavad-Gita* (chs 14, 17) the three great qualities are spoken of as born from nature and binding the imperishable self to manifested life. Of these the sattva quality by reason of its characteristics entwines the soul to rebirth through its attachment to wisdom and knowledge; rajas produces aspiration as well as propensity and thirst, and imprisons the ego through the consequences produced from such action; tamas has its good side but likewise is the deluder of all creatures, and imprisons the ego in a body by characteristics such as indifference, idleness, and sleep. The fruit of righteous acts is called pure and holy and appertains to sattva; from rajas is gathered fruit both good and that which produces pain or sorrow; and tamas produces steadfastness and immovability in a good cause, as well as in a bad sense being the cause of senselessness, ignorance, and indifference. Those in whom the sattva quality is established are said to mount on high; those who are full of rajas remain in the middle sphere, the human world; while those who are overborne by the evil aspect or quality of tamas sink below.

The wisdom which perceives in all nature one single principle, indivisible and incorruptible, not separate essentially but only evolutionally in the separate objects seen, is of the sattva quality. The knowledge which perceives different and manifold principles as present in the world of created beings as being intense and aggressive in action is of the rajas quality. The knowledge which perceives enduring stability and disdain of useless change, or which on the other hand is mean, attached to one object alone as if it were the whole, which does not see the true cause and meaning of existence, is of the tamas quality. Thus each of the three qualities has its positive and negative side, and the initiate or adept seeks to make all three qualities manifest in his life in their highest aspects.

Trijnana (Sanskrit) *Trijñāna* [from *tri* three + *jñāna* knowledge] The threefold knowledge, consisting of three degrees: knowledge based on faith or inner conviction, on theoretical knowledge, and on personal and practical knowledge.

Trikaya (Sanskrit) *Trikāya* [from *tri* three + *kāya* vesture, body] The three glorious vestures or states in which the consciousness of an adept clothes itself: 1) the nirmanakaya (Tibetan pru-lpai-ku) in which the bodhisattva after entering the path to nirvana by the six paramitas appears to mankind in order to teach and which thus is associated with the Buddhas of Compassion; 2) the sambhogakaya (Tibetan dzog-pai-ku) the body of bliss impervious to all material sensations assumed by one who has fulfilled the three conditions of spiritual, intellectual, and moral perfection; and 3) the dharmakaya (Tibetan chos-ku) the nirvanic body or robe in which all nirvanis and full Pratyeka Buddhas exist.

The Wondrous Being or hierarch manifests in three forms, the highest being in direct spiritual intercommunion with cosmic adi-buddha, and this highest aspect or form is the dharmakaya state in which, at least in the inferior portions of it, the dhyani-buddha abides; the second form or state is that of the dhyani-bodhisattva, who is in the sambhogakaya state in direct intercommunion with the lower part of the dhyani-buddha just above it in abstruse power and consciousness; the third and lowest form or aspect, yet in one sense the highest morally on account of the immense, willing self-sacrifice involved, is the manusha-buddha who lives and works in the nirmanakaya state.

“This is a most abstruse teaching which, however, once understood, explains the mystery of every triad or trinity, and is a true key to every three-fold metaphysical symbol. In its most simple and comprehensive form it is found in the human Entity in its triple division into spirit, soul, and body, and in the universe regarded pantheistically, as a unity composed of a Deific, purely spiritual Principle, Supernal Beings — its direct rays — and Humanity. The origin of this is found in the teachings of the prehistoric Wisdom Religion, or Esoteric Philosophy. The grand Pantheistic ideal, of the unknown and unknowable Essence being transformed first into subjective, and then into objective matter, is at the root of all these triads and triplets (TG 338-9).

See also DHARMAKAYA; NIRMANAKAYA; SAMBHOgakAYA; TRISARANA.

Trikephalos (Greek) Three-headed; with the Latin triplex (triple), applied to Hermes or Mercury, as one with the Sun and Venus (SD 2:542).

Trikota (Sanskrit) *Trikūṭa* The three peaks; a “mountain on which Lanka (modern Ceylon) and its city were built. It is said, allegorically, to be a mountain range running south from Meru. And so no doubt it was before Lanka was submerged, leaving now but the highest summits of that range out of the waters. Submarine topography and geological formation must have considerably changed since the Miocene period. There is a legend to the effect that Vayu, the god of the wind, broke the summit off Meru and cast it into the sea, where it forthwith became Lanka” (TG 339-40).

Trilochana (Sanskrit) *Trilocana* [from *tri* three + *locana* eye] The three-eyed; an epithet of Siva.

Triloka. *See* TRAILOKYA

Trimorphos (Greek) Triple-formed, triple; applied to a triple personification of the moon in ancient iconology representing the lunar body as a goddess with three heads, which also became with the ancient Romans *Diva triformis* (the triple goddess): Diana-Hecate-Luna. Also applied to the three Fates — *Moirai trimorphai*.

Applicable in mysticism to any entity or thing which was subject to understanding in three manners. Thus even time could be considered as threefold because of being divisible in our human conception into past, present, and future, etc.

Trimurti (Sanskrit) *Trimūrti* [from *tri* three + *mūrti* imbodiment, form] The Hindu triad, consisting of Brahma, the emanator or evolver; Vishnu, the sustainer or preserver; and Siva, the beneficent, the destroyer, and the regenerator. These three entities as individualized divinities form the apex or crown of the spirit of the solar system. In the human being, Brahma, Vishnu, and Siva represent the three divine-spiritual principles of the seven — directly following forth from the highly recondite superspiritual triangle which, with the seven principles, make the full ten human principles.

In the world of matter, Brahma, Vishnu, and Siva are each personified by earth, water, and fire, i.e., each of these divinities combines in itself these three elements, one predominating when the divinity manifests one of its three fundamental gunas. “In Indian Puranas it is Vishnu, the first, and Brahma, the second logos, or the ideal and practical creators, who are respectively represented, one as manifesting the lotus, the other as issuing from it” (SD 1:381n). But Brahma, for instance, because of the significance of expansion inherent in the name, could equally well be looked upon as the source of Vishnu, manifesting as the cosmic waters or Second Logos. This perhaps is the reason why in this Trimurti, Brahma is called the emanator or evolver, and Vishnu the sustainer or preserver.

These three persons or aspects of the triad are really three sides of the same cosmic reality; and to gain an accurate understanding of their respective functions it should be born in mind that any one of the three may at any time, if the matter is considered from a different viewpoint, be said to contain the functioning elements of the other two in addition to its own. “Brahma, Vishnu, and Siva are a trinity in a unity, and, like the Christian trinity, they are mutually convertible. In the esoteric doctrine they are one and the same manifestation of him ‘whose name is too sacred to be pronounced, and whose power is too majestic and infinite to be imagined’ ” (IU 2:277-8).

In the Vedas, where neither Brahma nor Siva is known under these names, the trinity usually consists of Agni (fire), Vayu (air), and Surya (sun), the originants of the terrestrial, atmospheric, and heavenly fire respectively. The *Padma-Purana* states that in the beginning the great Vishnu desiring to produce the whole world, became threefold, in himself the creator, preserver, and destroyer. In order to produce the world, the supreme spirit emanated from the right side of his body, himself, as Brahma; then, to preserve the universe, he produced from the left side of his body, Vishnu; and to destroy the world he produced from the middle of his body the eternal Siva.

The three persons of the Trimurti are the three qualificative gunas or attributes of the universe of differentiated spirit-matter, self-formative, self-preserving, and self-destroying for purposes of regeneration and perfectibility. Because Brahma is the considered the formative or emanative force, it is said to be personified imbodiment of rajas, the quality of activity, of desire for creation — that desire owing to which the universe and everything in it is called forth into being. Vishnu because of its preservative and sustaining function is said to be the imbodied sattva, which

characterizes the intermediate period between full growth and the beginning of decay; and Siva is said to be the imbodiment of *tamas* which, in one of its functions, is the attribute of stagnancy and final decay, and thus becomes the destroyer.

The Jewish Qabbalistic triad, *Sephirah*, *Hokhmah*, and *Binah*, is identical in certain philosophical respects with the Hindu *Trimurti*.

Trinity The divine powers at the head of every theogony. In the Christian Trinity, the original idea of a triune divinity is preserved but has become confused and adapted to theological speculation. If the Holy Ghost is regarded as feminine, as it was in primitive Christianity, we have the trinity of Father-Mother-Son. The present manner of the procession of the Holy Ghost in the Occident is due to the early theological quarrels which was one of the main causes of the final rupture between the Greek Orthodox and the Roman Catholic Churches — the *filioque* (“and from the son”) controversy. The Orthodox held with the original procession of Father, Holy Ghost, and Son, while in the West the Holy Ghost or Spirit has become a kind of emanation from the Father or Son, or both of them, and is scarcely distinguishable in its attributes from the Son; while the place of Mother has been filled in the Roman Catholic Church by Mary who, though the mother of Jesus, nevertheless is not a member of the Trinity.

But there is another trinity besides that of Father-Mother-Son, that of the one divine root and its dual aspects — a conception altogether lost in Christianity. The Christian God is at best but a *Demiourgos* or inferior creative power, and his necessary attributes clash irreconcilably with those pertaining to the supreme hierarch of our universe; but in many of the sayings of Jesus and in the Epistles of Paul is clear evidence of the true teachings as to the Trinity and the relation of the Father and the Son.

In the orthodox Christian view of its theological Trinity the three persons of the Godhead are not three gods but one God, and yet three Persons or individuals. So that we have one Godhead who is three-in-one, and yet one-in-three, which is not three gods, nor yet one God, but both. Moslems aver that the Christian Trinity is not one God in three aspects, but actually three gods manifesting as one, and the strict monotheism of Islam refuses to admit the logical monstrosity. The Christian Churches lost sight of the mystical origin of its own trinity out of the neo-Pythagorean and Neoplatonic mysticism.

All the great religious and philosophical systems of antiquity contained a divine or spiritual triadic unity as the cosmic source and focus of all beings and things, out of which emanate the universe and all that is in it. Examples are the Osiris-Isis-Horus of Egypt or the Brahma-Vishnu-Siva of India; yet these triads of gods are emanated reflections or representatives on lower planes of the still more sublime and ineffable triadic mystery above and beyond them.

Tripada (Sanskrit) *Tripada* Three-footed; for instance, fever in India is said to be three-footed because it has three stages of development: cold, heat, and sweat.

Tripitaka (Sanskrit) *Tripitaka* [from *tri* three + *pitaka* basket] The three baskets, *pitaka* being the name by which one of the collections of Buddhist sacred scriptures is known. This threefold collection consists of *Sastra-pitaka* often called the *Sutra-pitaka*, the rules or precepts; *Vinaya-pitaka*, the discipline and rules for the priesthood and ascetics; and *Abhidharma-pitaka*, the philosophical and metaphysical dissertations. “There is a fourth division — the *Samyakta Pitaka*. But as it is a later addition by the Chinese Buddhists, it is not accepted by the Southern Church of Siam and Ceylon” (TG 341).

Triplex [from Latin *ter* thrice + *plicare* to fold] Threefold or triform; applied to Mercury, as being in close esoteric connection with the Sun and Venus; and to Diana (in the aspects of Diana, Luna, and Hecate), etc.

Tripurantaka-Siva (Sanskrit) *Tripurāntaka-Śiva* [from *tri* three + *pura* city + *antaka* making an end, destroying] A title of Siva, said to have destroyed Tripurasura.

Tripurasura (Sanskrit) *Tripurāsura* [from *tri* three + *pura* city + *asura* god] The three cities of the asuras. Hindu legend says that Maya or Asuramaya built for the asuras a threefold city of gold, silver, and iron, in the sky, air, and earth respectively. The god Siva destroyed this city with a threefold flame.

Triratna. See TRISARANA

Trisarana (Sanskrit) *Triśaraṇa* The three refuges or protections, also called triratna or ratnatraya (three jewels); the Buddhist formula Buddha, dharma, sangha or samgha. Originally bodhi, dharma, and sangha (wisdom, its laws, and its priests or spiritual exponents).

“The philosopher of the Yoga-charya School would say — as well he could — ‘Dharma is not a person but an unconditioned and underived entity, combining in itself the spiritual and material principles of the universe, whilst from Dharma proceeded, by emanation, Buddha [‘reflected’ Bodhi rather] as the creative energy which produced, in conjunction with Dharma, the third factor in the trinity, viz., “Samgha,” which is the comprehensive sum total of all real life.’ Samgha, then, is not and cannot be that which it is now understood to be, namely, the actual ‘priesthood’; for the latter is not the sum total of all *real* life, but only of religious life. The real primitive significance of the word Samgha or ‘Sangha’ applies to the Arhats or Bhikshus, or the ‘initiates,’ alone, that is to say to the real exponents of Dharma — the divine law and wisdom, coming to them as a reflex light from the one ‘boundless light’ ” (TG 342).

Further, the Buddha meant is not any particular Buddha but Adi-Bodhi or the First Logos, “whose primordial ray is Mahabuddhi, the Universal Seal, *Alaya*, whose flame is ubiquitous, and whose influence has a different sphere on each of the three forms of existence, because, once again, *it is Universal Being itself* or the reflex of the *Absolute*” (TG 343).

Trishna (Sanskrit) *Tṛṣṇā* Thirst, longing; equivalent to the Pali *tanha* (thirst for life); the thirst or desire which draws the intermediate nature or human ego back into incarnation in earth-life.

“After death has released the intermediate nature, and during long ages has given to it its period of bliss and rest and psychical recuperation — much as a quiet and reposeful night’s sleep is to the tired physical body — then, just as a man reawakens by degrees, so does this intermediate nature or human ego by degrees recede or awaken from that state of rest and bliss called *Devachan*. And the seeds of thoughts, the seeds of actions which it had done in former lives, are now laid by the fabric of itself — seeds whose natural energy is still unexpended and unexhausted — and inhere in that inner psychical fabric, for they have nowhere else in which to inhere, since the man produced them there and they are a part of him. These seeds of former thoughts and acts, of former emotions, desires, loves, hates, yearnings, and aspirations, each one of such begins to make itself felt as an urge earthwards, towards the spheres and planes in which they are native, and where they naturally grow and expand and develop” (OG 175-6).

Also the fifth of the twelve *nidanas*; because every human faculty has its nobler aspect, *trishna* can likewise mean love, signifying pure devotion. The pure love and desire that a *bodhisattva* expresses when becoming a *nirmanakaya* is the spiritual aspect of *trishna*.

Trismegistus (Greek) Thrice greatest; a title given to the mysterious personage after whom the Hermetic philosophy is named. In Egypt, he is equivalent to the god *Thoth*, but the title was also a generic name assumed by many ancient Greek writers on philosophy and alchemy. This title was likewise given to the supreme initiator in the ancient Mystery-system and therefore corresponding directly, both as regards function and position, to what in theosophical philosophy is called the *mahachohan*. The title, therefore, applies both to the divinity and its human representatives. See *also* HERMES; PYMANDER

Trisula (Sanskrit) *Triśūla* The trident of Siva.

Trisuparna (Sanskrit) *Trisuparṇa* [from *tri* three + *su* beautiful + *parṇa* wing, leaf] A Brahmin who is thoroughly familiar with certain parts, supposedly three in number, of the Vedas.

Triton (Greek) A deity of the sea, offspring of Poseidon and Amphitrite, represented as dwelling with them under the sea, and as having the upper part of his body human in shape, the lower part that of a dolphin, whose functions are mythologically represented as arousing or calming the billows by means of his conch shell. The dolphin was placed by Poseidon among the signs of the zodiac, and became with the Greeks *Aigokeros* (goat-horned) or *Capricorn* — the monster with a goat’s horns and the hind parts of a dolphin.

“Triton belongs in esoteric interpretation to the group of fish symbols — such as *Oannes* (*Dagon*), the *Matsya* or Fish-avatar, and the *Pisces*, as adopted in the Christian symbolism.

The dolphin is a constellation called by the Greeks *Capricornus*, and the latter is the Indian *Makara*. It has thus an anagrammatical significance, and its interpretation is entirely occult and mystical . . . Suffice to say that it is as physiological as it is spiritual and mystical. (See *Secret Doctrine* II., pp. 578 and 579.)” (TG 344).

Poseidon, Amphitrite, and Triton may either be considered as cosmic powers or entities, or as their microcosmic reflections as powers of the seas of earth. This shifting of significances, all nevertheless having a fundamental or essential identity, is typical of ancient mystical thought of all countries.

Triune. See THREE-IN-ONE

Trividha-dvara (Sanskrit) *Trividha-dvāra* [from *trividha* triple, threefold + *dvāra* door, gate, entrance, opening] The threefold gate, which is “body, mouth, and mind; or purity of body, purity of speech, purity of thought — the three virtues requisite for becoming a Buddha” (TG 344).

Trividya (Sanskrit) *Trividya* [from *tri* three + *vidyā* knowledge, science] The three knowledges or sciences; the three fundamental axioms in mysticism: “(a) the impermanency of all existence, or *Anityata*; (b) suffering and misery of all that lives and is, or *Dukha* [dukhata]; and (c) all physical, objective existence as evanescent and unreal as a water-bubble in a dream, or *Anatmata*” (TG 344).

Trivikrama (Sanskrit) *Trivikrama* [from *tri* three + *vikrama* step, stride, pace — progression or permeating possession] The three steps of Vishnu; also applied to this deity in the *Rig-Veda* in connection with the three strides which he made as he stepped through the seven regions of the universe. “The first step he took on earth, in the form of Agni [god of fire]; the second in the atmosphere, in the form of Vayu, god of the air; and the third in the sky, in the shape of Surya, the sun” (TG 344).

Triyana (Sanskrit) *Triyāna* [from *tri* three + *yāna* vehicle, way] The three vehicles, ways, conditions, or degrees by which the neophyte, and later adept, crosses the ocean of births, deaths, and rebirths or samsara. The three vehicles are likewise three degrees of yoga known as sraavaka, pratyeka-buddha, and bodhisattva.

“The term Triyana is also used to denote the three schools of mysticism [in India] — the Mahayana, the Madhyimayana and Hinayana schools; of which the first is the ‘Greater,’ and the second the ‘Middle,’ and the last the ‘Lesser’ Vehicle. All and every system between the Greater and the Lesser Vehicles are considered ‘useless.’ Therefore the Pratyeka Buddha is made to correspond with the Madhyimayana. For, as explained, ‘this (the Pratyeka Buddha state) refers to him who lives all for himself and very little for others, occupying the middle of the vehicle, filling it all and leaving no room for others.’ Such is the selfish candidate for Nirvana” (TG 344-5).

Triyuga (Sanskrit) *Triyuga* [from *tri* three + *yuga* age] The three ages — the satya yuga, the treta yuga, and the dvapara yuga — preceding our present age or kali yuga. See also YUGA

Trizna (Bulgarian) [from Slavonic *tryzen* pang, torment] A festival for the dead held in Bulgaria, Moldavia, and Wallachia on the 7th of May. The principal feature of the feast is the placing of a light on every grave, drenching the grave with wine, and the burning of great quantities of fragrant herbs or incense on the graves. Sometimes the evocation of the departed one is resorted to by means of drops of blood which are pricked from the eldest surviving relative of the deceased. The Bulgarians believe that the seven weeks from the eve of Easter Sunday to Trinity Day is a period when the souls of the deceased descend on earth, to commune with their loved ones or to beg forgiveness of those they have wronged.

Trojans. See TROY

Troy, Trojans Since Schliemann rediscovered at Hissarlik the several superincumbent sites of ancient Troy, there has been increasing reason for placing confidence in the historicity of what have been regarded as fables. The Trojan War, for instance, is now known to be a historical fact, although according to *The Secret Doctrine* it should be dated much earlier than the 1200 BC or so at present allowed by archaeology. In *Isis Unveiled* the Homeric account of this war is described as a Greek counterpart of the *Ramayana*. Allegory and fact are curiously mixed in such narrations, but it is well known that mythoi were originally and intentionally built on a basis of former factual occurrences.

Ragon, in his defense of the antiquity of Masonry, recalls the statements of classical writers that Neptune and Apollo offered themselves to Laomedon as masons “to build the city” of Troy, a well-known expression symbolically interpreted as meaning to establish a religious cult or Mystery school. Troy lay in a strategic position in regard to the trade routes of the ancient world and relics from distant lands prove that it was an active center of traffic. Even the first city, built in what archaeologists call the Neolithic period, was a strong and dominant center. Excavations at the lowest level revealed a great fortified wall with two towers and a stone carving of a human face, antedating by some 18 centuries the Troy of which Homer sang and which was the seventh city of the nine, counting upwards, that successively occupied the same site.

Troll (Scandinavian) In common usage, an evil gnome or spirit depicted in stories as an ugly and dangerous sprite. As a prefix, used in Scandinavian tongues to denote magical or extrasensory means (e.g., *trollkonst* magic art, *trollkaring* old woman, hag, who practices magic arts). In this context it has come to mean almost exclusively an evil influence but there remain tales where a troll is seen as a model of gratitude and faithfulness. This may be a case where the spiritual influences of one culture become regarded by succeeding peoples as demonic. It is also possible that the trolls exemplified less evolved characteristics which become the faithful servants of him who overcomes these weaknesses in himself.

Tropical Year The time taken by the center of the sun’s disc to travel from one tropic to the same tropic again, and being 365.2422 mean solar days, or 365 days, 5 hours, 48 minutes, 45.5 seconds.

This is shorter than the sidereal year (the interval between two successive passages of the sun across the same point in the stellar sphere), because the tropics recede by precession. On the tropical year depends the regular succession of the seasons, and it is the one which is adapted to the civil calendar by the Julian and Gregorian intercalations. *See also* YEAR

Tsaba' (Hebrew) *Tsābā'* [from the verbal root *tsābā'* to go forth or march out to war] A host, army; tseba' hash-Shamay (the host of heaven) refers either to the host of cosmic spirits or angels, or to the manifested dwellings of the lower hierarchies of them, the stars. *See also* TSEBA'OTH (the plural).

Tsadiq (Hebrew) *Tsaddīq* He that has a righteous cause; innocent, just, righteous; a title of Melchizedek (King of righteousness), also applied to Noah (Genesis 6:9). Some hold that Sadic (Tsaddiq) was the patriarch Noah (as also Melchizedek) and "the identity of Noah and Melchizedek being established, the further identity of Melchizedek, or Father Sadik, with Kronos-Saturn is proved also"; Blavatsky also terms Noah a kabir, the kabiri being sons of Sydic or Zedek, and shows Sadik as a regent over the eighth planet, Terra (SD 2:391).

Tsala. *See* TSELEM

Tsang (Tibetan) *bTsan*. Strength, might; used particularly as an equivalent for nyingpo or alaya, the world-soul. Alaya is used mainly in the Mahayana contemplative schools of Northern Buddhism, being equivalent of mulaprakriti *in its essence* as the root or substance of all things; hence alaya is likewise equivalent frequently to akasa, especially in the mystical sense.

Tsaphon. *See* TZYPHON

Tseba'oth (Hebrew) *Tsēbā'ōth'* Plural of *tsābā'* (host, army) with a general application to groups of active beings in celestial spheres or on earth; used in the phrase hosts or army of heaven, and likewise as signifying the host of the individuals of an army of men. It is also used of the aggregate of the stars, sun, and moon, etc., conceived as living beings. In the Old Testament the name is occasionally connected with Jehovah (Yehovah); thus Yehovah Tsebao'th appears, signifying association with war or conflict.

In ancient times the name came to be linked frequently with Sabazius, usually identified with Dionysos, Plutarch in several places (cf Symp 4:6) hinting that the Jews in their worship were connected in some manner with Sabazius or Dionysos. Blavatsky states that the Jewish connection is with Saturn, both with the god and the planet, who was "the patron-guide of Israel" (SD 1:459).

Tsedeq. *See* TZEDEQ

Tsela' (Hebrew) *Tsēlā'* A rib, side; a quarter of the heavens; a part or division. Used in reference to the Biblical allegory of the formation of Eve or woman from a rib, side, or portion of Adam (Genesis 2:21-3), who was the first man only in the sense of first humanity or mankind. The Biblical

allegory refers to the teaching that the third root-race was androgynous or hermaphrodite — that the individuals of humanity were dual-sexed — so that when the sexes separated into the distinct male and female portions of mankind, as mankind is at present, the Jewish writers described this biological and historical physiological event as the separation of woman from man. One could equally say that man was separated from woman, or that man was made from a rib or side of woman. The ridiculous supposition that the female part of mankind was born from the male part of mankind because the first woman was separated from the first man by the Lord God taking one of the ribs of the latter and forming a woman out of it, arose from the error of understanding the Hebrew word Adam as signifying one individual human being of the present male type.

Tselem (Hebrew) *Tselem* A form, image, likeness; a shadowy image, a shadow. Hence also the astral “shadow” of the human physical body — the model-body or *linga-sarira*. It corresponds to the Sanskrit *chhayas*: in the *tselem* of 'elohim was made 'Adam (Zohar iii, 76, Crem ed.), i.e., in the image of the *pitris* was fashioned mankind (cf Genesis 1:27); but not only “in the image” but likewise of the substance of the shadow itself humanity was formed; in other words, the *pitris* projected their astral shadows which became the lower principles of the individuals of the human race. *See also* TSULMA'

Tsien'sin, Tsien-sin. *See* T'IEN HSIN

Tsien-Tchan. *See* T'IEN-CHAN

Tsimtsum (Aramaic) *Tsimtsūm* [from the verbal root *tsāmam* to contract, press together] Contraction; a Qabbalistic term containing the philosophical idea of a previous expansion — otherwise there could have been no subsequent contraction. Hence, *tsimtsum* is used to designate centrifugal and centripetal motion, expansion and contraction, which under the direction of the supreme of the Sephiroth brought forth and maintains the universe.

“The Unknown Absolute, above all number, manifested Itself through an emanation in which it was immanent yet as to which it was transcendental. It first withdrew Itself into Itself, to form an infinite Space, the Abyss; which It then filled with a modified and gradually diminishing Light or Vitalization, first appearing in the Abyss, as the centre of a mathematical point which gradually spread Its Life-giving energy or force throughout all Space. This concentration or contraction and its expansion, being the centripetal and centrifugal energies of creation and existence, the Qabbalists called *Tzimtzum*. The Will of Ain Soph then manifests Itself through the Ideal Perfect Model or Vitalizing Form, first principle and perfect prototype in idea, of all the to be created, whether spiritual or material. This is the Mikrokosm to the Ain Soph, the Makrokosm as to all the created. It is called the Son of Elohim, i.e., God, and the Adam Illa-ah or Adam Qadmon, the Man of the East or Heavenly Adam” (Myer, *Qabbalah* p. 231).

This idea is analogous to the Hindu inbreathing and outbreathing of Brahma.

Tsimtsum is stated to be particularly active in the third 'olam or lowest triad of the Sephirothal Cosmic Tree — each Sephirothal Tree is divided into a set of three triads, called respectively 1) intelligible or intellectual world; 2) formative or paradigmatic world; and 3) the natural world. It is in this last triad of Sephiroth, called 'olam ham-Muteba', where tsimtsum is specifically active.

Tsiruph. See TEMURAH

Tsi-tsai (Chinese) The Self-existent, that which is the unknown darkness, the root of wu-liang-shih (the boundless age).

Tso-ch'an (Chinese) Sitting dhyana or contemplation, practicing dhyana; equivalent to the Taoist tso-wang (sitting with blank mind), defined as "Slackening limbs and frame, blotting out the senses of hearing and sight, getting clear of outward forms, dismissing knowledge and being absorbed into That which Pervades Everything" (Chuang Tzu 6:10).

Connected with the meditation there was practiced by certain individuals some form of breath control, as expressed by Chuang Tzu: the breathing of the sage is not like ordinary men, "he breathes with every part of him right down to the heels" (6:2). However, this author condemned physical exercises analogous to the yoga asanas (postures).

Tsong-kha-pa (Tibetan) "The man from Tsong-kha," a district in Amdo — his personal name was Blo bzang grags pa (Lo-zang Dag-pa); a great teacher and reformer of Tibetan Buddhism (1357-1419), founder of the Gelukpa school.

Tsulma' (Aramaic) *Tsūlmā'*. A shadow, image; used in the Qabbalah in connection with the neshamah and ruah: during the last seven days of man's life, it is said, every night the neshamah goes up from a person and the tsulma' is no more shown; when the tsulma' goes away the ruah goes with it (Zohar i 117a, Crem ed). The Hebrew equivalent is tselem (shade or shadow, hence a likeness or image of a being or thing), corresponding more or less both to the human model-body or linga-sarira, and to the mayavi-rupa or higher image of a human being, sent forth at will.

Tsurah (Hebrew) *Tsūrāh* Prototypal form; in the Qabbalah, the divine prototype considered as the highest principle "which remains above." "In Occultism it embraces Atma-Buddhi-Manas, the Highest Triad; the eternal divine *Individual*" (TG 349). The plural is *tsūrōth*.

The Qabbalah likewise states that the tsurah produces as its reflection the neshamah, and that the latter is connected with its divine prototype by a vital thread of spiritual radiance, up which even the neshamah aspires to rise to perfect union with its prototype. The tsurah is the spiritual monad, including as it does the three highest principles, and because this monad is an emanative product from the all-encompassing cosmic divinity, it is the divine prototypal form or entity; next, the highest part of the tsurah or monad is the neshama or spirit, which clothes itself in ruah or buddhi-manas; which again clothes itself in the astral monad represented by nephesh; which in its

turn incarnates in guph, or the material physical body. The Hebrew Qabbalah so frequently strives to clothe its thought from the vulgar vision by detailed — although usually correct — modification of essential ideas, that its real significant teaching is not always readily apparent.

Tuat (Egyptian) *Tuat*. Also Tiau, Tiaou. The region of the underworld or of the dead, though it was not situated under the earth, or answer to the popular conception of the Christian hell, even though the Tuat is often described as a place of retribution. One of the post-mortem states described in *The Egyptian Book of the Dead* as being situated in the region of the moon.

In popular mythology the Tuat was separated from the world by a range of mountains and consisted of a great valley, shut in by mountains, through which ran a river (the counterpart of the Nile, reminding one of the Jordan of the Jews and Christians), the banks of which were the abode of evil spirits and monstrous beasts. As the sun passed through the Tuat great numbers of souls were described as making their way to the boat of the sun, and those that succeeded in clinging to the boat were able to come forth into new life as the sun rose from the eastern end of the valley to usher in another day. Tuat was also depicted as the region where the soul went during night, returning to join the living on earth during the day.

Originally it was described as the abode of the night-sun, through which the sun god Ra passed during the night, only to arise renewed in the morning. “What is the *Tiaou* The frequent allusion to it in the ‘Book of the Dead’ contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the *concealed side of the moon*. The human being, in their exotericism, came out from the moon (a triple mystery — astronomical, physiological, and psychical at once); he crossed the whole cycle of existence and then returned to his birth-place before issuing from it again. Thus the defunct is shown arriving in the West, receiving his judgment before Osiris, resurrecting as the god Horus, and circling round the sidereal heavens, which is an allegorical assimilation to Ra, the Sun; then having crossed the *Noot* (the celestial abyss), returning once more to Tiaou: an assimilation to Osiris, who, as the God of life and reproduction, inhabits the moon” (SD 1:227-8).

The Tuat was divided into twelve regions, called fields (sekhet), corresponding to the number of hours of the night; or again it was described as being composed of seven circles (arrets), each under the guardianship of a watcher. The realm of Osiris is represented as Sekhet-Aarru or -Aanre (the fields of Aanroo), which was divided into 15 Aats (houses), having 21 Pylons. One of the regions of the Tuat was known as Amenti (Egyptian Amentet, “the hidden place”), a term often applied to the whole region of the dead.

Tubal-Cain (Hebrew) *Tūbal Qayin* According to the Biblical account, the son of Lamech and Zillah, “an instructor of every artificer in brass and iron” (Genesis 4:22). Blavatsky calls him a kabir, the equivalent of Hephaestos or Vulcan, and also says that it “is a word used in the Master-Mason’s degree in the ritual and ceremonies of the Freemasons” (TG 345).

Tula (Sanskrit) *Tulā* Balance; the seventh zodiacal sign, Libra, representing sevenfold man or Nara encased or involved in the 36 tattvas (elements), pendant from the inmost principle, paramatman or the superdivine monad, who is itself free from all material attachments and lives in cosmic ranges.

Tulku (Tibetan) *sprul sku* [short for *sprul pa'i sku* (tul-pe-ku) from *sprul pa* phantom, disembodied spirit; cf Sanskrit *nirmāṇakāya* body of magical transformation] Applied to a lama of high rank, often to the head abbot of a monastery; specifically, to those lamas who have proved their ability of remembering their office and standing in a former incarnation, e.g., by selecting articles belonging previously to themselves, describing details of a former life, surroundings, etc. The two most important tulkus in the Tibetan Buddhist hierarchy are the Tashi and Dalai Lamas. Tulku is often referred to as an incarnation but, outside of the many varieties of an incarnating or imbodying power or energy, incarnation in popular usage is the direct continuance of a previous imbodiment. These so-called living buddhas of Tibet are one kind of tulku — the transmission of a spiritual power or energy from one Buddha-lama of a Tibetan monastery when he dies, to a child or adult successor. If the transmission is successful, the result is tulku.

Tulku is of many different kinds and very closely parallels the Hindu doctrine of avatara. Taking Jesus as an example: here was a life-long tulku, a ray from a divinity; a tulku of that divinity so far as that ray goes, a divine manifestation, and hence a true avatara in the Brahmanical sense. Again, Gautama Buddha was tulku of his own inner buddha or inner god. The average person, however, is merely overshadowed occasionally, if he really aspires, by a touch of the divine flame from within the higher parts of his own constitution, and yet even for these fugitive instants such person is tulku. But when Gautama attained buddhahood, he was relatively infilled with his own inner buddha, and therefore was that god's human tulku. That was for Siddhartha the man, nirvana; he then entered dharmakaya and this portion of him was then known of men no more: that portion of him was a man become divine.

Another kind of tulku is where a human mahatma will send a ray from himself, or a part of himself, to take imbodiment, perhaps only temporarily, perhaps almost for a lifetime, in a neophyte-messenger that this mahatma is sending out into the world to teach. The messenger in this instance acts as a transmitter of the spiritual and divine powers of the mahatma. Blavatsky was such a tulku, imbodying frequently the very life of, and hence guided by, her own teacher. While this incarnation of the teacher's higher essence lasted, she was tulku. When for one reason or another the influence or ray was withdrawn for a longer or shorter period, tulku then and there became nonexistent.

Still another aspect of the tulku doctrine is illustrated by the case of Blavatsky. Where is she now? Blavatsky has not yet again reincarnated — she has not yet been born as a child — but she has at certain times, and for one certain individual, with that individual's consent, organized as it were tulku for that individual. For the time being, therefore, we can say that Blavatsky has partially

imbodied in that chosen individual for the purpose of special transmission. In all cases of tulku, they are incarnations or appearances. If Blavatsky, for instance, were to make tulku of a person for a month or a year, for the time being that person would be tulku, but when that particular work was done, the influence would be withdrawn and tulku would stop.

There is again another kind of avataric incarnation or tulku, a temporary physical appearance of an adept in the mayavi-rupa. Certain Tibetan lamas are known to be able to perform this feat, and thus they too have been properly called tulkus, which is the type of tulku that certain Orientalists have referred to as “an appearance.”

Another type of tulku of an opposite and essentially evil character is that brought about by a hypnotist who temporarily displaces the psychological nature of his entranced subject through psychologization or even hypnosis plus mesmerism. This, however, is more often than not an act of black magic and fraught with grave dangers, both to the hypnotist and the one entranced. Every clever hypnotist actually makes a tulku of his victim in a black magic sense. When he puts an idea into the brain of his victim, that one week from now at three o'clock in the afternoon he is going to do some essentially foolish or undignified act — for the time being that hypnotist is working a black magic tulku on that victim, and every psychologist and hypnotist knows the possibility of this fact, though the scientific explanation of the term may be strange to him. A key example of black magic tulku was what the medieval Europeans used to call werewolves. This doctrine of the tulku, however, is at heart beautiful and sublime, and hence highly revered by the Tibetans.

Tum (Egyptian) *Tum*. A primordial divinity issued from Nut, considered equivalent to the Vedic Aditi or kosmic space; as one of the main functions of Tum is generating the heavenly bodies and all celestial beings, it is a virtual equivalent of fohat. He generates the other gods and gives himself whatever form he likes, issuing from Nut, “the great female which is in the bosom of the waters” — the great deep or space. In *The Book of the Dead* he is described as the north wind, spirit of the west, and the setting sun of life — which is “the vital electric force that leaves the body at death, wherefore the *defunct* begs that Toun should give him the breath from his *right* nostril (positive electricity) that he might live in his *second* form. . . .

“ . . . Both Fohat and Toun are addressed as the ‘Great ones of the Seven Magic Forces,’ who, ‘conquer the Serpent *Apap*’ or Matter” (SD 1:673-4). *The Book of the Dead* clearly portrays the activities of Tum-Fohat during manvantara, and during pralayas Tum sinks into Akab, the great deep or space.

Tum [possibly Sanskrit *tvam* thou] An ancient fraternity, formerly existing in Northern India, and well known in the days of the persecution of Buddhists there. Tum “has a double meaning, that of darkness (absolute darkness), which as absolute is higher than the highest and purest of lights, and a sense resting on the mystical greeting among Initiates, ‘Thou art thou, thyself,’ equivalent to saying ‘Thou art one with the Infinite and the All’ ”; “The ‘Tum B’hai’ have now become the ‘Aum

B'hai,' spelt, however, differently at present, both schools having merged into one. The first was composed of Kshatriyas, the second of Brahmans” (TG 345).

In Slavic languages *tma* is still in use as a word meaning darkness.

Turanian A word of vague meaning, used as an alternative to Mongolian in that scheme which divides humanity into three main divisions of 1) Black, Ethiopian, or Negro; 2) Yellow, Mongolian, or Turanian; and 3) White, Caucasian. It thus excludes Aryans, Semites, and Hamites, which are subdivisions of the Caucasian; also it incorrectly gives Ethiopian as synonymous with Negro. The name is derived from Tur, one of three brothers in Persian legend who were ancestors of three divisions of the human race. In accordance with the idea of basing ethnography upon linguistics, it has since been replaced by the word Ural-Altai, as denoting a group of peoples and their languages in northern and central Asia, eastern Russian, and Turks, Magyars, Finns, Basques, and Lapps in Europe. The languages are agglutinative.

Turiya (Sanskrit) *Turiya* The fourth; the state of consciousness which the Buddhas and Christs, and occasionally great but less evolved people, reach in their times of spiritual ecstasy — high samadhi. It is the fourth state of the famous Taraka-Raja-Yoga system in India, equivalent to a raising and temporary coalescence of the human consciousness with the atman, otherwise called nirvana. In this turiya state the divine self is perceived by the individual entitative self as its parent; and the atman thus is realized to be in its essence free of any mayavi distinction from its universal divine source. Turiya, the highest of all the states into which the consciousness may cast itself or be cast, “which is a practical annihilation of the ordinary human consciousness, is an attainment of union with atma-buddhi overshadowing or working through the higher manas. Actually, therefore, it is becoming at one with the monadic essence” (OG 72).

Turiya is a state or condition of consciousness which to the eye of an observer seems to be that of the deepest abstraction from things of the material world — that state which to most people would seem to be a complete or perfect trance, physically speaking. The higher consciousness of the human being, often unconsciously to the brain-mind consciousness, enters into turiya and brings about for the physical person a condition of perfectly dreamless sleep; however, it is a state of the highest or most exalted spiritual and intellectual activity.

“In Pralaya, or the intermediate period between two manvantaras, it [the monad] loses its name, as it loses it when the real ONE self of man merges *into Brahm* in cases of high Samadhi (the *Turiya* state) or final Nirvana; ‘when the disciple’ in the words of Sankara, ‘having attained that primeval consciousness, absolute bliss, of which the nature is truth, which is without form and action, abandons this illusive body that has been assumed by the *atma* just as an actor (abandons) the dress (put on)’ ” (SD 1:570).

See also JAGRAT; SUSHUPTI; SVAPNA

Turiya-avastha, Turiya-samadhi. See TURIYA

Turvasa (Sanskrit) *Turvaśa* A legendary hero and ancestor of the Aryan race; Subba Row mentions that he was a maharshi who became a jivanmukta.

Tushitas (Sanskrit) *Tuṣita-s* [from the verbal root *tuṣ* to become calm, be satisfied or pleased] One name of the Hindu adityas, planetary regents because of their intimate connection with the sun, the son of Aditi, called Martanda. Hence in esoteric Northern Buddhism, the tushitas are a class of divinities of great purity said to have a deva-loka (celestial region) of their own, but in the highest parts of the material plane where all the bodhisattvas are reborn before they descend on this earth as future buddhas. See also JAYA

Tvashtri (Sanskrit) *Tvaṣṭṛ* The divine artist and carpenter of the gods, father of the gods and of the sacred creative fire, and therefore equivalent to the Greek cosmic Demiurge. Maker of divine weapons, such as Indra's Thunderbolt, and teacher of the ribhus or adityas, he was considered as the great patron of initiates. The Tvashtri of the Vedas is synonymous with the Visvakarman of the Puranas. Many of the functions ascribed in Hindu legend to Tvashtri are reminiscent of similar functions ascribed to the Greek Hephaestos or Latin Vulcan.

Twelve Perhaps the most esoteric of all numerals; so profound was the reverence with which the ancients regarded it that the records concerning it are almost innumerable, found in virtually all branches of human thought and activity. Thus we find it in the twelve hours of the day and of the night; the twelve months of the year; the twelve great gods of ancient pantheons; the twelve apostles in the New Testament and the twelve tribes in the Old Testament; the twelve nidanas in Buddhism; and pointing directly to cosmogonical matters, the twelve signs of the zodiac.

As Plato puts it in the *Timaeus*, the universe was constructed by divinity in accordance with geometrical laws, the first cosmogonic basis of which was the dodecahedron — outside of the ever-productive and cosmically fecund One. Philo Judaeus likewise regarded twelve as a sacred number, writing that the sun visits serially the signs of the zodiac monthly, during the twelve months of the year, “and it is to honour that sign that Moses divided his nation into twelve tribes, established the twelve cakes (Levit. xxiv, 5) of the *shewbread*, and placed twelve precious stones around the *ephod* of the pontiffs (See *De Profugis*)” (SD 1:649).

In the Qabbalah it is said that creation was accomplished during the twelve hours of a day: “The ‘twelve hours of the day’ are again the dwarfed copy, the faint, yet faithful, echo of primitive Wisdom. They are like the 12,000 divine years of the gods, a cyclic blind. Every ‘Day of Brahma’ has 14 Manus, which the Hebrew Kabalists, following, however, in this the Chaldeans, have disguised into 12 ‘Hours.’ The *Nuctameron* of Apollonius of Tyana is the same thing. ‘The Dodecahedron lies concealed in the perfect Cube,’ say the Kabalists. The mystic meaning of this is, that the twelve great transformations of Spirit into matter (the 12,000 divine years) take place during the four great ages, or the first *Mahayuga*” (SD 1:450).

In theosophic writings the complete number of globes of a planetary chain is given as twelve: five globes being unmanifested and seven manifested.

Twice-born. See DVIJA

Twilight When used in theosophic philosophy, refers to the sandhya or sandhi, an interval between the light and dark, or dark and light, part of a cycle, smaller or greater, thus the cosmic cycle called an Age of Brahma is 311,040,000,000,000 years, of which 2 percent is the sum of the twilights.

Also used for the four bodies Brahma assumed at creation: night, evening twilight, day, and morning twilight; archaic Hindu legend states that the three higher classes of pitris were born in the body of night, the four lower classes from the body of evening twilight, gods from the body of day, and men from the morning twilight.

In Greek mythology, Castor and Pollux were day and night, and their consorts Phoebe and Hilaira were the twilights.

Twin-Souls To quote Blavatsky: “The star under which a human Entity is born . . . will remain for ever its star, throughout the whole cycle of its incarnations in one Manvantara. But *this is not his astrological star*. The latter is concerned and connected with the *personality*, the former with the individuality. The ‘Angel’ of that Star, or the Dhyani-Buddha will be either the guiding or simply the presiding ‘Angel,’ so to say, in every new rebirth of the monad, *which is part of his own essence*, through [though] his vehicle, man, may remain for ever ignorant of this fact. The adepts have each their Dhyani-Buddha, their elder ‘twin Soul,’ and they know it, calling it ‘Father-Soul,’ and ‘Father-Fire’ ” (SD 1:572-3).

Thus when Jesus speaks of my Father and your Father, he means the cosmic paramatman or universal spirit presiding over our universe, of which every monad in the present solar manvantara — except those peregrinating through our solar system as visitors — is an offspring or spark; furthermore, every class of adepts has its own bond of spiritual communion which knits them together, because of identity of origin in a dhyani-buddha of our universe; and thus it is that every buddha, indeed every great adept, meets at his last initiation all the great adepts who had reached buddhahood during the preceding ages. “Such communion is only possible *between persons whose souls derive their life and sustenance from the same divine ray*” (Subba Row in SD 1:574). The awareness of such a community of origin pertains to planes of being far above the personal self, and it has nothing to do with so transitory a phase of human evolution as sex.

However, certain human beings, because of a common monadic origin in an identic spiritual source, are by that fact of the same spiritual family, and in consequence have bonds among themselves of intensive sympathy, and sympathetic intellectual understanding and processes of mentation, which cause them to feel more at-one with each other than with human beings

similarly united but not derivative from the same spiritual ray. Yet all these different cosmic dhyanibuddhas or spiritual rays themselves converge or coalesce on a still loftier plane into another kosmic entity still more sublime than the former ones; and this again is but one of many others who on a divine plane still loftier than the last, find their common point of origin in a kosmic individuality still grander.

Two The prime religious and mystical meaning in the science of numeration is finite completion, involving defined limits, and hence standing in sharp contrast to the indefiniteness associated with the nonfinite or cosmic; and therefore Pythagoras and his school looked upon two as beginning the series of even numbers, each one signifying a completion or a balance, suggesting the material worlds as contrasted with the spiritual. The binary was regarded as “the origin of differentiation, hence of contrasts, discord, or matter, the beginning of evil. . . . With the early Pythagoreans, however, the duad was that imperfect state into which the first manifested being fell when it got detached from the Monad. It was the point from which the two roads — the Good and the Evil — bifurcated. All that which was double-faced or false was called by them ‘binary’ ” (SD 2:574-5). It was represented geometrically as a line, because two is produced by the first motion from indivisible spiritual nature: the line also forms the tie or union between two points.

Two is the significant primal number of manifestation, of the famous pairs of opposites. Pure unmanifested spirit is in human understanding unitary, and not broken up into manifested and therefore contrasting minor points or units, and for this reason partakes of some of the attributes of non-finity, which becomes through manifestation finite points — generated by the duality emanating at the beginning of manifestation, which duality is expressible mathematically by the duad or the number two: “the Duad, although the origin of Evil, or Matter — thence *unreal* in philosophy — is still Substance during Manvantara, and is often called the *third* monad, in Occultism, and the connecting line as between two Points And from this Duad proceeded all the *Scintillas* of the three upper and the four lower worlds or planes — which are in constant interaction and correspondence” (SD 1:618).

Two-dimensional Space Used figuratively to denote the aspect of nature in the second round, when but two elements had been unfolded. It may be used mathematically to denote a twofold manifoldness. It is wrongly used in those ingenious speculations as to the possibility of an objective two-dimensional space; for the three dimensions of matter in space are interdependent, and if one vanishes, the other two vanish. A surface may be defined graphically and suggestively as two-dimensional, but it is only an aspect of a solid body.

Twofold Man Used of the period in human history when human beings were androgynous. This in one sense was the representative on earth of the cosmic 'Adam Qadmon which becomes the Microprosopus (small face) as distinguished from the cosmos itself, called in the Qabalah Macroprosopus (great face). The twofold man, whether cosmic or terrestrial, belongs to the

secondary creation, the creation of darkness or matter, or the vast intricacies of cosmic differentiations, as distinguished from the primary creation, the first emanations from cosmic spirit embodying entities of spiritual and intellectual power, and hence often called the creation of light, which in its latter stage became that of the self-evolved gods or 'elohim.

Tylwyth Teg (Welsh) The fair family; the Welsh fairies, also known as Bendith y Mamman (mothers' blessings).

Tyndareus A king in Lacedaemon, expelled and received by King Thestios of Aetolia, by whose daughter Leda he becomes father of the Dioscuri or Tyndaridae, Castor and Pollux. In some accounts both these children are the offspring of Zeus, in others Pollux only, and in still others both are sons of Tyndareus. Most commonly Leda is considered the bride of both Zeus and Tyndareus, and the result of this double union was the birth of Polydeuces (or Pollux) and Helena, later Helen of Troy, who were the children of Zeus, and of Castor and Clytemnestra, the children of Tyndareus. *See also* DIOSCURI

Tyndaridae. *See* DIOSCURI; TYNDAREUS

Typhoeus, Typhon (Greek) Typhoeus in Hesiodic theogony is a son of Tartarus and Gaia, a fire-breathing titan with a hundred heads and begetter of destructive hurricanes. He rebels against the gods and is killed by Zeus with a thunderbolt and buried under Mount Etna. Typhon was originally his son — post-type of himself — but the two were later identified. He represents the necessary counterpart of Zeus, as darkness is of light, Set of Osiris, or Satan of God. He is the Dragon Apophis, the Accuser in *The Egyptian Book of the Dead*, murderer of Osiris, destroyed by Horus; the dark side of Zeus, as Set is the dark side of Osiris, and night the dark side of day; Python, Loki, Rahu, and falling demons in general. In one form he is the dragon slain by St. Michael or St. George.

The original meaning is sublime, for Typhon in its prototypal significance is chaos, the unorganized womb or fountain of production, which calls forth the creative energy by resisting it, and is equally necessary with the former. When humanity falls into matter, then these dark-side potencies of nature acquire for mankind a distinctly evil connotation, and their names can be given to vast destructive forces which the misuse of the human will has engendered.

In a more restricted sense as connected with our earth, Typhon was not only the causative agent, but likewise the symbol of all seismic and volcanic phenomena, as well as being, even according to ancient Greek philosophical thought, in intimate connection with meteorological phenomena as evidenced by winds and storms. *See also* SET; CROCODILE

Types, Ancestral In biology used in connection with theories of evolution, which seek for ancestral types which may have served as starting points for physical development. But the causes operative on the physical plane on which science relies, are in fact only secondary causes. The true ancestral types are astral, and indeed, because of distant causal action, even spiritual models

reflected in the astral and thence into the physical, and thus governing shape, form, and their correlations with other effects. The secondary causes come into play mainly after the physicalization of the astral forms (cf SD 2:648-9).

Tyr, Tivi (Icelandic) [Used mainly in plural, *tivar* gods; cf Latin *divus*, Sanskrit *deva*, Greek *dios*, *Zeus*] In Norse mythology, often used in combinations like *valtira* (god of the slain, or god of the chosen, god of choice). Tyr is the generic name for a lofty divinity. As a planetary deity, Tyr represents the valiant Mars, god of war, of fresh undertakings, and of beginnings. He is associated with the zodiacal constellation Aries, which has similar connotations. Tyr's day is Tysdagr (Tuesday).

In the Edda, Tyr is represented as having had one hand torn off by the wolf Fenris, a sacrifice he willingly made for the perpetuation of life.

Tzabaoth. See TSEBA'OTH

Tzaila. See TSELA'

Tzedeq (Hebrew) *Tsedeq* Straightness, righteousness; suffix in Melchizedek (king of righteousness). Also used as a Qabbalistic name for the planet Jupiter.

Tzelem. See TSELEM

Tzigadze. See SHIGATSE

Tzim-tzum. See TSIMTSUM

Tziruph. See TEMURAH

Tzite (Quiche) A berry tree with red seeds, used for divination by the ancient Quiche seers and sorcerers together with maize grains. In the *Popul Vuh* one of the early races of mankind is described as being fashioned out of tzite wood. Blavatsky explains that this was the third root-race; in Hesiod's cosmogony Zeus creates his third human race out of the ash tree, and in the Scandinavian cosmogony mankind is also produced from the ask or ash tree.

Tzon-kha-pa. See TSONG-KHA-PA

Tzool-mah. See TSULMA'; TSELEM

Tzuphon. See TZYPHON

Tzurah, Tzure. See TSURAH

Tzyphon (Hebrew) *Tsāfōn* [from the verbal root *tsāfan* to conceal, hide, hold back, treasure] The north or northern quarter, hence the north wind and, because the north was regarded among the ancients as a land of darkness and obscurity, this word came to mean whatever is hid or

concealed, hence treasured up or held back. Thus it has come to signify among certain Shemitic mystics a doctrine which is concealed or secret — esotericism.

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Ua-Uz

Uchchaih-sravas (Sanskrit) *Uccaiḥśravas* [from *uccaiḥ* aloft, high above + *śravas* ear] Long-eared, he who hears what is above, one having spiritual or inner hearing; the white horse of Indra, one of the 14 precious things that issued from the waters churned by the gods in Hindu legend, regarded as the prototype and king of horses. In this connection one is reminded of the many statues of the buddhas with pendant ears, symbolizing a spiritual power — he who hears the cries of all.

Udambara. See UDUMBARA

Udana (Sanskrit) *Udāna* [from *ud* out + the verbal root *an* to breathe, blow] The life-current which rises upwards; one of the vital airs or life-currents of the human or animal body which vitalize, build, and sustain it. Udana is said to have its physical expression in speech, including mouth, tongue, and voice. Mystically, it is the vital current or fluid which cooperates with and reinforces all the other pranas, such as samana, vyana, prana, and apana. “And the control of this [udana], which is the control of all five . . . leads to the Supreme Self” (SD 2:568).

Esoterically these life-currents are each the manifestation of the corresponding human principle and element. The various forms of hatha yoga emphasize ways of directing or exercising these vital airs.

Udara Ramaputra (Sanskrit) *Udāra rāmaputra* The illustrious Ramaputra or Rudraka, one of the gurus of Gautama Buddha.

Udayana (Sanskrit) *Udayana* Modern Peshawar in Northwest Pakistan: “the classic *land of sorcery*,” according to Hiun-Tsand (TG 351).

Udayana-raja (Sanskrit) *Udayana-rāja* A king of Kausambi, called Vatsaraja, who was the first to have a statue of Buddha made before his death (TG 351).

Udbhijja (Sanskrit) *Udbhijja* [from *ud-bhid* to divide, break forth + *ja* born] Born by fission, separation, or sprouting; theosophy teaches that the first root-race reproduced by fission or division of individuals into two or more parts, these parts called udbhijja.

Udumbara (Sanskrit) *Udumbara* A variety of the fig tree, *Ficus glomerata*; also a rare species of lotus called the nila-udumbara (blue lotus), regarded by Buddhists as a highly noteworthy omen whenever it blossoms, which it is said to do but rarely.

“Arhans and Sages of the boundless Vision are rare as is the blossom of the Udumbara tree. Arhans are born at midnight hour, together with the sacred plant of nine and seven stalks, the holy flower that opens and blooms in darkness, out of the pure dew and on the frozen bed of snow-capped heights, heights that are trodden by no sinful foot” (VS 39). The arhans born at midnight refers to the mystic births that take place during the higher initiations, the sacred plant of nine and seven stalks referring to the entire constitution of the human being, all of whose principles, elements, and spiritual and intellectual functions, become more or less operative during the initiation period.

Ugrasena (Sanskrit) *Ugrasena* A king of Mathura, and father of the Kansa who was slain by Krishna. Krishna after killing the latter restored Ugrasena to the throne.

Ukko (Finnish) [cf Magyar *agg* old, an old being, grandfather] The highest god in the mythological hierarchy of the ancient Finns — the Suomilainen (fen-dwellers), as they called themselves. Ukko was represented as dwelling in Jumala (thunder-home) in the sky: seated on a cloud he bore the heavens on his shoulders. Snow, hail, ice, wind, and rain, sunshine and clouds are due to his activities; thus he is termed the leader of the clouds, the god of breezes, father of the heavens. He is most often depicted like the Scandinavian Thor, swinging a hammer amidst the thunder and lightning, his robe sparkling with fire, striking down evil beings on the mountains.

Ulfilas [from Gothic *wulfila* little wolf] A Gothic Christian bishop (311-81) who translated the Bible into Gothic, thus preserving the Gothic tongue even to our day. For his translation he invented a written alphabet by building upon the Greek alphabet and supplementing it for some of the Gothic runes. The principal manuscripts of his translation are preserved at the University of Upsala, called the Codex Argenteus (Silver Codex), as it is written in silver characters on a purple ground.

Ullambana (Mongolian) [from Sanskrit *ud* up, completion + the verbal root *labh* to reach, attain] Attainment or recovery of spiritual status; the festival of all souls, “held in China on the *seventh* moon annually, when both ‘Buddhist and Tauist priests read masses, to release the souls of those who died on land or sea from purgatory, scatter rice to feed Pretas [thirty-six classes of demons ever hungry and thirsty], consecrate domestic ancestral shrines, . . . recite Tantras . . . accompanied by magic finger-play (mudra) to comfort the ancestral spirits of seven generations in Naraka’ (a kind of purgatory or *Kama Loka*)” (TG 351).

Ullr (Icelandic) **Ull** (Swedish) Also Uller. In the Norse Edda, one of the twelve aesir (gods), the son of Sif and stepson of Thor, said to excel at archery and skiing. He is the patron of hunting and the shield, which is also called the ship of Ullr.

The shield or protection of Ullr has a special meaning as he is the god of a “cold” (unformed) world: one of the most highly spiritual of the globes in our sun’s realm. The lay called Grimnismal promises that “the blessing of Ull and all the gods is his who first touches the fire” of this supernal sphere. The mansion of Ullr is named Ydalar — the primal dells of rain and storms, and the root and sacred source of earth’s existence.

Ulom (Phoenician) The intelligible deity, the intellectual reflection of the ever-concealed divine; and in the theogony of Mochus also the intellectual universe expressing itself in the objective or material universe. Equivalent to the pleroma of the Gnostics. In the theogony of Mochus, aether or cosmic space is manifested first, followed by air (cosmic spirit) from which Ulom is born out of the mundane egg. Identical with the Hebrew ‘olam, meaning both hid or occult, the duration or perpetuity of cosmic time, and the universe or world in general. Thus ‘olam and ulom both are connected with the physical and metaphysical cosmos and all that is in these. *See also* ‘OLAM

Ultima Thule (Latin) Farthest Thule, Thule being the Greek and Roman name of an alleged island somewhere north of Britain and considered as the northern limit of the habitable globe; figuratively, any ultimate goal.

Ultramontanes Beyond the mountains, particularly the Alps. Originally used, from the point of view of Rome, to signify countries north of the Alps, but later used, from the point of view of France, to signify Rome and the Roman doctrine of Catholicism, as opposed to the Gallican or Jansenist views. The matter at issue was whether supreme authority on questions of the religious administration should rest with the Pope of Rome or should be shared with an ecumenical council or with the civil government of France. The French monarchy claimed the right to institute prelates and to exercise various other ecclesiastical functions in accordance with local and national policy; and was able for a time to extort concessions in these matters from the Papal See. But the Vatican Council of 1869-70 virtually made the principles of ultramontanism dogmas of the Church, and set the authority of the Pope above that of national churches or ecumenical councils.

Ulupi (Sanskrit) *Ulūpī* The daughter of Kauravya, king of the nagas of Patala — the initiates in ancient prehistoric America, according to Blavatsky. When Arjuna, the disciple of Krishna, traveled to Patala, Ulupi fell in love with the stalwart bowman and married him (cf Mahabharata).

Ulysses (Latin) **Odyseus** (Greek) Homeric hero who, because of his shrewdness and canny actions, has become a stock literary figure typifying cunning. His ten-year journey home from the Trojan War to Ithaca is told in the *Odyssey*. The story of his putting out the eye of the Cyclops is an esoteric allegory of the triumph of the oncoming fourth root-race, whose greater brain-mind cunning caused the atrophy of the third eye of the third root-race as typified by Polyphemus.

Uma-kanya (Sanskrit) *Umā-kanyā* [from *u-mā* O [child], do not [practice austerities] — the exclamation addressed to Pārvatī by her mother + *kanyā* maid, virgin] The daughter of Himavat, who became the consort of Siva; also called Parvati and Durga. Uma-Kanya “being her esoteric name, and meaning the ‘Virgin of light,’ Astral Light in one of its multitudinous aspects” (SD 1:92). Now the goddess is worshiped as Durga-Kali (the black and inaccessible one); in this character “human flesh was offered to her every autumn; and, as Durga, she was the patroness of the once murderous Thugs of India, and the special goddess of Tantrika sorcery. But in days of old it was not as it is now. The earliest mention of the title ‘Uma-Kanya’ is found in the *Kena-Upanishad*; in it the now blood-thirsty Kali, was a benevolent goddess, a being of light and goodness, who brings about reconciliation between Brahma and the gods. She is Saraswati and she is Vach. In esoteric symbology, Kali is the dual type of the dual soul — the divine and the human, the light and the dark soul of man” (TG 352).

Umbra (Latin) A shade; the kama-rupic spook which remains in the lower regions of the astral light after physical death and often hovers in the neighborhood of the tomb. “The ancient Latin races . . . believed that after death *Anima*, the pure divine soul, ascended to heaven, a place of bliss; *Manes* (the Kama Rupa) descended into Hades (Kama Loka); and *Umbra* (or astral double, the *Linga Sharira*) remained on earth hovering about its tomb, because the attraction of physical, objective matter and affinity to its earthly body kept it within the places which that body had impressed with its emanations. Therefore, they said that nothing but the astral image of the defunct could be seen on earth, and even that faded out with the disintegration of the last particle of the body which had been so long its dwelling” (TG 353).

Umsimi. See ANZU

Una (Sanskrit) *Ūna* Lower, inferior; in philosophy, the subordinate or secondary aspect of a thing, hence the material.

Unavoidable Cycle. See KUKLOS ANANKES

Unborn Applied to the Logos, particularly to the First Logos, which radiates directly from the divine monad; also to kama, signifying not ordinary desire but cosmic love, born from the heart of Brahma; in another sense, Krishna as representing the Logos, or embodying its ray. The Sanskrit word is *aja*, connected words are self-born and *atman-bhu* or *atma-bhu*.

Unconsciousness The universe being a vast aggregation of conscious beings, only the one source of all is unconscious, *paramartha* is described as absolute being and consciousness which are absolute non-being and unconsciousness from the human standpoint. Theosophy rejects the idea of anything being unconscious in the absolute sense, save on this plane of illusion. The Vedantic idea of an Unconscious behind all manifestation has reappeared in Occidental philosophy, notably in that of Eduard van Hartmann. Unconsciousness and consciousness are used in theosophy with

direct reference to human understanding, so that what we call unconsciousness is merely consciousness on a plane so high, and with a range so vast, that human understanding cannot contain it; or that what we call consciousness would be unconsciousness to less evolved beings because these cannot contain or understand our consciousness. We may look upon spirit as being both conscious and unconscious: active spirit we would call the consciousness of spirit; but those incomprehensibly vast ranges of spirit beyond our power of understanding we would call inactive spirit, merely because we cannot comprehend it and therefore say it is relatively non-existent, although actually being the basis of all being.

Unconsciousness is often used in a relative sense, as for instance in speaking of the state of the first two and one half root-races as being one of mental torpor and unconsciousness, or in speaking of the three lower elemental kingdoms in comparison with the higher kingdoms. Also what is called unconsciousness may be only lack of power to register a memory, as in the case of a mesmerized subject on being aroused, or a person waking from sleep.

Unconditioned Having no attributes (gunas), used of the one reality of our kosmos, and of the still more abstract conception called the Rootless Root or All. In the categories of philosophy the term would apply also to spirit-substance extending into differentiations of the kosmos which, at least by comparison, is itself without attributes.

Underworld Classical mythology divides the universe into the heavens, the earth, and the underworld, each presided over by its particular deity. The underworld was the nether pole of the cosmic hierarchy, great or small, and hence the land of shadows, synonymous with Dis, Hades, Pluto, Orcus, Limbo, Tartarus, Amenti, Atala, She'ol, etc. The underworld for human beings may be the lower ranges of kama-loka, the region of the shades; the mystical pit or Planet of Death; or all the ranges, in a generalizing sense, of the cosmic planes beneath the solar plane on which our earth is located.

Undine [from Latin *undina* water spirit from *unda* wave, water] The class of nature sprites, elementals, or elemental beings inhabiting and forming water, generally but wrongly described as always being female. Paracelsus stated that if an undine ever should marry a mortal and bear a child, the undine-mother would receive a soul.

Undulatory Theory The theory that light is propagated in waves, devised by Young, Fresnel, and others to explain certain phenomena, such as diffraction, which could not be explained by the corpuscular or emission theory of Newton. It has been elaborated into that branch of physics known as physical optics.

Waves imply a medium to convey them — the hypothetical luminiferous ether, and here we encounter difficulties due to the attempt to endow it with the attributes rendered familiar by our experience of physical matter. The existence of waves is demonstrable and they can be measured; but the ether is necessarily neither gas, liquid, nor solid, and we need to wait until we have

discovered more about its properties. “Atoms, Ether, or both, modern speculation cannot get out of the circle of ancient thought; and the latter was soaked through with archaic occultism. Undulatory or corpuscular theory — it is all one. It is speculation from the aspects of phenomena, not from the knowledge of the essential nature of the *cause* and *causes*” (SD 1:528).

Light, as one of the forms of radiation, is in the view of theosophy an efflux or substance, ultimately to be traced back to a source or focus which gave it birth and from and through which it therefore pours as a radiation of vitality. Light, and most other forms of radiation, partake of both an undulatory and corpuscular character, for in one sense it is both, and in another sense it is neither, for its undulations or its discrete particles are merely the methods by which it subjects itself to human examination. In itself it is both force and substance, and as everything in the universe is in an unceasing state of vibration or constant movement, even a discrete particle — and an aggregate of discrete particles, because of their vibrational activities — is as readily conceivable as undulatory in character as corpuscular. The important thing about light is not so much its modes of motion or manifestation, but the fact that light is the vital efflux or substance flowing forth from a living being, whether microcosmic or macrocosmic. The same observations, *mutatis mutandis*, may be said of other forms of radiation — electricity, magnetism its alter ego, heat, and even, on far higher planes, thought and consciousness.

Unity Kosmic unity, incomprehensible to humans, implies wholeness, homogeneity, uniformity, indivisibility — individuality. Its primary expression is kosmic space. Unity can be applied to any individual, such as the First Logos or any subordinate logos; again, any individual monadic unit is *de facto* a unity. Unity, in contrast with duality or multiplicity, is relative, as when we speak of a whole in relation to its parts, the unitary essence of a compound body, or the hyparxis of a hierarchy. The tendency of evolution on an upward arc is towards unity; on a downward arc, towards diversity; and both tendencies are active in the human being.

With Pythagoras, one is not a number but the root of all numbers flowing out of it, but in modern views it is the first number. It may be called mystically dual, for as a power of 2 it must be even, while as 1 less than 2 it must be odd. Unity may be viewed as simple or as all-inclusive; it appears as the goal of both analysis and synthesis.

In considering how the One becomes the many, how the homogeneous becomes heterogeneous, during the differentiations during manvantara, we are posing the ultimate problem. The unity during manvantaric kosmic differentiation does not lose its unity in the vast diversities of such differentiation, for the unity forever remains the originant and expresses itself at the same time as its integral unity and as the emanated hierarchies which temporarily flow forth from it, in time to return into it again.

Universal Brotherhood. See BROTHERHOOD

Universal Mind The sum of the states of kosmic consciousness grouped under the human

expressions thought, will, understanding, and feeling, collectively expressed in the Sanskrit as mahat. During deep sleep, the human mind is in abeyance on the physical plane, because our consciousness is not affecting the physical brain which in waking hours expresses it, although during the svapna (sleeping-dreaming) state the brain dreams; and similarly in the cosmos at the manvantaric dawn universal mind “was not” because there was as yet no vehicle for its expression through the cosmic hierarchies, this vehicle being the collective Ah-hi or hosts of dhyanichohans. Universal mind remained during pralaya in a state of intense spiritual-intellectual activity, as the permanent root of subsequent cosmic mental action arising during manvantara. Universal mind is the manifested One, from the still more abstruse One or kosmic unity, and simultaneously with the evolution of universal mind the cosmic supreme One or hierarch also manifests itself in manvantara as avalokitesvara (Logos or atman) through its veil, universal substance or mulaprakriti — a unity with triple aspects. It is the mother of the manasaputras or sons of mind, and is kosmic buddhi or mahabuddhi.

All generalizing terms such as universal mind have various applications, because nature is built throughout on analogical structure and function, and hence what applies to the great likewise applies to the small. Thus universal mind is applicable either to a solar system, a galactic system, or a system comprising a number of galaxies, etc. *See also* MAHAT; UNIVERSAL SOUL

Universal Pralaya. *See* MAHAPRALAYA

Universal Solar System The sum-total on all planes of all the bodies, visible or invisible, which pertain to the inclusive Brahmanda (egg of Brahma) of which our sun with its family of planetary chains forms a part. The Logos of the universal solar system, called the universal sun, has its foci of spiritual, psychological, ethereal, and material fields of action in and through emanated rays or minor logoi or suns, of which our sun is one, and each of these last has its corresponding subdivisional activities and functions. Our solar system, septenary or denary in itself, pertains to a single one of the primary seven rays of the universal solar system.

Universal Soul At one time identified as mahat or mahabuddhi, the vehicle of kosmic spirit or paramatman, but more frequently called anima mundi, the world-soul, alaya, the astral light of the Qabbalists, the spiritually and ethereally material reflection of the immaterial cosmic paramatmic ideal; hence the universal soul is the source of life of all beings. It is regarded as sevenfold, tenfold, or twelvefold in its nature and structure. Taking the triad of spirit, soul, and body, it stands for the middle region, being at once the vehicle of spirit and the prototypical model of the material worlds. Thus it stands for the higher ranges of the astral light as the storehouse of ideas impressed upon it by the creative spiritual forces, and the transmitter of them to the world of material and physical objectivity. In this view it would be the source of the intermediate human principles. *See also* UNIVERSAL MIND

Universal Spirit In the hierarchy of cosmic principles, the unmanifest or First Logos; in the

human constitution, atman or atma-buddhi.

Universals A philosophical and logical term, used in opposition to particulars. For example, matter may be called a universal, and material bodies may be called particulars; or life may be a universal, and living beings particulars. The universal is sometimes defined as that which is left when all particularities or differences have ceased to be. The question arises as to which shall be considered real. If the particulars are realities, then the universals become mere abstract ideas: thus mankind would be merely an indefinite number of human beings. But if the universal is real, then we regard particular humans as being each a manifestation on respective lower planes of man, the Heavenly Man or Qabbalistic 'Adam Qadmon. Again, if living beings are real, then life becomes an abstraction. But if life is a real entity in itself, then living beings are its particular manifestations. The philosophy which starts with universals and proceeds to particulars is called deductive: it is that of theosophy and of Pythagoras and Plato. The inductive philosophy of Aristotle and Francis Bacon proceeds from particulars to universals. Space, motion, duration, intelligence, etc., in themselves abstract realities, are regarded by theosophy as universals, whereas from the opposite viewpoint they appear as only abstractions from experience. The deductive method has its uses in applied science, but in fact it tacitly assumes certain universals and reasons back to them from particulars.

Universe [from Latin *universum* combined into one from *unus* one + *versus* turned] The sum total of all that is. Theosophy distinguishes the spirit side and the matter side of the universe, each of these being composed of an aggregate of conscious living monads, the former being self-conscious in infinitely varying degrees and animating the latter, who are not self-conscious or not fully so, and serve as vehicles to the former, thus constituting matter in its various grades. The word may be used in limited senses, as for instance in speaking of the physical universe, when it comprises the totality of physical matter in the solar systems, nebulae, or galaxies. And this again may be subdivided as when we speak of our own home-universe. *See also* KOSMOS

Unknowable In the procedures of human thought there always arrives a philosophical point beyond which the mind seems unable to penetrate, and this point is for that particular line of thought unknowable. Therefore, there must be as many unknowables as there are beyonds in the processes of human thinking, and hence it becomes highly inadvisable to reduce the term unknowable to one specific meaning. It has been applied to the one ultimate cause of our universe, the rootless root of all within that specific universe, since this unknowable confessedly cannot be an object of cognition by mind. However, it has been used by modern agnostics, in particular Herbert Spencer, to denote things which are not unknowable, but merely the noumenal which underlies the phenomenal, which limits the knowable world only to that which we can comprehend with our present physical faculties and the mental notions based on them. It is therefore but a convenient way of shelving all inquiries which seem to stand in the way of the formulation of a materialistic philosophy.

Unlucky Numbers Even numbers, and preeminently the binary, have been regarded by Pythagoras, Gnostics, and others as pertaining to matter; hence even numbers have shared the obloquy so often attached to this side of nature, as illustrated by such epithets as evil and unlucky. The primordially odd numbers stood for the unfolding or evolution of spirit and were considered good and propitious.

Unmanifest or Unmanifested Usually used of the First Logos in contradistinction to the manifest-unmanifest or Second Logos; though this unmanifested Logos is correctly said to be the first manifestation of the Absolute or the summit or primordial originant of a cosmic hierarchy, of which there are innumerable multitudes in boundless space. The unmanifest corresponds to primordial unity where the totality of the manifested universe is “all numbers.” Behind the ultimate which can be conceived, we have to postulate an unknown indefinable antecedent, which may therefore be called unmanifest.

Used in limited senses in reference to planes of manifestation: thus the unmanifested causes of things on the physical plane may be manifest to the consciousness pertaining to the higher planes. *See also* MANIFESTATION

Un-nefer (Egyptian) *Un-nefer* [from *un* to make manifest + *nefer* beauty] The name of Osiris (Asar in Egyptian) in his aspect of the Lord of Amenti (the underworld); also used in late dynastic times in place of Asar.

Upadana (Sanskrit) *Upādāna* [from *upa-ādā* to receive] The act of taking or appropriating for oneself: in philosophy, the act of withdrawal, or receiving into the inner being, of the organs of sense from the outer world. In Buddhist literature the term is enlarged to signify the grasping at or clinging to existence caused by trishna (desire, thirst) causing bhava (new births); likewise the fourth of the twelve nidanas (bond, causes of existence), the chain of causation. In Vedantic philosophy, a cause, motive, or material cause of any kind; thus, when analyzed, the meaning is the same in Vedantic and Buddhist philosophies.

Upadana-karana (Sanskrit) *Upādāna-kāraṇa* [from *upādāna* material cause + *kāraṇa* causative action] Causes arising into action because of upadana; in Vedantic philosophy, a proximate or a close cause. As explained by Subba Row, Brahman should not be regarded as upadana-karana in the sense that one may regard earth and water as the proximate cause of a pillar.

Upadhi (Sanskrit) *Upādhi* Limitation, peculiarity, disguise, vehicle; in theosophy, “ ‘that which stands forth following a model or pattern,’ as a canvas, so to say, upon which the light from a projecting lantern plays. An ‘upadhi’ therefore, mystically speaking, is like a play of shadow and form, when compared with the ultimate Reality, which is the cause of this play of shadow and form. Man may be considered as being composed of three (or even four) essential *upadhis* or *bases*” (OG 178).

According to the classification of the Taraka-Raja-Yoga philosophy, man is divided into three upadhis which are synthesized by, and are the vehicle of, the highest principle or atman. These three upadhis are: karanopadhi, the upadhi of the causal or spiritual mind; sukshmapadhi, the upadhi of the higher and lower manas plus the astral vehicle and the life-essence combined with kama; and the sthulopadhi, the physical body, which thus is the general vehicle or upadhi of the six principles composing the human constitution.

Mulaprakriti (primordial physical matter) in Hindu philosophy is the upadhi or vehicle of every phenomenon, whether physical, mental, or psychic. “Matter is *Eternal*. It is the *Upadhi* (the physical basis) for the One infinite Universal Mind to build thereon its ideations” (SD 1:280). An upadhi, then, is the vehicle, carrier, or means by which a higher or superior energy of whatever plane is enabled to manifest its characteristics and qualities on the lower plane, out of the substance of which lower plane the upadhi is built.

Sometimes upadhi is interchangeable with vahana (vehicle); thus manas is spoken of as the upadhi or vahana of buddhi. But the more frequent use of upadhi is as a foundation or base. For instance, Blavatsky speaks of hydrogen as the upadhi of both air and water; and of akasa as the upadhi of divine thought. “Cosmic Ideation focussed in a principle or *upadhi* (basis) results as the consciousness of the individual Ego. Its manifestation varies with the degree of *upadhi*, e.g., through that known as *Manas* it wells up as Mind-Consciousness; through the more finely differentiated fabric (sixth state of matter) of the *Buddhi* resting on the experience of Manas as its basis — as a stream of spiritual intuition” (SD 1:329n).

Upadhyaya (Sanskrit) *Upādhyāya* [from *upa* near, according to + *adhi* above + the verbal root *i* to go] He who makes go (i.e., learn) according to, a standard of truth or doctrine; a spiritual guide, preceptor, leader, or guru.

Upadrashtri (Sanskrit) *Upadraṣṭṛ* [from *upa-drś* to look on] Nominative Upadriashṭa. A witness, spectator.

Upadvipa (Sanskrit) *Upadvīpa* [from *upa* adjacent, near + *dvīpa* island] Generally, a small adjacent island or minor island. In explaining about the various dvipas, however, Blavatsky wrote: “Let us bear in mind that *Upadvipas* means ‘root’ islands, or the dry land in general” (SD 2:404n); hence one meaning of upadvipa is an island of larger or smaller size which is destined to be the root or nucleus for a vast land-tract to appear in a far later time period.

Upadvipas. See UPADVIPA

Upamana (Sanskrit) *Upamāna* [from *upa* according to, towards + the verbal root *mā* to measure] Comparison, resemblance, simile, analogy; in logic, recognition of likeness, comparison — the third of the four pramanas (modes of proof). Synonymous with upamiti.

Upamiti. See UPAMANA

Upanishad (Sanskrit) *Upaniṣad* [from *upa* according to + *ni* down + the verbal root *sad* to sit] Following or according to the teachings which were received when sitting down; esoteric doctrine. “Literary works in which the *rahasya* — a Sanskrit word meaning esoteric doctrine or mystery — is embodied. The Upanishads belong to the Vedic cycle and are regarded by orthodox Brahmans as a portion of the Sruti or ‘Revelation.’ It was from these wonderful quasi-esoteric and very mystical works that was later developed the highly philosophical and profound system called the Vedanta” (OG 179).

The Upanishads belong to the third division of the Vedas and are appended to the Brahmanas. The number of Upanishads hitherto known is about 170, though probably only a score are now complete without evident marks of excision or interpolation. These Upanishads belong to different periods of antiquity, some being of a much later date than others. Although the Upanishads are usually considered by modern scholars to be as a whole of later date than the Brahmanas, the original Upanishads were composed in an antiquity which anteceded that of the Brahmanas, and are probably coeval with the composition of the Vedas themselves.

“The *Upanishads* must be far more ancient than the days of Buddhism, as they show no preference for, nor do they uphold, the superiority of the Brahmans as a caste. On the contrary, it is the (now) second caste, the Kshatriya, or warrior class, who are exalted in the oldest of them. As stated by Professor Cowell in Elphinstone’s *History of India* — ‘they breathe a freedom of spirit unknown to any earlier work except the *Rig-Veda* . . . The great teachers of the higher knowledge and Brahmans are continually represented *as going to Kshatriya Kings to become their pupils.*’ The ‘Kshatriya Kings’ were in the olden times, like the King-Hierophants of Egypt, the receptacles of the highest divine knowledge and wisdom, the *Elect* and the incarnations of the primordial divine Instructors — the Dhyani Buddhas or Kumaras. There was a time, aeons before the Brahmans became a caste, or even the *Upanishads* were written, when there was on earth but one ‘lip,’ one religion and one science, namely, the speech of the gods, the Wisdom-Religion and Truth. This was before the fair fields of the latter, overrun by nations of many languages, became overgrown with the weeds of intentional deception, and national creeds invented by ambition, cruelty and selfishness, broke the one sacred Truth into thousands of fragments” (TG 354).

Thirteen of the principal Upanishads are: Aitareya, Kaushitaki, Kena, Taittiriya, Maitri, Katha, Brihadaranyaka, Prasna, Mundaka, Mandukya, Isa, Chhandogya, and Svetasvatara.

Upanita (Sanskrit) *Upanīta* [from *upa* near + *nī* to bring, lead] One who is invested with the Brahmanical thread which, twisted or woven of fibers, is an emblem of the various threads of consciousness woven into a single unity clothing the neophyte and adept; the significance is extended to signify one who is brought or drawn to a spiritual teacher.

Uparati (Sanskrit) *Uparati* [from *upa-ram* to cease] A cessation; In Vedantic philosophy a state

where the yogi desists from sensual enjoyment or any worldly action, and there is an absence of desires which could be affected by exterior stimuli or influences.

Upasaka (Sanskrit) *Upāsaka* [from *upa-ās* to serve, worship, engage in reverential and devoted study as a disciple from *upa* by the side of, with the implication of reverential following + the verbal root *ās* to sit] Serving, worshiping; worshiper, follower, disciple, pupil; also in Buddhism a lay worshiper as distinguished from a bhikshu.

Upasika (Sanskrit) *Upāsikā* A woman votary of the Buddha, as distinguished from a bhikshuni — a Buddhist mendicant or nun. The title was given to Blavatsky by the Mahatmas.

Upasruti (Sanskrit) *Upāsṛuti* [from *upa* near + the verbal root *śru* to hear] One who is heard nearby; the voice of a person at a distance who is able to project his voice and astral image to any person whatsoever, regardless of distance; “the ‘double’ or the echo of the voice of a living man or woman” (TG 354). *See also* HPHO-WA

Upeksha (Sanskrit) *Upekṣā* [from *upekṣ* to overlook, disregard from *upa* + the verbal root *īkṣ* to look at] Indifference, disdain, disregarding, abandonment; also endurance, patience. Enumerated as one of the ten paramitas, similar in meaning to viraga (cf VS 48), although viraga is not commonly enumerated when the paramitas are counted as six.

Upper Triad In a hierarchy of ten planes or principles, the summit is a Three-in-One, which may be called the upper triad to distinguish it from the triad which follows it. These two triads may be spoken of as the uppermost triad and the upper triad respectively. Or in a septenary hierarchy there may be an upper triad and lower quaternary. Again, the first three of the ten Sephiroth of the Qabalah may be called the upper triad.

Upward Cycle. *See* ARC, ASCENDING AND DESCENDING

Ur Light, city of light; a town famous in ancient times as one of the chief seats of lunar worship in Babylonia, being an important center of the worship of the masculine god of the moon. It was commonly called among the Chaldeans 'ur khasdim (Ur of the Chaldeans).

The meaning of city of light is not merely that it was a town which revered the light of the moon, but refers to ceremonials of occult instruction and initiation which evidently were conducted in this ancient place. Ur is supposed to be the capital of the Sumerian civilization, situated on the south bank of the Euphrates near the Persian Gulf. More than 5,000 years ago it had reached a highly advanced cultural and commercial prominence. Positive proof was found at Ur of a flood which completely broke up the continuity of the history of the Mesopotamian plain dwellers, and which confirms the Babylonian, Sumerian, and Biblical traditions of a devastating flood, though of course it was only a local catastrophe. Christian Biblical scholars generally believe that Abraham's birth in “Ur of the Chaldees” took place about 1900 or 2000 BC, but the excavations have produced nothing referable to him.

Uraeus [from Greek *ouraios* of the tail] Refers to the sacred serpent of Egypt (aar, aart, aartu in Egyptian); usually only the head and neck of the serpent are represented by the ancient Egyptians in the headdress of many divinities, and in the headdress of royal persons as a symbol of power, both occult and temporal. Egyptologists state that the physical basis of the symbol is supposed to be the Egyptian asp or cobra — *Naja haje*, naja being closely akin to the Sanskrit naga: “Occultism explains that the uraeus is the symbol of initiation and also of hidden wisdom, as the serpent always is” (TG 355). Generally, the representation of the sacred uraeus in headdresses — before the symbol became degraded into a mere ritualistic, formalistic emblem — meant that the individual wearing it had become an initiate and bore the badge of wisdom. Two deities in particular were always represented with the uraeus, Isis and Nephthys (Neith), therefore they were termed by the Egyptians snake goddesses (aarti). The uraeus crown itself was named tept.

Sometimes the uraeus is represented with a circle over its head, and again with the winged solar disk, a variant of the serpent and egg symbol met with in so many forms among ancient peoples. Egyptologists interpret the uraeus placed on either side of the winged solar disk as emblematic of the supremacy of the sun, of good over evil, or of Horus over Set; but also the uraeus is associated with the immortal human principles, for one of its identities in *The Book of the Dead* is the flame. In Aanroo or Aaru — one of the divisions of the underworld — the soul of the spirit is devoured after death by the uraeus (ch 99). Blavatsky in explaining this verse speaks of the uraeus as “the Serpent, Son of the earth (in another sense the primordial vital principles in the sun),” and says further that “the Astral body of the deceased or the ‘Elementary’ fades out and disappears in the ‘Son of the earth,’ *limited* time. The soul quits the fields of Aanroo and goes on earth under any shape it likes to assume” (SD 1:674n).

In its universal aspect the uraeus is the serpent emblem of the cosmic fire — thus, in its universal aspect, being a symbol either of kosmic mahat (kosmic mind) or of fohat (kosmic vital-electrical fire).

Uragas (Sanskrit) *Uraga-s* [from *ura* breast + *ga* going] Breast-going, a serpent; serpents or nagas dwelling in Patala — popularly considered hell, but according to Hindu legend, the Indian antipodes or America. These nagas were the

“Adepts, High Priests and Initiates of Central and South America, known to the ancient Aryans; where Arjuna wedded the daughter of the king of the *Nagas* — Ulupi. . . . In Mexico the chief ‘sorcerers,’ the ‘medicine men,’ are called *Nagals* [Naguals] to this day; just as thousands of years ago the Chaldean and Assyrian High Priests were called *Nargals*, they being chiefs of the Magi (Rab-Mag), the office held at one time by the prophet Daniel. The word *Naga*, ‘wise serpent,’ has become universal, because it is one of the few words that have survived the wreck of the first universal language. In South as well as in Central and North America, the aborigines use the word, from Behring Straits down to Uruguay, where

it means a 'chief,' a 'teacher,' and a 'serpent.' The very word *Uraga* may have reached India and been adopted through its connection, in prehistoric times, with South America and Uruguay itself, for the name belongs to the American Indian vernacular" (TG 355).

Uranides (Greek) Those titans who were sons of Uranus and who rebelled against Kronos, called the divine titans. They were the enemies of the lower titans who, in the similar line of Jewish thought, were represented by Samael or Jehovah. In Hesiod they were said to be six: Oceanus (Okeanos), Coeus (Koios), Crius (Krioz), Hyperion, Iapetus, and Kronos or Saturnus. The name of a seventh called Phoreg [Phorcys] has been added, his name being found in an old Greek fragment relating to the myth.

Mystically, the Uranides were the Greek prototypes of what in Christian theology are called fallen angels.

Uranus The planet discovered by William Herschel in 1781. It was not enumerated as one of the seven sacred planets of the ancients, nor was it mentioned among the ancient lists of planets. Thus although not belonging to the immediate family of twelve sacred planets intimately associated with the earth planetary chain, Uranus does belong to the universal solar system. The satellites of Uranus revolved in the reverse direction.

For Roman god, *see* OURANOS

Urd, Urdr (Scandinavian, Icelandic) [cf Swedish *ur* original, fundamental; Anglo-Saxon *wyrd*, English *weird*] Also Urdar. The principal of the three norns (Fates) in Norse mythology, representing the past in the sense of causation: all that has gone before, giving rise to the present. Her sister norns are Verdande (becoming), usually translated as the present; and Skuld (debt), obligations yet to be repaid. The past and present *create* the third sister, norn of the future, which is suggestive of karma, where the future is the outcome of all past and present acts.

The three norns are pictured by the fountain of Urd who from that source (the past) waters one of the three roots of the Tree of Life. Of the other two roots one is watered by the spring of mother matter, the other by that from which flow the many rivers of lives: the forms taken by all the kingdoms of nature.

Every individual's Tree of Life is watered by these three springs and, after each death, the past life is evaluated at the well of Urd by its divine judge, its Odin, whose decrees are determined by the advice of Urd. Before each birth Urd also is instrumental in selecting the future life and destiny.

Urdhvasrotas (Sanskrit) *Ūrdhvasrotas* [from *ūrdhva* upwards, straight + *srotas* current, channel, canal] Those whose digestive organs or life-currents are upright. In the Puranas, the sixth of the seven creations of Brahma, or emanations of living beings, being the emanation or spiritual beings or dhyanis. "These (divinities) are simply the prototypes of the First Race, the fathers of their 'mind-born' progeny with the *soft* bones. It is these who became the *Evolvers* of the 'Sweat-born' . .

.” (SD 1:456). These creations or stages in evolutionary development refer especially to globe D, but have a cosmic significance likewise when the reference is to cosmic time periods.

Uriel (Hebrew) *’Ūrī’ēl* Flame or light of divinity; one of the four, seven, or ten angels stationed about the throne of divinity, according to the ancient Hebrews. Specifically, the angel or divinity of light — not merely of physical light, but of its ultraspiritual origin, implying intellectual illumination.

“The different worlds which successively emanated from the *En Soph* and from each other, and which sustain the relationship to the Deity of first, second, third, and fourth generations, are, with the exception of the first (*i.e.*, the World of Emanations), inhabited by spiritual beings of various grades. . . . the first world, or the Archetypal Man, in whose image everything is formed, is occupied by no one else. The angel Metatron, occupies the second or *the Briatic World* ([’olam beri’ah]), which is the first habitable world; he alone constitutes the world of pure spirits. He is the garment of [Shaddai], *i.e.*, the visible manifestation of the Deity; his name is numerically equivalent to that of the Lord. (*Sohar*, iii, 321 *a.*) He governs the visible world, preserves the unity, harmony, and the revolutions of all the spheres, planets and heavenly bodies, and is the Captain of the myriads of the angelic hosts who people the second habitable or *the Jetziratic World* ([’olam yetsirah]), and who are divided into ten ranks, answering to the *ten Sephiroth*. Each of these angels is set over a different part of the universe. One has the control of one sphere, another of another heavenly body; one angel has charge of the sun, another of the moon, another of the earth, another of the sea, another of the fire, another of the wind, another of the light, another of the seasons, &c., &c.; and these angels derive their names from the heavenly bodies they respectively guard. Hence one is called Venus ([Nogah]), one Mars ([Ma’adim]), one the substance of Heaven ([’etsem hash-shamayim]), one the angel of light ([’Uri’el]), and another the angel of fire ([Nuri’el]). (*Comp. Sohar*, i, 42, &c.)” (Ginsberg, *Kabbalah* pp. 108-110)

’Urim (Hebrew) *’Ūrīm* [plural of *’ūr* light, flame, revelation, illumination from the verbal root *’ārar* to curse] Lights; the *’urim* and *tummim* [plural of *tom* fullness, wholeness, complete truth] of the Hebrews are said to have been placed in the breastplate of judgment of the high priest (Ex 28:30), the guilt or innocence of a person being judged by means of the *urim* and *thummim*. Some writers believe them to have been small tablets of wood or of bone.

“The *’Urim* and *Thummim*’ originated in Egypt, and symbolized the *Two Truths*, the two figures of *Ra* and *Thmei* being engraved on the breastplate of the Hierophant and worn by him during the initiation ceremonies. Diodorus adds that this necklace of gold and precious stones was worn by the High Priest when delivering judgment. . . . Philo Judaeus affirms that *Urim* and *Thummim* were ‘the two small images of Revelation and Truth, put between the double folds of the breastplate,’ and passes over the latter, with its twelve stones typifying the twelve signs of the Zodiac, without explanation” (TG 355-6).

The breastplate and the physical appurtenances were but emblems, much as a ring worn on the finger is an emblem of cycling time re-entering itself, of eternity, and therefore of utter stability, which is equivalent to abstract truth and reality. These physical appurtenances are of small moment, quite as much so as was the sapphire image worn as the symbol of truth by the high judges of the Egyptians. The 'urim and tummim among the Jews were mere emblems of initiation, whereby the adept came to know light or revelation, and consequently the fullness of truth, and because of this was enabled to interpret properly the secrets of the universe, and to give proper answers often in a prophetic manner or as prophecy of what might come before him. In later times among the Jews, as indeed in other nations, the emblems occupied nearly all the attention of students and the inner significance of nearly all these emblems was lost.

Urja (Sanskrit) *Ūrjā* [from *ūrj* to invigorate, refresh] A daughter of Daksha who became the consort of Vasishtha and the mother of his seven celebrated sons.

Ursa Major and Minor The northern constellations of the Big and Little Bear, or the Big and Little Dipper. These two septenates form part of the astronomical key to the ancient wisdom, Ursa Major corresponding to the seven creative rishis, builders, mind-born sons of the first lord called Avalokitesvara in Buddhism. The founders of root-races were connected mystically with the pole star; and as the Aryan Hindus claim that their pole star was in Ursa Major, and at a later date in Ursa Minor, the antiquity is shown. The Little Bear represents a secondary septenate of creative powers. According to Clement of Alexandria the two cherubs placed in the Tabernacle on opposite ends of the Mercy Seat were the Big and Little Bear, representing the two hemispheres of the universe. Clement likewise points out that as each cherub has six wings, both together have twelve wings, thus signifying the twelve houses or mansions of the zodiac, and ever-moving time progressing through them (Miscellanies 5:6).

Urschleim (German) Primitive slime; the name given by natural philosopher Oken (1779-1851) to the primitive cell-stuff out of which organic beings were held to have been evolved. Oken, a member of the deductive or transcendental school of natural philosophy of Fichte and Schelling, sought to formulate a science of the physical world deductively from fundamental principles laid down by Kant and applied to the mental and moral worlds. Reasoning from these principles he inferred that all organic beings are formed from aggregates of cells containing urschleim, arriving at results which have been verified by microscopic observation.

Urvasi (Sanskrit) *Urvaśī* [from *uru* wide, broad + the verbal root *aś* to pervade] Widely extending; in the *Rig-Veda* a beautiful divine nymph who, cursed by the gods, settled on earth and became the wife of Pururavas, the grandson of Soma (the moon) and son of Budha (esoteric wisdom, Mercury). Their love is the subject of Kalidasa's drama, the *Vikramorvasi*. Urvasi originated in teachings connected with the human buddhi principle, the center and source or mother of all spiritual and intellectual beauty in the human constitution; cosmically therefore Urvasi is mahabuddhi (cosmic

buddhi).

Usanas (Sanskrit) *Uśanas* [from the verbal root *vaś* to desire, wish] The regent of the planet Venus, or Sukra; also the planet itself. In Hindu myth Usanas is described as the guru of the daityas or asuras, and also as being possessed of vast wisdom and knowledge — the attribute of spiritualized intellectuality corresponding to occult characteristics ascribed to the regent of Venus.

Usanas-Sukra (Sanskrit) *Uśanas-śukra* [from *uśanas* Venus + *śukra* bright, resplendent] Venus-Lucifer, Venus as the light-bringer, referring not so much to physical light as to the light of intellect and inner vision. The guardian spirit, with reference to the solar system, of earth and of mankind; for what the buddhi-manas is in the human constitution when compared with the kama-manas, that same role, *mutatis mutandis* on the cosmic scale, the regent of Venus plays in the solar system, wherein by comparison the earth is the vehicle for kama-manas. Also commonly called in Hindu mythology Kavi or Kavya, signifying poet and the feeling that the true poet is intellectually intuitional with reference to “feeling” or “seeing” some, at least, of the mysteries of nature.

Ushas (Sanskrit) *Uśas* [from the verbal root *uṣ* to burn, warm by illumination or light] The dawn, daughter of heaven, identical with the Latin Aurora and the Greek Eos. First mentioned in the Vedas, “wherein her name is also *Ahana* and *Dyotana* ([both words meaning] the illuminator), and is a most poetical and fascinating image. She is the ever-faithful friend of men, of rich and poor, though she is believed to prefer the latter. She smiles upon and visits the dwelling of every living mortal. She is the immortal, ever-youthful virgin, the light of the poor, and the destroyer of darkness” (TG 356).

Mystically, dawn is the bringer of spiritual and intellectual light, and therefore the sweet and holy comforter, allusions to which are found even in the New Testament with reference to Paraclete.

Ushnisha (Sanskrit) *Uṣṇīṣa* [from the verbal root *uṣ* to be warm, flaming; mystically warmth through inner light, intuition, vision] A turban, diadem, or crown; also a kind of “excrescence” on the head of a buddha. Like the long ears so often seen in figures of the buddhas, the meaning of the ushnisha is entirely occult, and was in no sense whatsoever intended to signify a tuft of hair, nor any fleshly excrescence on the skull, but was a way of suggesting the radiating power of the eye of Siva or organ of vision and of intuition, working at relatively full power within the skull of a great adept. The eye of Siva is the pineal gland; originally an external and active eye in the head of primitive mankind during this fourth round on earth, it gradually retreated within the skull, which grew to cover its place with bones, skin, and hair. As this presently so-called third eye retreated within the skull, its place was progressively taken by the two present organs of vision. At this period of our racial development it is buddhas, avataras, and other initiates of relatively high status who alone use the organ of spiritual vision, for in them the pineal gland has become active and is to some extent physiologically enlarged; although in everyone else it is more or less nonfunctional, yet to some degree functional.

Hence the ushnisha represents that radiant crown of buddhic fire that surrounds the head of initiates when they are in deep samadhi or meditation. The initiate's head becomes surrounded with rays from the vital inner fire of the third eye, the spiritual organ of the brain, which likewise is the source from which radiates the spiritual, intellectual, and psychovital nimbus or aura surrounding the head — known to the iconographies of every religion. These rays thus form a glory around the head and sometimes even around the entire body. “They stream upwards from the back of the head, often symbolically represented in the buddha-iconography as one single, lambent flame soaring upwards from and over the top of the skull. In this case you may perhaps find that the ushnisha is missing, its place being taken by this flame issuing from the top of the head, a symbolic representation of the fire of the spirit and of the aroused and active buddhic faculty in which the man is at the time” (Fund 493).

Many statues of buddhas and bodhisattvas possess certain peculiar headgear called crowns or ushnishas. Hence ushnisha is also used in the sense of turban, because this particular headgear, given to these statues, somewhat resembles a turban of spiral conical form, somewhat like the spiral shell of some snails.

Utpala-varna (Sanskrit) *Utpala-varṇā* [from *utpala* flower of the blue lotus (*Nymphaea caerulea*) from *ut-pal* to move upwards + *varṇā* color, from the verbal root *varṇ* to color] A woman, said in some accounts to be one of the three wives of Gautama Buddha, along with Gopa and Yasodhara. But these are names for three mystical powers which are possessed by every initiated adept.

Uttanapad (Sanskrit) *Uttānapad* [from *uttāna* stretched out + *pad* foot, progression, permeation] Often signifies vegetation, the whole range of upward-germinating plants.

Uttara-Mimansa (Sanskrit) *Uttara-mīmāṃsā* [from *mīmāṃsā* profound thought, profound consideration, striving after truth by means of philosophic reflection from the verbal root *man* to think + *uttara* latter, later, inquiry into the latter portion of the Veda — the Upanishads] The last of the six Darsanas or schools of Hindu philosophy, and called the Vedanta. *See also* VEDANTA

Uttarayana (Sanskrit) *Uttarāyaṇa* [from *uttara* northern + *ayana* road, path] The northern way, the progress of the sun to the north of the equator or the summer solstice. In mystic philosophy, it represents in one sense the path of light leading inwards spiritually, or the nivrittimarga, the path of the involution of matter and the evolution of spirit. *See also* DAKSHINAYANA

‘Uzza’ (Hebrew) *‘Uzzā’*, also *‘Azā’* Strength, might, power; an angel mentioned in the Qabbalah, representing one of the higher orders of pitris. In describing the attempts at forming man, the *Zohar* (iii, 208a) relates that after the ’elohim had formed man and he had sinned, the angels ‘Uzza’ and ‘Aza’el or ‘Azza’el twitted the Holy One about it, whereupon they were told that, had they been in man’s place, they would have done worse, and they were thrown from their high estate in heaven and changed into men upon earth. “This means simply that the ‘Angels,’ doomed to incarnation, *are in the chains* of flesh and matter, under the *darkness* of ignorance, till the ‘Great

Day,' which will come as always after the seventh round, after the expiration of the 'Week,' on the Seventh Sabbath, or in the post-Manvantaric Nirvana" (SD 2:491).

Here these angels represent that higher class of pitris who deferred their own incarnation on earth until a later date, and had to suffer the karmic consequences thereof.

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Va-Vih

Vach (Sanskrit) *Vāc* Sound, voice, word, the mystic sound (svara) or essence of spirit of the divine creative activity, the vehicle of divine thought; and of this the Word is the manifested expression. Vach, or its equivalents in other cultures, is always considered feminine. Cosmically she is the carrier or mother of the Third Logos — the Word or Verbum — because of carrying perpetually within her the essence of divine thought, the First Logos; and hence Vach is the Second Logos, equivalent to the early Christian Holy Spirit or Holy Ghost — later transmogrified into a cosmic male. In Hindu mythology Brahma separates his body into masculine and feminine, the feminine becoming Vach, in whom he creates Viraj, who is himself again Brahma. Here we have the three Logoi: Brahma, the First Logos, the divine thought; Vach, the Second Logos, the divine voice; and Viraj, the Third Logos, or the divine word, the philosophical equivalent of the Son of the Christian Trinity.

Hence Vach is associated with the work of creation, with the prajapatis. She calls forth the mayavi form of the universe out of abstract space or Chaos, of which the first cosmogonical stage are the seven cosmic elements. Mystically Vach is masculine and feminine at will, as in the Hebrew Genesis Eve is with Adam. It is through her power that Brahma produced the universe. Blavatsky points out that Brahma produced through Vach in the same way that the incomprehensible assumes a tangible form through speech, words, and numbers (cf SD 1:430). Vach through her productive powers produced what Pythagoras called the music of the spheres. The teachings of Pythagoras also speak of the hierarchies of the heavenly host as numbered and expressed in numbers. Vach is equivalent, in some aspects, to Isis, Aditi, mulaprakriti, the waters of space, chaos, and the Qabbalistic Sephirah.

“Whether as Aditi, or the *divine* Sophia of the Greek Gnostics, she is the mother of the seven sons: the ‘Angels of the Face,’ of the ‘Deep,’ or the ‘Great Green One’ of the ‘Book of the Dead’ ” (SD 1:434). These feminine logoi are all correlations of light, sound, and ether. In many

aspects Vach approaches Kwan-yin, she of the melodious voice. Sarasvati, the goddess of divine wisdom, is a later form of Vach. The Hebrew Lahgash is nearly identical in meaning with Vach as the hidden power of the mantras, the divine sound. “But Vach being also spoken of as the daughter of Daksha — ‘the god who lives in all the Kalpas’ — her Mayavic character is thereby shown: during the *pralaya* she disappears, absorbed in the one, all-devouring Ray” (SD 1:430-1).

Vach is also called Savitri (the generatrix), the mother of the gods and of all living. She is identical in the human range with Eve, who is also called the mother of all living. Ila or Ida is but the second repetition of Vach in a different period of cosmogony. Vach refers to the cosmic and divine theogony, while Ila refers to a later period in the earth’s history when the physiological transformation of the sexes took place during the third root-race. In this last sense Vach corresponds with Eve.

Vach is often called Sandhya (twilight), also Satarupa (a hundred forms) to describe the feminine logos unfolded into the ten planes and subplanes of the universe. The cow is a symbol of Vach, for the cow has always been the emblem of the passive generative power of nature.

Vach is also mystic speech “by whom Occult Knowledge and Wisdom are communicated to man, and thus Vach is said to have ‘entered the Rishis.’ . . . she is called ‘the mother of the Vedas,’ since it was through her power (as mystic *speech*) that Brahma revealed them . . .” (SD 1:430). The *Rig-Veda* and Upanishads give four kinds of Vach — vaikhari, madhyama, pasyanti, and para — corresponding to the four cosmic principles: the physical universe, the light of the Logos, the Logos itself, and parabrahman or the infinite.

Vach-sata-rupa (Sanskrit) *Vāc-śata-rūpā* The goddess in a hundred forms, or Vach as the immanent feminine aspect of divinity in the innumerable phases and forms of nature. Vach as Sata-rupa is the divine creative activity unfolded into the ten planes and their many subplanes of the universe. Each of these has its own keynotes and subordinate keynote. The union of Svayambhuva-Manu with Vach-sata-rupa, his own daughter (here representing the first manifestation of prakriti), is explained cosmically as the symbol of the root-life, the germ from which spring all the solar systems, worlds, and gods, because here Svayambhuva-Manu is the cosmic manu; on the smaller scale, he with his consort plays the same role in the planetary chains of the solar system, and on a still smaller scale on any globe thereof.

In another early Hindu myth, Sata-rupa was at once the other half and the daughter of Brahma, and from their association, bipolar in character, sprang the first manu called Svayambhuva.

Vach-Viraj (Sanskrit) *Vāc-virāj* The feminine aspect or alter ego of Brahma, the creator, when considered as the Second Logos emanating the Third Logos or Viraj.

Vacuum Emptiness, the necessary correlative of plenum or fullness: the two being one of those

pairs of opposites which the mind is bound to postulate as a basis of reasoning. It stands for the spiritual condition of a cosmic hierarchy before it emanates its streams of manifestation — “the symbol of the absolute Deity or Boundless Space, esoterically” (TG 357). Democritus taught that the first principles are atoms and a vacuum, which is equivalent to the manifest and the unmanifest, deity latent and deity patent, but the atoms of Democritus, being spiritual indivisibles, are not the atoms of science but what in theosophy are called monads, and likewise the vacuum of void of Democritus is the equivalent of the archaic Buddhist sunyata or the ancient Buddhist or Brahmanic arupa (formless) spheres.

The atomo-mechanical theory of physics starts with atoms and a vacuum and then tries to fill the vacuum; here the notion of emptiness has become confused with spatial extension, giving rise to the idea that there can be an extended and measurable void, and raising the difficulty of the transmission of influence across it.

The word is used relatively to signify the absence of something, as the absence of physical matter in an evacuated bulb. But another form of matter is still present, for we can transmit light as well as many other forms of radiation. Thus proceeding by successive steps we come to the logical limit in the conception of the cosmic void — which nevertheless from the spiritual viewpoint is a pleroma or utter fullness. The physical vacuum of the laboratory has become confused with the scientific and mystical void of the archaic philosophy.

Vadduku (Babylonian) One class of subterranean genii in ancient Babylonian mythology, regarded as below the angels of earth.

Vahana (Sanskrit) *Vāhana* Vehicle, carrier; a vehicle of an entity which allows it to manifest on planes inferior to its own. The human constitution is comprised of a number of vahanas, each enabling the spiritual or intellectual entity to express itself on the plane where the vahana is native. Generally, the soul is the vehicle of a monad, the ego is the vehicle of a soul, and the body is the vehicle of an ego — of whatever type or degree.

In *The Secret Doctrine*, fohat is spoken of as the vahana of the “Primordial Seven”; physical forces as the vehicles of the elements; and the sun as the vahana or buddhi of Aditi (I 108, 470. 527n). Again, all gods and goddesses are “represented as using vahanas to manifest themselves, which vehicles are ever symbolical. So, for instance, Vishnu has during Pralayas, *Ananta* ‘the infinite’ (Space), symbolized by the serpent Sesa, and during the Manvantaras — *Garuda* the gigantic half-eagle, half-man, the symbol of the great cycle; Brahma appears as *Brahma*, descending into the planes of manifestation on *Kalahansa*, the ‘swan in time or finite eternity’; Siva . . . appears as the bull *Nandi*; Osiris as the sacred bull *Apis*; Indra travels on an elephant; Karttikeya, on a peacock; Kamadeva on *Makara*, at other times a parrot; Agni, the universal (and also solar) Fire-god, who is, as all of them are, ‘a consuming Fire,’ manifests itself as a ram and a lamb, *Aja*, ‘the unborn’; Varuna, as a fish; etc., etc., while the vehicle of Man is his body” (TG 357-8).

Vaibhashika (Sanskrit) *Vaibhāṣika* An ancient Buddhist school, formed of the followers of the *Vibhasha-sastra*. Originally of distinctly mystical character, due to later degeneracy this school became materialistic; its philosophy holds “that no mental concept can be formed except through direct contact between the mind, *via* the senses, such as sight, touch, taste, etc., and external objects” (TG 358).

Vaidhatras (Sanskrit) *Vaidhātra-s* [from *vi-dhātṛ* producing, creating from *vi-dhā* to produce, bring forth, creation] Creators, producers, emanators, diffusers; the patronymic given to the kumaras who sprang from Vidhatri, a name of Brahma the creator.

Vaidyuta (Sanskrit) *Vaidyuta* [from *vidyut* lightning] As an adjective, flashing, electric; as a noun, electric fire, as seen in lightning. Vaidyuta is “the same as *Pavaka*, one of the three fires which, divided, produce forty-nine mystic fires” (TG 358).

Vaijayanti (Sanskrit) *Vaijayantī* A flag, banner; the masculine noun *vaijayanta* refers specifically to the emblem of Indra. In the Puranas, used as the name of a magical necklace of Vishnu, “imitated by certain Initiates among the temple Brahmans. It is made of five precious stones, each symbolizing one of the five elements of our Round; namely, the pearl, ruby, emerald, sapphire and diamond, or water, fire, earth, air and ether, called ‘the aggregate of the five elemental rudiments’ — the word ‘powers’ being, perhaps, more correct than ‘rudiments’ ” (TG 358).

Vaikhari (Sanskrit) *Vaikhari* As feminine adjective commonly connected with Vach (mystic speech) which is of four kinds: para, pasyanti, madhyama, and vaikhari. Vaikhari is that form of speech which is uttered, expressed, or otherwise manifested as the vehicle of thought. As one of the four main aspects of the Logos in space, Vaikhari-Vach is the whole cosmos in its objective or manifested form.

Vaikunthaloka (Sanskrit) *Vaikuṅṭhaloka* Vishnu’s heaven, variously described as situated in the northern ocean or on the eastern peak of Mount Meru. *See also* VAIKUNTHAS

Vaikunthas (Sanskrit) *Vaikuṅṭha-s* One of the names given in each kalpa to the twelve great gods or jayas who were emanated by Brahma as the first hierarchical productions in the formation and bringing forth of manifestation.

Vairaja(s) (Sanskrit) *Vairāja-s* [from *virāj* widely shining one] A class of gods emanating from Brahma in his aspect of creator collectively as Viraj, the Third Logos; hence, the celestial beings immediately derived from Viraj. Identified with the kumaras and the manasaputras, as well as the agnishvattas. They are the hierarchies of cosmic conscious and self-conscious dhyanichohans who spring forth directly from the Third Logos, and furnish the intellectual background and vital urge of the hierarchies of beings who later produce the manifested universe from the ideation emanating from the Third Logos and the vairajas.

“In the popular belief, semi-divine beings, shades of saints, inconsumable by fire,

impervious to water, who dwell in Tapo-loka with the hope of being translated into Satya-loka — a more purified state which answers to Nirvana. The term is explained as the aerial bodies or astral shades of ‘ascetics, mendicants, anchorites, and penitents, who have completed their course of rigorous austerities.’ [*Vishnu-Purana*, Wilson, 2:229] Now in esoteric philosophy they are called *Nirmanakayas*, Tapo-loka being on the sixth plane (upward) but in direct communication with the *mental* plane. The Vairajas are referred to as the *first gods* because the *Manasaputras* and the *Kumaras* are the oldest in theogony, as it is said that even the gods worshipped them (*Matsya Purana*); those whom Brahma ‘with the eye of Yoga beheld in the eternal spheres, and who are the *gods of gods*’ (*Vayu Purana*)” (TG 358).

Vairaja-loka (Sanskrit) *Vairāja-loka* [from *vairāja* a class of celestial beings (agniṣvāta) + *loka* sphere, realm, place] The realm of the vairajas or agnishvattas.

Vairochana (Sanskrit) *Vairocana* A son of the sun (Virochana — the spiritual sun); a generalizing term for some of the highest classes of dhyani-chohans emanating directly from the Third Logos, and therefore virtually identical with the vairajas, kumaras, manasaputras, and agnishvattas, called collectively children of the sun.

“A generic personification of a class of spiritual beings described as the embodiment of essential wisdom (*Bodhi*) and absolute purity. They dwell in the fourth *Arupa Dhatu* (formless world) or *Buddhakshetra*, and are the first or the highest hierarchy of the five orthodox Dhyani Buddhas. There was a *Sramana* (an Arhat) of this name (see Eitel’s *Sansk. Chin. Dict.*), a native of Kashmir, ‘who introduced Buddhism into Kustan and laboured in Tibet (in the seventh century of our era). He was the best translator of the semi-esoteric Canon of Northern Buddhism, and a contemporary of the great Samantabhadra . . .” (TG 358-9).

Vaisakha (Sanskrit) *Vaiśākhā* “A celebrated female ascetic, born at Sravasti, and called *sudatta*, ‘virtuous donor.’ She was the mother-abbess of a Vihara, or convent of female Upasikas [students], and is known as the builder of a Vihara for Sakyamuni Buddha. She is regarded as the patroness of all the Buddhist female ascetics” (TG 359).

Vaiseshika (Sanskrit) *Vaiśeṣika* [from *vi-śiṣ* to distinguish, particularize] The analytic school, the second of the six Darsanas or Hindu schools of philosophy. Because of its emphasizing of the atomic structure of the universe, it is likewise called the substantial or Atomistic School or sometimes the Discriminating school, because it divides matter into eternally distinct elements, atoms, or infinitesimal parts. It discriminates among these elements, considering each one as perpetually distinct from the others. This school is considered by many as a branch of the Nyaya, and was founded by the sage Kanada, who lived about the same time as Gautama or Gotama, the founder of the Nyaya school.

Vaishnava (Sanskrit) *Vaiṣṇava* A follower of any sect recognizing and worshiping Vishnu as the sectarian supreme divinity. There are at present four principal Vaishnava sects: the Ramanujas founded by Ramanujacharya; the Madhvas founded by Madhva; the Vallabhas or Vallabhacharyas founded by Vallabhacharya; and a sect in Bengal founded by Chaitanya. Other minor sects are those founded by Ramananda and Kabir. All these Vaishnava sects are of relatively modern origin, though they use at least some of the ancient Hindu writings as their texts.

Vaisvanara (Sanskrit) *Vaiśvānara* [from *viśva* all + *nara* man] Relating to or belonging to all men; omnipresent, universal. In Hindu philosophy, it represents one of the four states of Brahma, and hence is a manifestation of Brahma in and through prakriti. Cosmically it is the astral light, or “in another sense, the living magnetic fire that pervades the manifested solar system. It is the most objective . . . and ever present aspect of the One Life, for it is the Vital Principle” (SD 2:311). In the human being it is represented in the *Anu-gita* as a sevenfold fire which blazes up in the midst of the five pranas (life-streams) which circulate in the body, and a commentary on this work says that Vaisvanara is often used to denote the self. Blavatsky remarks: “In the astronomical and cosmical key, Vaisvanara is Agni, son of the Sun, or Viswanaras, but in the psycho-metaphysical symbolism it is the Self, in the sense of non-separateness, *i.e.*, both divine and human” (SD 2:568n).

Vaisya (Sanskrit) *Vaiśya* A man who settles on the soil; also a peasant or working man. The third of the four castes into which Hindu society was divided in Vedic and post-Vedic periods. In those times it also referred to one whose occupation was that of trade as well as of agriculture. *See also* CHATUR-VARNA

Vaivasvata (Sanskrit) *Vaivasvata* Solar, coming from the sun (Vivasvat). Generally, the name of the seventh manu, who was saved in an ark, built by the order of Vishnu, from the deluge; the father of Ikshvaku, the founder of the solar race of kings.

In theosophic philosophy, the root-manu of our present fourth round, and in a more restricted sense the manu of the fourth root-race; and again the manu of the fifth subrace of the present fifth root-race. Vaivasvata corresponds to Xisuthrus, Deukalion, Noah, etc. — all head-figures or eponyms of races inaugurating a “new” humanity after a deluge, whether universal or partial, astronomical or geological, according to the interpretation. *See also* SURYAVANSA

Vajra (Sanskrit) *Vajra* Diamond or thunderbolt; one possessing this scepter, or diamond-thunderbolt, possesses great spiritual, intellectual, and psychic powers; among others, the occult ability to repel evil influences by purifying the air, as ozone does in chemistry. The vajra mystically refers to indestructibility and to the wondrous reflective powers of the diamond. One who possesses the vajra reflects the suffering, joys, and sorrows — and beauties — of the world, but can never be injured by them. It has been said that the heart of the perfect person is a mirror: it reflects all things, but holds nothing for self alone. Thus also is the heart of one wielding the scepter of the vajra.

In Hindu literature this vajra is the scepter of Indra (similar to the thunderbolt of Zeus), with which he as the god of the skies was said to slay evildoers. In mystical Buddhism it is the magic scepter of priest-initiates and adepts, the symbol of the possessions of siddhis (superhuman powers), wielded during certain mystical ceremonies by initiated priests and theurgists. It is also the symbol of the Buddha's power over evil spirits or elementals. The possessors of this scepter are called vajrapanins.

Vajracharya (Sanskrit) *Vajrācārya* [from *vajra* diamond + *āchārya* spiritual teacher] The diamond-teacher; the name Yogacharyas give to their spiritual preceptor or the supreme Master of the Vajra.

Vajradhara (Sanskrit) *Vajradhara* Diamond-holder; the First Logos, supreme buddha, or adibuddha, equivalent to the Tibetan dorjechang. "As the Lord of all Mysteries he cannot manifest, but sends into the world of manifestation his heart — the 'diamond heart,' Vajrasattva (*Dorjesempa*)" (SD 1:571). Vajra here expresses the indestructibility and spiritually adamant quality of this "One unknown, without beginning or end" — unknown to the average worldly person, but recognized by full initiates as the source of their divine inspiration and intuitions.

Vajrapanin (Sanskrit) *Vajrapāṇin* [from *vajra* diamond, thunderbolt + *pāṇi* hand] Holder of the diamond-thunderbolt, an epithet of the dhyani-bodhisattvas, the guardians and Silent Watchers of the globes of our planetary chain, the spiritual reflections or sons of the dhyani-buddhas. They are born directly from their predecessors subjectively, and have a subjective form of existence.

Also a title given a buddha because of his power over evil spirits and elementals. By the profane, a vajrapanin is worshiped as a god, but by initiates it is considered a subjective force. *See also* MANJUSRI

Vajrasattva (Sanskrit) *Vajrasattva* [from *vajra* diamond + *sattva* essence, reality] Diamond-heart, diamond-essence; a title given to mahatmas of the highest grade, or to bodhisattvas whose whole personality as a living essence is merged in their compound sixth and seventh principles (atman-buddhi). Vajra here expresses the spiritual adamant quality of the inner natures of these glorious beings. Vajrasattva is a manifestation of the heart of vajradhara, the First Logos or adibuddha; hence vajrasattva is "the second *logos* of creation, from whom emanate the seven (in the exoteric blind the five) Dhyani Buddhas, called the Anupadaka, 'the parentless,' " (SD 1:571). Dorjesempa is the Tibetan equivalent.

Vajrasattva is often used for celestial beings, entities belonging to the hierarchy of light or compassion. The vajrasattva quality is likewise one which can be possessed in less degree by any human being, depending upon his degree of advancement.

Vakil Lawyer, barrister (ML 12-13).

Vala, Volva (Swedish, Icelandic) [possibly cognate with Greek *sibylla*] In Norse mythology, the

wise sibyl who instructs Allfather Odin in “the origin, life, and end of worlds.” She represents the record of all the cosmic past, which is consulted by Odin, the divine consciousness-energy, as told in Voluspa, the principal lay of the poetic or elder Edda.

Valentinus Famous 2nd century Gnostic who in many ways was the unacknowledged teacher of the Church Fathers Origen and Clement. His teachings, largely those of the ancient wisdom, were probably derived from the esoteric schools in Alexandria. He is author of “The Shepherd of Hermes” and various Homilies and Epistles, and is said to have been the author of the celebrated Gnostic gospel, the *Pistis Sophia*, where his doctrines are set forth. His school, the Valentinians, had Italian and Asiatic branches, which gave rise to other offshoots, thus spreading his influence far and wide and exerting an enduring effect on thought. He averred that the apostles had not publicly given out all they knew, but that they had esoteric knowledge.

He taught that the primal cause, which he names Bythos (depth), manifested itself as the pleroma (fullness), the sum total of all manifestation. His teachings on pleroma are defined by a vast, intricate diagrammatic scheme, representing a process of emanation on a hierarchical plan with threefold, sevenfold, tenfold, and twelvefold hierarchies; mankind itself forming a lower branch of these hierarchies. Thus he is enabled to explain the origin of mixture or evil, and to reconcile the goodness of God with the imperfection of nature by pointing to minor demiurgic creators; thus too he can give the true meaning of Christ and redemption.

Valfader, Valfodr, Valfadir (Swedish, Icelandic) [from *val* choice, death + *fader* father] Odin in Norse mythology is often addressed as father of the Chosen or father of the Slain, i.e., Odin’s warriors are those who have “died” to the demands of the personal self. These elect are also called Odin’s One-harriers for they are those who “harry” or are in total command of *one*, their own nature. These warriors are said to feast with Odin in Valhalla by night and to re-emerge each day to do battle against the forces of darkness.

Valhalla (Scandinavian) **Valholl** (Icelandic) [from *val* choice, death + *hall, holl* hall] In Norse mythology, the hall of the chosen or of the slain where Odin’s heroes, the One-harriers, are brought by the Valkyries at the end of each day’s battles to feast with Ropt, the maligned or misunderstood god (Odin). “The hall of the chosen glows golden in Gladhome,” one of the superior “shelves” or ethereal planes which are closely related to our planet earth. The walls of Valhalla are built of the spears of the warriors, it is roofed with their shields, while inside the hall “the benches are strewn with byrnies.” Over the entrance door are transfixed the wolf (bestiality) and the eagle (pride). All of these are symbolic of the sacrifice of properties that have been relinquished by Odin’s chosen warriors, for these represent, in the Norse tales, the initiated adepts who have elected to serve the cause of universality and aid the progress of human evolution. Abandoning progressively all weapons of offense, then of defense, and finally all personal protection, exemplifies the universal service of the chosen.

The One-harriers of Odin emerge daily to do battle on the plain of consecration (Vigridsslatten, life on earth) and by night return to feast with Allfather Ropt in the sacred hall on the mead brewed from their experience of life.

At the feast of the warriors in Valhalla they are served three boars, representing three elements as well as three principles of cosmic life: Andrimner (air, spirit), Sarimner (water, mind), and Eldrimner (fire, desire). A suggestive verse in Grimnismal may then be read as: “Spirit lets mind be steeped in desire. Few know what nourishes the One-harriers.”

The tales concerning Valhalla have been sadly misunderstood in popular mythologies. Far from being an account of gross debauchery, there is mystical meaning hidden in every detail of the description of Odin’s domain and of the feasting of his warriors. For example, Valhalla is said to have 540 doors, through each of which 800 warriors issue abreast. This makes the number of One-harriers total 432,000, an oft-recurring number in Hindu and Babylonian time tables dealing with mystic and mythic history. Their message is in fact one of the noblest and most inspiring of mythic tales, when read between the lines of allegory, for here the warriors of emerge willingly to be “slain” daily in the cause of humanity’s evolutionary progress.

Vali, Vale (Icelandic, Scandinavian) In Norse mythology, a son of Odin who avenges the death of the sun god Balder; also a son of Loki. This paradox may be resolved in that the son of Loki (mind), being also the offspring of Allfather Odin as all beings are, is the future human race in its character as a redeemer and consummation of human evolution. He also may be a personification of karma-nemesis.

Of all the gods, only Vali and Vidar survive the destruction of the world, Ragnarok, when the gods return to their ground, thus preparing the seed for the future world, the child and successor of the present one.

Valkyries [from Icelandic, Swedish *Valkyrja* from *val* choice, death + *kyrja* to crown, possibly akin to *kyrra* calm] Among some of the most intriguing mysteries of Norse mythology are these “crowners of the slain” who select the heroes “slain” in battle when they aid the gods in their eternal struggle against the forces of darkness. There is a vast and complex symbology attached to the tales of Odin’s warrior-maidens who daily revive those slain on Vigridsslatten (the field of consecration), and bear them to Valhalla to feast with the gods on the mead of their life experience.

The valkyries represent the higher self of the human “warrior,” his inner spiritual mentor and teacher, as we learn in the tale of Sigurd Fafnesbane who seeks his sleeping valkyrie and is taught by her.

Vallabhacharyas (Sanskrit) *Vallabhācārya-s* A Vaishnava sect founded by Vallabhacharya, a sectarian mystic said to have been the disciple of Vishnu-svamin, a celebrated teacher of his time.

His followers are called Gosvami-maharajas and have a considerable amount of landed property and numerous temples in Bombay.

Vallabhacharya was born in the forest of Champaranya in 1479. At an early age he began traveling to propagate his doctrines, and at the court of Krishna-deva, king of Vijaya-nagara, succeeded so well in his controversies with the Saivas, according to the reports of his followers, that many Vaishnavas chose him as their chief. He then went to other parts of India, and finally settled at Benares, where he composed 17 works, the most important of which were commentaries on the *Vedanta-* and *Mimansa-Sutras* and another on the *Bhagavata-Purana*, on which this sect seems in the main to base their doctrines. He left 84 disciples. He taught a non-ascetic view of religion and deprecated all self-mortification as dishonoring the body which contained a portion of the supreme spirit. His emphasis on human affections and emotions seems at times to fringe closely the frontiers of licentiousness.

Vamadeva (Sanskrit) *Vāmadeva* The beautiful or fair god; a title of Siva. Also one of the Vedic rishis, stated to have been the author of many hymns.

Vamana-avatara (Sanskrit) *Vāmana-avatāra* The dwarf-avatara; a descent of Vishnu the preserver in the form of a dwarf. According to the Puranic allegory, Vamana of the Three Strides came to dispossess the demon Bali from dominion over the three worlds. Vamana petitions Bali for only as much of the world as he could compass in three steps. Vamana then resumed his godlike stature and in three world-encompassing strides deprived Bali of the heavens and the earth, all save the regions of Patala (the lower spheres of manifestation).

These three strides of Vishnu represent the godlike emanation or essence passing through the three cosmic planes superior to the fourth or material plane, informing and inspiring as the essence proceeds.

Vampire While discussions of vampirism generally center on Slavonic and other countries of southeastern Europe, vampirism was known to the Hindus and Hebrews as well as many other peoples. It was believed that a deceased person whose instincts were very degraded and sensual may leave behind a kama-rupic spook strong enough to be able to suck the blood of the living, especially if the deceased was a sorcerer. In cases of vampirism it was said that if the grave was opened, that the corpse of the vampire was always fresh and rosy. *Isis Unveiled* explains that such evil persons may be buried before the astral has entirely separated from the body — when they are in a state of catalepsy. In this case the part of the astral buried with the body draws back the rest of the astral into the body, and the being either perishes with the natural processes of suffocation or becomes a vampire, and is thus enabled to perpetuate its cataleptic life in the tomb. The traditional remedy consisted in driving a stake through the heart of the vampire's corpse, or otherwise destroying it. The meaning of the word can be extended to include other forms of obsession of the living by the astral reliquia of the dead.

Vanir, Vaner, Vanr (Icelandic, Scandinavian) [plural of *van* wont, accustomed, lacking, defective] Sometimes Wane. A class of Norse gods, representing the waters of space or infinitude. Because the vanagods are associated with the waters of space, they are usually believed to be water gods who were supplanted by the aesir in the course of time. However, the evidence points to the vanir having a range of activity extending through far vaster realms of space. They are evidently superior to the aesir, whose dwelling is Asgard and who embody in the worlds of the solar system, and are almost always referred to by the aesir as “the wise Vanir.”

The vanagods are said to have battled the aesir (the war in heaven) and remained victorious in the celestial realms, while the aesir were “ousted” and descended into material spheres, where they are the regents of worlds.

Following the war in heaven there took place an exchange of “hostages” between the aesir and vanir, and Njord (Saturn) was a vanagod sent as hostage to the aesir. He represents the saturnian qualities, among them those of Chronos (time). His children are Frey, the earth deity, and Freya, Venus, who is the guardian and protectress of the intelligent kingdom (humanity) on earth. This suggests that Njord was an emissary or avatara from the wise vanir to the active planetary gods, and that the vanir inspire avataric figures among the aesir. There are indications also that the aesir may graduate to the stature of the wise vanagods.

Vananin-Lamer, Vananin-Lamertade (Gnostic) The seventh pair of aeons or emanations, represented as Father-Mother in the Valentinian scheme as recorded by the early Christian writer Epiphanius.

Var (Scandinavian) Goddess of vows; ninth of the 14 goddesses Asynjur of the Eddas: she hearkens to oaths and covenants, and takes vengeance on those who perjure themselves, avenging every breach of faith.

Closely associated with her was the tenth goddess Vor, she who is wise and of a searching spirit; none can conceal anything from her. Both are classed as handmaidens of the goddess Freya (Venus).

Vara (Avestan) **War** (Pahlavi) **Baru** (Persian) An enclosure, vehicle; the ark or argha of the Avesta. In the *Vendidad*, after Yima enlarged the earth three times, he assembled the excellent mortals and gods. Yima was instructed to make a vara two miles long on every side, and to bring there the seeds of sheep, animals, men, fires, and plants: “Thither thou shalt bring the seeds of every kind of tree, of the greatest, best, and finest kinds on this earth; thither thou shalt bring the seeds of every kind of fruit, the fullest of food and sweetest of odour. All those seeds shalt thou bring, two of every kind, to be kept inexhaustible there, so long as those men shall stay in the Vara” (Farg. 2:28).

The similarity of this allegory to Hebrew and certain Hindu writings is obvious, and from the standpoint of humanity on earth, “Those ‘men’ in the ‘Vara’ are the ‘Progenitors,’ the heavenly

men or Dhyani, the future *Egos* who are commissioned to inform mankind. For ‘Vara,’ or the ‘Ark’ (or again the Vehicle) simply means man. . . .

“ . . . *Vara* meant the man of the Fourth Round, as much as the Earth of those days, the moon, and even Noah’s ark, if one will so have it . . .” (SD 2:291-2). *See also* KARSHIPTA

Vara (Sanskrit) *Vara* [from the verbal root *vr* to choose] Superior, choice, excellent.

Varaha-avatara (Sanskrit) *Varāha-avatāra* The boar-avatara; a descent of Vishnu in the form of a boar, to deliver the world from the demon Hiranyaksha — the ruler of the fifth region of Patala (the nether world) — who had carried the earth into the lower regions of his spheres. The contest between Vishnu in this form and Hiranyaksha took place beneath the water, according to the Puranas; Vishnu emerged victorious and raised the earth from the deep. This legend, among several other interpretations, may refer to the risings and sinkings of continents.

The *Taittiriya-Sanhita* says: “This universe was formerly waters, fluid. On it Prajapati, becoming wind, moved. He saw this [earth]. Becoming a boar, he took her up. Becoming Visvakarman, he wiped [the moisture from] her. She extended. She became the extended one [prithivi].”

Variation Used in Darwinian theory as complementary to heredity, representing the tendencies towards variety of forms in living organisms, while heredity tends to perpetuate fixed types. Darwin held that species denotes merely a temporal cross section through a continuously flowing stream of gradual variation; but further study has shown that there is no such continual, uniform, and unidirectional flow of variation, but that there are reversions to original type and comparatively sudden emergence of new types. The causes assigned by Darwin for variation, though he premises the existence within the organism of a susceptibility to variation, are physical, being responses to environment. Such causes, purposeless and chaotic, could not produce ordered results; the facts indicate an intricate design and manifold purposes in nature, originating in spiritual and ethereal entities belonging to nature’s hierarchical structure. Nature in fact is composed of living beings, and the ultimate cause of variation is to be sought in the operations of cosmic ideation, which reproduce their effects finally in physical organisms throughout nature.

Varna (Sanskrit) *Varṇa* Color; caste. The four chief varnas named by Manu are Brahmanas, Kshatriyas, Vaisyas, and Sudras. *See also* CHATUR-VARNA

Varsha (Sanskrit) *Varṣa* [from the verbal root *vr̥ṣ* to rain] A division of the earth as separated off by mountain ranges; nine are enumerated in the Puranas: Kuru, Hiranmaya, Ramyaka, Ilavrita, Hari, Ketumala, Bhadrasva, Kimnara, and Bharata.

Varshayanti (Sanskrit) *Varṣayantī* One of the seven Pleiades.

Varuna (Sanskrit) *Varuṇa* [from the verbal root *vr̥* to surround, envelop] The all-enveloping sky; originally Varuna represented the waters of space, or the all-investing sky, akasa, but in later

mythology he became the god of the ocean. In the *Mahabharata* he was one of the four guardians of our visible kosmos, the guardian of the West.

“Uranos is a modified Varuna, ‘the Universal encompassor,’ the all-embracer, and one of the oldest of the Vedic deities — Space, the maker of Heaven and Earth, since both are manifested out of his (or its) seed. It is only later that Varuna became the chief of the Adityas and a kind of Neptune riding on the *Leviathan* — *Makara*, now the most sacred and mysterious of the signs of the Zodiac. Varuna, ‘without whom no creature can even wink,’ was degraded like Uranos, and, like him, *he fell into generation*, his functions . . . having been lowered down from heaven to earth by exoteric anthropomorphism. As the same Orientalist [Muir] says, ‘The attributes ascribed to Varuna (in the Vedas) impart to his character a moral elevation and sanctity far surpassing that attributed to any other Vedic Deity.’ But to understand correctly the reason of his fall, like that of Uranos, one has to see in every exoteric religion the imperfect and sinful work of man’s fancy, and also to study the mysteries which Varuna is said to have imparted to Vasishtha. Only . . . ‘his secrets and those of Mirat *are not to be revealed to the foolish*’ ” (SD 2:268-9n).

Writing of Varuna, Muir says:

“The grandest cosmical functions are ascribed to Varuna. Possessed of illimitable knowledge . . . he upholds heaven and earth, he dwells in all worlds as sovereign ruler. . . . He made the golden . . . sun to shine in the firmament. The wind which resounds through the atmosphere is his breath. . . . Through the operation of his laws the moon walks in brightness, and the stars . . . mysteriously vanish in daylight. He knows the flight of birds in the sky, the paths of ships on the ocean, the course of the far-travelling wind, and beholds all the things that have been or shall be done. . . . He witnesses men’s truth and falsehood” (TG 360).

Varuna, essentially the all-encompassing ether of space, is the Vedic representative of cosmic spirit, and therefore has always been one of the noblest, most mysterious conceptions of divinity.

Vasishtha (Sanskrit) *Vasiṣṭha* The most wealthy; a celebrated Vedic rishi, representing the typical Brahmin sage. Many legends have clustered about him, especially in regard to his conflict with the sage Visvamitra — the king who raised himself from the Kshatriya to the Brahmanical class. Many hymns of the *Rig-Veda* are attributed to these two sages: one hymn represents Vasishtha as the family priest of King Sudas, and in the *Rig-Veda* (7:33:11) he is called the son of the apsaras Urvasi by Mitra and Varuna, hence his name Maitravaruni. He is also supposed to have owned Nandini, the cow of plenty (offspring of Surabhi). As this cow was able to grant the sage all his wishes, he became the master of every vasu (desirable object).

In *Manu* (1:35) Vasishtha is enumerated as one of the ten prajapatis, the patriarchs produced by Manu-Svayambhuva for the peopling of the earth. In the *Mahabharata* he is regarded as the family priest of the Suryavansa (solar race), and also as one of the seven great rishis associated with the

seven stars of the Great Bear. In the Puranas, Vasishtha is represented as one of the arrangers of the Vedas in a dvapara yuga of a certain chatur yuga, and as the father of seven celebrated sons.

Vastubhuta (Sanskrit) *Vastubhūta* [from *vastu* substance, matter + *bhūta* having become from the verbal root *bhū* to become] Substantial, material, essential stuff or matter. Most generally, the various vikritis, as the offspring or productions of prakriti, with an eye on the hosts of monads in their peregrinations through the substantial realms. Once these beings have contacted the realms of matter, they may be described as being vastubhuta (imbodying in or working in matter).

Vasudeva (Sanskrit) *Vasudeva* Father of Krishna and husband of Devaki, likewise brother of Kunti (the mother of the five Pandava princes). He belonged to the Yadava branch of the Somavansa or lunar race.

Vasudeva (Sanskrit) *Vāsudeva* The son of Vasudeva — Krishna. The *Mahabharata*, however, gives another explanation why Krishna was given this name: as the divinity is present, or has its dwelling (*vasana*), in all beings, so does Krishna, for he issued as a Vasu from a divine womb. This reference to Krishna is not so much to the imbodyed human semblance of the divinity, but to the divinity itself working in and through this imbodiment.

Vasus (Sanskrit) *Vasu-s* A class of eight Vedic deities, each representing a host and not one single being. “The wise call our fathers Vasus, our paternal grandfathers Rudras, our paternal great grandfathers, Adityas; agreeably to a text of the Vedas” (Manu 3:284).

Vau (Hebrew) *Wāw* Sixth letter of the Hebrew alphabet, װ, variously rendered as vav, waw, etc.; third letter of IHVH, referred to as the Tetragrammaton. With vowel points, most often used as a prefix conjunction meaning “and,” “also.” As a noun, a nail, hook. Its numerical value is 6.

Vayu (Sanskrit) *Vāyu* Air; one of the five cosmic elements. Personified, the god and sovereign of the air and the king of the gandharvas. Agni, Vayu, and Surya formed the primeval Vedic Trimurti: “ ‘Agni (fire) whose place is on earth; Vayu (air, or one of the forms of Indra), whose place is in the air; and Surya (the sun) whose place is in the air’ [celestial spaces]. (*Nirukta*.) In esoteric interpretation, these three cosmic principles, correspond with the three human principles, Kama, Kama-Manas and Manas, the sun of the intellect” (TG 361). These three deities in this connection are three manifestations of cosmic fohat, guided and directed by cosmic mahat.

In later mythology Vayu is the father of Hanuman, the monkey-king who aids Rama in the *Ramayana*. The allegory of Hanuman becoming the son of Vayu by Anjana (an ape-like monster) refers to the first glimmering of mind coming into the highest apes through the miscegenation of unevolved late third root-race and early fourth root-race humans with certain simians, themselves the descendants of a previous and parallel origin during an earlier time of the third root-race.

Vayu-bhuta (Sanskrit) *Vāyu-bhūta* [from *vāyu* air, wind, cosmic spirit + *bhūta* element] The air element; fifth in the descending scale of the seven comic bhutas. The cosmic element

corresponding with prana in the human constitution.

Vayu-tattva (Sanskrit) *Vāyu-tattva* [from *vāyu* air, wind, cosmic spirit + *tattva* thatness, reality]
The air principle; fifth in the descending scale of the seven tattvas. *See also* ASURA

Ve (Scandinavian), **Vei, Vi** (Icelandic) [cognate with *vigan* to carry high, venerate] Sacred, holy; in Norse mythology, the brother of Odin (spirit) and Vile (will), the creative deities who bring a universe into existence. They are born of the primeval pair Bore and Bestla, karmic residue from the previous life cycle, and correspond to the Greek Logos, the Word or intelligence from which emanate the divine forces which organize kosmos out of chaos. Odin and his two brothers “slay” the frostgiant Ymer — the latent matter of worlds — transforming him into an orderly universe, into which they infuse consciousness and life from their own essence.

Veda (Sanskrit) *Veda* [from the verbal root *vid* to know] Knowledge; the most ancient and sacred Sanskrit works of the Hindus. Almost every hymn or division of a Veda is ascribed to various authors. It is generally believed that these subdivisions were revealed orally to the rishis or sages whose respective names they bear; hence the body of the Veda is known as sruti (what was heard) or divine revelation. The very names of these Vedic sages, such as Vasishtha, Visvamitra, and Narada, all of which belong to men born in far distant ages, shows that millennia must have elapsed between the different dates of their composition. Krishna Sastri Godbole proves by astronomical data and mathematics that the Vedas must have been taught at least 25,000 years ago (cf Theosophist 2:238). Hindus claim that the Veda was taught orally for thousands of years, and then finally compiled by Veda-Vyasa 3,200 years ago, on the shores of the sacred lake Manasa-sarovara beyond the Himalayas in what is now Tibet (TG 362). Though compiled at that date their previous antiquity is sufficiently proved by the fact that they are written in an ancient form of Sanskrit, different from the Sanskrit of known later writings.

There are four Vedas: the *Rig-Veda*, *Yajur-Veda*, *Sama-Veda*, and *Atharva-Veda*, this last commonly supposed to be of later date than the former three. The *Laws of Manu* always speaks of the three Vedas. The *Rig-Veda* is the original work, the *Yajur-Veda* and *Sama-Veda* in their mantric portions are different arrangements of its hymns for special purposes. The Vedas are divided into two parts, the Mantra and Brahmana. The Mantra part is composed of suktas (hymns in verse); the Brahmana part consists of liturgical, ritualistic, exegetical, and mystic treatises in prose. The Mantra or verse portion is considered more ancient than the prose works; and the books in which the hymns are collected are called sanhitas (collections). More or less closely connected with the Brahmanans (and in a few exceptional cases with the Mantra part) are two classes of treatises in prose and verse called Aranyaka and Upanishad. The Vedic writings are again divided into two great divisions, exoteric and esoteric, the former called the karma-kanda (the section of works) and the latter the jnana-kanda (section of wisdom).

Subba Row in “Brahmanism on the Sevenfold Principles in Man” (Theosophist 3:93) says: “The

Vedas were perhaps compiled mainly for the use of the priests assisting at public ceremonies, but the grandest conclusions of our real secret doctrine are therein mentioned. I am informed by persons competent to judge of the matter, that the Vedas have a distinct dual meaning — one expressed by the literal sense of the words, the other indicated by the metre and the swara (intonation), which are, as it were, the life of the Vedas . . . the mysterious connection between *swara* and *light* is one of its most profound secrets.”

Vedana (Sanskrit) *Vedanā* [from the verbal root *vid* to know] Perception or knowledge conveyed by the senses, sensation. The sixth nidana and the second skandha.

Vedanta (Sanskrit) *Vedānta* The end or completion of the Veda; the final, most perfect exposition of the Vedic tenets. As Uttara-mimansa, one of the six Darsanas or Hindu schools of philosophy, it is said to have been founded by the compiler of the Vedas, Vyasa. Sankaracharya is the main popularizer of the Advaita or nondualistic Vedantic philosophy, which is virtually identical with Central Asian Buddhism.

“The Vedanta is the highest form that the Brahmanical teachings have taken . . .

“The Vedanta may briefly be described as a system of mystical philosophy derived from the efforts of Sages through many generations to interpret the sacred or esoteric meaning of the Upanishads. . . . The Hindus call the Vedanta *Brahma-jnana*” (OG 181).

Veda-vyasa. See VYASA

Vedhas (Sanskrit) *Vedhas* Arranger, disposer, giver; a name given to Brahma, Siva, and Vishnu; also to the sun and to the moon (Soma). Likewise the name of a Vedic rishi.

Vegetable Kingdom In the vegetable stage of the monad’s evolution, the faculty of apperception begins to be clearly manifested, which differs from mere perception in that it is accompanied with a certain amount of awareness of results to be achieved. This is shown in the many ways in which plants can care for themselves, as in sending out rootlets for water or providing for fertilization. In the list of seven creations (cf SD 1:450), the fourth is there called the mukhya or primary because it begins the following system of the four subsequent creations; and the Hindu systems place vegetable bodies in this fourth emanation because they possess individualized lives. All the seven kingdoms or life-waves are manifestations of different groups or life-waves of monads in various degrees of emanational self-manifestation.

Vehicle A principle or element, through which an entity is able to express itself, and which can therefore be called the carrier of that entity. Thus the human physical body is a vehicle for all the other human principles that express themselves through it; the linga-sarira is similarly a vehicle for all superior to it; or buddhi is a vehicle for atman. The same principle can be both a vehicle for what is above it, and an entity using another inferior principle as a vehicle. Equivalent to such terms as soul, or the Sanskrit vahana, yana, and upadhi (a carrier).

Vehicle of Life Generally, any vehicle of vitality; specifically among ancient Pythagoreans and others, the entire constitution of the normal human being (or other entity), consisting of seven distinct principles or elements which together form the complete person.

Vendidad (Pahlavi) [from *vi-daevo-datem* the anti-demonic law] The principal book of the Avesta, consisting of 22 sections or fargards. The major part of the book is concerned with detailed instructions and teachings on how to avoid sin and defilement by moral and physical purification, “each of which teachings is based on Occult laws” (TG 363). The first fargard tells the story of the creation, and the legend of Yima and the Golden Age. Another tells of the formation of our earth and its six companion karshvares or globes.

The *Vendidad* is the only complete Zoroastrian Nask that has come down to our day. The Pahlavi Rivayats state that after the wholesale destruction of ancient literature brought about by the vandalism of Alexander the Great, the 21 Nasks forming the Avesta were searched for — but only the 19th was found, the *Vendidad*. “It is a pre-eminently *occult* treatise, full of symbolism and often of meaning quite the reverse of that which is expressed in its dead-letter text” (ibid.).

The *Vendidad Sadah* (“pure Vendidad”) is the original text alone, without Pahlavi translation.

Ventus (Latin) [cf root *ven, van* in Sanskrit *vata*, English *wind*, Greek *anemos*, Latin *animus, anima*] Wind; wind and spirit were convertible, in the literatures of most ancient nations.

Venus The second visible planet from the sun in our solar system, and the brightest orb in the heavens except the sun and moon: regarded by the ancients as one of the seven sacred planets. Astrologically its zodiacal houses are Taurus and Libra; its day of the week is Friday.

“Venus is the most occult, powerful, and mysterious of all the planets; the one whose influence upon, and relation to the Earth is most prominent. . . .

“ . . . According to the Occult Doctrine, this planet is our Earth’s *primary*, and its spiritual prototype. . . .

“*Every sin committed on Earth is felt by Usanas-Sukra [Venus]. The Guru of the Daityas is the Guardian Spirit of the Earth and Men. Every change on Sukra is felt on, and reflected by, the Earth*” (SD 2:30-1).

In theosophy the regent or rector of Venus has a particular influence over globe C of the earth-chain, and likewise over the third root-race of the earth’s globe D. The sign of Venus (the circle over the cross ♀) represents the fall of mankind and animal life into sexual generation at the end of the third root-race.

As Venus has no satellites, the ancients said that Venus adopted the Earth, the progeny of the Moon. “*Every world has its parent star and sister planet. Thus Earth is the adopted child and*

younger brother of Venus, but its inhabitants are of their own kind” (SD 2:33). The inhabitants of Venus have bodies in one sense more gross than those of Earth-dwellers; yet despite this the former are far more intelligent than are the humans of Earth. Furthermore, Venus is said to be in its seventh round (cf SD 1:602; FSO 327-9).

For the Roman goddess, *see* APHRODITE

Vera Cause (Latin) Real cause; as distinguished from a secondary cause, or occasionally by contrast with a merely apparent cause. The real causes of physical phenomena cannot be found in the physical world, but in the world of noumena.

Verbum (Latin) Word; adopted by later Latin-speaking philosophers and Christian theologians to represent the cosmic Logos (word), often used in the more concrete sense as the spoken word in reference to the vibratory power of sound; or in its application to Christos in theology.

Whether the Greek logos or Latin verbum is used, the philosophical meaning is the same and arose from the fact that a word is the audible expression of the inner, ever-active but silent idea. Hence cosmic spirit, the field of cosmic ideation, by its very activity of producing cosmic thought manifests itself as the word — or words. A person has a thought to which he gives utterance as a word; similarly the cosmic Logos was metaphorically spoken of in Greek philosophy, especially by the Platonists, as the cosmic Word of the secret idea or thought of the cosmic intelligence. Parallel also to the Hindu Vach.

Verdandi (Icelandic) [from *verda* to become] In Norse mythology, the second of the three norns who determine the fate of heroes. All beings are subject to these three Fates, who correspond to the Greek Moirai. They have been described as Past, Present, and Future, though their names imply much more. Verdandi, the present, literally means “becoming,” the ever-renewed present moment wherein all things are possible and the future is determined.

Her sisters are Urd (origin), irrevocable causes set in motion in the past; and Skuld (debt), who is created by her two sisters, the past and present. She is the debt of karma owed to the future, the inevitable result of past and present causes.

Vernal Equinox. *See* SEASONS

Vesica Piscis Fish bladder; vesica was used for a variety of receptacles and may be translated receptacle, so that the term may be rendered, the receptacle of the Christ. In ecclesiastical art, an aureole or glory shaped like a pointed oval, consisting of the intercepted arcs of two equal circles whose circumferences pass through their respective centers; a geometrically conventionalized variant of an earlier fish symbol, a well-known emblem of the mystical Christ, being a symbol of world saviors in general, likewise of the end of a cycle and the inauguration of another, of floods, and of the last sign of the zodiac. Frequently found in the Roman catacombs, it is seen surrounding the figures of sacred persons such as Jesus or the Virgin Mary. It stands for the mystic Mother, and

is connected with the cosmic Virgin; the oval shape and its representation as an aureole surrounding the figure suggests the symbol of the egg.

The vesica piscis is an instance of a large class of highly involved and entangled mystical emblems, where the phallic aspect seems to dog the footsteps of attempts to depict highly spiritual, deeply profound facts. The human mind, so desirous of making graphic emblems of purely abstract realities, sooner or later loses sight of the abstract truth, so that only the picture itself remains. *See also* ICHTHYS

Vesta (Latin) **Hestia** (Greek) Daughter of Saturn (Kronos) and Rhea, sister of Jupiter, Juno, Ceres, Pluto, and Neptune (Zeus, Hera, Demeter, Hades, and Poseidon). The first-born, she became, as Terra or Gaia, the earth goddess. She is variously represented as the wife of Uranus, and again as a divine maid, both accounts probably being remnants of an earlier myth similar to those centering around Demeter, Isis, Neith, and other goddesses.

Traces of the worship of goddesses equivalent to Vesta are found in prehistoric times. The cult reached a place of sanctity and importance in ancient Ireland, the Hebrides, and among the Incas of Peru. None, however, is so fully documented as the Roman cult of Vesta worship, centering around the guardianship of the sacred fire, symbol of the loftiest ideals of the state, and hence of the home and domestic life. In Rome the cult grew in importance until the position of the priestesses almost rivaled that of royalty. There is a tradition that Numa introduced the worship of Vesta into Rome and founded the Temple of Vesta.

Vestal Virgins The priestess-guardians of the sacred fire of the Roman State; originally four in number, later six, then seven. Their special duty was to keep burning the sacred fire, which must never be allowed to go out. Once a year, however, it was extinguished with appropriate ceremonies, and then rekindled by means of “pure” or elemental fire — fire produced by friction or by means of a burning-glass.

The Vestals were chosen when mere children, their election being the king’s prerogative; under the Empire and Republic, that of the pontifex maximus. The one selected took a vow of chastity for thirty years, after which she was free to return to the world and marry if she chose. So highly regarded was this honor that few availed themselves of this privilege, and despite the requirements there were always more candidates for the position than could be accepted. A violation of her vows subjected the Vestal to extreme penalties.

Vestals enjoyed special privileges in the State, and in most respects were not subject to the Roman law. On state occasions they were preceded by a lictor and at public spectacles the best seats were reserved for them. In all the greater ceremonies and state festivals they took a prominent part. They had undisputed power to pardon any criminal whom they might meet when on his way to execution, providing the meeting was not prearranged. They could be buried within the walls, a privilege they shared with the Roman Emperor alone. Public slaves were appointed to serve them;

they were the custodians of important state papers. They lived in almost royal splendor in the magnificent Atrium Vestae which adjoined the official fanum of the pontifex maximus himself. Their chief festival was the Vestalia, held on June 9th. From the central fire which they tended, the altars of other gods obtained their fires, and even distant colonies were not held to be consecrated until their own altar fires were lighted with fire from the central hearth. Compared with this cult in other parts of the world, especially in India where originally there was a lofty worship requiring the completest chastity and renunciation of the devadasis or nachnis of the temples, the cult in Rome, despite worldliness, seems to have suffered less degeneration than might have been expected from the theoretical and actual power surrounding it.

Vestures. See TRIKAYA

Vetala (Sanskrit) *Vetāla* A ghost, spook, or elementary astral entity, haunting cemeteries and occupying corpses for a temporary animation.

Vetala-siddhi (Sanskrit) *Vetāla-siddhi* One of the practices of sorcery; a “means of obtaining power over the living by black magic, incantations, and ceremonies performed over a dead human body, during which process the corpse is desecrated” (TG 364).

Vi. See VE

Via Straminis (Latin) The way of straw, the wispy way; the Milky Way, the name evidently referring to the wisps of light with which the Milky Way is strewn, as straw was often used to strew the roads in ancient times. The ancient Syrians in their system of describing the stages of nature, called the spiritual regents within and behind the Milky Way their First Principle. Theosophy regards the Milky Way as not only the origin of all manifested solar systems but likewise as the repository of these solar systems when they finish their evolutionary course and return to the invisible background of the galaxy for their long pralayaic rest. Yet this is but a minor part that the Milky Way plays in the cosmic economy, for that pathway of the gods, as many ancient mystics called it, contains some of the deepest mysteries that the human mind in its endless research for truth and knowledge has unfolded. The Romans used two other expressions to denote the Milky Way: the *circulus lacteus* (milky circle) and *via lactis* (milky way).

Vibha-vasu (Sanskrit) *Vibhā-vasu* [from *vibhā* shining with great brilliance + *vasu* a name of Agni, cosmic fire, or fohat; also shining primordial cosmic substance] Brilliantly shining substance; pralaya opens when Agni in its form of destroyer begins to shine forth with the destructive or regenerative brilliance, or even heat — thus inaugurating the dissolution of manvantara culminating in pralaya.

Vibhutayah (Sanskrit) *Vibhūṭayah* [plural of *vibhūti* mighty, powerful; superhuman power] Siddhis, magical or superhuman powers, potencies. The eight vibhutayah especially attributed to Siva are also said to be perpetually attainable by humans, for example: animan (the power of

becoming as minute as an atom); laghiman (extreme lightness); prapti (attaining or reaching anything); prakamya (irresistible will); mahiman (illimitable bulk); isita (supreme dominion); vasita (subjugating by magic); and kamavasayita (suppressing all desires).

Vibhuti. *See* VIBHUTAYAH

Vibration(s) Motion is a fundamental principle in universal nature, coeval with boundless space, ceasing not even during pralaya; and we can form only a relative idea of its real nature, yet can have intuitions of it through its manifestations, the most fundamental of which is vibration. The essential characteristic of vibration is periodicity or cyclic motion. It appears in the alternation of manvantara and pralaya in the cosmic Great Breath and in the most rapid oscillations of minutest particles. The relative periodicity of various vibrations is found to constitute a mathematical scale, according to which phenomena may be classified.

The principle of sympathetic vibration involves mysteries relating to the tremendous potency of sound, some of which are familiar to physicists. The discoveries of John Worrell Keely (cf SD 1:555-66) were of this nature. He was able to develop enormous energy in an engine without using the principle of pressure; but his discoveries were premature and their results were frustrated.

Sound is a universal principle which manifests itself physically as vibrations in the mass and particles of bodies. Physicists, by a logical confusion, have called the effects “sound,” whereas they are only one of the productions of causal sound. We might as well define fear as a trembling of the body; whereas we know that the trembling is an effect produced by the emotion. The same applies to heat, light, and others of the list of physical forces which manifest themselves in vibrations.

Vibration, in all its myriad manifestations, is the consequence of inner hidden causal agencies. The vibrations ensuing from such inner movements expressing themselves through bodies or veils, are always in accordance with the causal rhythms and mathematics involving quantities such as rate, intensity, and quality, there being vibrations of as many kinds as there are different causal agents. Thus there are vibrations as effects on our gross physical plane, other vibrations which manifest themselves on the astral, emotional, and psychological or lower mental planes. There are again vibrations of higher type which originate in the intellectual and spiritual monads of the human constitution.

Furthermore, because it is an expression of energy, all vibration is force and energy itself, and hence capable of arousing energies or forces of exactly the same quality or rate of intensity in other beings which they affect — this being the reason behind sympathetic vibration. When vibrations thus interlock and synchronize in rate, intensity, and quality, we have what is called sympathy, love, or attraction, and such sympathetic vibration is operative on all the planes of universal nature. Not only is this the case in all relations of humans with each other, but likewise sympathetic vibration plays an enormous part in such matters as mob psychology, quick electrical sympathies affecting audiences, hates and rebellions — even what is known as health and disease

are communicated by means of vibrations, the one first affected being able to communicate his “affection” of whatever kind to others who are at the time negative to the vibrational impact and in time vibrating synchronously with the impacting energy. There is, of course, such a thing as resistance, which expresses itself in manifold ways, such as being able to throw off the vibration affecting it, and even to return it upon the sender, consciously or unconsciously; and herein lies the secret of the old medieval saying that curses come home to roost, or that if the magician is not stronger than the elementals or nature spirits he attempts to control, he is almost invariably destined to become their victim.

All vibrational activity of whatever rate, intensity, or attributive characteristic is always an effect, although always capable of becoming in its turn a cause producing effects of its own type. In other words, there is always the originating or causal agent for any specific instance of vibration; thus the thinker produces mental vibrational activity which we call thinking or thoughts, or emotion or feeling.

Indeed, every entity or thing in the universe is in incessant motion or vibrational activity arising from force inherent in the entity or thing itself; and these interblending activities of vibration produce the vast diversity of the universe around us. Thus every atom, electron, molecule, or being anywhere, sings its own vibrational note, which is the sound production of its own characteristic *svabhava* or individuality; so that our physical bodies, could we but hear their mystical music, would sound like a vast and marvelous symphony of interblended sound. For this reason Pythagoras spoke of the music of the spheres, ascribing to each celestial body its own dominant note, and pointing out that from the blending of such individual notes or sounds arise the harmony of the spheres.

Vicarious Atonement In Christian theology, the idea that God accepted the sacrifice of Jesus Christ as a substitution for the guilt incurred by man at the Fall, and that mankind will consequently escape punishment, provided that they accept by faith Jesus Christ’s sacrifice. The idea that by an atoning for evil done or sin committed, one undoes the past — broadened by Christian theology to include the doctrine of the vicarious atonement by some great spiritual being for the sins of others — is a theory rejected by the theosophic philosophy. To those who believe the Christian doctrine that every person was born into this world burdened with inevitable doom through Adam’s sin, such a compensatory doctrine seems to be necessary; but it discourages people’s faith in their own innate divinity and in their power thereby to effect their own spiritual and moral salvation, and violates our sense of justice by offering a way of avoiding the consequences of our own bad actions — which avoidance of sin already incurred is distinctly denied in several places in the New Testament where the ancient theosophical doctrine of karma is taught that as a man sows, *that* (and not something else) must he invariably reap. Vicarious atonement may be a distorted doctrine of reconciliation, in Christian notion reconciliation between God and man; also of the idea that the spiritual monad in man takes on itself the consequences for actions or “sins” committed

by the less evolved human monad. Every human being is raised by the sacrifice made by the Christos within himself, so that whoever believes in and conforms his acts to his own spiritual nature, is “saved.”

Vidadhafshu Keshvar. *See* KARSHVAR

Vidblainn (Norse) Wide blue; one of the dwellings of the Norse gods, the third “heaven”; Blavatsky says it refers to the third globe of the earth chain on the ascending arc (globe F).(SD 2:100)

Vidhdhala. *See* VITTHALA

Vidya (Sanskrit) *Vidyā* Wisdom in spiritual things; also occult science. *See also* JNANA

Vidyadhara (Sanskrit) *Vidyādhara* A possessor of magical knowledge; a kind of ethereal being almost always of astral habitat,

“also called *Nabhas-chara*, ‘moving in the air,’ flying, and *Priyam-vada*, ‘sweet-spoken.’ They are the Sylphs of the Rosicrucians; inferior deities inhabiting the astral sphere between the earth and ether; believed in popular folk-lore to be beneficent, but in reality they are cunning and mischievous, and intelligent Elementals, or ‘Powers of the air.’ They are represented in the East, and in the West, as having intercourse with men (‘intermarrying,’ as it is called in Rosicrucian parlance . . .). In India they are also called *Kama-rupins*, as *they take shapes at will*. It is among these creatures that the ‘spirit-wives’ and ‘spirit-husbands’ of certain modern spiritualistic mediums and hysteriacs are recruited. These boast with pride of having such pernicious connexions (*e.g.*, the American ‘Lily,’ the spirit-wife of a well-known head of a now scattered community of Spiritualists, of a great poet and well-known writer, and call them angel-guides, maintaining that they are the spirits of famous disembodied mortals. These ‘spirit-husbands’ and ‘wives’ have not originated with the modern Spiritists and Spiritualists, but have been known in the East for thousands of years, in the Occult philosophy, under the names above given, and among the profane as — *Pishachas*” (TG 364).

Their name is not given to them because they are the possessors of cosmic wisdom, since these vidya-dharas are hierarchical ranges below the gods who are the holders of cosmic wisdom; but they are called the possessors of at least a certain portion of the instinctive or innate magical knowledge of the realms of maya, and for this reason have always been looked upon as among the most dangerous and misleading beings in the multifarious interacting hierarchies of the universe. They are, in fact, a species of semi-intelligent, or in their higher grades intelligent, cosmic elementals or genii, and may be either beneficent or highly maleficent to mankind, depending upon mankind’s innate strength of resistance or innate weakness to impressions received from them.

Vighadia (East Indian) [cf Sanskrit *vighaṭikā*] A medieval and modern Hindu term used in the

reckoning of time; sixty vighadias equal one ghadia so that a vighadia equals 24 seconds.

Vignanamaya Kosa. See VIJNANAMAYA-KOSA

Vigrid, Vigridr. See VIGRIDSSLATTEN

Vigridsslatten (Icelandic, Scandinavian) [from *vigr* battle or *vigan* to bear high, consecrate + *slett* (Swedish *slatt*) battlefield] Plain of consecration; in Norse mythology, the plain where the battle of life is fought daily. Corresponding to the Hindu dharmakshetra (*Bhagavad-Gita*), it is where the Valkyries search for Allfather Odin's fallen heroes who have earned entrance to Valhalla (the hall of the chosen), where they are regaled at the end of each day's struggle. They are those who have died to their lower nature and entered on a larger life as champions of the gods.

Odin's two ravens, Hugin and Munin (mind and memory), fly over the battlefield and report back to Odin on the events taking place there.

Vihara (Sanskrit) *Vihāra* [from *vi-hṛ* to spend or pass time, roam, wander through] A Buddhist or Jain monastery or temple; originally a hall where the monks met or walked about, afterwards used as temples. Today those viharas are in towns and cities, but in earlier times they were generally rock-temples or caves found only in unfrequented jungles, on mountaintops, and in the most deserted places.

Viharasvamin (Sanskrit) *Vihārasvāmin* The svami (swami) or superior of a vihara.

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Vij-Vz

Vijnana (Sanskrit) **Vinnana** (Pali) *Vijñāna, Viññāṇa* [from *vi-jñā* to know exactly, perceive clearly from the verbal root *jñā* to know] Mental powers; the perfect knowledge of every perceptible thing and of all objects in their concatenation and unity; the faculty of the higher manas. The tenth nidana or causes of existence; and the fifth skandha, “an amplification of the fourth — meaning the mental, physical and moral predispositions” (ML 111).

Vijnanamaya-kosa (Sanskrit) *Vijñānamaya-kośa* [from *vijñāna* intelligence, understanding, discernment + *maya* built of, formed of, illusory manifestation from the verbal root *mā* to measure, form + *kośa* sheath] The sheath formed of knowledge or discernment, the manasaputric soul. According to Vedantic classification of the human principles, the second of the panchakosa (five sheaths) which enwrap the divine monad or atman. This sheath corresponds to the higher manas.

Vikara (Sanskrit) *Vikāra* [from *vi* change + the verbal root *kṛ* to act, make] A change of form or nature, an alteration or deviation from any natural state. A change from the naturally quiescent and peaceful condition of the inner being to a worse state, thus signifying deterioration; hence, mental or other perturbation, emotion, or passionate feeling. In the Sankhya philosophy, vikara is a result or evolution of an entity from its source or prakriti. Thus, we have as the originants or sources one or other of the various prakritis, and then the vikara derivative from the former. On a cosmic scale, then, the manifested universe is a vikara in all its quasi-infinity of details from the originant seven or ten cosmic prakritis.

Vikartana (Sanskrit) *Vikartana* [from *vi* asunder + the verbal root *kṛt* to cut, divide] The one cutting asunder or dividing; a title of the sun as the divider or distributor of solar life, and in a more restricted sense the sun as conqueror of Rahu, the Dragon's head (an eclipse). When taken in a passive sense, it signifies the sun when “shorn of his rays,” and hence a name given to an initiated neophyte in a certain stage of his spiritual training, when he is laid on the cross and must

make the supreme conquest of the dragon or the influence of the moon.

Vikshepa (Sanskrit) *Vikṣepa* [from *vi* away, apart + *kṣip* to throw] The act of throwing away; dispersion, scattering; sometimes used as the opposite of *samyama* (contemplation or meditation) which collects or controls the activities and vagaries of the mind and rises above them; hence consequent bewilderment or perplexity bringing agitation.

In Vedantic philosophy, the projecting power of *maya* or *avidya*, the mental activity which brings upon the mirror of the soul enveloping illusions producing the apparently real appearance of an external world.

Vili, Vile (Icelandic, Scandinavian) Will, wish, desire; in Norse mythology, one of Odin's two brother-creators. Together these three bring worlds into being at the beginning of a life cycle. The idea is reminiscent of that in the *Rig-Veda*: "Desire first arose in It," when worlds were to emanate from the divine source of life.

In the Eddas, Odin (spirit), Vili (will), and Vi (sanctity or awe) are born from Bore and Bestla, the karmic residue carried over from the preceding world cycle. The present universe is thus the direct result of its predecessor. The triune creative deity slays the frostgiant Ymir and from his latent (frozen) body form the matter of worlds-to-be.

Vimana (Sanskrit) *Vimāna* A car or chariot of the gods, capable of traveling through the air. While Indian mythology speaks of the *devas* or gods as possessing rapid self-moving chariots or vehicles with which they traverse space, gods was often used by ancient Indians for their highly intellectual, extremely scientific forefathers of now forgotten antiquity. Thus, the *vimanas* which were used by the Atlanteans are spoken of as being self-moving and carrying their occupants through the air (cf SD 2:427-8).

In the *Ramayana*, aerial vehicles are also mentioned as being used by the *rakshasas* of Lanka (Ceylon); and Ravana's *vimana* was called *Pushpaka*.

Vimoksha (Sanskrit) *Vimokṣa* Final emancipation, liberation; nirvana.

Vina (Sanskrit) *Vīṇā* An ancient musical instrument of the guitar family, still in use in India. Although generally termed a lute, its construction is quite different, having two gourds for its sounding boards rather than the single one used in the lute and modern musical instruments. In playing the *vina*, the performer places one gourd on the shoulder and the other on the hip. It usually has seven strings, and a long finger board containing 19 and occasionally 21 frets or supports. There are many varieties classed according to the number of strings. Its invention is attributed to Narada, one of the seven great rishis.

Vinata (Sanskrit) *Vinatā* A daughter of Daksha, and the consort of Kasyapa; hence one of the creators of our world. She brought forth an egg from which was born Garuda, the vehicle of

Vishnu and, in our world, the symbol of the earth's greatest time cycle.

Vinaya (Sanskrit) *Vinaya* [from *vi-nī* to lead towards, instruct, educate] Education, discipline, control; in Buddhism, the rules of discipline, with special application to monks.

Vinaya-pitaka (Sanskrit) *Vinaya-piṭaka* [from *vinaya* discipline + *piṭaka* basket] The second section of the Buddhist canon treating of the training and discipline of monks; Tripitaka (three baskets) is the name given to the Buddhist canon.

Vine A symbol of inspiration and of spiritual fertility, both as a tree with many branches and as the producer of grapes and wine. It was sacred to Dionysus-Bacchus when that god and his wine stood for spiritual inspiration and when the only kind of inspiration was artificial stimulation of the lower vital centers. It occurs frequently in the Old Testament, and in John (15:1, 5) we read: "I am the true vine, and my Father is the husbandmen . . . I am the vine, ye are the branches." Osiris-Isis is said to have taught humanity the use of the vine, music, astronomy, and geometry, as well as other sciences and arts.

Much could be said about the vine and the juice — fresh or fermented — of its fruit. Ancient peoples selected certain animals or plants as emblems of spiritual and mystical facts. Thus with the Mediterranean peoples the juice of grapes was chosen as an emblem of inspiration.

Vinnana. See VIJNANA

Viprachitti (Sanskrit) *Vipracitti* [from *vi-pra-cit* to distinguish through meditation from the verbal root *cit* to think] The chief of the danavas or Hindu titans, giants said to have warred against the gods.

Virabhadra (Sanskrit) *Vīrabhadra* Heroically beneficent or benevolent; an avatara of Siva, the patron of occult study and achievement. Ancient Indian myth represents him as a monster to human vision, being a thousand-headed and thousand-armed entity born of the breath of Siva-Rudra — Siva under his form of Rudra, and therefore the great destroyer because regenerator. In the *Mahabharata*, Siva commissions this entity "to destroy the sacrifice prepared by Daksha. Then Virabhadra, 'abiding in the region of the ghosts (ethereal men). . . . *created from the pores of the skin (Romakupas)*, powerful Raumas, (or Raumyas)' " (SD 2:182-3). This allegory refers in human history to the evolution of the "sweat-born" or second root-race and the destruction of the remnants of the first root-race.

Cosmically Siva-Rudra is the active force of mahat (cosmic mind), both regenerative and destructive; and following the same line of thought Virabhadra in his human application has reference to the incessant effort of the manasaputras to break forth through the veils of maya to bring mind to the mentally somnolent or imperfectly awakened earliest human races. Hence, the reference to Virabhadra as thousand-headed, -eyed, or -armed may likewise be applied to mind — for mind is not only all seeing but all performing and all wise.

Viracocha (Peruvian) Foam of the sea; the supreme being or cosmic hierarch of the ancient Peruvians. It brings to mind Venus and other divinities mythologically alleged to have been born of the sea foam or of the waters of cosmic space.

Viraga (Sanskrit) *Virāga* [from *vi* without + *rāga* passion, desire, color] Absence of desire, indifference to pleasure and pain.

Viraj (Sanskrit) *Virāj* Sovereign, splendid; in Hindu mythology, the son of Brahma who on analogical lines becomes Manu. In the *Laws of Manu* Brahma divides his body into male and female parts and in the female part (Vach) creates Viraj, who is also Brahma, the type of all male beings, as Vach is the type of female beings. “Manu declares himself created by Viraj, or Vaiswanara, (the Spirit of Humanity), which means that his Monad emanates from the never resting Principle in the beginning of every new Cosmic activity: that *Logos* or Universal Monad (collective Elohim) that radiates *from within himself* all those Cosmic Monads that become the centres of activity — progenitors of the numberless Solar systems as well as of the yet undifferentiated *human* monads of planetary chains as well as of every being thereon” (SD 2:311). A verse in the *Rig-Veda* (10:205) has Viraj spring from Purusha, and Purusha spring from Viraj.

Viraj is comparable in some aspects to the Egyptian Horus and equivalent to the Third Logos.

Viraja-loka. See VAIRAJA-LOKA

Virasvamin (Sanskrit) *Vīrasvāmin* The father of Medhatithi, the author of the *Manubhashya*, the commentary on the *Laws of Manu*.

Virgin In ancient mystic philosophy the feminine potency of nature as well as cosmic space which is often referred to as the immaculate celestial virgin (cosmogonically undifferentiated cosmic matter, alaya, mahabuddhi, etc.), or the astral light which is sometimes called the celestial virgin. Again, it refers to the numerous Queens of Heaven, such as Isis, Moon, Ashtoreth, Nuah (the Chaldean feminine Noah considered as one with the cosmic arc), Belita, Diana, Artemis, Ark, etc. — most of these names having reference to the moon. However, a sharp distinction should be made between the idea of the virgin connected with the lower planes of matter, including celestial bodies such as the moon, and the immaculate or undifferentiated cosmic virgin which is the immaculate spatial mother of the cosmic deep. On lower planes the Mother-Virgin is the various wombs of hierarchies, a feminine Manu or Prajapati, through whom pour the seeds of life from higher cosmic planes. The cosmic virgin is immaculate, and the zodiacal sign Virgo is her emblem; in human affairs she represents the nature of humanity before the division into sexes, in commemoration of which the sign Virgo became divided into Virgo and Scorpio. The name may also be used of a virgin male such as a kumara.

The ideas of the Virgin Mary in orthodox Christianity have been taken over from the pagans, as for example from the mother in the triad which heads all cosmogonies of the countries surrounding

the Mediterranean Sea (Isis, Juno, etc.). The word Mary from the Hebrew would seem etymologically cognate with the Latin mare (sea); the Hebrew word meaning bitter, and the sea likewise being bitter it is also cognate with other words meaning water, as in the Jewish expression, the waters of space, or the feminine productive principle. *See also* IMMACULATE CONCEPTION; VIRGIN BIRTH

Virgin Birth Often applied to any kind of reproduction which is not sexual, including that of human races before the separation of the sexes. In a mystical sense, it applies to some of the rites of initiation, where the candidate has to go through by an anticipatory process the experiences which mankind will live through in the course of the next two root-races. Among these was the experience of the mystical virgin birth. The corresponding fact concerning mankind of the future is, that there will be in due course of evolutionary time no more sexual birth, which will then have run its course and will have disappeared, but instead, reproduction will be by the power of kriyasakti: by thought and will.

The mystic Christ, by whatever name, is said to be virgin-born, as emanating from the higher nature of the individual, not engendered by the terrestrial nature. The symbol has often been materialized, so that the divine quickening or overshadowing of a human virgin, whether man or woman, is spoken of as being a virgin-born.

Virgin Men, Virgin Youths. *See* KUMARAS

Virgo The virgin; the sixth zodiacal sign, an earthy, feminine, common or mutable sign, the house and exaltation of Mercury. Its bodily correspondence is the abdomen.

In an older zodiac, which had only ten signs exoterically (though there were two other secret signs), the three present signs of Virgo, Libra, and Scorpio were combined in a single sign between Leo and Sagittarius, representing a stage of evolution before the separation of the sexes. When Eve, according to the Hebrew story, was drawn out of the “side of Adam,” and the human race fell into generation, the sign then representationally was split into two, Virgo and Scorpio, and the balancing sign Libra was added.

In following the Hebrew system of assigning the twelve sons of Jacob to the zodiac, if Gemini represents Simeon and Levi conjoined, there is one son too few for the signs; and this may be adjusted by putting Jacob’s daughter Dinah for Virgo.

In the Hindu zodiac the sixth sign is also named the Virgin, Kanya and is presided over by Karttikeya, the god of war. Subba Row says that Kanya represents Sakti or Mahamaya, and its number six indicates that there are six primary forces in nature, which in their unity represent the astral light, this unity thus making a seventh (Theosophist Nov 1881, p. 43). To this Blavatsky added: “Even the very name of *Kanya* (Virgin) shows how all the ancient esoteric systems agreed in all their fundamental doctrines. The Kabalists and the Hermetic philosophers call the Astral Light

the ‘heavenly or celestial Virgin.’ The Astral Light in its unity is the 7th. Hence the seven principles diffused in every unity or the 6 and one — two triangles and a crown.”

The Dendera zodiac in Egypt, circular in form, has three Virgins, showing that three precessional cycles had elapsed and that this length of time had been recorded. Virgo is assimilated to Astraea, goddess of justice.

Virtues One degree in the celestial hierarchy of Dionysius the pseudo-Areopagite, whose doctrines, arising about the 4th or 5th century, have exercised a great influence on Christian thought. He divides the heavenly host into three triads: Seraphim, Cherubim, Thrones; Dominations, Virtues, Powers; Principalities, Archangels, Angels. As a hierarchy of emanating powers, this system is allied to, and in large part derivative from, Neoplatonic teachings of the time, as well as having strong elements of Pythagorean thought. The Virtues correspond to the planet Mars, according to the hierarchical scheme of the Syrians. *See also* ANGELOLOGY

Virya (Sanskrit) *Vīrya* Strength, dauntless energy, fortitude and firmness in thought and conduct; one of the Buddhist paramitas.

Vis (Latin) Force, energy; synonymous with *energia naturae* (energy of nature). According to ancient thought all the various forms of *vis* — *vis formativa* (formative force), *vis generatrix* (force that brings forth or generates), *vis viva* (living force) — are inherently living, so that *vis viva* means not so much living force as live in active rather than passive manifestation.

Viscid Earth Applied principally to the semi-astral material of our earth globe during the third round, and likewise to our earth during the first part of the present fourth round and during the first, second, and early third root-races of mankind when the earth, although quasi-astral and nearly compact, was nevertheless more concrete and solid than were the earliest root-races of mankind. Because the first and second root-races were far more ethereal or astral than the earth was, it is almost hopeless to expect to find fossils of these earliest humanities at the present time; they were too ethereal in their earliest portions to leave fossil remains in the earth which was more solid in consistency than they.

Visesha (Sanskrit) *Viśeṣa* [from the verbal root *śiṣ* to distinguish, particularize] Distinction, characteristic difference or property. In the Vaisesika system used as the fifth padartha (logical category), *visesha* belonging to the nine substances (*dravyas*) of the Nyaya philosophy. Used in the Nyaya to signify the everlasting distinctions characterizing the primary substances or elements (*mahabhutas*).

Visha (Sanskrit) *Viṣa* Poison, death, evil.

Vishnavites. *See* VAISHNAVA

Vishnu (Sanskrit) *Viṣṇu* [from the verbal root *viṣ* to enter, pervade] The sustainer or preserver; the

second of the three gods of the Hindu Trimurti or Triad. Brahma, Siva, and Vishnu together are infinite space, of which the gods, rishis, manus, and all in the universe are simply the manifestations, qualities, and potencies. Vishnu is called the eternal deity, and in the *Mahabharata* and the Puranas he is declared to be the embodiment of sattva-guna, the quality of mercy and goodness, which displays itself as the preserving power in the self-existent, all-pervading spirit. His symbol is the chakra (circle). He is identical with the Hindu Idaspati (master of the waters) and with the Greek Poseidon and Latin Neptune.

Blavatsky gives a passage about Vishnu from the *Laws of Manu*, with interpolated remarks (SD 1:333): " 'Removing the darkness, the Self-existent Lord' (Vishnu, Narayana, etc.) becoming manifest, and 'wishing to produce beings from his Essence, created, in the beginning, water alone. In that he cast seed . . . That became a Golden Egg.' (V.6, 7, 8, 9) Whence this Self-existent Lord? It is called this, and is spoken of as 'Darkness, imperceptible, without definite qualities, undiscoverable as if wholly in sleep.' (V.5) Having dwelt in that Egg for a whole divine year, he 'who is called in the world Brahma,' splits that Egg in two, and from the upper portion he forms the heaven, from the lower the earth, and from the middle the sky and 'the perpetual place of waters.' (12, 13.)"

In the *Mahabharata* (3:189:3) Vishnu says: " 'I called the name of water *nara* in ancient times, and am hence called Narayana, for that was always the abode I moved in' (*Ayana*). It is into the water (or chaos, the 'moist principle' of the Greeks and Hermes), that the first seed of the Universe is thrown. 'The "Spirit of God" moves on the dark waters of Space'; hence Thales makes of it the primordial element and prior to Fire, which was yet latent in that Spirit" (SD 2:591n).

Vishnu has many names and is presented in many different forms in Hindu writings. Riding on Garuda, the allegorical monstrous half-man and half-bird, Vishnu is the symbol of Kala (duration), and Garuda the emblem of cyclic and periodical time. Vishnu as the sun represents the male principle, which vivifies and fructifies all things. The Puranas call Ananta-Sesha a form of Vishnu on which the universe sleeps during pralaya. In the allegorical Vaivasvata-Manu deluge, Vishnu in the shape of a fish towing the ark of salvation represents the divine spirit as a concrete cosmic principle and also as the preserver and generator, or giver of life. In the *Rig-Veda* Vishnu is a manifestation of the solar energy and strides through the seven regions of the universe in three steps. The Vedic Vishnu is not the prominent god of later times.

Vishnu as the giver of life is the source of one line of avatars. The ten mythical avatars of Vishnu are: Matsya, the Fish; Kurma, the Tortoise; Varaha, the Boar; Narasimha, the Man-lion (last animal stage); Vamana, the Dwarf (first step toward the human form); Parasu-rama, Rama with the axe (a hero); Rama-chandra, the hero of the *Ramayana*; Krishna, son of Devaki; Gautama Buddha; and finally, Kalki, the avatara who is to appear at the end of the Kali yuga "mounted on a white horse" and inaugurate a new reign of righteousness upon earth.

" 'In the Krita age, Vishnu, in the form of Kapila and other (inspired sages) . . . imparts to the

world true wisdom as Enoch did. In the Treta age he restrains the wicked, in the form of a universal monarch (the Chakravartin or the 'Everlasting King' of Enoch) and protects the three worlds (or races). In the Dwapara age, in the person of Veda-Vyasa, he divides the one Veda into four, and distributes it into hundreds (*Sata*) of branches.' Truly so; the *Veda* of the earliest Aryans, before it was written, went forth into every nation of the Atlanto-Lemurians, and sowed the first seeds of all the now existing old religions. The off-shoots of the never dying tree of wisdom have scattered their dead leaves even on Judeo-Christianity. And at the end of the Kali, our present age, Vishnu, or the 'Everlasting King' will appear as Kalki, and re-establish righteousness upon earth. The minds of those who live at that time shall be awakened, and become as pellucid as crystal" (SD 2:483).

Again,

"If we only search for the true essence of the philosophy of both *Manu* and the *Kabala*, we will find that Vishnu is, as well as Adam Kadmon, the expression of the universe itself; and that his incarnations are but concrete and various embodiments of the manifestations of this 'Stupendous Whole.' 'I am the Soul, O, Arjuna. I am the Soul which exists in the heart of all beings; and I am the beginning and the middle, and also the end of existing things,' says Vishnu to his disciple, in the *Bhagavad-Gita* (ch. x)" (IU 2:277).

Vishnu Purana (Sanskrit) *Viṣṇu Purāṇa* One of the most celebrated of the 18 principal Puranas, conforming more than any other to the definition of pancha-lakshana (five distinguishing marks) assigned as being the character of a complete Purana by Amara-Simha, an ancient Sanskrit lexicographer. It consists of six books: the first treats of the creation of the universe from cosmic prakriti, and the peopling of the world by the prajapatis or spiritual ancestors; the second book gives a list of kings with many geographical and astronomical details; the third treats of the Vedas and caste; the fourth continues the chronicle of dynasties; the fifth gives the life of Krishna; and the sixth book describes the dissolution of the world, and the future re-issuing of the world after pralaya.

Visishtadvaita (Sanskrit) *Viśiṣṭādvaita* [from *viśiṣṭa* distinguished, particular + *advaita* nonduality] Qualified nonduality; the Vedantic school founded by Vaishnava teacher Ramanuja, intermediate between the Advaita (nondualistic) Vedanta of Sankaracharya and the Dvaita (dualistic) Vedanta.

Just as the Advaita teaches that essentially there is an absolute reality, and that all things issue forth from the incomprehensible womb of cosmic life — which therefore is the only abstract as well as substantial reality of all beings — so the Dvaita teaches the opposite: that while all beneath the abstract reality issue forth from it, they do so rather as creations than as essences, parts, or portions of the eternal reality. The Visishtadvaita school straddles these philosophical views, asserting with the Advaita that all are at one in essence, yet holding that the distinctions during

manifestation between the eternal reality and all its offspring are relatively real. This stand is little favored by either of the other schools.

The Visishtadvaita school teaches that the human spirit is separate and different from the one supreme spirit, though dependent on it and ultimately to be united with it, as well as originally in some manner springing forth from it. The Visishtadvaita speaks of the supreme spirit almost as monists do, because apparently ascribing to it a type of individuality, which is as offensive to the rigid logical impersonal eternal All of the Advaita as is the franker dualism of the Dvaitins. This arises from the fact that the Advaitins claim that it is utterly improper to ascribe individuality, personality, or monadism of any kind to the infinite — a claim which is precisely that of modern theosophy. However, “Dualistic and anthropomorphic as may be the philosophy of the Visishtadvaita, when compared with that of the *Advaita* — the non-dualists, — it is yet supremely higher in logic and philosophy than the cosmogony accepted by either Christianity, or its great opponent, modern Science” (SD 1:522).

Visva (Sanskrit) *Viśva* [from the verbal root *viś* to pervade] All, every, all-pervading; a title applied, for example, to Krishna in the *Bhagavad-Gita*. As a neuter or feminine noun, the universe; as a masculine noun, the intellectual faculty in Vedantic philosophy.

Visva-deva(s) (Sanskrit) *Viśva-deva-s* The all-divine; also a class of deities, usually given as ten.

Visvakarman (Sanskrit) *Viśvakarman* The omnificent, the all-worker; in the *Rig-Veda*, the highest and oldest of the cosmic architects, and hence the father, initiator, or teacher of the hierarchies of later gods under him. As a collective name, he corresponds in many respects to the Greek cosmocratores, in some to the Third Logos. He is spoken of as the divine artist and carpenter, the architect of the universe, the creative god, father of the creative fire, the builder and artificer of the gods, and the great patron of initiates.

“The Secret Doctrine teaches that ‘He who is the first to appear at Renovation will be the last to come before Re-absorption (pralaya).’ Thus the logoi of all nations, from the Vedic Visvakarma of the Mysteries down to the Saviour of the present civilised nations, are the ‘Word’ who was ‘in the beginning’ (or the reawakening of the energising powers of Nature) with the One Absolute. Born of Fire and Water, before these became distinct elements, It was the ‘Maker’ (fashioner or modeller) of all things . . . who finally may be called, as he ever has been, the Alpha and the Omega of manifested Nature” (SD 1:470).

In the *Rig-Veda*, Visvakarman is said to sacrifice himself to himself. This refers, among other things, to the fact that when manvantara opens, in order for its vast content of worlds and hierarchies to appear, the originating entities must — because of karmic mandate or impulse — themselves form the beginnings of things from themselves, thus sacrificing themselves to themselves so that the cosmos may appear in manifestation. Another significance of the statement is the reference to the spiritual resurrection at the end of the manvantara or, in the case of man, to

the choice to be spiritual rather than material, to rise self-consciously from material existence into the one Life. “Then he ascends into heaven indeed; where, plunged into the incomprehensible absolute Being and Bliss of Paranirvana, he reigns unconditionally, and whence he will re-descend again at the next ‘coming,’ which one portion of humanity expects in its dead-letter sense as the *second advent*, and the other as the last ‘Kalki Avatar’ ” (SD 1:268).

His mother Yoga-Siddha (striving to become one with the inner god) and his daughter Sanjna (spiritual consciousness) show his mystic character, for no actual mother or daughter is here intended, but the ideas of human spiritual and intellectual reformation taking place within himself from yoga-siddha, from which is brought forth the spiritual consciousness which is the fruit or daughter of perfect achievement.

From another viewpoint, he represents spiritual humanity collectively and is equivalent to Purusha, synonymous in the Epic and Puranic period with Tvashtri, he is also called Karu (worker, builder) or Takshaka (carpenter, etc.).

Visvamitra (Sanskrit) *Viśvāmitra* Friend of all; a celebrated rishi (sage), famed for his contests with the sage Vasishtha. By birth a Kshatriya of the lineage of Pururavas of the lunar dynasty, he was employed at the court of Raja Sudas of the Tritsus, as was Vasishtha. Visvamitra was constantly worsted in his struggles for supremacy over the great Brahmin Vasishtha, and determined to elevate himself to the rank of a Brahmin, which he succeeded in doing after many strenuous austerities. Many verses of the *Rig-Veda* are said to have been written by him, and he is also credited with authorship of a law book.

In the *Ramayana*, Visvamitra is stated to be a counselor of Ramachandra.

Visvanara (Sanskrit) *Viśvānara* Benefiting all creatures; another name for Savitri, the sun, and also of the father of Agni (fire). Visvanara is the physical basis from which the objective world begins its existence, corresponding closely to the European protyle. True cosmic protyle, however, is the cosmic Duad or Second Logos, a cosmically androgynous spirit-substance one step more inward than Visvanara or the Third Logos. Because of the close interrelationship between Visvanara and the cosmic Duad, they are frequently cited as being the same.

Visvarupa (Sanskrit) *Viśvarūpa* [from *viśva* all + *rūpa* form] Having all forms, manifold, omnipresent; often applied to Vishnu and at times to Krishna in the *Bhagavad-Gita*; likewise to Siva.

Visvatryarchas (Sanskrit) *Viśvatryarcas* [from *viśva* all + *tri* three + *arcas* shining] The triple ray shining everywhere; the fourth of the seven principal mystical rays of the sun (SD 1:515n). *See also* SURYA

Visvavedas (Sanskrit) *Viśvavedas* [from *viśva* all + *veda* knowledge] The all-knowing or omniscient one; a name given to the supreme hierarch of any cosmic hierarchy.

Vitala (Sanskrit) *Vitala* Better place, i.e., better for matter, in that its substance is more material or differentiated than atala which precedes it; the second on the descending scale of the seven talas, corresponding to taparloka. Vitala is related on earth to the state of samadhi, and in one sense also to human buddhic consciousness. No adept, save one, can be higher than this in the tala side of his consciousness and continue living on earth. All the different talas and their corresponding lokas are connected both with states of consciousness and with varieties of vehicles on which these various consciousnesses work. Every tala with its respective loka forms a bipolar sphere containing its own hosts of conscious entities imbodyed in vehicles appropriate to the loka-tala or tala-loka in which they are.

Vital Fluid, Force. See VITAL PRINCIPLE

Vitalism The theory that the phenomena of organic life cannot be explained by the properties of physical matter alone, and that consequently they must be due to some nonphysical vital principle. Attempts to define such a principle have been vague and various. If it is spirit, then what can spirit be, apart from matter, or how can it act on matter? Perhaps it is another kind of matter — an aether, fluid, or what not.

The theory amounts to trying to correct one error by means of another. If we suppose the physical universe to be composed of inert particles, how can we explain their activity? Materialistic science has simply shelved the difficulty. It is necessary to postulate an immaterial force, which in its origin is immaterial and in its manifestations substantial or material, but materialistic science does not recognize anything basically immaterial. It speaks of energy and matter as twin in destructibles, but merely assumes the former without explaining its nature. Moreover the words force and energy are used by science to denote *effects* occurring in matter. Are these effects without causes?

The difficulty encountered by vitalists, as regards the nature of the vital principle and its power of acting upon matter, is fundamental in the entire materialistic philosophy. The matter and force of materialistic science are highly metaphysical abstractions. No such thing as an inert material particle exists or can exist, for all such inert matter is but life or force in one of its multiform phases of quiescence or equilibrium. Nor can there be an absolutely immaterial force, without relation of function or action in the material worlds. The universe consists of living beings, whose activities may be expressed collectively by the word life. The term matter has been applied to the static aspect of life, and the term force to the dynamic aspect. No distinction valid for this purpose can be drawn between organic and inorganic beings. If there is need of a vital principle for animals and plants, working upon yet other than essential stuff or substance, there is equal need in the case of minerals; but there is no need to postulate such divorce between force and matter in either case.

The jiva or prana of theosophy is not an immaterial spirit different from matter acting on a lifeless

body; it is itself substantial, consisting in fact of streams of living beings, life-atoms; and so far from acting on something other than itself called the body, it actually composes the body. The minute analysis to which science is now able to subject physical matter has not succeeded in finding anything more rudimentary than living, moving fire, light, and electricity — in short, the ocean of jiva.

Vitalis Vitalia (Latin) Life of life; Gerald Massey gives it as a translation of the Greek inscription *zotiko zotike* (“the (feminine) living being in the (masculine) living being”) — the feminine or passive aspect of life inherent in the masculine, active, or manifested form of life (SD 2:586). The correct Latin translation is *vitali vitalis* (the alive within the living). This highly mystical and profound phrase has both a cosmic and human significance: thus we have mahabuddhi in the universal and buddhi in the human constitution, as being the feminine aspect of the precedaneous atman, and likewise as containing the inherent life of the offspring of such feminine aspect which is the cosmic mahat or the human manas. In iconographical mysticism this can be represented by the cross, whether in the ordinary Latin form, or the more mystical svastika. Here also is an indication of the mystical significance of a Christos crucified.

Vitality The jiva or life-force which manifests through the different principles of the human septenary being, as well as through the multiform hierarchies of nature. It animates the cosmic entity in which we live as vital monadic units and in man manifests as the pranas: “there is a regular circulation of the vital fluid throughout our [solar] system, of which the Sun is the heart — the same as the circulation of the blood in the human body . . .” (SD 1:541). The lowest principle of cosmic jiva is diffused through all nature and, among its innumerable activities on all the cosmic planes, on our plane produces all living beings and entities — man, beast, plant, mineral, and the three kingdoms of the elemental world. “The animal tissues only absorb it according to their more or less morbid or healthy state,” matter being the necessary vehicle for its manifestation on this plane (SD 1:537). On cosmic planes of consciousness, the corresponding aspects of jiva are the vehicles of cosmic thought or ideation which manifest more or less consciously in entities, and automatically as the laws of nature. Likewise, in the human being the psychoelectric field of life-currents, vital fluids, or pranas provides the vehicles or avenues for transmitting his thought, feeling, emotion, and instincts. The tension of this life principle — in one sense the liquor vitae of Paracelsus — may be too high or too low, owing to the nervous changes in the matter it invests. Thus, an equilibrium of the vital currents of the body means a state of health, as disturbed or disordered conditions make for disease.

Vitality is not created by the nutrition and functional activities which afford conditions for its play in the body. Too much or too little of the lifestream may produce fatal convulsions or collapse, it being a neutral force with a potential action for both life and death — for death is but a manifestation of life, and can as easily supervene from a vital excess which tears the body to pieces in time, as through a pranic defect therein. When its cohesive role is neutralized after death,

it begins its dispersive “work on the atoms *chemically*” (SD 1:538).

The source of jiva manifesting as the human pranas is in the divine monad or atman, a reflection of the same fact on the cosmic scale where cosmic jiva originates in Brahman or paramatman.

Vital Principle, Fluid, or Force Synonyms for life or jiva, for in theosophy life is not only a force or principle which is an entity, but actually a fluid — not a mere abstraction signifying haphazard results from natural forces. It is the universal activity of spirit in matter: Purusha-prakriti, consciousness-substance, the First and Second Logos. Cosmically, life is in essence one of the spiritual-substantial aspects of Brahman or paramatman, guided by cosmic intelligence; and this cosmic vital fluid or principle, sometimes called fohat, is the universal source of both energy and matter, the carrier of consciousness.

As the cosmic stuff from which spring in their *manifestations* the living beings which constitute the universe, it is omnipresent, nor can there be anything without life. But there are many grades or conditions of life, just as there are many orders of living beings who are its aggregate expressions. Thus we can speak of the relatively animate and inanimate, as when comparing a mineral with a plant or a corpse with a living body. But the mineral has life of its own kind, and what has left the corpse is one kind of life, but the life in the physical atoms remains. Materialistic philosophy, for the purposes of its own analysis, has sought to separate life into two independent elements — an inert mass or particles, and more or less theoretical forces which actuate them. Unfortunately these forces are defined as functions of the movements of the particles themselves, which is a logical confusion. Others more logically have supposed a vital fluid; but if this fluid is entirely distinct in nature from the dead matter it is supposed to actuate, we cannot explain how the one can come into relation with the other. More recent advances in physics have shown the futility of trying to separate matter from motion or mass from energy.

An example of the dual aspect of substance and force underlies to some extent Weismann’s biological analysis of the fertilized cell. Add to his description the directing influence of the dhyanichohanian astral fluid which on the physical plane is a vital force, i.e., the astral fluid of the re embodying ego, and this illustrates the vital action of matter-force. *See also* JIVA; LIFE-ATOMS; PRANA

Vitatha (Sanskrit) *Vitatha* In the *Harivansa* (generally regarded as an addition to the *Mahabharata*), one name of the rishi Bharadvaja, regarded as the author of many Vedic hymns.

Vithala, Vithoba. *See* VITTHALA

Viththala. *See* VITTHALA

Viti Chorea Sancti (Latin) St. Vitus’ Dance, one name for the dancing epidemics which prevailed in Germany and other parts of Europe during the Middle Ages. These epidemics in general have been called tarantism because they were believed to be started by a tarantula bite; the name St.

Vitus' Dance was given to a particular outbreak in Germany for it was to his shrine that the patients repaired for a cure. The name has passed into medicine, where it is often used for chorea, which applies to isolated cases. Pathology refers it to a disorder of the nervous system, but such disorder can be but a secondary cause or symptom, though doubtless certain pathological conditions render the patient susceptible to the disease. It is of the nature of a psychic obsession, as shown by its epidemic character, and is of the same character, but apparently on a lower psychic plane, and without the voluntary element in it, as is found among dancing manias among dervishes, shamans, Shakers, bacchanals, etc. *See also* CHOREA

Vitthala (Sanskrit) *Viṭṭhala* also written *Viṭhala*, *Viṭhṭhala*, *Viḍhḍhala*. A god worshiped at Pandharpur in the Deccan and considered an incarnation of Krishna, commonly called Vithoba.

Vivanghat (Avestan) *Vīvanghat*, **Vivanghan** (Pahlavi) *Vīvanghan* [cf Sanskrit *Vivasvat*] One name of the Zoroastrian cosmic hierarch; in the Avesta, the parent of Yima, the first man.

Vivasvat (Sanskrit) *Vivasvat* The brilliant one; a name for the sun.

Viwan. *See* VIMANA

Vodhu (Sanskrit) *Voḍhu* The sixth of the seven kumaras as enumerated in the Uttara-kanda of the *Padma-Purana*. The seven are Sanaka, Sanandana, Sanatana, Sanat-kumara, Jata, Vodhu, and Pancha-sikha.

Vohu-Mano, Vohu-Mana (Avestan) **Vahman** (Pahlavi) **Bahman** (Persian) [from Avestan *vohu* goodness from the verbal root *vah* to love cf Sanskrit verbal root *vas* + the verbal root *man* to think, be aware] In the Gathas, Vangaheush Manangho, Vohu-Manangha. Good thoughts, good state of being, which is pure consciousness and the most exalted state of existence. It is only through Vohuman, as said in the Gathas, that the laws of life are fulfilled and ever renewed. In Mazdean literature, white is the color of Vohu-Mano. In later mystic Persian literature, it has been regarded as the first intellect, homogeneously in harmony with the totality of life.

Bahman is the name of the 11th month of the Iranian calendar (Aquarius) and the ancient feast of Sadeh (fire celebration) is held on the 10th of this month.

Voice The concrete expression of an abstract thought; a creative power that has quality besides energy, given as a septenate of logoi represented by seven mysterious vowels, uttered vocally, as in the Gnostic *Pistis Sophia* and the Christian Revelation. Abstract thought and concrete voice together make the Word (SD 1:99). The Qabbalistic *Sepher Yetsirah* says that the Holy Spirit is Voice-Spirit-Word. The gandharvas in India are (physically) the noumenal causes of sound and the voices of nature (SD 1:523), i.e., the seven tones of Pythagoras and his music of the spheres. In Simon Magus' teachings the six radicals are given as mind, intelligence, voice, name, reason, thought — all emanating from the seventh or highest, spiritual fire. Synonymous are Vach in India and Kwan-yin in China.

At a certain stage of initiation a voice speaks audibly to the candidate, as discussed in *The Voice of the Silence*. The Bath Qol (daughter of the voice) of the Qabalah is a spiritual communication of somewhat the same kind; and Deity often communicates in a voice in the Old Testament. Voice is one way in which a divine presence manifests itself to a mind, as when, according to the Bible, the Lord manifested himself to Elijah in a still small voice.

The Army of the Voice of *The Secret Doctrine* is the prototype of the Host of the Logos, or the logoi, the sevenfold expression of divine thought. See also LOGOS; VACH; VERBUM

Void. See SUNYATA

Volcano [It from Latin *Vulcanus* the fire god] Small special manifestations of the general, large-scale phenomenon of volcanism, by which the continents are cyclically subjected to catastrophes, alternatively with the cyclic cataclysmal deluges. The geological record contains proofs of volcanism in the vast outpourings of lava-sheets now found interstratified with the sedimentary rocks. It is the physical manifestation of the work of the kabeiroi, whose father was Vulcan or Hephaestos.

From another standpoint, volcanic phenomena are outlets of energy of various kinds which accumulate under the surface of the globe, dissipating the dangerous accumulations. But for these outlets, the earth would be subjected to far more severe catastrophic changes than those now known to have occurred, and which to a certain extent are still occurring.

Volsung(ar) (Icelandic, Scandinavian) [from *volsi* phallus + *unge* child] In Norse mythology, an early race of humanity, the first to reproduce by sexual means, remote descendants of the Niflungar (children of the mist), who represent humanity before the globe had condensed from the primordial nebula. The tale of Sigurd the Volsung is one of the classic stories in the younger or prose Edda.

Volundr (Icelandic) In Norse mythology, the hero of “Volundarkvida” or “Volundskvadet”; in German tales he is named Wieland, in English Wayland. In all versions he is a smith, a legendary artisan who was captured and imprisoned by King Nidud (an evil age) and forced to forge treasures of gold and silver for the king.

The symbology suggests that the smith represents a race of humanity which had fallen prey to influences of a totally material age when human genius and craftsmanship were prostituted to unworthy ends. The tale ends with the artisan escaping in a flying device of his own making, leaving the evil king bereft of his sons, his daughter, and his smith.

Voluspa (Icelandic) [from *volva*, *vala* sibyl + *spa* see clairvoyantly] The foremost lay of the poetic or Elder Edda, sung by the “wise sibyl” in response to Odin’s quest for knowledge. The vala represents the indelible record of the past, which here is consulted by the god Odin. Odin Allfather

is the central character in Norse myths, and represents evolving consciousness, whether human, solar, planetary, or cosmic. Odin questions the vala and she responds with an account of creation and foretells the future destiny of conscious beings. From this record of the past history of the world, Odin learns about our planet's destiny and of nine former worlds that preceded the present one. The entire process of cosmic evolution is here comprised in a thumbnail sketch, which is all but incomprehensible unless amplified by the other lays of the Elder Edda.

The Wagner opera cycle "The Ring of the Nibelungen" is based on the Voluspa, which relates the beginning and end of the world, and the fresh, new creation to follow. The sibyl speaks of Ragnarok, when the gods retreat from existence into their own celestial spheres, presenting a grim and fearsome prospect, but the narrative ends with a note of hope for a serene future world to follow.

Volva, Volfa. See VALA

Voodoo or Voodooism [from Fongbe dialect *vodunu* from *vodu* moral and religious life of the Fons of Dahomey] A definite system of African black magic or sorcery, including various types of necromantic practice. It reached the Americas with the African slaves brought from the West Coast, and in and around the Caribbean various degrees of the cult persist and constitute a recognized if little understood social feature in the history and life of the people. Especially significant in the original Fon religion are the principal temples in the sacred forests, with symbolic hieroglyphics on the walls, depicting the exploits of their kings, voodoo legends, etc., and explaining their belief in the unknowable god Meru (Great Master); this unmanifest god, too far removed from men for them to give to him any form, dealt with them through lesser gods and nature spirit, i.e., voodoo; the priestesses serving the temple in a secret cult with four degrees of initiation, and having passwords unknown to laymen; the cult of the snake or adder as the most primitive form of the religion. Such findings in voodoo history, however degraded in course of time and overlaid by beliefs and customs of cruder native tribes, have the basic elements of a hierarchic religion so enveloped in mystery as to indicate an origin far beyond the creative imagination of any people. Rather, here in strange temples of dark mystery, were the lingering echoes of some ancient wisdom teaching of those who were truly "as wise as serpents." The least altered of the original system is probably the voodoo music with its solemn, insistent rhythm in the mood of prayer or an invocation. This rhythm persists, even when the ritual songs in Haiti are composed entirely of Creole words, or of a series of unintelligible sounds.

Counterparts of the debasing and malign system of voodoo are found elsewhere under many different names, like the left-hand Tantrika of India, and the Dugpas of Tibet. In general, all of these unholy practices date back to the abuse of spiritual knowledge and power by the late Atlanteans.

Voordalak (Slavonic) A vampire, "a corpse informed by its lower principles, and maintaining a

kind of semi-life in itself by raising itself during the night from the grave, fascinating its living victims and sucking out their blood” (TG 366). Many examples are given in *Isis Unveiled*, as well as the popularly accepted means for dealing with these beings and rendering them powerless.

The reality of these vampires has been known in all times and ages, and their existence is still firmly believed in, in all parts of the Orient, as for instance in India where one of their kinds, although in this case a purely astral entity, is called the pisacha.

Vortex-Atom Theory The theory devised by Kelvin (1824-1907), more or less copied after misunderstood teachings of the ancients, to represent the atoms of matter as vortices in a homogeneous, incompressible, and perfectly nonviscous fluid. It can be shown, both mathematically and by experiments with smoke rings, that such vortices would have many of the properties attributed to atoms — they are indestructible, when two meet they rebound and vibrate — but the property of mass is not sufficiently explained. A vortical motion in such a fluid should keep on forever, but the hypothesis supplies no explanation of how such a motion could ever have been started. Descartes propounded a vortical theory, relating however to the physical universe of stars and planets; but, in his theory, it was God who set his vortices in motion.

Voru Barshti, Vourubaresti. See KARSHVAR

Voru-Zarshti, Vouruzaresti. See KARSHVAR

Votan A legislator and deified hero of ancient America, regarded as the traditional founder of culture in Central America. The traditions of the people as recorded by Abbe Brasseur de Bourbourg tell that he came across the waters in large ships, he and his companions wearing long flowing garments and speaking a language akin to the Nahuatl — which is similar to the story told about Quetzalcoatl. He found the people of Central America, from Darien to California, in a barbarous condition, living in rude huts or caverns, using skins of beasts for clothing. Votan instructed the people in the sciences and arts, such as in the use of agriculture and the art of weaving; established forms of government; and taught them the truth about the gods and their supreme head called the god of truth, who was at first worshiped without temples and without altars. According to legend he founded the city of Palenque, said to be the oldest city in Central America.

Votan is “probably the same as Quetzal-Coatl; a ‘son of the snakes,’ one admitted ‘to the snake’s hole,’ which means an Adept admitted to the Initiation in the secret chamber of the Temple” (TG 366).

Vourubaresti, Vouruzaresti. See KARSHVAR

Vowels [from Latin *vocabilis* pronounceable cf Greek *phone* vowel, voice] Largely synonymous with voice. Vowels are the most easily pronounced of speech sounds; no mute consonant can be pronounced without a vowel, and a liquid consonant is a type of vowel. Hence the subject connects

with that of the power of sound.

Marcus, a Gnostic of early Christian days, speaks of a vision in which he saw seven heavens, each sounding one vowel as they pronounced the names of the angelic hierarchies, a typical Gnostic way of revealing — and hiding — under simple, popular expressions the existence of differentiated characteristics of the cosmic hierarchy. The seven mystic vowels are the same as the Hindu seven fires, three plus four. Brahma at creation utters five vowels. The *Pistis Sophia* speaks of IEOV as a four-voweled name, being the First Man. *See also* OEAOHOO

Vrata (Sanskrit) *Vrata* plural *Vratani*. [from the verbal root *vr* to select, choose] Power, law.

Vridha-garga (Sanskrit) *Vṛddha-garga* Old Garga; an ancient sage who was one of the oldest writers on astronomy.

Vridha-manu (Sanskrit) *Vṛddha-manu* [from *vṛddha* old + *manu* an ancient legislator] An ancient recension of *The Laws of Manu*, probably the original work, referred to in some Sanskrit writings, but not known to Orientalists.

Vril A tremendous magical force wielded by people in *The Coming Race*, a posthumous novel by Bulwer-Lytton. Blavatsky compared it with the Atlantean Mash-Mak, the vibratory force of J. W. Keely, the power of sound, Eliphas Levi's astral light, akasa, etc.

Vrischika (Sanskrit) *Vṛścika* Scorpion; the eighth zodiacal sign, Scorpio. Some Hindu mystics say it represents Vishnu expanded as the universe: the expansion of the mystic bija (seed) of Vishnu into the universe, as a manifested emblem of creative activity.

Vritra (Sanskrit) *Vṛtra* The demon of drought in Vedic literature, the great foe of Indra, god of the firmament, with whom he is constantly at war. Vritra was finally mastered and slain by Indra, hence the latter was named Vritra-han (slayer of Vritra).

Vritra-han, Vritra-jit (Sanskrit) *Vṛtra-han, Vṛtra-jit* The destroyer of Vritra; a title of Indra, god of the firmament, who was in constant warfare with Vritra, the Vedic demon of drought.

Vriscika. *See* VRISCHIKA

Vul (Chaldean) The god of the atmosphere, equivalent to the Hindu Indra. He was superseded in later times by Anu, the god of heaven, who with Bel and Ea formed the great Babylonian triad.

Vulcan [from Latin *Vulcanus*] Astronomers at times have suspected the existence of a planet nearer the sun than Mercury, basing this upon perturbations of more than one kind observed in connection with Mercury and its orbit. Long ago the name Vulcan was suggested for this planet. It has been recorded that on March 26, 1859, a body was seen to be making a transit across the solar disk, yet nothing has been seen of this body since that time, although search has been made for it.

Theosophy teaches that there is a planet, at present generally invisible to human scrutiny, closer to

the sun than Mercury, and that it became generally invisible to human sight during the third root-race, after the fall of mankind into physical generation. The ancients spoke of seven sacred planets, and the sun was often enumerated as a substitute or blind for this planet.

Also, the ancient Roman fire god, who has always been identified with the Greek Hephaestos, popularly regarded by the Latins as having his workshops under several volcanic islands, but especially under Mt. Aetna. The isle of Lemnos was always sacred to him. He is represented, as are similar divinities such as the Hindu Visvakarman or Tvashtri, as a fashioner, artificer, or architectural builder of the cosmic structure; and like his counterparts, the smith of the gods and maker of their divine weapons, lord of the constructive arts, master of a thousand handicrafts, etc. Not only was his forge in Olympus supplied with fire, anvils, and all the necessities of a blacksmith, according to the figurative stories of Greek and Latin mythology, but he was attended by automatic handmaidens whom Vulcan himself had fashioned. The deity is prominent in the Homeric poems, where he is represented as the son of Jupiter and Juno.

As the divine artificer, working both in a cosmic and microcosmic manner, legends tell that Vulcan assisted in the production of the human race. He also fashioned Pandora, and aided in the birth of Minerva — for he opened Jupiter’s head with an axe in order to allow the goddess to spring forth from the head of the father of both gods and men.

Vulcan corresponds to the theosophical fohat.

Vyahritis (Sanskrit) *Vyāhṛti-s* [from *vi-ā-hṛ* to utter] The mystical utterance of the names of the seven lokas (worlds): bhur, bhuvah, svar, mahar, janar, tapar, and satya. The three first are called the great vyahritis, and in the *Laws of Manu* (2:76) are said to have been milked by the prajapatis from the Vedas: bhur or bhuh from the *Rig-Veda*, bhuvar or bhuvah from the *Yajur-Veda*, and svar or svah from the *Sama-Veda*. These three mystical words “are said to possess creative powers. The *Satapatha Brahmana* explains that they are ‘the three luminous essences’ extracted from the *Vedas* by Prajapati (‘lords of creation,’ progenitors), through heat. ‘He (Brahma) uttered the word *bhur*, and it became the earth; *bhuvah*, and it became the firmament; and *swar*, which became heaven.’ *Mahar* is the fourth ‘luminous essence,’ and was taken from the *Atharva-Veda*. But, as this word is purely *mantric* and magical, it is one, so to say, kept apart” (TG 367).

In mystical Hindu thought the seven vyahritis are words lighted by and born of the fire of mind, and their names suggest the respective characteristics of the seven lokas.

Vyakta (Sanskrit) *Vyakta* [from *vi-añj* to cause to appear, display, manifest, emanate] As an adjective, manifest, visible; hence when mulaprakriti (root-matter) becomes vyakta, it becomes differentiated and conditioned — it emanates from itself the seven prakritis, which in their turn produce the different vikritis. Thus the universe in all its multiform ranges of differentiated hierarchical being is manifested.

As a noun, the manifested one; a title of Vishnu.

Vyana (Sanskrit) *Vyāna* [from *vi* separation + the verbal root *an* to breathe, blow] One of the pranas or vital life-currents in the human or animal body, which vitalize, build, and sustain the manifested vehicle, being the vital “air” which is separative or disintegrative. Hence it is connected with the digestion and other functions implying separative or disintegrative action in the health of the body, and thus operates to maintain the body’s equilibrium. Vyana is said to have its physical action throughout the body. *See also* UDANA

Vyasa (Sanskrit) *Vyāsa* One who expands or amplifies, an interpreter or revealer;

“applied in days of old to the highest Gurus in India. There were many Vyasas in Aryavarta; one was the compiler and arranger of the *Vedas*; another, the author of the *Mahabharata* — the *twenty-eighth Vyasa or revealer in the order of succession* — and the last one of note was the author of *Uttara Mimansa*, the sixth school or system of Indian philosophy. He was also the founder of the Vedanta system. His date, as assigned by Orientalists . . . is 1,400 B.C., but this date is certainly too recent. The *Puranas* mention only twenty-eight Vyasas, who at various ages descended to the earth to promulgate Vedic truths — but there were many more” (TG 367).

Vyavaharika (Sanskrit) *Vyavahārika* [from *vy-ava-hṛ* to act or behave in affairs from the verbal root *hṛ* to carry, receive, obtain, hold] Relating to business or practice, hence practical. Pertaining to the ordinary pragmatic affairs of life or custom. In Vedantic philosophy one of the three forms of existence in human life in contradistinction to the only real life (paramarthika) and the illusory life (pratibhasika).

Vyaya (Sanskrit) *Vyaya* [from *vi* away + the verbal root *i* to go, change] Change, passing away, mutable; whatever is subject to change or decay, however long its duration may be, especially when used in opposition to *avyaya* (unchanging).

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Wa-X

Waking State The state of human consciousness when perceiving the physical world, conscious of other people and things. Termed the jagrat state in Hindu philosophy, it is the lowest of the four states into which human consciousness is divided: jagrat, svapna, sushupti, and turiya.

The reason we cannot remain continuously in the waking state, but must seek another aspect of consciousness during sleep, is that “our senses are all dual, and act according to the plane of consciousness on which the thinking entity energizes. Physical sleep affords the greatest facility for its action on the various planes; at the same time it is a necessity, in order that the senses may recuperate and obtain a new lease of life for the *Jagrata*, or waking state, from the *Svapna* and *Sushupti*. . . . As a man exhausted by one state of the life fluid seeks another; as, for example, when exhausted by the hot air he refreshes himself with cool water; so sleep is the shady nook in the sunlit valley of life. Sleep is a sign that waking life has become too strong for the physical organism, and that the force of the life current must be broken by changing the waking for the sleeping state. Ask a good clairvoyant to describe the aura of a person just refreshed by sleep, and that of another just before going to sleep. The former will be seen bathed in rhythmical vibrations of life currents — golden, blue, and rosy; these are the electrical waves of Life. The latter is, as it were, in a mist of intense golden-orange hue, composed of atoms whirling with an almost incredible spasmodic rapidity, showing that the person begins to be too strongly saturated with Life; the life essence is too strong for his physical organs, and he must seek relief in the shadowy side of that essence, which side is the dream element, or physical sleep, one of the states of consciousness” (TBL 58).

Human beings, animals, and plants die not because of a lack of life, but because their vehicles become finally worn out, precisely because the life-currents within have become too strong, and the building power of the vehicles less able to repair the damages of the life-force. Paradoxically, it is the life-force which itself brings about both sleep and death, and thus life repairs its own

damage, both building and destroying.

Waldenses A movement arising in the last quarter of the 12th century in the south of France, when Peter Waldo, a rich merchant of Lyons, distributed his wealth among the poor and went forth as a preacher of voluntary poverty, likewise preaching the doctrines of the Christ. He had the Bible translated into the language of the Provence, which he and his followers read and interpreted in their own way. This brought upon them the wrath of the clergy. At length Pope Alexander prohibited them from preaching without the permission of the bishops (1179). To this Waldo replied that he must obey God rather than man — for which he was excommunicated by Lucius III in 1184, which brought on a persecution of the Waldenses which continued through the Middle Ages. During the cruel and bloody crusade against the Albigenses, the Waldenses were also attacked and almost exterminated: they survived by fleeing into the mountains and secluded valleys of the Alps. Nevertheless the persecution continued inasmuch as their doctrines were called heretical. Many adherents joined the various reforming movements which arose in Europe from time to time — such as the Hussite, Lutheran, and Protestant — although a center remained in the valleys of the Vaudois even to the present day.

Walhalla. *See* VALHALLA

Wan. *See* SVASTIKA

Wand The wand of Hermes or caduceus, the magician's wand, the rods of Moses and Aaron, the scepter of kings which shows the force of temporal power, and the crosier of a bishop, are prototypes and antitypes of a universal principle — the straight line, representing the masculine, active, positive power in nature. The magician may be said to possess a magic wand — a name for the power he can wield — and there may be various material copies of this, ranging from an actual magic wand supposedly prepared according to secret formulas, down to the humble stick or cudgel with which the ruffian enforces his will. The words rod and staff are often used figuratively as well as literally in the Bible.

In the four symbolic suits of the Tarot, the first is that of the batons, now become the clubs.

Wanderers. *See* COMET

Wanes. *See* VANIR

War in Heaven. *See* TARAKAMAYA

Watcher or Silent Watcher, Wondrous Being Generically the dominant self or overlord of any hierarchy. Throughout a human being's complex nature dwells his own spiritual Wondrous Being, the fountain and fundamental law of his whole nature; there is the Silent Watcher of the Brotherhood of Compassion, who is identical with the Watcher for our globe; the Watcher for our planetary chain; for our solar system, its habitat being the solar chain; for the Milky Way; and for

the home-universe. At the other extreme there is a Silent Watcher for every atom, as for every other entity, whether large or small. The Watcher for individual people is the monad, the divine prototype at the upper rung of the ladder of being; an individual dhyani-chohan, the spiritual individuality during the manvantara, and as best it can it works through its “shadows” or incarnations.

In the earlier third root-races, the Sons of Wisdom produced by kriyasakti a progeny called the Sons of Ad, Sons of the Fire-mist, or Sons of Will and Yoga. This was not a race, but “at first a wondrous Being, called the ‘Initiator,’ and after him a group of semi-divine and semi-human beings. ‘Set apart’ in Archaic *genesis* for certain purposes, they are those in whom are said to have incarnated the highest Dhyanis, ‘Munis and Rishis from previous Manvantaras’ — *to form the nursery for future human adepts*, on this earth and during the present cycle” (SD 1:207). This Wondrous Being, who descended in the early part of the Third Age, is the tree from which have come the great historically known sages and hierophants, and it holds spiritual sway over the initiated adepts. “He is *the* ‘Initiator,’ called the ‘great sacrifice.’ For, sitting at the threshold of light, he looks into it from within the circle of Darkness, which he will not cross, nor will he quit his post till the last day of this life-cycle. Why does the solitary Watcher remain at his self-chosen post? Why does he sit by the fountain of primeval Wisdom, of which he drinks no longer, as he has naught to learn which he does not know . . .? Because the lonely, sore-footed pilgrims on their way back to their *home* are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind, though but a few Elect may profit by the great sacrifice” (SD 1:208).

The Watchers of the seven spheres are the rectors or governors of the seven planets, also called Watchers of the earth and man. The Watchers of the four quarters of the sky are the mystical four Maharajas. Watchers reign more or less directly over mankind during satya and subsequent yugas down to the beginning of the third root-race, after which come patriarchs, heroes, etc. Each people or nation has its *direct* Watcher, guardian, or Father-in-Heaven, as for instance Jehovah-Sabaoth-Saturn for the Hebrews.

Water A primary cosmic element with almost innumerable manifestations, corresponding to the Hindu apas tattva and to the akasic waters of space. Its most fundamental meaning is that of space or akasa, the great mother of all, the feminine receptive principle over and in which broods the fire of spirit. “The first principle of things, according to Thales and other ancient philosophers. Of course this is not water on the material plane, but in a figurative sense for the potential fluid contained in boundless space. This was symbolized in ancient Egypt by *Kneph*, the ‘unrevealed’ god, who was represented as the serpent — the emblem of eternity — encircling a *water-urn*, with

his head hovering over the waters, which he incubates with his breath. ‘And the Spirit of God moved upon the face of the waters.’ (*Gen. i*). The honey-dew, the food of the gods and of the *creative bees* on the Yggdrasil, falls during the night upon the tree of life from the ‘divine waters, the birth-place of the gods.’ Alchemists claim that when pre-Adamic earth is reduced by the Alkahest to its first substance, it is *like clear water*. The Alkahest is ‘the one and the *invisible*, the water, the first principle, in the second transformation’ ” (TG 368).

Water corresponds with soul, representing the middle world between spirit or fire on the one hand, and matter or earth on the other. It corresponds to the astral plane as compared with the physical; and here we see its quality of instability, mobility, having no fixed shape but adapting itself to other shapes, dissolving solid bodies and re-precipitating them. It corresponds to the psychomental nature as contrasted with the spiritual and the physical, and to the liquid state of physical matter, though in this sense it is the water subdivision of the earth element. Water and fire are necessary elements of life, as are their correspondences the moon and sun.

Water Lily In the West equivalent to the Eastern symbol of the lotus, especially in the Greek and Latin Churches. It particularly signifies spiritual productions or manifestations, thus the Archangel Gabriel is sometimes represented as appearing before the Virgin Mary bearing a lily or a bunch of water lilies. “This spray typifying fire and water, or the idea of creation and generation, symbolizes *precisely the same idea as the lotus* in the hand of the Bodhisat who announces to Maha-Maya, Gautama’s mother, the birth of the world’s Saviour, Buddha. Thus also, Osiris and Horus were represented by the Egyptians constantly in association with the lotus-flower . . .” (SD 1:379n).

Just as the water lily or lotus rises out of the mud through the more ethereal water into the still more ethereal air, permeated by the sun, so does the individual follow the same progression of developing spirituality from the world of matter upwards through the astral light into the world of spirit illuminated by the divine sun as master of life.

Water of Life The Book of Dzyan says that light is cold flame, flame is fire, and fire produces heat, which yields the water of life in the great mother; Blavatsky explained that all these are, on our plane, the progeny of electricity — which is perhaps the most important physical manifestation of the cosmic jiva or life, emanating from fo-hat, or vice versa.

Also a synonym for Chaos, the great cosmic deep, as in the opening verses of Genesis, when the soul of the ’Elohim or hierarchy of dhyani-chohans moved through and over the waters.

Again, in myth and folktales, a magic liquid that cures all illnesses, brings the dead to life, or gives immortality. For example, in the Babylonian myth of Ishtar and Tammuz, the goddess descends to the underworld seeking the water of life to restore Tammuz to life. *See also* AB-E-HAYAT

Waters of Space Chaos, the great deep, the great cosmic Mother, the universal cosmic matrix. According to Thales and other ancient philosophers, the water of cosmic space was the first

principle emanating from the spatial deeps of spirit and producing the universe through emanational evolution. Various Greek philosophers have represented aether, fire, air, or water as the primordial cosmic principle; and each of these was true, though giving only a part of the truth. These philosophies as aspects of a whole in much the same way as the several great schools of Hindu philosophy are.

Thus the waters of space are equivalent to the veil of cosmic spirit. Water in ancient cosmogonies corresponded to the Hindu prakriti or pradhana, and like the Greek Second Logos was endowed with feminine or productive characteristics. Thus the archaic Greeks in one form of their cosmogonical philosophy taught that all things, including the gods, came forth from Ocean and his wife Tethys:

“Ocean is the immeasurable space (Spirit in Chaos), which is the Deity . . .; and Tethys is not the Earth, but primordial matter in the process of formation” (SD 2:65).

“But there are two distinct aspects in universal Esotericism, Eastern and Western, in all those personations of the *Female Power* in nature, or nature — the *noumenal* and the *phenomenal*. One is its purely metaphysical aspect, . . . the other terrestrial and physical, and at the same time *divine* from the stand-point of practical human conception and Occultism. They are all the symbols and personifications of *Chaos*, the ‘Great Deep’ or the Primordial Waters of Space, the impenetrable veil between the Incognisable and the Logos of Creation” (SD 1:431).

We. See VE

Week The period of seven days was known to the Hindus, Egyptians, Hebrews, and other ancient nations, but not used by the Greeks or Romans until the Christian Emperor Theodosius. It is not based on any exact astronomical cycle, so far as is ordinarily known, though it may be considered roughly as a subdivision of the month. It was well known to the Hebrews, and in the New Testament the word week translates the Greek Sabbator which is the Hebrew Shabbath. Though commonly Sabbath is taken to mean a seventh day after six, a more esoteric sense makes it a period of seven time units of rest after a period of seven active time units — in other words after a septenary manvantara comes a septenary pralaya. The word is also used of other sevenfold time periods, such as a week of years or of ages; for each of the days in a week of years represents 360 solar years, and the whole week 2,520 years. The Hebrews “had a Sabbatical week, a Sabbatical year, etc., etc., and their Sabbath lasted indifferently 24 hours or 24,000 years — in their secret calculations of the Sods. We of the present times call an age *a century*” (SD 2:395).

The nomenclature of the seven days of the week according to the seven sacred planets is serially uniform in the various calendars, and points to a common origin of this knowledge. It can be arrived at by dividing the day into 24 hours and assigning a planet to each hour, for instance, first counting from Saturn, then Jupiter, then Mars, Sun, Venus, Mercury, down to the Moon when, by

this system of counting and pausing at every fourth, both inclusive, the first planetary hour of each day, beginning with the sunrise, will be found to be governed by the planet which is assigned to that day. The same occurs with a ten-hour day, or by counting the planets in order and giving one to each quarter of the day (cf Fund 250).

Here are the names of the days of the week in the English, ancient Anglo-Saxon, Scandinavian, Greek, and Latin systems as being sacred to their deities:

English	Anglo-Saxon	Scandinavian	Greek	Latin
Sunday	Sunnandaeg	Day of the Sun	Phoebus	Apollo
Monday	Monandaeg	Day of the Moon	Artemis	Diana
Tuesday	Tiwesdaeg	Day of Tiw	Ares	Mars
Wednesday	Wodnesdaeg	Day of Odin	Hermes	Mercurius
Thursday	Thunresdaeg	Day of Thor	Zeus	Jupiter
Friday	Frigedaeg	Day of Frigga	Aphrodite	Venus
Saturday	Saeterndaeg	Day of (?)	Kronos	Saturnus

Blavatsky writes that in the course of time the seven-headed or septenary Dragon-logos became split up into “*four* heptanomic parts or twenty-eight portions,” which suggests the division of the week and the month, into the seven days of the week, and the 28 days of the lunar month, and the four seasons of the year. “Each lunar week has a distinct occult character in the lunar month; each day of the twenty-eight has its special characteristics; as each of the twelve constellations, whether separately or in combination with other signs, has an occult influence either for good or for evil” (SD 1:409).

The ancient Mexicans had a different system of dividing their weeks and months: their week consisted of five days, and their month of 20 days. There were likewise other weeks among other nations or peoples as, for instance, the Athenians had a week of ten days, etc.

Werewolf. See LYCANTHROPY

West The forces of the four cardinal points have each a distinct occult property, and are ruled over by the four regents. Blavatsky states that there is occult philosophy in the early Christian doctrine, echoes of which still linger in both the Orthodox Greek and the Roman Catholic Churches, that public calamities are due to invisible messengers from the north and west, and particularly from the west, the conjunction of the two points being combined in the northwest (SD 1:123). Most good, on the other hand, flows forth from the north and east. The Egyptian goddess Hathor is spoken of as the infernal Isis, the goddess preeminently of the west or nether world. East and west are not localities but directions, and when used in reference to localities the meaning is purely relative. Good and evil, too, are relative terms as experienced by human beings, for such messengers and influences are in all cases strictly karmic agents; and often what people in their blindness and weakness think a calamity or misfortune may indeed be a blessing in disguise. See also CARDINAL

POINTS

Wheat Brought to earth by Lords of Wisdom from other spheres, as were all the grains, and indeed all plants and animals. Yet wheat is said not to be known in the wild state nor to have been developed from any grass. Plato speaks of inventors — gods and demigods incarnate in human beings — who appeared successively among the races of mankind after their divine rulers had departed, and discovered fire, wheat, and wine. The kabiri and also Isis are said to have brought wheat, as is Isis. In Egyptian symbology the Osirified defunct becomes Khem, who gleans the field of Aaru — i.e., “he gleans either his reward or punishment, as that field is the celestial locality (Devachan) where the defunct is given *wheat*, the food of divine justice” (SD 1:221).

In ancient Greece wheat was always associated with Demeter or Ceres (whence the word cereal), and as Demeter was the preeminent goddess of the Mysteries, sheaves of wheat also were associated with the Mysteries. Maize held the same place in ancient America. In the Christian Church wheat is still the food in the bread — the literal, physical “body of Christ.”

Wheel Perpetual gyratory motion; a vortex, a center of revolving force. Matter is not only motion itself in low ranges of the cosmos, but has likewise many modes of motion, although not in the sense in which this phrase was used in the 19th century. Lord Kelvin’s vortex-atoms illustrate the point, for he showed that many of the properties attributed to atoms could be represented by regarding atoms as vortices in a frictionless, incompressible fluid. More recent analysis of the atom has failed to resolve it into anything more than electric particles whose properties are functions of their motions. “Atoms are called ‘Vibrations’ in Occultism . . .” (SD 2:633). Fohat traces spiral lines and forms wheels or centers of force around which primordial cosmic matter expands and contracts and passes through stages of consolidation ending in globes, and later through stages of etherealization. Vortical motion is a universal law, as seen in the stellar universe and in the electronic constitution of the physical atom, giving a fuller meaning to the word cycle.

Wheel, cycle, globes, and revolutions all pertain to the same fundamental conception of whirling, revolving, or gyratory motion of beings and substances; and as no motion can take place except in matter, space, and time, the whirlings and revolutions of beings and things include likewise the time periods or cyclic returns of beings and events throughout duration. Wherever there is a whirling or turning, whether of matter or of an event in time, it is because it is a being or thing which is active in reproducing itself in cyclic events (cf Ezekiel 1:15-21). This is one of the archaic ways of understanding what is now called the principle of Relativity. Indeed, so intimate and entangled are the actor and the act — the being and its movements in time — that it is not always easy to distinguish the actor inherent and moving from the effects in space and time of such movement; so that when we speak of a cycle of time we are perforce obliged to conceive of a moving entity producing the cycle, albeit the moving entity may not be visible to us and indeed may be incomprehensible. Hence, the frequent and often perplexing usage of wheel or wheelings found in ancient occult writings. *See also* WINGED WHEEL; GLOBE, WINGED

Whirling Souls Used in reference to the Hebrew Gilgulim, the cyclic journeys or whirlings of the monad, and the Qabbalistic teaching that during the course of these peregrinations or transmigrations it enters body after body.

Whirlwind A gyrating wind; in theosophy, when applied to the movements of a universe, a name for the moving of the Great Breath and for the various functions and activities of fohat. Motion, the divine breath, becomes the cosmic whirling or whirlwind and sets in motion the particles in space, bringing about now their coagulation and concretion, now their dissipation and dispersion. Deity thus mystically becomes a whirlwind; pulsatory life assumes a whirling movement. Stages in world formation are described as diffused cosmic matter, then the fiery whirlwind, the first stage in the formation of a nebula, leading eventually to the formation of solar system and more particularly of a globe or group of solar or planetary globes. The primordial seven forces, the first seven breaths of the cosmic dragon of wisdom or cosmic manifest intelligence, produce from their circumgyrating motions the fiery whirlwind. The first chapter of Ezekiel mentions a whirlwind and other descriptions of cosmic evolution, especially wheels.

White Regarded as the source whence the seven prismatic colors diverge, it stands for the Logos of a hierarchy. Nearly all the archaic religio-philosophies state that light or white is born of darkness, the incomprehensible deeps of universal life which is darkness only to our poorly evolved sense and mind. In this sense, darkness may often be spoken of as absolute light.

As opposed to black, it mystically signifies pure and good: for example, white magician or white magic.

White Island Translation of the Sanskrit sveta-dvipa; an island mentioned frequently in ancient Hindu Puranic accounts of the various continents or islands which have flourished and disappeared in past geologic ages, as well as those which now are or which will come into being in time. It was an actual continental system with outlying islands lying mainly within the arctic regions, and its remains (with partial submersions and re-elevations within geologic history) are today known as Greenland, Siberia, and several other places. It is equivalent to the second continent in theosophical teaching, although there were at much later dates than this continental system a few small islands also called white.

Another dvipa mentioned in the Puranas, Saka-dvipa, has not yet come into existence and is now mainly under the floors of the oceans. It may be called the sixth continent. Both Sveta-dvipa and Saka-dvipa have been confused by some writers with the islands called Ruta and Daitya, which have both disappeared: Ruta between 800 and 900 thousand years ago, and the smaller Daitya at a much later date but still several hundred thousand years ago. Ruta and Daitya were remnants of the fourth or Atlantean continent.

Mystically, although based on geological history, Sveta-dvipa is often called part of the Eternal

Land or north pole and the lands immediately surrounding it. The unvarying traditions of a large part of the Orient state that it is the only locality which escapes the fate of most other dvipas: total submersion under the waters of the oceans. All the avatars of Vishnu were said to have come originally from the White Island. It is sometimes called preeminently the home or source of white magicians, and is contrasted with Atala, often called the abode of black magicians.

White Magic, White Magicians. *See* MAGIC

White Stone “To him that overcometh will I give of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it” (Rev 2:17). In Revelation, a symbolic record of John’s initiation, the white stone is the new, pure, inner psychological vehicle in the person which the spirit within him is enabled to acquire and work through when the victory in initiation has been won; and the new name signifies the new self which has thus become manifest in him. The stone “had the word *prize* engraved on it, and was the symbol of that word given to the neophyte who, in his initiation, had successfully passed through all the trials in the Mysteries. It was the potent white cornelian of the mediaeval Rosicrucians, who took it from the Gnostics” (TG 369). In exoteric rites this truth was represented by the gift of an actual stone or gem, and we hear of the *alba petra* (white stone) of initiation; while the Gnostic gems and their inscriptions are well known. It also calls to mind the philosopher’s stone.

Widow’s Son “A name given to the French Masons, because the Masonic ceremonies are principally based on the adventures and death of Hiram Abif, ‘the widow’s son,’ who is supposed to have helped to build the mythical Solomon’s Temple” (TG 369). *See also* HIRAM ABIF

Widblain. *See* VIDBLAINN

Wigred. *See* VIGRIDSSLATTEN

Will The ensouling creative essence of abstract, eternal motion throughout the kosmos. As an eternal principle it is neither spirit nor substance but everlasting ideation. In its abstract sense, it is a hierarchy of intelligent forces emanating from the aggregate of the hosts of beings, visible and invisible, which are nature itself. The so-called laws of nature are the action and interaction of the combined consciousnesses and wills which pervade the kosmos. The will pours forth in floods of light and life from the primal Logos. These floods, following the pathways of universal circulation, come to us from the central heart of the solar system — insofar as our solar universe is concerned. They thus descend, plane by plane and cycle by cycle, into the depths of matter, from which finally they arise again towards their primal source. In this progressive descent and ascent, will is made to manifest in keeping with each plane or state of consciousness which it enters. There is, therefore, the one fundamental kosmic will-ideation, breaking into innumerable streams of *willing* entities during periods of manifestation, and thus it operates in myriad ways, in every round of the endless ladder of life.

Divine or universal thought and will come into manifestation through the collective hosts of spiritual beings, the dhyani-chohans, who are the vehicles through which the unmanifested appears. “They are the Intelligent Forces that give to and enact in Nature her ‘laws,’ while themselves acting according to laws imposed upon them in a similar manner by still higher Powers; but they are not ‘the personifications’ of the powers of Nature, as erroneously thought” (SD 1:38). The natural law which preserves the balanced motion of planetary rotation was explained by Herschel’s saying “that there is a *will* needed to impart a circular motion and *another will* to restrain it” (SD 1:503).

In the composite human being — the microcosm — there are the divine, spiritual, intellectual, emotional, animal, astral, and even physical wills. The old maxim “behind will stands desire” accounts for the paradoxical influence of this colorless force which is used to energize both good and evil motives. Thus, as it operates through the intermediate human nature, the individual consciously and unconsciously gives it a right or wrong direction, according to his use of free will in choosing his course of conduct. The divine will is expressed in the sublime, impersonal desires of lofty celestial deities; while at the opposite pole, selfish, sensual, animal desires too often direct the action of the human will. The origin of good and evil lies respectively in the harmony and the conflict of wills in the kosmos.

The special physical organ of the human will is the pituitary gland. The brain and body show the different action of the conscious, positive, volitional will and of the negative, automatic, vegetative will. The latter energizes the mysteries of organic functions carried on by various conscious or semiconscious elemental entities who themselves act instinctively under the intelligent, harmonious laws of nature for the body’s welfare.

Will power is a mighty, colorless force or energy which can be set in motion by one who has the power and knowledge to do so. In India, in combination with abstract desire, it is mentioned as one of six primary powers (ichchhasakti) by which the adept accomplishes many of his wonders. “The ancients held that any idea will manifest itself *externally*, if one’s attention (and Will) is deeply concentrated upon it; similarly, an intense volition will be followed by the desired result . . . For creation is but the result of will acting on phenomenal matter, the calling forth out of the primordial divine *Light* and eternal *Life*” (SD 2:173). The occult power of will explains many scientific problems of animate and inanimate matter. In human beings, it may consciously and unconsciously act upon other human wills and upon that of beasts; likewise, it may act upon physical and astral substance to produce various phenomena such as levitation, fire-walking, birthmarks, etc. “Paracelsus teaches that ‘determined will is the beginning of all magical operations. It is because men do not perfectly imagine and believe the result, that the (occult) arts are so uncertain, while they might be perfectly certain’ ” (TG 370).

Will-born Used in *The Secret Doctrine* as equivalent to mind-born — referring specifically to those

beings in the early third root-race “while it was yet in its state of purity” who were created by means of will power through kriyasakti by the Sons of Wisdom. This progeny is termed the Sons of Ad, Sons of the Fire-mist, or Sons of Will and Yoga. “It was not a Race, this progeny. It was at first a wondrous Being, called the ‘Initiator,’ and after him a group of semi-divine and semi-human beings. ‘Set apart’ in Archaic *genesis* for certain purposes, they are those in whom are said to have incarnated the highest Dhyanis, ‘Munis and Rishis from previous Manvantaras’ — *to form the nursery for future human adepts*, on this earth and during the present cycle” (SD 1:207). Theosophy teaches that in future ages generation by means of will power through krisiyasakti will again be the method of producing offspring.

The Puranas also refer to will-born progeny, termed chhandajas.

Willi. *See* VILI

Will-less A condition of beings who have not yet evolved forth free will, hence without initiative or self-determination. A specific instance is the case where will-less may be applied to the gods in heaven against whom Satan rebelled (as narrated in Milton’s *Paradise Lost*). In theosophical literature, used in reference to mankind in its early stages before manas (mind) became awakened, hence to the first and second root-races and early third root-race. Even among these early races the will was not absent, but it had not yet come into functional activity.

Will Power. *See* WILL

Wind Often used synonymously with spirit and breath, which are denoted by similar or identical words in many languages. In the New Testament (John 3:8) Jesus uses the simile of wind for spirit: “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.” Another equally exact translation reads: “The Spirit breathes wither it will, and you hear its voice (or power), but know not whence it comes and whither its destination; thus is everyone who arises out of the spirit.”

Wind is also used alternatively with air. The regents of the cosmic forces of north, south, east, and west — the four Maharajas connected with karma — have as their material agents the four corresponding winds or spirits, which mightily influence all living things.

With the Greeks, “the cave of the winds was the earth, and the winds were the winds of the spirit, the circulations of the universe figured as winds: a cave of which the north gate was made of horn through which they ascend also, but mainly descend. And the south gate of the earth, or of the cave of the winds, was made of ivory, signifying the elephants of the south, as the horn does the tusks of the animals of the north. And out of the south gate go the hordes of men” (SOPh 321-2). *See also* ANIMA; PNEUMA; SPIRITUS

Wine Used as an emblem of life and spirit, as in the Mysteries, where at one stage of the initiatory rites wine and bread were offered to the candidate as symbols of spirit and body, the meaning

being the same as that conveyed elsewhere by fire and water, or blood and flesh. It was necessary for the aspirant to be perfected in both ways. The rite was very early adopted from the Dionysian Mysteries by the Christian churches in the sacrament of the Eucharist where wine represents the blood of Christ, and the bread his body. Wine is also connected in the same mystical manner with the Greek god Dionysos or Bacchus, for this divinity represented the Christos or initiator, teacher, and savior of mankind; and thus wine stands for inspiration and holy enthusiasm, varying from divine inspiration and spiritual quickening all down the scale to merely phrenetic exaltation, and even when grossly degenerate, orgiastic, and drunken excitement, such as marked the degraded forms of Bacchic worship.

In the New Testament the parable of the turning of water into wine is another way of stating that exoteric or mythologic teachings were explained and illustrated so that the inner wisdom became known, the wine standing for the inner aspect. Only an adept or initiate is able to do this. *See also* BREAD AND WINE; SOMA; VINE

Wing(s) Often signifying flight, but more accurately the soaring power of the spirit, literally or metaphorically, as in the wings of Mercury, of Christian, Hebrew, and other angelic figures of the Mesopotamian nations, of the horse Pegasus, of the sphinxes representative of the several human powers, of the winged dragons, of the winged wheels mentioned in Ezekiel's vision of initiation, and also as descriptive of the workings of fohat. The eternal bird, the flutter of whose wings produces life, represents the dual forces proceeding from boundless space, and the emblem is equivalent to Hansa, the Hindu bird of wisdom. Similar to this is the winged globe of Egypt.

As the emblem in ancient symbolic art, representative of the soaring power of the human spirit-soul within, and from this fundamental idea the emblem has been applied to derivative symbolic ideas, such as the flight of the inner self into interior worlds during the trials of initiation, or the soaring intelligence of the initiate penetrating into the mysteries and secrets of interior worlds.

Winged Globe. *See* GLOBE, WINGED

Winged Wheel Used in mystic philosophy worldwide, depicted under many forms, whether as a winged wheel, globe, egg, disk, etc. The Stanzas of Dzyan state that "Fohat takes five strides, and builds a winged wheel at each corner of the square for the four holy ones." Here winged wheel is a name for the four Maharajas who are the guardians or regents of the cosmic forces of the cardinal points north, south, east, and west (SD 1:122).

More generally, the winged wheel or globe suggests cyclic time unrolling its mysterious destiny, emerging from the darkness of the mists of the past, passing through the present, and pursuing its equally mysterious but always karmic courses into the future. In a more restricted sense, it applies to the re embodying monads, the egg, wheel, or disk representing the monad or consciousness-center, and its wings suggesting its passage through not only duration but space. *See also* WHEEL

Winter Solstice. See SEASONS

Wisdom. See ATMA-VIDYA; BODHI; HOCHMAH; SOPHIA, ETC.

Wisdom-eye. See PINEAL GLAND

Witch of Endor The wise woman of Endor or 'Eyn-dor, mentioned in the Bible as having “a familiar spirit” (Sam 28:7-25), who called up the shade of Samuel at the request of the dejected Saul, saying: “I saw gods ascending out of the earth”; and the prophecy of Saul’s death and Israel’s fall into the hands of the Philistines proved to be correct. Blavatsky speaks of her as “Sedecla, the Obeah woman of Endor” (IU 1:494); Sedecla may be a transliteration of an old Hebrew name Tsedeqlah [from *tsedeq* righteous, just, exact, accurate] — a possible reference to her necromantic skill. She was one of the class of psychic seeresses so well known in ancient story, whose practices were almost universally condemned.

Passages in holy scriptures, such as 1 Samuel, have misled many Europeans into believing that such methods of attempting to peer into the future were proper and considered morally permissible by the wise of ancient days. Yet one has but to read this chapter to see that the woman knew her practice was done against the law then prevailing, which apparently made necromantic intercourse of this type punishable with death (cf 28:9). Traffic with the dead was not infrequently resorted to in ancient times, but was censured as unholy, if not evil. Such raisings of the dead have been common in all ages by necromancers, sorcerers, and traffickers in lower magic; although it is quite true that ancient legend and story provides a number of instances where people of prominence resorted in moments of desperation to such methods in an attempt to gain foreknowledge of events coming to pass: for example, the incident related by Homer of the raising of the shade of the seer Teiresias by Odysseus (Odyssey bk 11) and again the necromantic practices of Sextus, the son of Pompey, through the “witch” Erictho on the plains of Thessaly, as described by Lucan (Pharsalia Bk 6, vv. 570-820).

Witches’ Sabbath [from Anglo-Saxon *wicca* from *wit-ga* seer, prophet; later, wizard, witch] A gathering of witches for the purpose of celebrating their orgies, one of the functions of which was dancing around a goat, undoubtedly a remnant of the ancient worship of Pan. Every race and people believed that witches conferred directly with the devil, “and some believe in it still. Thus the chief headquarters and place of meeting of all the witches in Russian is said to be the Bald Mountains (*Lyssaya Gora*), near Kief, and in Germany the Brocken, in the Harz Mountains. In old Boston, U. S. A., they met near the ‘Devil’s Pond,’ in a large forest which has now disappeared. At Salem, they were put to death almost at the will of the Church Elders, and in South Carolina a witch was burnt as late as 1865. In Germany and England they were murdered by Church and State in thousands, being forced to lie and confess under torture their participation in the ‘Witches’ Sabbath’ ” (TG 371).

One of the mystical and popular meanings in medieval times of the Hebrew sabbath — signifying

rest, inactivity, and therefore applicable in the cosmic scale to pralaya — is a midnight meeting.

Wittoba. *See* VITTHALA

Wodan, Woden. *See* ODIN

Woman In philosophy, symbolizes the mother aspect of nature or feminine characteristic of the universe always found in the triads of Father-Mother-Son (changed in the Christian scheme to Father, Son, and Holy Ghost — the Holy Spirit in primitive Christianity always being considered feminine). From time immemorial it has been customary to associate primordial spirit-substance, later becoming matter, with the cosmic feminine principle represented symbolically by a horizontal line); and spirit has always been associated with the masculine principle (represented by a vertical line); but the words feminine and masculine are merely borrowed from human beings, and the characteristics of originating cosmic principles were far better expressed by pairs of opposites such as negative and positive.

In cosmogenesis, the feminine principle is represented by the waters of space or great deep, often called the womb of nature. From this figure of speech was born the conception found in some ancient cosmogonies, such as the Hebrew, of the ark, containing all the germs of lives of a universe and pictured as resting or moving on the cosmic waters. Another symbol for the feminine principle was that of the lotus, which likewise rests upon the water, finally rising above it when it blossoms. One symbol of the universe in germ before any aspect of manifestation occurs is the matripadma or closed “mother lotus,” before the cosmic blossom has been quickened by spirit into expanding into becoming the universe. It is also referred to as devamatri (the divine mother), the matrix from which all the suns and planets were born.

In the cosmogony of the Hebrew Qabbalah, the first Sephirah which emanates from latent divinity is at times represented as feminine; yet when this feminine emanation becomes creative it is then represented as conjoining masculine traits with its own, so that at this stage it is envisaged as masculine-feminine. This first spiritual emanation, emanating from itself the next phase of cosmogonical production, is termed the Shechinah, the mother of all the successively emanated Sephiroth. Thus the Shechinah is an echo of archaic Hindu cosmogonic speculation, corresponding to pradhana or prakriti.

In theosophic cosmogony space is often called the Great Mother before cosmic activity commences and, at the opening of manvantara, Father-Mother with space becomes emanative and is called svabhavat or mother-space. Svabhavat is the emanation from cosmic space or darkness — so called because its utter and undiluted essential spirit is virtually beyond the reach of the light of mind as manifested in humanity.

Metaphors such as woman and mother are always symbolical when referring to motherhood, and have no associations with physical sex, for “esotericism ignores both sexes. Its highest Deity is

sexless as it is formless, neither Father nor Mother; and its first manifested beings, celestial and terrestrial alike, become only gradually androgynous and finally separate into distinct sexes” (SD 1:136n). This was clearly understood originally, so that there was no degrading or misinterpreting of these figures of speech. With descending cycles, however, humanity’s religious conceptions equally materialized: the key ideas having been forgotten or lost, abstractions became concreted into materializations, a masculine Creator or feminine Creatrix were then placed at the summit of the various pantheons, and early religious philosophy — which was as scientific as it was religious and philosophical — cast upon the background of the spatial universe images of human surroundings and way of life; so that the deities in the mythologies finally became human images, more powerful but equally swayed by passion, driven by impulse, and restricted by these even as human beings are. Such projection of human attributes into the cosmic spaces led to a still more materialized visioning of the divinities, so that the feminine or productive characteristics of nature in the popular religious mythologies finally gave way before the masculine, and the earlier, essentially beautiful idea of the mother of nature was swallowed up in the purely masculine traits of national divinities, many of them distinctly male and evil, such as the Jewish Jehovah, who waxed wroth and smelt the sweet savor of burnt sacrifices, or again the Greek Zeus swayed by ignoble passions.

“No exoteric religious system has ever adopted a female Creator, and thus woman was regarded and treated, from the first dawn of popular religions, as inferior to man. It is only in China and Egypt that Kwan-yin and Isis were placed on a par with the male gods” (SD 1:136n). The aspects of Isis, for instance, are familiar enough: as the mother with her child, and as the faithful spiritual consort of Osiris — these were for easier understanding by the populace; but in the sanctuary Isis remained universal cosmic nature, the cosmic producing mother, the goddess whose veil of nature no mere human had ever raised. Plutarch recorded an inscription addressed to Isis: “I am everything which has been, and which is, and which shall be, and no one has ever drawn my veil” (De Iside at Osiride); to which were added “the fruit of my womb became the Sun” (Proclus, Commentary on the Timaeus, 1:82).

In China, however, the ideal cosmic feminine was named Kwan-yin, the mother of mercy and knowledge, what in Hindustan is called mahat or cosmic buddhi; she is called the triple of Kwan-shai-yin “because in her correlations, metaphysical and cosmical, she is the ‘Mother, the Wife and the Daughter,’ of the *Logos*, just as in the later theological translations she became ‘the Father Son and (the female) Holy Ghost’ — the *Sakti* or Energy — the Essence of the three” (SD 1:136).

With the Gnostics truth itself was portrayed as a disrobed divinity, every part of her cosmic form being numbered and lettered. This divine wisdom they called Sophia, virtually the same as the Qabbalistic Shechinah. Even in the modern Occident, instinct has determined that justice shall be pictured as feminine, as also liberty and peace. “The Gnostic Sophia, ‘Wisdom’ who is ‘the Mother’ of the Ogdoad . . . is the Holy Ghost and the Creator of all, as in the ancient systems. The ‘father’ is a

far later invention. The earliest manifested Logos was female everywhere — the mother of the seven planetary powers” (SD 1:72n).

Womb The productive and reproductive powers of nature have often been symbolized by peoples in world history; and as production or reproduction is perhaps most familiar in the sacred function of motherhood, to many minds the womb has seemed an especially suggestive emblem in the small of nature’s reproductive principles on the macrocosmic scale. There are various applications of the emblem; mystically as well as historically, the moon is one such, being not only the cosmic mother of the earth, but in fact its former material imbodiment. Hence both moon and womb are considered to have been, or to be, the containers and nourishers of the seeds of life. Very frequently instead of the womb, nature itself is considered. In a personified sense, it is called the Great Mother, mother-space, or primeval chaos. In a somewhat less clear application, nature’s womb is considered to be the waters of space, as found for instance in Genesis, for the manifested universes are conceived and nourished therein.

Still another emblem is that of the ark or argha, well known in the Occident from the Bible story, the ark here meaning the container or seeds of lives left by a departed life-wave or group of life-waves, remaining stored in the womb of nature for the generation of new races.

In a more mystical sense, the same series of ideas is connected with emblems such as the solar boat of ancient Egypt carrying the seeds of life across the waters of space from one cosmic world to another; even the navis or nave of a temple or church was connected with the original idea of the birth of the new person, the nave being but a later popular appearance of the initiation chamber of the sanctuary, which was the womb of the new life giving birth to the reborn — the dvijas of ancient India.

In archaic Sanskrit writings the same general ideas are frequently noted, as in the Sanskrit compound hiranyagarbha (golden womb), the life-germ enclosed in the golden light or womb of space, and more mystically for the individual, the golden womb of his inner consciousness, out of which regeneration of character into the new life is born.

Wondrous Being Often equivalent to Silent Watcher, the supreme head of a hierarchy; and since hierarchies are innumerable, there are innumerable Wondrous Beings. Thus there is a Wondrous Being or Silent Watcher of cosmic magnitude for the Brotherhood of Compassion; a Wondrous Being for our globe, who is identical on a smaller scale; and a Wondrous Being for our planetary chain. In the other direction, there are Wondrous Beings for all less hierarchies even down to that of the atom: it is the highest egoic form of the divine spark everywhere. In *The Secret Doctrine* the Wondrous Being is made equivalent to the root-base or ever-living-human-banyan.

“This ‘Wondrous Being’ descended from a ‘high region,’ they say, in the early part of the Third Age, before the separation of the sexes of the Third Race. . . .

“The ‘Being’ just referred to, which has to remain nameless, is the *Tree* from which, in subsequent ages, all the great *historically* known Sages and Hierophants, such as the Rishi Kapila, Hermes, Enoch, Orpheus, etc., etc., have branched off. As objective *man*, he is the mysterious (to the profane — the ever invisible) yet ever present Personage about whom legends are rife in the East, especially among the Occultists and the students of the Sacred Science. It is he who changes form, yet remains ever the same. And it is he again who holds spiritual sway over the *initiated* Adepts throughout the whole world. He is, as said, the ‘Nameless One’ who has so many names, and yet whose names and whose very nature are unknown. He is *the* ‘Initiator,’ called the ‘great sacrifice.’ For, sitting at the threshold of light, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle” (SD 1:207-8).

The Wondrous Being of the human constitution is the higher monad called atma-buddhi-manas or the inner god, to which Jesus referred when he spoke of his Father. *See also* WATCHER

Word In religious and philosophical usage, a translation of the Greek logos or Latin verbum. Its meaning here is that of reason manifested, employed mainly in a cosmogonic sense. “The esoteric meaning of the word *Logos* (speech or word, *Verbum*) is the rendering in objective expression, as in a photograph, of the concealed thought. The *Logos* is the mirror reflecting divine mind, and the Universe is the mirror of the *Logos*, though the latter is the *esse* of that Universe. As the *Logos* reflects *all* in the Universe of Pleroma, so man reflects in himself all that he sees and finds in *his* Universe, the Earth” (SD 2:25). This word was chosen because human thought, or immanent conscious intelligence or mind, manifests itself through words. It is familiar to Christians through the opening verse of John: “In the beginning was the Word, and the Word was with God, and the Word was God”; “And the Word was made flesh, and dwelt among us” (1:1, 14). In the former quotation the meaning is entirely cosmogonic; in the latter, it has been diminished to signify the innate Word or divinity in man, which when in full control of the human adept can, by a stretch of metaphor, mean that the innate Christ, Buddha, or god in man so controls the human personality as to have become the latter, and thus to manifest among men.

Cosmogonically, theosophy considers the universe and all in it, from its first divine appearance to its last material modification, as being *in toto* as well as in all manifested details an emanation from the universal mind. This emanation takes place at the beginning of a manvantara in three separate stages or degrees: the First or unmanifest Logos; the Second or manifest-unmanifest Logos; and finally the Third or manifest Logos. Logos is applicable to these three stages because each is the manifesting of the wisdom in its divine predecessor, each stage carrying within itself, on the principle of the emanational scheme, the attributes or qualities of its predecessors. The Second Logos has invariably been considered feminine, and the Third Logos is regarded as the creative power.

Corresponding to the three Logoi in the Hindu scheme are Brahman, Brahma, and Isvara emanating originally from parabrahman-mulaprakriti. In the highly philosophical visioning of Mahayana Buddhism is adi-buddha, mahabuddhi, and the celestial buddha, occasionally indirectly called dharmakaya. On a scale of less magnitude, Hindu thought has developed the triad Brahma, the emanator or original emanation; Vishnu, the supporter or sustainer, a feminine characteristic nevertheless; and Siva at once the regenerator and producer in the sense of destroying but to regenerate. Still a third Hindu scheme is found in the series of paramatman, mahabuddhi or alaya, and mahat or cosmic creative mind.

A somewhat similar usage in the Qabbalah is Meimra, or 'imrah (word, particularly from divinity) [both from Hebrew verbal root *amar* to say, speak, use words]. One of the Stanzas of Dzyan refers to the Army of the Voice, which is explained to be “the prototype of the ‘Host of the Logos,’ or the ‘word’ of the Sepher Jezirah, called in the Secret Doctrine ‘the One Number issued from No-Number’ — the One Eternal Principle” (SD 1:94). *See also* LOGOS

Wordpassing, Passwords Communication or passing of the word or words in two contexts: 1) in the sacred Mysteries, by one hierophant just before his death to his successor; and 2) as the culminating act of initiation, from the initiate to the candidate or neophyte, as in Freemasonry by the Master of the Lodge, representing King Solomon, to the candidate after his raising.

In the first case, the hierophant could either offer his pure life “as a sacrifice for his race to the gods whom he hoped to rejoin,” or an animal victim. This last is a blind, for no initiate of the right-hand path ever sacrificed the life of an animal or any life. The sacrifice performed is the complete conquest of the lower, animal nature, either in this or a lower degree; hence the alternative. The sacrifice of their lives “depended entirely on their own will. At the last moment of the solemn ‘new birth,’ the initiator passed ‘the word’ to the initiated, and immediately after that the latter had a weapon placed in his right hand, and was ordered *to strike*. This is the true origin of the Christian dogma of atonement” (IU 2:42). Blavatsky mentions a widespread superstition among the Slavs and Russians that a magician or wizard cannot die before he has passed the word to a successor, which she traces to the ancient Mysteries.

In the Egyptian initiatory rites taking place in the Great Pyramid, the neophyte,

“upon returning — received the *Word*, with or without the ‘heart’s blood’ of the Hierophant.

“Only in truth the Hierophant was never killed — neither in India or elsewhere, the murder being simply feigned — unless the Initiator had chosen the Initiate for his successor and had decided to pass to him the last and supreme Word, after which he had to die — only one man in a nation had the right to know that word . . .

“But he died, he was not killed. For killing, if really done, would belong to black, not to divine Magic. It is the transmission of light, rather than a transfer of life, of life spiritual and

divine, and it is the shedding of Wisdom, not of blood” (BCW 14:262-4).

That the initiate was compelled to kill the initiator was allegorical and exoteric.

Turning to the second meaning, in Freemasonry every degree has its password or words, which are given to the neophyte during initiation into that degree, the possession of which is a requisite for admission into the working of that degree, and to the conferring of it upon others. By means of it, initiates, as of Freemasonry, may become known to one another. In the ancient Mysteries such words were key words, words of power — not mere words or phrases which could be communicated to anyone merely after taking part in a ceremony however symbolic, but only to those who were inwardly qualified and worthy of receiving them; who, in fact, had achieved the right of demanding them. Thus in a sense such words were ineffable, not only not to be uttered but unutterable to anyone not entitled to receive them, anyone who had not attained through aspiration, self-conquest, and inner development of mind and heart that stage wherein an understanding of them would be possible. Such inner development must in fact have been begun before one could be truly initiated even into the lowest degree, and must be attained progressively in greater and greater measure as an indispensable qualification for advancement into a higher degree. This use of passwords is also seen in the Egyptian *Book of the Dead*.

World Frequently used to signify various facts of nature: a cosmic plane or subplane, a cosmic sphere, or less accurately an entire cosmic hierarchy. Hence it is common to speak of superior and inferior worlds, or worlds of spirit and of matter, which are not separated from each other; for the worlds of spirit or the superior worlds are the origins of the lower or inferior worlds, as these latter are in the course of cosmic emanation unfolded from cosmic space.

A division is generally made between the superior (arupa or formless) worlds and the inferior (rupa or form) worlds, the latter situated on the four lower planes of the septenary hierarchy. These are also referred to as the noumenal and phenomenal, unmanifested and manifested, “the worlds of *Idea* and the worlds of *Matter*. ‘As above, so below,’ states the Hermetic philosophy. This lower world is formed on its prototype — the higher world; and ‘everything in the lower is but an image (a reflection) of the higher.’ (*Zohar*, ii, fol. 20 A.)” (TG 372).

World Egg, Mundane Egg The virgin or eternal egg is chaos, which is fecundated by the ray from spirit, and yet remains immaculate. According to the Stanzas of Dzyan, “The ray shoots through the virgin egg; the ray causes the eternal egg to thrill, and drop the non-eternal germ, which condenses into the world-egg” (SD 1:28). The non-eternal egg signifies the transitory worlds of manifestation and is often used for the universe in germ preceding its emanational unfolding. The first cause of a universe, its emanating spirit, was figured as a bird which dropped an egg into chaos, the egg in course of aeons becomes the manifested universe.

According to the *Laws of Manu*, hiranyagarbha “is Brahma *the first male* formed by the undiscernible Causeless cause in a ‘Golden Egg resplendent as the Sun,’ ” (SD 1:89). The *Rig-Veda*

says that the incomprehensible divine germ of our universe, ” ‘the one Lord of all beings . . . the one animating principle of gods and man,’ arose, in the beginning, in the Golden Womb, Hiranyagarbha — which is the Mundane Egg or sphere of our Universe” (ibid.).

Ptah, the Egyptian god of creation, is represented as bringing forth beings from a lump of clay on a potter’s wheel. This lump of clay represents the world egg, out of which all the beings creep. And the winged globe, so prominent in Egyptian symbology, is another symbol of the world egg. *See also EGG*

World-germs A metaphor for cosmic monads, fundamental elementary principles of all ancient religious and philosophical systems. Each monad is an eternal cosmic unity, albeit they appear, disappear, and reappear during the eternally revolving cosmic cycles. In themselves they are divine consciousness-centers, divine-spiritual particles, points of abstract, conscious, cosmic substance existing during manvantaras in a state of primeval differentiation. The world-germs, are scattered like spawn throughout space. Each one pursues its karmic destiny, descending from a state of pure spirit through various phases by emanating from itself a series of sheaths or veils until the karmic limit has been reached, when each has become the cosmic spirit of a universe, world, sun, planet, etc., as the case may be. The spiritual essence of any world-germ or cosmic monad at no time actually descends or leaves its own high plane or status, but in the words of Krishna in the *Bhagavad-Gita*, each establishes a world, universe, or hierarchy with karmically destined portions of itself, and yet remains separate, transcendent.

During the course of this descent into manifestation, fohat sets in motion the primordial world-germs, the aggregation of cosmic atoms and matter, some one way, some another. The world-germs come into frequent meetings and separations, or collisions and partings, until forming their final cosmic aggregation; afterwards as individuals they pass through the nebular phase and then become comets in space.

World-germs are “viewed by Science as material particles in a highly attenuated condition, but in Occult physics as ‘Spiritual particles,’ *i.e.*, supersensuous matter existing in a state of primeval differentiation” (SD 1:200-1).

World of Action. *See* ‘ASIYYAH

World of Emanations. *See* ‘ATSTSILOTH

World of Formation. *See* YETSIRAH

World Pillars. *See* COSMOCRATORES

World Serpent or Snake Ideas connected with the world snake are not those associated with the legend of a hero slaying a serpent but with a more profound concept. In the Hindu system, there is Ananta-Sesha, the serpent of infinity; in the ancient Scandinavian cosmogony, the world serpent

Nidhogg, is represented as encircling the globe with its tail in its mouth. The same representation is found in the Egyptian teachings:

“In the oldest Egyptian imagery, as in the cosmogonic allegories of Kneph, the mundane snake, when typifying matter, is usually represented as contained within a circle; he lies straight across its equator, thus indicating that the universe of astral light, out of which the physical world evolved, while bounding the latter, is itself bound by Emepht, or the Supreme First Cause. . . . When the serpent represents eternity and immortality, it encircles the world, biting its tail, and thus offering no solution of continuity. It then becomes the astral light” (IU 157).

Another interpretation of the snake in the circle is that “The active is attracted by the passive principle and the Great Nag [Ananta-Sesha], the serpent emblem of the eternity, attracts its tail to its mouth forming thereby a circle (cycles in the eternity) in that incessant pursuit of the negative by the positive” (ML 71).

A sublime conception has also its human analog: the world serpent as the cosmic naga or grand universal 'Adam Qadmom, the sublime cosmic initiate, the cosmic wisdom which lives from manifesting universe to manifesting universe as its Purusha or spirit. It is the source of cosmic laws, wisdom, and life which infill the universe of which each such world serpent is the divine originating cause. The same thought in its human application refers to the great adept or master of wisdom and love.

World-soul, World-spirit World-soul pertains to the lower or active side of cosmic manifestation, world-spirit to the passive side of cosmic life. World-soul is but another name for the anima mundi, whereas the world-spirit corresponds directly to the Hindu Brahman and to either the First or Second Logos, according to the manner of thinking when the application is made.

World-stuff Primordial substance out of which universes, solar systems, or worlds are developed; mulaprakriti (root-matter). Primordial matter in its first form of condensation, the radiant spiritual essence, the spiritual or ethereal “curds” which later become differentiated into the prakritis.

World Tree. See TREE; YGGDRASIL

Wraith, Wraie The fleeting apparition of a person, about the moment of death, to another person in kinship or psychomagnetic sympathy. Though wraith may cover different cases, in general it is due to the mayavi-rupa of the person who is dying. It is produced by his thought, though he is unaware of the effect he is producing. An intense and anxious thought about the person he wishes to see becomes objective to the seer, and the apparition wears the aspect and commonly the ordinary clothing of the dying person. In some cases the apparition may not be due to any thought on the part of the dying person, but to abnormal sensitiveness or clairvoyance on the part of the

seer. Being in close sympathy with the dying one, he bears the image of that one in his latent memory; and when the event occurs, his higher senses, being aware of it, cause the objectivization of this memory as a visual apparition. The thought itself is objective to a mind capable of perception on that plane; but to become objective to the physical senses, it must clothe itself in matter of a lower grade; and this objectivization may vary from a picture in the mind's eye to an apparition seen by the physical vision. In any case the organism of the seer can provide the necessary vehicle for such an objectivization. Distance plays no part in the phenomenon, and there is no projection of a physically substantial body through space from one place to another. The above case should be distinguished from an appearance of the astral double seen near the graves of the recently deceased. *See also* EIDOLON; PHANTOM; SPECTER

Writing. *See* DEVANAGARI; SPEECH

Wu-liang-shih, Wu-liang-shu (Chinese) Also Wuliang-sheu. Boundless age; equivalent to the Hebrew 'eyn soph (without bounds). The root of wu-liang-shih is the unknown darkness — the Self-existent (tsi-tsi). *See also* AMITABHA

Wu Wei (Chinese) Inaction, inactivity; quiescence, placidity. Used in Taoism in relation to the tao of man, the idea being that "Heaven is emptiness" and by practicing wu wei (inaction) and becoming "empty" one becomes at one with heaven or tao. Reminiscent of the highly mystical import of the Buddhist sunyata (Sanskrit, "emptiness," "void"). In all such words the difficulty is in finding ordinary language to convey the thought. There is not an absolutely empty point of space in all infinitude; what seems to the human senses to be cosmic vacuity is actually complete or absolute fullness, a pleroma as the Gnostics said. Cosmic sunyata or wu wei is emptiness simply because it lacks the lowest forms of matter — forms and bodies which are like the spume or bubbles on the sea of cosmic reality, which to human senses is empty because invisible, intangible, and not subject to sense perception.

Xisuthrus, Xisuthros (Greek) [from Chaldean *Khas-is-adra*] Also Sisuthrus. The tenth king of Chaldea, son of Ardates according to Berosus, the last king of the mythical age, who reigned for 18 Sari. According to Chaldean legend during his reign a great flood occurred. Xisuthrus was warned in a vision by the gods to build a vessel five stadia long and two in breadth, and to take with him into it his friends and relatives, likewise to place therein all species of animals, and to trust himself to the deep. Eventually the ark settled on the mountain of Nizir, the dwelling of the gods, also regarded as the cradle of the Chaldean race. The Jewish story of Noah was taken from this earlier Chaldean legend.

The Xisuthrus-Noah story has more than one application in now forgotten human history. In one, Xisuthrus is the ideal figure of a race passing over from one to the next succeeding continental system; or on the cosmic scale, of the transmigration of the various classes of monads with their chief from one dying planet to the succeeding planet, the child of the former. In the case of the

earth, it is the transmigration of the ten or twelve classes of monads from the moon-chain to the earth-chain, the ark standing for the cosmic surroundings governed by karmic law and holding the monads together as classes. Xisuthrus or Noah, therefore, is the collectivity of all these monadic classes into a unity for purposes of mythologic story.

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Ya-Yz

Yadava (Sanskrit) *Yādava* A descendant of Yadu; also a great race of Hindustan in which Krishna was born. The founder of this race, Yadu, was the son of Yayati and Devayani, and ruled over the country west of the Jumna River, adjoining the Kurus. He was the half-brother of Puru, who became the founder of the Paurava line of the Chandravansa (lunar dynasty) — to which also belonged the Kurus and Pandus. The greatest of the Yadavas in Hindu story was Krishna (hence he is called Yadava, “son of Yadu”). He established the Yadavas in Gujarat, his capital city being Dvaraka, to which Krishna brought all the inhabitants of the city of Mathura after he had slain his wicked cousin Kansa who had usurped the throne. Sometime after Krishna’s death (3102 BC), a catastrophe occurred at Dvaraka in which the city and all its inhabitants were engulfed by the ocean. Only a few members of the race who were absent from the city were saved. The present rajas of Vijaya-nagara maintain that they are living descendants of the Yadavas.

Yadus. See YADAVA

Yah, Yaho (Hebrew) *Yāh, Yāhō* Yah is an abbreviation of Jehovah, but equally well Jehovah could be said to be merely an enlargement of the original form Yah. The *Zohar* says that the 'Elohim used this word to form the world.

“To screen the real mystery name of ain-soph — the Boundless and Endless *No-Thing* — the Kabalists have brought forward the compound *attribute*-appellation of one of the personal creative Elohim, whose name was *Yah* and *Jah*, the letters *i* or *j* or *y* being interchangeable, or *Jah-Hovah*, i.e., *male* and *female*; *Jah-Eve* an *hermaphrodite*, or the *first form of humanity*, the original Adam of Earth, not even *Adam-Kadmon*, whose ‘mind-born son’ is the earthly *Jah-Hovah*, mystically. And knowing this, the crafty Rabbin-Kabalist has made of it a name so secret, that he could not divulge it later on without exposing the whole scheme; and thus he was obliged to make it *sacred*” (SD 2:126).

Both Yah and Yaho were Hebrew mystery-names; Yah is “a later abbreviation [of Yaho] which, from containing an abstract ideal, became finally applied to, and connected with, a phallic symbol — the *lingham* of creation” (TG 374). Thus Yaho and Yah are two forms of the same original Shemitic god-name found throughout Asia Minor, and which appeared in its Greek form as Iao. The Gnostics revived the Chaldean and Phoenician mystery-god Iao, placing it above the seven heavens as representing spiritual light. Its ray was nous, standing for the Demiurge as well as the divine manas. “*Y-ha-ho* was a sacred word in the Egyptian mysteries, which signified ‘the one eternal and concealed deity’ in nature and in man; *i.e.*, the ‘universal Divine Ideation,’ and the human Manas, or the higher Ego” (TG 375). Yaho in consequence must not be confused with Yehowah or Jehovah, for Jehovah was merely the inferior reflection in the higher material worlds of the spiritual light called Yaho. Yaho, therefore, is equivalent in type, standing, and character to atman, the universal, of theosophical literature.

Yah-Havvah, Yah-Hovah. See JEHOVAH

Yahweh. See YAH; JEHOVAH; TETRAGRAMMATON

Yajna (Sanskrit) *Yajña* In Vedic literature, worship, devotion, prayer, praise; in post-Vedic literature, an act of worship or devotion, an oblation, sacrifice, also sacrifice personified or fire.

” ‘The Yajna,’ say the Brahmans, ‘exists from eternity, for it proceeded from the Supreme, in whom it lay dormant from *no beginning*.’ It is the key to the *Trai-Vidya*, the thrice sacred science contained in the *Rig-Veda* verses, which teaches the Yajna or sacrificial mysteries. As Haug states in his *Introduction to the Aitareya Brahmana* — the Yajna exists as an invisible presence at all times, extending from the *Ahavaniya* or sacrificial fire to the heavens, forming a bridge or ladder by means of which the sacrificer can communicate with the world of devas, ‘and even ascend when alive to their abodes.’ It is one of the forms of Akasa, within which the mystic Word (or its underlying ‘Sound’) calls it into existence. Pronounced by the Priest-Initiate or Yogi, this Word receives creative powers, and is communicated as an impulse on the terrestrial plane through a trained *Will-power*” (TG 375).

Yajna-vidya (Sanskrit) *Yajña-vidyā* [from *yajña* sacrifice + *vidyā* knowledge] The knowledge or science of sacrificial rites. These religious rites are performed by the Brahmins to produce certain results, although the esoteric significance of the true yajna has been lost sight of. The four vidyas are yajna-vidya, maha-vidya (the great magic knowledge, now degenerated into Tantric worship), guhya-vidya (the science of mantras, etc.), and atma-vidya (true spiritual and divine wisdom), the last of which contains the keys to the other three.

Yajus (Sanskrit) *Yajus* A sacrificial prayer or formula, also particular mantras muttered in a special manner at a sacrifice, distinguished from the *rich* and *saman* verses also recited at sacrifices.

Yaldabaoth. See IALDABAOTH

Yaksha (Sanskrit) *Yakṣa* [from the verbal root *yakṣ* to devour] A class of ethereal, astral, or semi-astral beings, regarded as attendants of Kubera or Kuvera, the deity of riches; occasionally they are associated with Vishnu. The yakshas are variously described as the sons of Pulastya, Pulaha, Kasyapa, Khasa, or Krodha. One legend represents them as springing from the feet of Brahma, while one Puranic account shows them as springing from the body of Brahma with the rakshasas and immediately attempting to devour his body. However, frequently the yakshas are regarded as beings beneficent to humans. In Kalidasa's *Meghaduta*, the hero is a yaksha, represented as a banished lover who employs a cloud to bear a message to his beloved.

In later popular folklore the yakshas are associated with and classed with the pisachas, and therefore regarded with dread and made responsible for many demoniacal obsessions. "In esoteric science they are simply evil (elemental) influences, who in the sight of seers and clairvoyants descend on men, when open to the reception of such influences, like a fiery comet or a shooting star" (TG 375).

Yama (Sanskrit) *Yama* [from the verbal root *yam* to subdue, control] A curb, rein, bridle; hence the act of curbing, suppression, self-control. Especially prominent in yoga as self-restraint: it is the first of the eight angas or means of attaining mental concentration.

As a proper name, the deity who rules over the shades of the dead in the *Rig-Veda*, corresponding to the Greek Hades or Roman Pluto. Hence Yama is the personification of the third root-race, because these were the first to taste death — the first self-consciously intellectual humans who died and departed after death to devachan. Hence also the ascription in Hindu mythology to Yama as the ruler of the pitris. In the *Mahabharata*, he is described as dressed in blood-red garments, with a glittering form, a crown on his head, glowing eyes and, like Varuna, he holds a noose with which he binds the spirit after drawing it from the body after death.

"Yama is represented as the son of Vivaswat (the Sun). *He had a twin-sister named Yami*, who was ever urging him, according to another hymn, to take her for his wife, in order to perpetuate the species" (TG 375-6). Yama and his twin sister is a distinct reference to the androgynous character of the human race from the middle of the third root-race forward. The *Rig-Veda*

"nowhere shows Yama 'as having anything to do with the punishment of the wicked.' As king and judge of the dead, a Pluto in short, Yama is a far later creation. One has to study the true character of Yama-Yami throughout more than one hymn and epic poem, and collect the various accounts scattered in dozens of ancient works, and then he will obtain a consensus of allegorical statements which will be found to corroborate and justify the Esoteric teaching, that Yama-Yami is the symbol of the *dual Manas*, in one of its mystical meanings. For instance, Yama-Yami is always represented of a *green* colour and clothed with *red*, and as dwelling in a palace of *copper* and *iron*. Students of Occultism know to

which of the human ‘principles’ the green and the red colours, and by correspondence the *iron* and *copper*, are to be applied. The ‘twofold-ruler’ — the epithet of Yama-Yami — is regarded in the exoteric teachings of the Chino-Buddhists as both judge and criminal, the restrainer of *his own* evil doings and the evil-doer himself. In the Hindu epic poems Yama-Yami is the twin-child of the Sun (the deity) by Sanjna (spiritual consciousness); but while Yama is the Aryan ‘lord of the day,’ appearing as the symbol of spirit in the East, Yami is the queen of the night (darkness, ignorance) ‘who opens to mortals the path to the West’ — the emblem of evil and matter. In the *Puranas* Yama has many wives (many Yamis) who force him to dwell in the lower world (Patala, Myalpa, etc., etc.); and an allegory represents him with his foot lifted, to kick *Chhaya*, the handmaiden of his father (the astral body of his mother, Sanjna, a metaphysical aspect of Buddhi or Alaya). As stated in the Hindu Scriptures, a soul when it quits its mortal frame, repairs to its abode in the lower regions (Kamaloka or Hades). Once there, the Recorder, the Karmic messenger called *Chitragupta* (hidden or concealed brightness), reads out his account from the Great Register, wherein during the life of the human being, every deed and thought are indelibly impressed — and, according to the sentence pronounced, the ‘soul’ either ascends to the abode of the Pitris (Devachan), descends to a ‘hell’ (Kamaloka), or is reborn on earth in another human form” (TG 376).

Yamabooshee. See YAMABUSHI

Yamabushi (Japanese) A sect in Japan of ancient origin, but now inclining to Buddhism. Often regarded as the fighting monks, inasmuch as they have not hesitated to take up arms in case of necessity somewhat like certain yogis in Rajputana or the lamas in Tibet. They are perhaps most numerous near Kyoto, where they are famed for their healing powers. Yamabushi hold a “Japanese Secret Science of the Buddhist Mystics,” calling their seven mystery-teachings the seven precious things or jewels (SD 1:67).

Yamyad Yasht. See ZAMYAD YASHT

Yana (Sanskrit) *Yāna* [from the verbal root *yā* to go] Path, road, vehicle; there are two recognized paths of action in nature, the *pratyeka-yana* (the path of each one for himself) and the *amrita-yana* (the immortal vehicle or path of immortality). There are also two schools of philosophy in India using this term: the *Hinayana* (the lesser, inferior, or defective vehicle) and the *Mahayana* (the greater or superior vehicle).

This contrast is an exoteric rather than an esoteric one. It is a recognition of the fact that the religion of Gautama Buddha has separated into two general paths of action; but both the *Hinayana* and the *Mahayana* are recognized because known to possess each one its own particular value in training. The combination of the two is what one might call the esoteric path. The *Hinayana* is that portion of the esoteric path in which the mystic traveler takes the lower passional and elemental

sides of himself into strict discipline and self-control, the while following certain simple rules of day-to-day procedure; whereas the Mahayana aspect includes rather the training of the spiritual, intellectual, and higher psychic parts of the human constitution, such as is brought about by a profound study of philosophy, of the truths of nature, the mystical side of religion, and the higher parts of kosmic philosophy — all these collected together around the heart of the Mahayana which is mystical study and aspiration.

Yang (Chinese) The bright aspect — as the sunny side of a hill — in contrast to yin, the dark side. In mystic Chinese literature and in Taoism, yang is associated with the masculine aspect, while yin refers to the feminine aspect. Thus tao is regarded as the interaction of the revolving changes produced by the yang and yin: yang referring to immaterial, celestial force and substance; yin, to material equivalents.

Popularly everything of a beneficial aspect is associated with yang, while everything of maleficent tendency is related to yin. However, this limits the original conception of yang and yin as forming the two contrasted sides of the universe, for one cannot exist without the other, and each in its own way is as important as the other.

Yao (Chinese) One of the ancient legends of China tells of a flood and of a hero, Yao, who escapes the deluge in a vessel. He carries with him seven figures, which he proceeds to animate when he lands, using them for human seeds. This is a version of the worldwide deluge tales, such as those of Noah and Xisuthrus.

Yasha. *See* ZAMYAD YASHT

Yasna (Pahlavi) Worship; also the name given to each of the 17 songs of the Gathas, known too as Haiti (hat in Zoroastrianism today). Other Yasnas have been added to the original Yasnas of Gathas, making 72 in total. It is the principle liturgical book of the Parsis, containing the texts read at the sacred ceremonies in honor of the Zoroastrian deities. The part of this book of particular interest, the Gathas (ch 28-54), contain the discourses of the prophet Zoroaster, written in a metrical style and in a dialect older than and differing from that in which the other portions of the extant Avesta are written.

Yasatas (Avestan) **Yaztan** (Pahlavi) **Yazdan, Izad** (Persian) The adorable ones, worthy of worship; pure celestial spirits, gods lower in order than the Amesha Spentas. Their opposers were the Drvants. According to the Avesta there were yasatas of the fire and of the water, between whom stood Apam-napat — both an Avestic and Vedic Sanskrit name — meaning son, descendant, or offspring of the waters, i.e., the waters of space or of cosmic aether. Therefore Apan-napat corresponds to fohat and is a Sanskrit name sometimes given to Agni or cosmic fire. The emanational procession gives 1) the waters of space; 2) their offspring or son, Apan-napat, fohat, or Agni; from whom again, 3) spring the yasatas of fire.

Speaking of the great antiquity of the Zoroastrian scriptures, Blavatsky remarks that the forefathers of “the Neo-Aryans of the post-diluvian age . . . had met *before the Flood*, and conversed with the pure ‘Yazathas’ (celestial Spirits of the Elements), whose life and *food* they had once shared” (SD 2:356).

In later Zoroastrianism some of these yasatas are equivalent to the archangels. The best known among these divine beings represent the three aspects of truth in action; Atar (the life-giving force and consciousness); Sraosha (the awakening voice within); and Ashi (the resulting bliss). The number of Yasatas including the Amesha Spentas is often 33.

Yasodhara (Sanskrit) *Yaśodharā* [from *yaśas* glory, splendor + *dhāra* bearing from the verbal root *dhṛ* to bear, support] Bearer of glory. The wife of Prince Siddhartha who became Gautama Buddha, and the mother of his son Rahula. She was the daughter of a Koliyan chief and was wedded to her cousin in his 19th year. Subba Row states that the name stands for one of three mystical powers (cf utpala-varna).

Yati (Oriental) A measure of three feet.

Yatus, Yatudhanas (Sanskrit) *Yātu-s, Yātudhāna-s* A kind of spirit corresponding to the Greek daimon, one of the hierarchies of spiritual, semi-spiritual, and ethereal entities — among many other similar classes, such as the nagas, gandharvas, devas, rishis, apsarasas, and yakshas. In the human constitution, those elemental or semi-elemental beings which are instrumental in carrying out the mandates of the higher parts of man; in the solar system they perform a similar function of cosmic character. Along with the other classes, they are the “Sun’s attendants throughout the twelve solar months; in theogony, and also in anthropological evolution, they are gods and men — when incarnated in the *nether* world” (SD 2:211).

Ya-va, Yave. See YAH; JEHOVAH

Yavana (Sanskrit) *Yavana* The name by which the Greeks were designated in India. In later times the word was applied to the Moslems and to Europeans in general; hence in Sanskrit literature often equivalent to foreigner.

Yazatas. See YASATAS

Year There are several years — the sidereal, tropical, lunar, and others — known to astronomy and calendrical science. Among nations we find numerous artificial years used for purposes of adapting civil requirements to celestial necessities, or for carrying out particular methods of computation: e.g., the year of 365 days, the Julian year of 365 1/4 days, an ancient Mexican year of 260 days, and a variety of Hindu years. There is also the occult year of 360 days, which may be looked upon as a year based upon a deep knowledge of astronomy and celestial principles. The year of 360 days may likewise be considered as an average, i.e., the year which the earth hovers around and attempts through the evolving cycles of time to attain and to hold. The lunar year of

twelve lunations has been widely used in ancient times, and is still used by some nations; and there is a large number of intercalary devices for accommodating this to the solar year. Blavatsky speaks of years of six months and of two months (SD 2:621), and uses the word year as synonymous with cycle as applicable to various periods, known or secret, and even to so long a cycle as that of the precession.

The solstices and equinoxes are found in history as starting points for the year among different nations. Our own was intended for the winter solstice, but confusions of the calendar have shifted the date. The 4th of January is mentioned in theosophical writings as being the right time for the beginning of the civil year, as marking the date of the first full moon after a winter solstice coincident with a new moon. This has relation to initiatory rites.

The solar year has sometimes been used correctly enough as a symbol of solar gods and powers. Its length in full days, 365, is given by the letters in certain names, taken as numerals in accordance with the rules of the Greek alphabet: Abraxas, Meithras, Neilos, all add up to 365. This is often contrasted with the lunar year of 354 days, for which similar symbolism may be found.

The actual mysteries connected with the computations of the annual cycle of the sun are very numerous, yet all have a common background of identical fact, though the details vary considerably from people to people. As an example of the many ideas connected with the year, what is now popularly but rather mistakenly called the Babylonian method of dividing the circle or a cycle of time into 360 divisions called degrees, and each such degree again into 60 minutes, and each minute again into 60 seconds, was itself based on the occult year of 360 days, each day consisting of 12, or indeed 24, hours, each hour consisting of 60 minutes, and each minute again comprising 60 seconds.

Year of Brahma. See BRAHMA'S DAY

Ye-damma, Ye-dhamma (Pali) **Ye-dharmah** (Sanskrit) *Ye-dhammā, Ye-dharmāḥ* Generally, laws or established procedures in nature, meaning by extension the phenomenal world.

Yeheedah. See YEHIDAH

Yehidah (Hebrew) *Yēḥīdāh* [from masculine *yāḥīd* the one, the only, the unique from the verbal root *yāḥad* oneness, union; cognate with the Hebrew *'eḥād* one] In the Qabbalah, the highest human principle, as being the unique or single and indivisible individuality of the constitution, and therefore corresponding to the spiritual monad. Blavatsky places this term in context of the entire person, as presented in the Qabbalistic system: yehidah is

“esoterically, the highest individuality or Atma-Buddhi-Manas, when united in one. . . . At the time of the conception, the Holy ‘sends a *d'yook-nah*, or the *phantom* of a shadow image’ like the *face of a man*. It is designed and sculptured in the divine *tzelem*, i.e., the shadow image of the Elohim. ‘Elohim created man in his (their) *tzelem*’ or image, says *Genesis* (i. 27).

It is the *tzelem* that awaits the child and receives it at the moment of its conception, and this *tzelem* is our *linga sharira*. ‘The *rua’h* forms with the *Nephesh* the actual personality of the man,’ and also his *individuality*, or, as expressed by the Kabbalist, the combination of the two is called, if he (man) deserves it, *Yeheedah*. This combination is that which the Theosophist calls the *dual* Manas, the *higher* and the Lower Ego, united to Atma-Buddhi and become one. For as explained in the *Zohar* (i., 205b, 206a, Brody Ed.): ‘*Neshamah*, soul (*Buddhi*), comprises three degrees, and therefore she has three names, like the mystery above: that is, *Nephesh*, *Rua’h*, *Neshamah*,’ or the Lower Manas, the Higher Ego, and Buddhi, the Divine Soul. ‘It is also to be noted that the *Neshamah* has three divisions’; says Myer’s *Qabbalah*, ‘the highest is the *Ye-hee-dah*’ — or Atma-Buddhi-Manas, the latter once more as a unit; ‘the middle principle is *Hay-yah*’ — or Buddhi and the dual Manas; ‘and the last and third, the *Neshamah*, properly speaking’ — or Soul in general. ‘They manifest themselves in *Ma’hshabah*, thought, *Tzelem*, phantom of the image, *Zurath*, prototypes (mayavic forms, or *rupas*), and the *D’yooknah*, shadow of the phantom image. The *D’mooth*, likeness or similitude (physical body), is a lower manifestation’ (p. 392)” (TG 377-8; cf SD 2:633).

Ye-hou-vih, Yaheweh, Yahaweh (Hebrew) *Yahēweh, Yahaweh* He will cause to be; a rendering for Jehovah (YHVH) given by Prof. Gibbs; Blavatsky cites this detail with some approval, stating that Gibbs, in the thought behind his rendering, had cut the Gordian knot of its true occult meaning (SD 2:129).

Yellow Caps. See GELUKPAS

Yellow-faced Used in an archaic commentary on the Book of Dzyan (SD 2:427-8), referring to people on Atlantis, the continent of the fourth root-race, who remained true to their teachers, in contradistinction to the Black-faced — those who followed their sorcerer-leaders in practices of black magic — who were engulfed in the cataclysm which submerged Atlantis. The Yellow-faced, the ancestors of the succeeding fifth root-race, were led to safety by their teachers, the Sons of Wisdom. Thus the fifth root-race — sometimes referred to as Aryans because the Aryan Hindus are the descendants of the first subrace of the fifth root-race — are said to be the descendants of “the *yellow Adams*, the gigantic and highly civilized Atlanto-Aryan race”; “they ‘of the yellow hue’ are the forefathers of those whom Ethnology now classes as the Turanians, the Mongols, Chinese and other ancient nations; and the land they fled to was no other than Central Asia. There entire new races were born; there they lived and died until the separation of the nations. . . . Nearly two-thirds of one million years have elapsed since that period” (SD 2:426, 425).

The foregoing does not mean that the modern Chinese, for instance, are the first subrace of the fifth root-race; for actually the true Chinese are the remains existing today of the last or seventh subrace of the fourth root-race, although indeed, due to many millennia of intermarriage with more truly Aryan stocks, the Chinese today are to be classed as part of the fifth root-race.

There is an old legend prevalent among many peoples that the color of human skin changes from light to dark as the ages slowly pass by: the legend stating that the first in any new great racial group or stock is light-colored or moon-colored, slowly changing to a more ruddy shade verging into cream or yellow, becoming gradually brown and darker brown, and ending with chocolate or what is called black. Yet the meaning is not that every race runs through these changing tints from light to dark during the course of its evolution, but that the different minor racial groupings, appearing each in its day during the course of the slow evolution of a root-race, gradually range from the root-race's beginning from the light, and passing gradually through the different stages to the chocolate. Nor is it again to be understood that theosophy teaches that all mankind sprang either from an original pair, as metaphorically taught in the Bible, but that in the beginnings of time seven primary seed-groupings appeared on earth from inner realms, each with its own tint or color as we would now say, and each of the seven having its own karmically defined position on the ladder of evolution.

The Negroes or people of chocolate-tinted skin are nevertheless not to be understood as being the seventh or last subrace of the fourth root-race, for the Chinese were these last. The chocolate-skinned men arose as a racial group at the very close of the Atlantean cycle, and are thus racially not degenerated from a previous higher evolutionary state, but are a human seed-stock born at the end of Atlantean development, destined in time through racial miscegenation to be one of the racial contributories to the humanity of the future. *See also* YELLOW RACE

Yellow Father. The sun, in the Stanzas of Dzyan.

Yellow Race(s) The intermingling of races is very complicated, and has been an ethnological fact for almost innumerable millennia in the past, so that we can only use the term in the plural and say yellow races, in reference to peoples in which a yellow or near-yellow skin is predominant and characteristic. Even during the fourth root-race on Atlantis “there were brown, red, yellow, white and black Atlanteans,” “who represented several *humanities*, and almost a countless number of races and nations”; “The present yellow races are the descendants, however, of the early branches of the Fourth Race” (SD 2:433; 199). Certain European ethnologists say that three fundamental colors enter into the human complexion — red, yellow, and black — and that these mingle in various proportions, giving the numerous other shades.

The first physical or “solid” race (in contradistinction to the previous ethereal or astral races) appeared after the middle of the third root-race after the fall into generation. In its very beginnings, its color was light yellow or golden cream. This race gave birth to the fourth, and Siva transformed that part of humanity which became black with sin into red-yellow, whose descendants are Amerindians and Mongolians; and finally into brown-white races, which together with the yellow races, form the great bulk of present humanity (SD 2:250).

Yene, Anganta Obsession; used in India for mediumship.

Yesod (Hebrew) *Yēsōd* [plural *yēsōdōth*] Foundation, basis; the name of the ninth Sephirah, regarded as the union of Netsah and Hod, being classed as androgynous. Not counting the summit, Kether the Crown, it is the second in the central pillar of the Sephirothal Tree. Its Divine Name is 'El Hai (the living one) or occasionally Shaddai (the mighty one); in the Angelic Order it is represented as the 'Ishim (flames). In its application to the human body, as representative of 'Adam Qadmon, the cosmic man, Yesod stands for the generative organs; applied to the classification of the seven globes of a planetary chain it represents globe C (SD 1:200). From this Sephirah is emanated the tenth, Malchuth.

Yesod together with the preceding five or six Sephiroth are often considered to form the Microprosopus (the inferior Countenance or Small Face, Ze'eir 'Anpin).

Yetsirah (Hebrew) *Yēsīrāh* [from the verbal root *yātsar* to form, fashion] Also Yetzirah, Jesirah, Jetzirah. 'Olam hay-yetsirah is the sphere of formation, the third of the four worlds or 'olam of the Qabbalah. It is an emanation or continuation of the second world, 'olam hab-beri'ah. It is considered as the abode of the angels or intelligences which preside over the celestial bodies, including the sun and planets; further, on earth, over all the manifestations of nature such as fire, light, wind, rain, change of seasons, etc. It is also called the world of the builders, constructive as opposed to ideally planning architects, reminiscent of the architects and builders of *The Secret Doctrine*; therefore 'olam hay-yetsirah is frequently referred to by its Chaldean name for angels (messengers or builders) — Mal'achayya'.

Following the division into ten, as is the case in the superior spheres, the angelic hosts are grouped into ten classes as:

Mal'achim Messengers, Angels, Builders

'Er'elim Heroes or Mighty Ones

Seraphim Fiery Ones

Hayyoth Lives

'Ophanim Wheels

Hashmallim Shining Ones

'Elim Imbodied Divinities

'Elohim Gods

Benei 'Elohim Sons of the Gods

'Ishim Men (cf Zohar ii, 43a)

In this 'olam there is little taint of the earthly matter found in the world of action, the fourth world, 'olam ha-'asiyyah, emanated from the yetsiratic world.

Yeu. See YU

Yezidis (Arabic) [possibly from Persian *yazdān* god; or the 2nd 'Omayyad Caliph, Yezid (720-4); or

Persian city Yezd] A sect dwelling principally in Kurdistan, Armenia, and the Caucasus, who call themselves Dasni. Their religious beliefs take on the characteristics of their surrounding peoples, inasmuch as, openly or publicly, they regard Mohammed as a prophet, and Jesus Christ as an angel in human form. Points of resemblance are found with ancient Zoroastrian and Assyrian religion. The principal feature of their worship, however, is Satan under the name of Muluk-Taus. However, it is not the Christian Satan, nor the devil in any form; their Muluk-Taus is the hundred- or thousand-eyed cosmic wisdom, pictured as a bird.

Yezod. See YESOD

Yggdrasil (Scandinavian, Icelandic) [from *ygr* fierce, awesome, brooding + *drasill* steed, gallows] The Norse Tree of Life, on which Odin, Allfather of the universe, is mounted or hanged during a period of manifestation. From the tree drops the honeydew which feeds all creatures. The squirrel Ratatosk (intelligence) runs up and down its trunk, while on its topmost bough perches an eagle with a hawk seated between its eyes.

The tree has three roots watered by three wells. One is in Asgard, home of the gods, where it is watered by the three norns: the past (Urd, origin), the present (Verdandi, becoming), and the future which is created by them — owing (Skuld, debt). A second root penetrates the world of matter, where it is watered from the well of the giant Mimer whose waters are experience of life. Odin gave one eye as forfeit in order to receive a draft of that well, while Mimer has the use of Odin's eye which is sunk in the bottom of the well. The third root is watered by Hvergelmir, source of all the rivers of lives (kingdoms of nature) which rises in Niflheim, the world of mists (nebulae) where worlds are born.

Yggdrasil is not immortal. Its lifetime is coeval with the hierarchy the tree is used to represent. Its leaves are constantly being eaten by four stags, its bark is nibbled by two goats, and its roots are gnawed by the serpent Nidhogg which, in due course, will topple the "noble ash tree." During the first half of its life, the tree is named Mjotvidr (measure increasing); during the latter half Mjotudr (measure diminishing). When in due course the tree dies, its indwelling consciousnesses (Life and Lifthrasir), the human race, will be secreted in the "memory hoard of the sun" until their next emergence into a new existence.

Y Ching, Yi King. See I CHING

Yih-sin The atman, "the child of *Dharmakaya* (the universally diffused Essence), both male and female" (ML 346). The seventh principle of any being, whether cosmic, microcosmic, or infinitesimal; the spiritual germ-point from which is emanated the subsequent karmically necessary septenary being. It is the spiritual seed or atmic center, beginning its manifested activity as a septenary or duodenary entity.

YHVH. See TETRAGRAMMATON

Yima (Avestan) **Yam** (Pahlavi) **Yama** (Sanskrit) **Jam, Jamshid** (Persian) The son of Vivanghan (the brilliant light of the good, father of duality, consciousness, or knowledge of good and evil), Yama has been mentioned in Vasna 30:3 in the sense of twins, and in the Gathas as one who made earthly things attractive and did not strive for the uplift of the spirit. Sometimes incorrectly called the first man of the Avesta. In the *Vendidad*, the first mortal before Zoroaster with whom Ahura-Mazda conversed, asking him to be a preacher and the bearer of his law; but Yima replied that he was not born or taught to do this. As Zoroaster is the third intellect and the bearer of the divine law, Yima is the second intellect, not yet developed for that task. Blavatsky explains that

“Yima . . . as much as his twin-brother Yama, the Son of Vaivasvata Manu, belongs to two epochs of the Universal History. He is the ‘Progenitor’ of the Second human Race, hence the personification of the shadows of the Pitris, and the father of the *postdiluvian* Humanity. The Magi said ‘Yima,’ as we say ‘man’ when speaking of mankind. The ‘fair Yima,’ the first mortal who converse with Ahura-Mazda, *is the first ‘man’ who dies* or disappears, not the first who is born. The ‘Son of Vivanghat,’ was, like the Son of Vaivasvata, the symbolical man, who stood in esotericism as the representative of the *first three races* and the collective Progenitor thereof. Of these races the first two never died but only vanished, absorbed in their progeny, and the third knew death only towards its close, after the separation of the sexes and its ‘Fall’ into generation” (SD 2:609).

In the *Vendidad* Ahura-Mazda informs Yima of a severe winter that will destroy life on earth and tells him to make a vara (enclosure) known as Var-jam-kard (enclosure built by Jam) and bring the seeds of men and women of the greatest, best, and finest kinds on this earth, as well as the seeds of every kind of cattle, bird, trees, and fruit, and the sweetest of the odors, along with the red, blazing fires, excluding any deformity, impotency, lunacy, poverty, falsehood, meanness, jealousy, etc.

In later Persian literature, Jamshid has often been interchangeably taken for King Solomon, while some Islamic scholars consider him identical with Lamech in the Old Testament. Jamshid in Shah-Nameh is the Yima of the Avesta who, as a blessed king, ruled for 700 years over seven keshvars, created civilization, and categorized the people and their tasks into four groups. He built palaces and colossal monuments by channeling the savage powers of demons, discovered the secrets of nature, and cured all maladies. Such innovation and achievements called for festivities and celebration, called the New Age (Nou-Rouz). From then on, this day — which coincides with the entrance of the sun into the sign of Aries; also the day that Gayomarth, the first man, became king of earth — has been celebrated by the Iranians. For 300 years Jamshid gloriously ruled with justice, during which period death, pain, and evil disappeared, until vanity and narcissism blinded him and caused his downfall. Azi-Dahak, who takes over Jamshid’s throne, then appears on the scene by murdering his own father.

Yin (Chinese) The dark aspect, as the shady side of a hill, while yang means the bright or sunny

side. In Taoist and mystic Chinese literature, used philosophically as the opposite of the light side of nature or yang; thus yin is said to be the female aspect, often mistakenly called the weak side. Chinese scholars have described tao as the annual revolution of changes produced by the yin and yang. The yin is popularly assimilated with the earth, which is cold and dark. Yin is considered as the binary, while yang is the unitary (SD 2:554).

Yi-shu-lu-chia-lun (Chinese) The Chinese translation of the *Ekasloka-sastra* of Nagarjuna (Lungshu). *See also* YU

Y-King. *See* I CHING

Yliaster Used by Paracelsus for primordial matter, the universal matrix of the kosmos, identical with the highest part of the anima mundi, alaya, and akasa. These highest parts are, so far as consciousness goes, nirvana; whereas the lowest parts of the anima mundi or yliaster are the astral light.

Ymir (Icelandic, Scandinavian) In the Norse creation tale, the primeval frostgiant from whose substance the worlds are formed by the aesir (gods) at the beginning of time. According to the Voluspa (sibyl's prophecy) in the Edda, Ymir was "slain" — transformed — by the creative deities Odin Allfather (spirit), Vile (will), and Vi or Ve (awe, sanctity) into the substances that form the worlds in space.

One version relates that sparks from Muspellsheim (realm of fire) fell among the droplets of water vapor in Niflheim (realm of mists or nebulae) creating vapor in Ginnungagap (the yawning void). From this arose the likeness of a man, Ymir, who was nourished by the four streams of milk flowing from the udder of the cow Audhumla — symbol of fertility. Ymer represents the frozen immobility of non-existence when the universe is not. The Vala (sibyl) relates in Voluspa that the frostgiant's two feet mated with each other and that from them arose all the matter-giants from which all physical creation was formed. She describes poetically how the blood of Ymir became the oceans of water, his bones became mountains, his skull the heavenly vault, but "from his brain were surely all dark skies created." Midgard (central court), the earth, is surrounded and protected by his eyebrows and each quarter of space is governed by one of the four ruling powers, named for the four cardinal points, North, South, East, and West.

Yo (Japanese) The male ethereal essence or substance of Shinto cosmogony, which in conjunction with In, the female essence, produces manifestation. Equivalent to the Chinese yang.

Yod, Yodh (Hebrew) *Yōd* The tenth letter of the Hebrew alphabet י representing the number 10. A great deal has been written about this Hebrew character by Jewish Qabbalists because it is the first character in the name of the Hebrew God (IHVH) transliterated as Jehovah or Yahweh. The pronunciation of this name for ages past has been lost, and the Jews, when coming upon it in the Bible, have either mentally or aloud substituted the word 'Adonai (my Lords).

The Jewish IHVH was but the ancient Hebrew form of the deity equally recognized, although with far less reverence, by other ancient nations of the Near East, called Yaho among the Phoenicians, Iao among the Gnostics, etc. It was an androgynous deity, recognized as existing in nature, and mystically having an intimate magnetic connection with the planet Saturn. The influence of this cosmic bipolar force is known everywhere, expressing itself as positive and negative or in human beings as male and female. This deity is by no means one of the highest or most spiritual in the solar system, being one of the manifested cosmic powers rather than one of the unmanifest spiritualities. In fact the four-lettered name, IHVH or Tetragrammaton, from one view is as Blavatsky remarks, “pre-eminently *phallic*.” Ancient Jewish initiates equally with initiates of other countries turned to their 'eyn soph as the loftiest encompassing universal life-wisdom, very much as the ancient Hindus turned to parabrahman for the same reasons.

Yodcheva. See YOD-HEVA

Yod-heva, Yodh-heva, Yod-hewa, Yod-havvah (Hebrew) *Yōd-ḥawwāh* [from *yōd* a Hebrew letter, the number 10, and the masculine generative power + *heva* (*ḥawwāh*) from the verbal root *hāwāh* to have life, breathe, desire or long for, signifying the feminine generative power] A Qabbalistic phallic term used by Blavatsky to allow theosophy to represent the androgynous aspect of the Hebrew creative deity Jehovah (Yehovah). It also in a sense represents the Tetragrammaton. See also YOD

Yoga (Sanskrit) *Yoga* Union; one of the six Darśanas or schools of philosophy of India, founded by Patanjali, but said to have existed as a distinct teaching and system of life before that sage. Yajnavalkya, a famous and very ancient sage of pre-Mahabharatan times, to whom the *White Yajur-Veda*, the *Satapatha-Brahmana*, and the *Brihadaranyaka* are attributed, is credited with inculcating the positive duty of religious meditation and retirement into the forests, and therefore is believed to have originated the yoga doctrine. Patanjali's yoga, however, is more definite and precise as a philosophy, and embodies more of the occult sciences than any of the extant works attributed to Yajnavalkya.

The objective of the Yoga school is attaining union or at-one-ness with the divine-spiritual essence within which is virtually identical with the spiritual essence or Logos of the universe. True yoga is genuine psychology based on a complete philosophical understanding of the entire inner human constitution.

There are several states leading to spiritual powers and perception. The eight stages of yoga usually enumerated are: 1) *yama* (restraint, forbearance); 2) *niyama*, religious observances such as fastings, prayer, penances; 3) *asana*, postures of various kinds; 4) *pranayama*, methods of regulating the breath; 5) *pratyahara* (withdrawal), withdrawal of the consciousness from external objects; 6) *dharana* (firmness, steadiness, resolution) mental concentration, holding the mind on an object of thought; 7) *dhyana*, abstract contemplation or meditation freed from exterior

distractions; and 8) samadhi, complete collection of the consciousness and its faculties into union with the monadic essence.

There are several types of yoga such as karma yoga, hatha yoga, bhakti yoga, raja yoga, and jnana yoga. “Similar religious aspirations or practices likewise exist in Occidental countries, as, for instance, what is called ‘Salvation by Works,’ somewhat equivalent to the Hindu Karma-Yoga, or, again, ‘Salvation by Faith — or Love,’ somewhat similar to the Hindu *Bhakti-Yoga*; while both Orient and Occident have, each one, its various forms of ascetic practices which may be grouped under the term *Hatha-Yoga*.

“No system of Yoga should ever be practiced unless under the direct teaching of one who knows the dangers of meddling with the psycho-mental apparatus of the human constitution, for dangers lurk at every step, and the meddler in these things is likely to bring disaster upon himself, both in matters of health and as regards sane mental equilibrium. The higher branches of Yoga, however, such as the Raja-Yoga and Jnana-Yoga, implying strict spiritual and intellectual discipline combined with a fervid love for all beings, are perfectly safe. It is, however, the ascetic practices, etc., and the teachings that go with them, wherein lies the danger to the unwary, and they should be carefully avoided” (OG 183).

The various forms of yoga from the standpoint of theosophy when properly understood are not distinct, separable means of attaining union with the god within; and it is a divergence of the attention into one or several of these forms to the exclusion of others that has brought about so much mental confusion and lack of success even in those who are more or less skilled. Every one of these forms of yoga, with the probable exception of the lower forms of hatha yoga, should be practiced concurrently by the one who has set his heart and mind upon spiritual success. Thus one should carefully watch and control his acts, acting and working unselfishly; he should live so that his daily customs distract attention as little as possible away from the spiritual purpose; his heart coincidentally should be filled with devotion and love for all things; and he should cultivate, all at the same time, his will, his capacity for self-sacrifice and self-devotion to a noble cause, and his ability to stand firm and undaunted in the face of difficulties whatever they may be; and, finally, in addition and perhaps most importantly, he should do everything in his power to cultivate his intuition and intellectual faculties, exercising not merely his ratiocinative mind, but the higher intuitive and nobly intellectual parts. Combining all these he is following the chela path and is using all the forms of yoga in the proper way. Yet the chela will never obtain his objective if his practice of yoga is followed for his own individual advancement. He will never reach higher than the superior planes of the astral world even in consciousness; but when his whole being follows this yoga as thus outlined with a desire to lay his life and all he is on the altar of service to the world, he is then indeed on the path.

Yogacharya (Sanskrit) *Yogācārya* [from *yoga* union + *ācārya* teacher] A teacher of yoga; a mystic

and highly esoteric school founded by the original Aryasangha, who lived at a date long preceding the pseudo-Aryasangha of the 5th or 6th century who taught the doctrines of the Tantra besides some of the elements of the Yogacharya system. The earlier Aryasangha was an arhat and founded the original Yogacharya school, a thoroughly esoteric institution; the latter's school is a branch of the Mahayana, and is of a truly spiritual type, its teachings being identical in essence with those of theosophy. This Yogacharya school must not be confused with the Mahatantra school which was founded by Samantabhadra, whose teachings were later collected and glossed around the 6th century by the pseudo-Aryasangha in connection with litanies, formularies, spells, etc. This school is wholly exoteric, popular, and its works are largely composite of Tantric worship and ritualism that can lead the student only to black magic and sorcery.

Yoga Vidya (Sanskrit) *Yoga vidyā* [from *yoga* union + *vidyā* knowledge, science] Spiritual knowledge, the attaining of liberation, moksha, or initiation. Practically identical with jnana-vidya.

Yogi, Yogini (Sanskrit) *Yogin, Yoginī* A devotee who practices a full yoga system; the yogi state is that which, "when reached, makes the practitioner thereof absolute master of his six 'principles,' *he now being merged in the seventh*. It gives him full control, owing to his knowledge of Self and Self, over his bodily, intellectual and mental states, which, unable any longer to interfere with, or act upon, his Higher Ego, leave it free to exist in its original, pure, and divine state" (TG 381).

More commonly, a practitioner of one or more various subordinate branches of yoga. There are many grades and kinds of yogis, and the term has become in India a generic name for every kind of ascetic. "In some cases, yogins are men who strive in various ways to conquer the body and physical temptations, for instance by torture of the body. They also study more or less some of the magnificent philosophical teachings of India coming down from far-distant ages of the past; but mere mental study will not make a man a Mahatma, nor will any torture of the body bring about the spiritual vision — the Vision Sublime" (OG 183).

Yojana (Sanskrit) *Yojana* [from the verbal root *yuj* to join, yoke] A harnessing or yoking; the distance traveled in one harnessing or without unyoking of horses, variously computed as equivalent to four or five English miles, or to nine krosas or nine English miles.

Yom (Hebrew) *Yōm* A day; by extension an age or time period. The Jews reckoned the days of the week by number instead of by name, thus *yom 'ehad* (day first); *yom sheni* (day second); *yom shelishi* (day third); *yom rebi'i* (day fourth); *yom hamishi* (day fifth); *yom shishshi* (day sixth); and *yom shebi'i* (day seventh) — which last is likewise the Sabbath (shabbath).

Yong Grub (Tibetan) *yons-grub* [from *yongs* wholly + *grub* anything accomplished or done by itself without any agent] That which is completed, equivalent to absolute or the Latin *absolutum*, and the Sanskrit *paranishpanna*: the absolute freedom from the limitations of manifestation to which all beings attain at the close of a great period of cosmic activity (*mahamanvantara*). It signifies attaining and identifying with the seventh principle of nature; when applied to monads, the state

attained by the fully liberated jivanmuktas. Hence yong grub means nirvana, or in its largest sense the still more sublime condition of paranirvana.

Yoni (Sanskrit) *Yoni* The womb; more generally, the female principle. In ancient India the yoni was the common female symbol of the universal Mother of the gods. This symbol corresponds to Noah's ark, and to the navis or shiplike form of the crescent, the sidereal vessel. The ancient Hindu interpretation of the linga and yoni is entirely metaphysical and psychological, but the once highly philosophical and sublime worship of the linga and yoni of Siva worship has degenerated in modern times to mere phallic worship. The Hebrew interpretation of these same symbols likewise finally became realistic and physiological (cf SD 2:469-70). However, as Monier-Williams wrote in *Folklore Record* (vol 3, pt 1, p. 118): “[The linga and yoni are] mystical representations, and perhaps the best possible impersonal representatives, of the abstract expressions of paternity and maternity.”

Yourodevoy (Russian) A person suffering from mental deficiencies, such as a half-wit or idiot.

Youths English translations of the Sanskrit kumaras (virgins), applied mainly in ancient Hindu writings to spiritual, semi-spiritual, and occasionally ethereal beings, who follow evolutionary courses very different from those of present greatly materialized mankind, and who are looked upon as students of divine wisdom. Youths is applied to the dhyani-chohans, kumaras, or agnishvattas who “refused to incarnate.”

In a more restricted sense, applied to the kumara-births of Siva, representative of spiritual beings in each root-race which are mythologically referred to in India as four youths: four white, four red, four yellow, four dark or brown. It means that in every root-race there are a number of karmically elect who strike the keynotes of evolution and succeeding civilizations in a root-race, and thus labor to keep alive and to increase the spiritual and intellectual fires during that race's evolutionary course.

Yowahous (African) The name given by some tribes to specters or apparitions.

Yu (Chinese) Being; according to the *Yi-shu-lu-chia-lun* (translation of Nagarjuna's *Ekasloka-sastra*), “ ‘the Substance giving substance to itself,’ also explain . . . as meaning ‘without action and with action,’ ‘the nature which has no nature of its own’ ” (SD 1:61). Chinese mystics have made it the synonym of svabhavat or Father-Mother, corresponding to the Second Logos of theosophy.

Yu evidently refers to the primordial spiritual substance of the universe, which is at once intelligence and spiritual matter, life and consciousness, from which all proceeds as a fountain or source, and into which all will ultimately return when the great cosmic world period or manvantara reaches its end, and the cosmic pralaya begins. Yet this is not the highest in the cosmic hierarchical scale, because over, in, and throughout yu is the super-essential cosmic primordial abstract being, which the Pythagoreans spoke of as the all-embracing cosmic monad.

Yu Emperor of China, called “the Great” and considered a national hero. Founder of the Hsia dynasty, his reign has been assigned by scholars to the years 2205-2198 BC; he is one of the three so-called Good Emperors of the Shu Ching; son of Kun, his labors and feats are extolled in the Confucian account known as the Yu-kung (tribute to Yu).

Blavatsky mentions him as being “a pious mystic and great adept,” said “to have obtained his knowledge from the ‘great teachers of the Snowy Range’ in Si-dzang” (Hsi Tsang or Tibet), these great teachers being called “brothers of the Sun in the Chinese records” (SD 1:271n).

Yudhishtira (Sanskrit) *Yudhiṣṭhira* One of the principal heroes of the *Mahabharata*, eldest of the five Pandavas, son of Kunti by the god of justice, Dharma. Because he possessed virtuous character and all the attributes of a model ruler, he was selected as heir apparent to the throne of Hastinapura by his uncle Dhritarashtra: this choice led to the enmity of his cousin Duryodhana and his followers (the Kauravas or Kurus), and eventually to the great conflict on the field of Kurukshetra described in the opening chapter of the *Bhagavad-Gita*. The Pandavas were victorious in this struggle, and Yudhishtira was crowned king.

One section of the *Mahabharata* is devoted to the attainment of svarga (heaven) by Yudhishtira. He set out on this pilgrimage with his dog, four brothers, and their wife Draupadi, who one by one fell by the way. Alone Yudhishtira and the dog ascended to svarga to be met by Dharma, who said the dog was not permitted to enter. Yudhishtira refused to enter without his dog and turned away from the goal, but Dharma explained that it was only a test of his compassion. Yudhishtira also descended into the underworld successfully, aiding his brothers and wife whom he found there, and they all ascended to svarga.

Orientalists have speculated as to whether there was a monarch named Yudhishtira at the time of the commencement of the kali yuga (3102 BC). The computation of periods in Hindu accounts, however, applied to cosmic events as well as to terrestrial catastrophes, and names were used in the same manner. Thus Yudhishtira, “the first King of the *Sacea*, who opens the Kali Yuga era, which has to last 432,000 years — ‘an actual King and man who lives 3,102 years BC,’ applies also, name and all, to the great Deluge at the time of the first sinking of Atlantis. He is the ‘Yudhishtira born on the mountain of the hundred peaks at the extremity of the world *beyond which nobody can go*’ and ‘immediately after the flood’ ” (SD 1:369-70). About the time of the reign of Yudhishtira the epic tells of a small flood which destroyed the Yadavas. Yudhishtira is both an eponymous hero, and an epic hero, an historical character, such as were also Arjuna, Krishna, and the many other heroes mentioned in the *Mahabharata*, stated to have lived when kali yuga began, now some 5,000 years ago.

Yuga(s) (Sanskrit) *Yuga* Age; an age of the world, of which there are four — satya yuga, treta yuga, dvapara yuga, and kali yuga — which proceed in succession during the manvantaric cycle. Each yuga is preceded by a period called in the Puranas, sandhya (twilight, transition period, dawn) and

followed by another period of like duration often called sandhyansa (a portion of twilight). Each of these transition periods is one-tenth of its yuga. The group of four yugas is first computed by the divine years or years of the gods — each such year being equal to 360 years of mortal men. Thus we have, in divine years:

1. Krita or Satya Yuga.. 4,000
Sandhya. 400
Sandhyansa. 400
4,800 or 1,728,000 mortal years

2. Treta Yuga. 3,000
Sandhya. 300
Sandhyansa. 300
3,600 or 1,296,000 mortal years

3. Dvapara Yuga. 2,000
Sandhya. 200
Sandhyansa. 200
2,400 or 864,000 mortal years

4. Kali yuga. 1,000
Sandhya. 100
Sandhyansa. 100
1,200 or 432,000 mortal years

Total: 12,000 a Mahayuga or 4,320,000 mortal years

Of these four yugas, our present racial period is the kali yuga (black age), often called the Iron Age, said to have commenced at the moment of Krishna's death, usually given as 3102 BC. These yugas do not affect all mankind at the same time, as some races, because of their own special cycles in running, are in one or in another of the yugas, while other races are in a different cycle. This series of 4, 3, 2, 1, with ciphers added or not according to circumstances, are among the sacred computations of archaic esotericism, which shows that all the various kinds of yugas, the small being included within the great, are each governed by the same periodic and regular series — all of which makes calculation no easy thing.

“All races have their own cycles, which fact causes a great difference. For instance, the Fourth Sub-Race of the Atlanteans was in its Kali-Yug, when destroyed, whereas the Fifth was in its Satya or *Krita* Yuga. The Aryan Race is now in its Kali Yuga, and will continue to be in it for 427,000 years longer, while various ‘family Races,’ called the Semitic, Hamitic, etc., are in their own special cycles. The forthcoming 6th Sub Race — which may begin very soon — will be in its Satya (golden) age while we reap the fruit of iniquity in our Kali Yuga”

(SD 2:147n).

The four yugas refer to any root-race, although indeed a root-race from its individual beginning to its individual ending is about double the length of the great yuga as set forth in the above chart. The racial yugas, however, overlap because each new great race is born at about the middle period of the parent race, although the individual length of any one race is as above stated. Thus it is that by the overlapping of the races, a race and its succeeding race may for a long time be contemporaneous on the face of the globe.

As the four yugas are a reflection in human history of what takes place in the evolution of the earth itself, and also of the planetary chain, the same scheme of yugas applies on larger scales: there exist the four yugas in the time periods of the evolution of a planetary chain, as well as in the general time period of a globe manvantara. These cosmic yugas are very much longer than the racial yugas, but the same general scheme of 4, 3, 2 applies throughout.

“The sacredness of the cycle of 4320, with additional cyphers, lies in the fact that the figures which compose it, taken separately or joined in various combinations, are each and all symbolical of the greatest mysteries in Nature. Indeed, whether one takes the 4 separately, or the 3 by itself, or the two together making 7, or again the three added together and yielding 9, all these numbers have their application in the most sacred and occult things, and record the workings of Nature in her eternally periodical phenomena. They are never erring, perpetually recurring numbers, unveiling, to him who studies the secrets of Nature, a truly divine System, an *intelligent* plan in Cosmogony, which results in natural cosmic divisions of times, seasons, invisible influences, astronomical phenomena, with their action and reaction on terrestrial and even moral nature; on birth, death, and growth, on health and disease. All these natural events are based and depend upon cyclical processes in the Kosmos itself, producing periodic agencies which, acting from without, affect the Earth and all that lives and breathes on it, from one end to the other of any Manvantara. Causes and effects are esoteric, exoteric, and *endexoteric*, so to say” (SD 2:73-4).

Yuh-kai (Tibetan) Also chikhai. Equivalent to the Sanskrit kama-loka; although a state or condition of entities, it is also a locality for it is “the abode of Elementaries” (ML 105).

Yu-posah Used by KH as equivalent to the Sanskrit upasika (chela, disciple) (ML 236).

Yurbo-adonai. See IURBO ADONAI; ADONAI

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Za-Zz

Zabulon. See ZEBULUN

Zachar (Hebrew) *Zākhār* A male; used in “male-and-female [zachar u neqebah] created he them” (Genesis 1:27). This refers not to the formation of a man and a woman, but of an androgyne or bisexual being who was at once male and female conjoined, and thus has reference to the third root-race in theosophy. See also SACR

Zagreus, Zagreus-Dionysos (Greek) Dionysos was an earlier name for Bacchus. The mythos concerning Zagreus belongs to the cycle of teachings of the Orphic Mysteries rather than to mythology, so no references occur in the writings for the people, such as Homer and Hesiod. The references that have come down to our day occur principally in the manuscripts of the ancient Greek dramatists, poets, and in other ancient fragments.

As cosmic evolution was taught in the Orphic Mysteries by allegory, so was the evolution of the individual soul or microcosm, centering in the mythos of Zagreus, later Zagreus-Dionysos, the Greek savior, which the Greek Dionysian Mysteries sought to unfold in dramatic and veiled or symbolic literary form. “Dionysos is one with Osiris, with Krishna, and with Buddha (the heavenly wise), and with the coming (tenth) Avatar, the glorified Spiritual *Christos* . . .” (SD 2:420).

Zagreus has three distinct meanings: 1) the mighty hunter (the pilgrim-soul, hunting for the truth, its aeonic pilgrimage back to divinity); 2) he that takes many captives (the Lord of the Dead); and 3) the restorer or regenerator (King of the Reborn or initiates). Zagreus (later Bacchus or Iacchos) is the divine Son, the third of the Orphic Trinity, the other two being Zeus the Demiurge or divine All-father, and Demeter-Kore, the earth goddess in her twofold aspect as the divine Mother and the mortal maid.

The mythos relates that Zagreus, a favored son of Zeus, aroused the wrath of Hera, who plotted his

destruction. First she released the dethroned titans from Tartaros to slay the newborn babe. They induced the child to give up the scepter and apple for the false toys which they held before him: a thyrsos or Bacchic wand (symbol of matter and rebirth into material life), a giddy spinning top, and a mirror (maya or illusion). As the child was gazing at himself in the mirror, they seized him, tore his body into seven or fourteen pieces (as in the Egyptian Mystery tale of Osiris); boiled and roasted and then devoured them. Discovered in this enormity by Zeus, the titans were blasted with his thunderbolt and from their ashes sprang the human race.

The titans with their false gifts symbolize the pursuing energies of the personal, material life, which enchain and delude the soul. They are earth powers which lead the soul from the path by the lure of things of sense. The dismembered body is first boiled in water — symbol of the astral world; then roasted, “as gold is tried by fire,” symbol of suffering and purification and the reascent of the victorious soul to bliss.

Apollo or the Muses, at the command of Zeus, gathered the scattered fragments and interred them near the Omphalos (navel of the earth) at Delphi. The coffin was inscribed: “Here lies dead, the body of Dionysos, son of Semele,” as the Zagreus myth was known only to those initiated into the Orphic Mysteries; and the Semele myth was popularly known. The exoteric myth represents the divine Son as the son of Zeus by the mortal maid Semele, Demeter-Kore in the guise of a mortal woman, to whom the still beating heart of Zagreus was entrusted when he was slain, that she might become its mother-guardian.

Hera, however, poisoned the mind of Semele with suspicion when the new-forming body of Zagreus within her reached the seventh month of gestation, and Semele impelled Zeus to reveal himself to her in his true form, whereupon the mortal body of Semele was destroyed by the divine fire. The holy babe was saved from death by Zeus, who sewed the child up in his own thigh until “the life that formerly was Zagreus, was reborn as Dionysos,” the risen Savior, at Easter (the spring equinox), while as Zagreus he had been born at Semele’s death at the winter solstice. Here we see the myth’s solar significance.

The nymphs of Mount Nysa reared him safely in a cave, and when he reached manhood, Hera forced him to wander over the earth. He overcame all opposition and was successful in establishing Mystery schools wherever he went. After his triumph in the world of men, Dionysos descended into the underworld and led forth his mother, now rechristened as Semele-Thyone (Semele the Inspired), to take her place among the Olympian divinities as the divine mother and radiant queen, and later, with Dionysos, to ascend to heaven.

Zagreus as Dionysos is known as the god of many names, most of which refer to his twofold character as the suffering mortal Zagreus, and the immortal or reborn god-man. Many titles also refer to him as the mystic savior. He is the All-potent, the Permanent, the Life-blood of the World, the majesty in the forest, in fruit, in the hum of the bee, in the flowing of the stream, etc., the earth

in its changes — the list runs on indefinitely, and is strikingly similar to the passage in which Krishna, the Hindu avatara, instructs Arjuna how he shall know him completely: “I am the taste in water, the light in the sun and moon,” etc. (BG ch 7).

The philosophers, dramatists, and historians who held the Dionysian mythos to be purely allegorical and symbolic take in the great names of antiquity, including Plato, Pythagoras, all the Neoplatonists, the greatest historians, and a few of the early Christian Fathers, notably Clement of Alexandria; Eusebius, Tertullian, Justin, and Augustine, also write of it.

The exoteric literature of Orphism is scanty, while the esoteric teachings were never committed to writing. Outside of the Orphic Tablets and Orphic Hymns, no original material has been discovered to date. Scholars judging from the *Homeric Hymn to Demeter*, have held that the Eleusinian Mystery-drama was based solely on the story of Persephone; but later researches indicate that, under the influence of Epimenides and Onomakritos, both deep students of Orphism, the Orphic Mystery tale of Zagreus-Dionysos was incorporated in the Eleusian ritual, the divine son Iacchos becoming thus identified with the Orphic god-man, Zagreus-Dionysos.

Cosmically this highly esoteric story refers to the cosmic Logos building the universe and becoming thereby not only its inspiriting and invigorating soul, but likewise the divinity guiding manifestation from Chaos to complete fullness of evolutionary grandeur; and in the case of mankind, the legend refers to the origin, peregrinations, and destiny of the human monad, itself a spiritual consciousness-center, from unself-consciousness as a god-spark, through the wanderings of destiny until becoming a fully self-conscious god. The key to the symbolism of Zagreus-Dionysos is given by Plato in the *Cratylus*: “The Spirit within us is the true image of Dionysos. He therefore who acts erroneously in regard to It . . . sins against Dionysos Himself,” i.e., the inner god, the divinity in man. The legend thus contains not only past cosmic as well as human history, but contains as a prophecy what will come to pass in the distant future.

Zakhar. See ZACHAR

Zalmat-Gaguadi, Zalmat-Qaqadi (Babylonian) Dark race; in the Babylonian legend one of the two first races, represented as being the first to fall into mortality and therefore into generation. It is “the *Adamic* race, one of the two principal races that existed at the time of the ‘Fall of Man’ (hence our *third* Root-race) . . .” (TG 384). See also SARKU

Zama Zama Ozza Pachama Ozai (Greek) [from Hebrew] Usually given as “the robe, the glorious robe of my strength”; more accurately “Veil! Veil! Strength! Loveliness! My Strength!” A Gnostic inscription, the five words supposedly written on or inherent in the akasic or shining garment of Jesus at his glorification. Here the initiate is stating that his strength or power, spiritual and intellectual, lies in the wonderful veil, vital, full of energy and wisdom, which surrounds him, and which is the vehicle of his spiritual and intellectual strength.

These words were an anagrammatical blind of five mystic powers represented on and by the “robe of the ‘resurrected’ Initiate after his last trial of three days’ trance; the five becoming *seven* only after his *death*, when the Adept became the full Christos . . . merged in Nirvana” (SD 2:580).

Zamyad Yasht, Zamdat (Avestan) **Zamik** (Pahlavi) **Zami** (Persian) [from *zam* Avestan *zam* earth + *yad* that which earth has begot + *yasht* an act of worship, a Zoroastrian scripture] The 19th Yasht in the extant Zoroastrian scriptures, the Yashts generally being writings in which the Izedes are praised. This Yasht is inscribed to the genius of the earth, Spenta Armaiti. Its third section is devoted to the Amesha Spentas.

The 28th day of the month in the old Iranian calendar.

Zamzummim (Hebrew) *Zamzummīm* [from the verbal root *zāmam* to meditate, think upon, devising successful plans, ponder successfully; to be strong, vigorous, powerful] A race of prehistoric giants in Palestine, described in the Bible (Deut 2:21). *See also* ANAK, SONS OF

Zarathustra, Zarathushtra. *See* ZOROASTER

Zarevna Militrissa (Russian) [from *zarevna* (*carevna*, anglicized *tsarina*) queen + *militrissa* grandiloquent title, possibly Greek] Prominent in Russian fairy tales as the queen of heaven, represented with a moon on her forehead; a name of the moon, on account of her regency over the hosts of elemental and other beings working under, by, and through her influences.

Zarpanitu, Sarpanit (Babylonian) Also Zer-banit; Zirat-banit. The shining one, its ideographs suggest the words *zer* seed, *banit* producing. A Babylonian goddess consort of Marduk or Merodach. In later Babylonian times (after 1200 BC) when Marduk was elevated to the position of chief deity of the pantheon in place of the older Chaldean deities, Zarpanitu was regarded as the great nature goddess, replacing Belit (consort of Bel). A triad was formed by the addition of Nebo, the god of wisdom, equivalent to the Hindu Budha and the Greek Hermes. “As Budha was the Son of Soma (the Moon) in India, and of the wife of Brihaspati (Jupiter), so Nebo was the son of Zarpanitu (the Moon Deity) and of Merodach, who had become Jupiter, after having been a Sun God” (SD 2:456). Herodotus called Zarpanitu “Zeus-Belos.”

Zartaoth (Chaldean) Also ‘Onioth. The mule or ass; in the Chaldean system, one of the hierarchies of nature powers. In addition to Zartaoth, there were Michael, Gabriel, Raphael, Thantabaoth, etc. (cf SD 2:115n), all names of the genii presiding over the constellations and therefore by influence over the planets, according to the astrological and astrolatrical systems of the ancient Shemitic peoples.

Zarvan-akarana. *See* ZERVAN AKARANA

Zebulun (Hebrew) *Zēbūlūn* [from the verbal root *zābal* to encircle, encompass, referring to the planetary spheres] Also Zabulon, Zebulon. The tenth son of Jacob; also the tribe named after him.

In connecting the twelve patriarchs with the twelve signs of the zodiac, equivalent to Pisces. Zebulun or Ba'al Zebul (lord of the [seventh] sphere or heaven) refers in ancient Shemitic astrology and astrology to the planet Saturn.

Zedic. See TSADIQ

Ze'eir 'Anpin (Aramaic) *Zē'ēir 'Anpīn*. **Ze'eir 'Appayim** (Hebrew) *Zē'ēir Āppayim* [*zē'ēir* small, short + *'apīn* face, countenance] Short face, the less visage; its Greek equivalent is Microprosopus. A Qabbalistic term applied to the lower nine Sephiroth, emanating from the first Sephirah (Kether the Crown) or the Long Face ('Arich 'Anpin). The nine lower Sephiroth are not able to envisage or express the full Sephirothal Tree or scheme nor the full radiance of the Concealed of the Concealed. The Short Face is the union of the nine Sephiroth considered as a composite individual, corresponding to the Qabbalistic 'Adam Qadmon, the Heavenly Man or the manifest or Third Logos. See also YESOD

Zeir Anpin. See ZE'EIR 'ANPIN

Zend, Zand (Pahlavi) **Zantay** (Avestan) [from the verbal root *zan* cognition, knowledge cf Old Persian *dan*] Commentary, interpretation, explanation; in the Occident, Zend refers to a language in which the Avesta is written, but modern Parsi scholars and older Pahlavi books speak of the language and writing as Avesta. Blavatsky links Zend with Zensar or Senzar, the mystery-language of the initiates.

Zend also means "The 'rendering of the esoteric into exoteric sentences,' the veil used to conceal the correct meaning of the *Zen-(d)-zar* texts, the sacerdotal language in use among the initiates of archaic India. Found now in several undecipherable inscriptions, it is still used and studied unto this day in the secret communities of the Eastern adepts, and called by them — according to the locality — *Zend-zar* and *Brahma-* or *Deva-Bhashya*" (BCW 4:517-8n). See also ZEND-AVESTA; AVESTA; SENZAR

Zend-Avesta (Pahlavi) [from Old Persian *zend* commentary, interpretation + *aba-ta* the law] The writings of the religion of the Parsis, still used by them as the basis of their faith. The Parsis themselves call this collection of documents the Avesta; Zend was principally used by the Parsis to denote the Pahlavi translations and commentaries on the Avesta.

Zenith One of six cardinal points, the others being the four points of the compass and the nadir; these are symbolized by the number six and by the svastika. They are not fixed points, but directions relative to a central point which represents the observer.

Zensar, Zendzar. See ZEND; SENZAR


Zera-Ishtar. See ZERU-ISHTAR

Zer-banit. See ZARPANITU

Zero [from Arabic *sifrom* an empty thing cf cipher] As a mathematical idea, the absolute zero obtained by the subtraction of equal quantities (expressed by $a - a$), or the ideal zero denoting the imaginary limit of an infinite diminution (expressed by the quotient a/b , where a is indefinitely smaller than b). In physical measurement, a lower limit or point of origin, as in the zero of a scale or the absolute zero of temperature.

As a symbol, the absence of all number or quantity, necessary in our system of notation in order to preserve the principle of positional value by occupying positions which would otherwise be filled by one of the nine digits. In scales of notation where the radix is other than 10, the value of the zero sign would be altered correspondingly. Though in one sense no number, yet in ordinal reckoning it has to be counted as a member of the series.

Its symbol, the circle, represents at once nothing and everything; it is the symbol of boundless infinity; and a circle may be defined either as a single undivided and untermated line, or as an infinite number of infinitely short lines. Ends meet; there is no essential difference between the infinitely great and infinitesimal. The zero point is the vanishing point, the *laya* or neutral state. In mathematics it is the neutral position between the series of positive and negative numbers. It is also the neutral state of matter between two planes; when physical matter is reduced to the zero or *laya*-state, it is ready to become manifest on the next higher plane, or vice versa. The same applies to consciousness and its planes.

Absolute nihility is a term which has no meaning in reality; and we find in algebra that a to the 0 power = 1, which is a formulation of the fact that an entity in the zero state is not abolished but is still a monad. The symbol , or unity within zero, symbolizes manifest divinity, the hierarchical universe, and complete man — in other words, full manifestation, all contained within the monad having emanated from it and established the unfolded entity; and a symbol which also is sometimes numerically figured as 10. These two symbols, the circle denoting immaculate mother nature, and the line denoting the fructifying spirit, make up the number ten in the denary scale of notation.

The use of the zero to secure position value in a scale of decimal notation came to us, through the Arabs, from India. Modern scholarship seeks among the records of antiquity for some date which it may assign as the *origin* of decimal notation; but the fact that other systems were in use does not prove that it was unknown, as it may have been kept secret; and indeed we have other systems, besides the decimal, in use of the earth today. In discussing the matter we must distinguish between the decimal notation with the zero, and a mere method of counting in groups of ten and using special signs for ten, a hundred, etc. Blavatsky points to the symbolical character of the upright stroke and the circle, as denoting the number ten and also the masculine and feminine principles; the inference being that the antiquity and universality of this symbol implies a knowledge of decimal notation.

Zero Point Vanishing points, laya-centers, those points at which matter is transferred from one plane to another. Somewhat similar to the singular points of physicists and astronomer Sir James Jeans.

Zeruam (Chaldean) Rich in gold and silver; the ancient king of the golden age, pictured as a very old man and representing time. Pliny states that Sim, the son of Zisuthrus was also called Zeru-an. The Zeruana Akarana (Pahlavi; Zervan Akarana in Avestic) of the Persians, meaning boundless, limitless, or cyclic time, is closely connected with Zeru-an. For from Zervan Akarana — equivalent to the 'eyn soph of the Hebrew Qabbalah or the Hindu kala (endless time) — radiates Ahura-Mazda, the eternal Logos or primordial light, from which in turn emanates in hierarchical sequence everything that has existence and form.

Zeru-Ishtar (Chaldean) The chief or high priest of the Chaldeans, also called the Magian hierophant.

Zervan Akarana (Avestan) [from *zervan* time (cf Pahlavi *zervam*, *zarvan*, *zurvan*) + *arana*, *akrana* boundary] Also Zeruana Akerne. Boundless spirit (BCW 4:328); in Zoroastrian literature there are two different kinds of time — boundless time, pre-existing and ever-existing — and finite time, which lasts for 12,000 symbolic years, the period during which the two forces of Ahura-Mazda and Ahriman are engaged in their never-ending struggle. According to the Avesta, Zervan Akarana has always existed; its glory is too exalted, its light too resplendent, for human intellect to grasp and comprehend. Its first emanation is eternal light, which becomes Ahura-Mazda, the Logos; from whom emanate the six Amesha Spentas, and everything that has being, existence, and form. Another translation is “duration in a circle,” the circle being the symbol for the endless, the beginningless, the unknown — hence boundless time. Zervan Akarana is thus the Mazdean equivalent of Parabrahman or 'eyn soph.

The cycle marking the time period of the world (a fixed period, in contradistinction to boundless time) was called in the Avesta, Zervan daregho-hvadata (the sovereign time of the long period), measured as twelve periods of a thousand years, but what is generally understood in the 'Avesta' system as a *thousand* years, means, in the esoteric doctrine, a cycle of a duration known but to the initiates and which has an allegorical sense” (IU 2:221n).

Zetetic [from Greek *zetetikos* he or that which has relation to inquiry, search, seeking — with truth as the objective] A name often given to the Sceptics among Greek philosophers, skeptic meaning originally one who is a searcher for truth at whatever cost.

Zeus (Greek) Chief of the manifested gods of the Greek pantheon, represented in poetic and mythologic story as throned in the heavens, gathering the clouds and refreshing the earth with rains and winds, also sending storms and lightning, his chief weapon being the thunderbolt with which he strikes those who work against his will.

Zeus, in the conception of the ancient Greek philosophers who nearly all were initiate-thinkers, was not the highest god. It was because all public mention of the cosmic hierarch was forbidden that Homer omitted to mention this first principle, and even the secondary, the Chaos and Aether of Orpheus and Hesiod, commencing his cosmogony with Night, which Zeus reverences — Night here being equivalent to the Hindu pradhana-prakriti.

Zeus was not always portrayed as the ineffable cosmic principle, as in the dramas of Aeschylus, especially in his trilogy on Prometheus. “In the case of Prometheus, Zeus represents the Host of the primeval progenitors, of the pitar, the ‘Fathers’ who created man senseless and without any mind; while the divine Titan stands for the Spiritual creators, the *devas* who ‘fell’ into generation. The former are spiritually lower, but physically stronger, than the ‘Prometheans’: therefore, the latter are shown conquered. ‘The lower Host, whose work the Titan spoiled and thus defeated the plans of Zeus,’ was on this earth in its own sphere and plane of action; whereas, the superior Host was an exile from Heaven, who had got entangled in the meshes of matter. They (the inferior ‘Host’) were masters of all the Cosmic and lower titanic forces; the higher Titan possessed only the intellectual and spiritual fire. This drama of the struggle of Prometheus with the Olympic tyrant and despot, sensual Zeus, one sees enacted daily within our actual mankind: the lower passions chain the higher aspirations to the rock of matter, to generate in many a case the vulture of sorrow, pain, and repentance” (SD 2:421-2). This inferior host is the various classes of the lunar pitris; whereas the higher host, collectively represented by Prometheus, is the aggregate of the agnishvatta-pitris or agni-dhyanis.

Again, “between Zeus, the abstract deity of Grecian thought, and the Olympic Zeus, there was an abyss. . . . Zeus was the human soul and nothing more, whenever shown yielding to his lower passions, — the *jealous* God, revengeful and cruel in its egotism or I-am-ness” (SD 2:419). In another aspect Zeus is the deity of the fourth root-race, while his father, Kronos, represents the third root-race.

Some of the deities in the Greek pantheon were often represented in a hermaphrodite aspect, thus Zeus is occasionally depicted with female breasts; while one of the Orphic hymns, which was sung during the Mysteries, says: “Zeus is a male, Zeus is an immortal maid.”

The Latin Jupiter was equivalent to the Greek Zeus, so that the following citation refers to both deities: “The four-fold Jupiter, as the four-faced Brahma — the aerial, the fulgurant, the terrestrial, and the marine god — the lord and master of the four elements, may stand as a representative for the great cosmic gods of every nation. While passing power over the fire to Hephaistos-Vulcan, over the sea, to Poseidon-Neptune, and over the Earth, to Pluto-Aidoneus — the aerial Jove was all these; for AETHER, from the first, had pre-eminence over, and was the synthesis of, all the elements” (SD 1:464).

Zeus, as the Father of the Gods, was Aether itself, and hence by the Greeks was sometimes called

Zeus-Zen, precisely as the Latin races called Jupiter Pater Aether (Father Aether).

Zhing. See HSING

Zim or **Zikum** (Chaldean) The spirit of the deep; spirit-substance, primordial matter. In later Babylonian theology, applied to the spirit present in both gods and men. Also the name of one of the seven gods represented as each producing a man, referring to the fashioning of man by the different classes of pitris.

Zing. See HSING

Zio (Germanic) The ancient Germanic sword god or war god, corresponding to Tyr in Norse mythology. He was called Tivisco by Tacitus, who describes him as a hidden god, held in such reverence by the Swabians that no one could enter the sacred grove of the Semnones, a prominent tribe of the Swabians, without being bound with a chain. The earth goddess Nerthus was regarded as his wife.

Zipporah (Hebrew) *Tsipporāh* A circling, revolving, hence song or singing as a circling of sound; in the Bible, one of the seven daughters of Jethro, the Midianite priest, given in marriage to Moses after the latter had assisted her at the well (Ex 2). In one interpretation, “Jethro is called the ‘father-in-law’ of Moses; not because Moses was really married to one of his seven daughters. Moses was an Initiate, if he ever existed, and as such an ascetic, a nazar, and could never be married. It is an allegory like everything else. Zipporah (the shining) is one of the personified Occult Sciences given by Revel-Jethro, the Midian priest Initiator, to Moses, his Egyptian pupil. The ‘well’ by which Moses sat down in his fight from the Pharaoh symbolizes the ‘well of Knowledge’ ” (SD 2:466n).

Zipporah is similar to the City Sippara — situated on the Euphrates River north of Babylon — where the casting of the infant Sargon occurred, which is practically identical with the story of Moses, only said to have happened about 1100 years earlier. Blavatsky concludes that Ezra applied this story to that of the prophet Moses when he compiled his history in Exodus.

Zmey Gorenetch, Zmej Goronech (Russian) [from *zmej* serpent + *goro* mountain] The serpent like a mountain; a favorite character in Russian folklore and fairy tales, representing the sinister powers which must be vanquished by the hero.

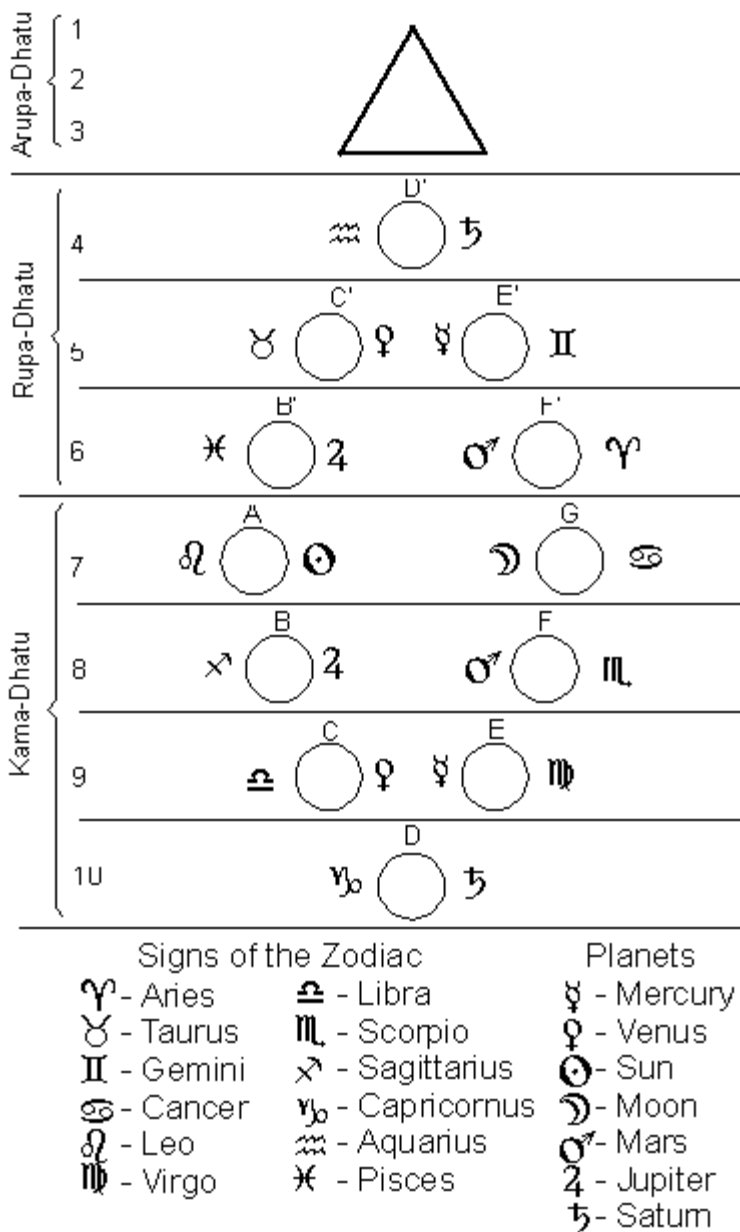
Znachar (Russian) One who knows; a sage or wise man; commonly used also for a sorcerer or wizard [from Anglo-Saxon *wit-ga* seer, one who sees from *witan* to know]. Feminine **Znaharka**.

Zodiac [from Greek *zodiakos kyklos* circle of animals] The zone extending on both sides of the ecliptic, with a total width of about 16 degrees, so as to include the apparent paths of the planets and moon. It is divided into twelve equal parts or signs, which are counted from the position of the vernal equinoctial point. The position of this point recedes westward along the ecliptic at the rate of about 50” of arc per year. The Hindus call this the fixed zodiac, giving the name of movable

zodiac to the zodiacal constellations. The ancient figure for the length of a precessional cycle is 25,920 years, also the length of an important racial unit in human evolution.

“A simple calculation will show that at this rate the constellation Taurus (Heb. *Alph*) was in the first sign of the zodiac at the beginning of the Kali Yuga, and consequently the Equinoctial point fell therein. At this time, also, Leo was in the summer solstice, Scorpio in the autumnal Equinox, and Aquarius in the winter solstice; and these facts form the astronomical key to half the religious mysteries of the world — the Christian scheme included” (TG 387).

The zodiac is found everywhere among the civilized nations, such as the Chaldeans, Hindus, Egyptians, Chinese, and in Job (said to be the oldest book in the Bible); but its antiquity is lost in the night of time. The zodiac may briefly be described as a book on evolution in twelve chapters, and as such its applications and correspondences are innumerable. Time is marked by the passage of the planets through its signs, by their conjunctions in various positions, and by the movement of the nodes and apsides of planets; so that the whole course of cycles large and small can be calculated and the past and future read by those who understand. The twelve divisions of the ecliptic or fixed zodiac have the same names and significance as the zodiacal constellations. They may be applied to cycles in history, such as the Messianic cycle, to races of mankind, and to the human constitution, mental and physical. When applied to the globes of the earth planetary chain — using the esoteric computation of a twelvefold system — the rectors of the houses of the zodiac have each predominance over one globe of the earth-chain.



“Each of these constellations, together forming the twelve houses of the zodiac, is a cluster of stars karmically united by past bonds of destiny, each having its own . . . spiritual electricity or fohatic magnetism, . . . each one producing its own type of influences in the outflow of its emanations around its, and extending through space” (FSO 125).

There was once a division of the zodiac into ten signs because two were kept secret, and the twelve were made up by the Greeks by dividing Virgo-Scorpio into two and introducing between them the balancing sign Libra. An Egyptian mural painting shows a somewhat different arrangement of the ten and the twelve, there being twelve gods on ten seats, numbers 7 and 8, and 11 and 12 being paired. The Hindu astrologers have other divisions, subdividing the twelve houses; and also having 27 or 28 lunar mansions. Speaking of the knowledge of the ancient sages, Blavatsky remarks that “if such men as Kepler and even Sir Isaac Newton believed that stars and constellations influenced the destiny of our globe and its humanities, it requires no great stretch of faith to believe that men

who were initiated into all the mysteries of nature, as well as into astronomy and astrology, knew precisely in what way nations and mankind, whole races as well as individuals, would be affected by the so-called ‘signs of the Zodiac’ ” (TG 387-8).

The Chinese zodiacal system was quite complicated. Besides being divided into 28 and 24 parts, it included two distinct duodenary series. The Chinese method of dividing “the yellow road of the sun” was by means of twelve cyclic animals named the rat, ox, tiger, hare, dragon, serpent, horse, sheep, monkey, hen, dog, and pig. The opening sign corresponds to Aquarius, and it is interesting to observe that in the East, the rat is often used as an ideograph for water. But the Chinese series proceeds in a retrograde direction, against the course of the sun; thus the second sign (the ox) takes the position of Capricorn, etc.

The Aztecs had a month of 20 days, and seven of the names of the days of the month had animal appellations — four the same as the Chinese (the hare, monkey, dog, and serpent), while three were strictly American animals, the ocelot, lizard, and eagle.

Zohak (Pahlavi) The Pahlavi translation of the Avesta personifies the serpent Azhi Dahaka into the Evil One, dwelling in Bawru (Babylonia). Zohak is represented as a man with two snakes’ heads growing from his shoulders where he was kissed by Ahriman; “the human head denotes the physical man, and the two serpent heads the dual manasic principles — the dragon and serpent both standing as symbols of wisdom and occult powers” (TG 333). He usurps the throne of King Jemshid (Yima), and after ruling a thousand years he is vanquished by Prince Feridun (Thraetaona). But Zohak could not be slain; he was bound to Mount Davand, there to lie in bonds till the end of the world, when he shall be let loose and then be slain by Keresaspa.

In the Shah-namah of Firdusi, the figures in this myth become historical characters: “It is apparent, therefore, that by Zohak is meant the Assyrian dynasty, whose symbol was the *purpureum signum draconis* — the purple sign of the dragon. From a very remote antiquity (Genesis 14) this dynasty ruled Asia, Armenia, Syria, Arabia, Babylonia, Media, Persia, Bactria, and Afghanistan. It was finally overthrown by Cyrus and Darius Hystaspes, after ‘1,000 years’ rule. . . . Zohak probably imposed the Assyrian or Magian worship of fire upon the Persians” (IU 2:486).

Zohar, Sepher haz-Zohar (Hebrew) *Zohar, Sēfer Hazzohar* [from the verbal root *zāhar* light, to be bright, to shine] Book of the light; the principal work or compendium of the Qabbalists, forming with the Book of Creation (*Sepher Yetsirah*) the main canon of the Qabbalah. It is written largely in Chaldean interspersed with Hebrew, and is in the main a running commentary on the Pentateuch. Interwoven are a number of highly significant sections or books scattered apparently at random through the volumes: sometimes incorporated as parallel columns to the text, at other times as separate portions.

These auxiliary books, so casually appended to the text as we now have it, are considered by Qabbalists to be the chief contribution of the *Zohar*. The following form the bulk of the Zoharic

writings outside of the commentary itself, as found in present editions, though in one or two editions a few additional fragments of minor importance are included:

1. *Tosephta'* (Additions or supplements);
2. *Heichaloth* (Mansions, Abodes) usually enumerated as seven, describing the structure of the upper and lower realms;
3. *Sithrei Torah* (Mysteries or Secrets of the Law [Pentateuch]) describing the evolution of the Sephiroth;
4. *Midrash Han-Ne'elam* (The Hidden Interpretation), deducing esoteric doctrine from the narratives in the Pentateuch;
5. *Ra'ya' Meheimna'* (The Faithful Shepherd), recording discussions between Moses the faithful shepherd, the prophet Elijah, and Rabbi Shim'on ben Yohai (the reputed compiler of the *Zohar*);
6. *Razei deRazin* (Secrets of Secrets), a treatise on physiognomy and higher psychology;
7. *Saba' deMishpatim* (The Aged in Decisions, Judgments), the Aged One or Scholar is Elijah who discourses with Yohai on the doctrine of metempsychosis;
8. *Siphra' di-Tseni'utha'* (The Book of the Mysteries), discourses on cosmogony and demonology;
9. *Ha-'Idra' Rabba' Qaddisha'* (The Great Holy Assembly), discourses of Rabbi Yohai to his disciples on the form of the deity and on pneumatology;
10. *Yenoqa'* (The Youth), discourses on the mysteries of ablutions by a young man of such high talent that he was thought to be of superhuman origin;
11. *Ha-'Irda' Zuta' Qaddisha'* (The Lesser Holy Assembly), discourses on the Sephiroth to six disciples.

The *Zohar* was compiled by Rabbi Simeon Ben-Iochai, and completed by his son Rabbi Eleazar, and his secretary Rabbi Abba. "But voluminous as is the work, and containing as it does the main points of the secret and oral tradition, it still does not embrace it all. It is well known that this venerable kabalist [Simeon] never imparted the most important points of his doctrine otherwise than orally, and to a very limited number of friends and disciples, including his only son. Therefore, without the final initiation into the *Mercaba* the study of the *Kabala* will be ever incomplete, . . . Since the death of Simeon Ben-Iochai this hidden doctrine has remained an inviolate secret for the outside worlds" (IU 2:348-9).

The *Zohar* contains the universal wisdom or theosophy of the ages. Nevertheless it "teaches practical occultism more than any other work on that subject; not as it is translated though, and commented upon by its various critics, but with the secret signs on its margins. These signs contain

the hidden instructions, apart from the metaphysical interpretations and apparent absurdities . . .” (IU 2:350). The present “approximation of the *Zohar* was written by Moses de Leon in the 13th century. “Mistaken is he who accepts the Kabalistic works of to-day, and the interpretations of the *Zohar* by the Rabbis, for the genuine Kabalistic lore of old! For no more to-day than in the day of Frederick von Schelling does the Kabala accessible to Europe and America, contain much more than ‘ruins and fragments, much distorted remnants still of that *primitive system which is the key to all religious systems*’ . . . The oldest system and the *Chaldean* Kabala were identical. The latest renderings of the *Zohar* are those of the Synagogue in the early centuries — *i.e.*, the *Thorah*, dogmatic and uncompromising” (SD 2:461-2).

The *Zohar* has been widely studied by European mystical and other scholars for centuries past, and many speculations have been made by these scholars as to its age, some affirming with perfect truth that the roots or origins of the Qabalah go back into the very night of time and are probably to be traced to now unknown originals in ancient Chaldea, while others points out that in several places the *Zohar* mentions facts of history that have taken place in Europe after the beginning of the Christian era, such as the Crusades, and the mentioning of the Massoretic vowel points which came into use at the time of the Rabbi Mocha, 570 AD, the mention of a comet which can be proved by the context to have appeared in 1264, etc. Moses de Leon was probably the first to edit or give to the world the volume of the *Zohar* as we now have it considered as a whole. We thus have a work of progressive compilation, the form in which it has reached our hands showing the labor of several, if not many, minds since the beginning of the Christian era, but which nevertheless in its typically Chaldean thought and manner of envisioning religious and philosophical principles prove it to have come down from an unknown time in Chaldean history.

Zoolatry [from Greek *zoon* animal + *latreia* worship] Animal worship; animal symbols are found in all religions, as in the religions of ancient Egypt and in Christianity, as the dove and the lamb. The Maharajas of the four quarters of space are sometimes represented as elephants; most of the zodiacal signs are animals, as the name implies. These symbols should not be regarded as arbitrarily chosen on account of a fancied resemblance: the animals are actually emblems, if not in all cases manifestations, of the powers in question. It is the same with plants and stones: they are not emblems only but actually enshrine certain occult qualities. If plants may have medicinal virtues, and stones possess magical powers, why may not animals have the same? The phrase animal worship implies that the veneration has often been transferred from the power to its symbol or emblem, as in the case of idolatry.

Yet no polished or cultivated nation of antiquity, no more so than the Christians today, worshiped these animal emblems as otherwise than figurations, or also at times as manifestations, of cosmic powers or beings — end-products of divine cosmic originants. Man himself falls into the same category, not only as being an offspring of the gods, but as an end-product of a divine hierarchy manifesting in greater or less degree the spiritual-divine attributes, functions, faculties, and

powers of his sublime ancestors or parents.

Zoonisation [from Greek *zoon* animal] Also Inzoonization. Coined by Master KH (ML 81), signifying the monads performing that phase of their evolution through the animal kingdom.

Zoroaster, Zarathustra, Zarathushtra (Avestan) **Zaradusht, Zartosht** (Persian) [from Avestan *zarat* yellow or old + *ushtra* he who bears light, the intellect in the act of cognition] He who bears the ancient light; the great teacher and lawgiver of ancient Persia in the Avesta, founder of the Mazdean religion, preserved by the modern Parsis.

“Founder of the religion variously called Mazdaism, Magism, Parseeism, Fire-Worship, and Zoroastrianism. The age of the last Zoroaster (for it is a generic name) is not known, and perhaps for that very reason. Zanthus of Lydia, the earliest Greek writer who mentions this great lawgiver and religious reformer, places him about six hundred years before the Trojan War. But where is the historian who can now tell when the latter took place? Aristotle and also Eudoxus assign him a date of no less than 6,000 years before the days of Plato, and Aristotle was not one to make a statement without a good reason for it. Berosus makes him a king of Babylon some 2,200 years B.C.; but then, how can one tell what were the original figures of Berosus, before his MSS. passed through the hands of Eusebius, whose fingers were so deft at altering figures, whether in Egyptian synchronistic tables or in Chaldean chronology? Haug refers Zoroaster to at least 1,000 years B.C.; and Bunsen . . . finds that Zarathustra Spitama lived under the King Vistaspa about 3,000 years B.C., and describes him as ‘one of the mightiest intellects and one of the greatest men of all time. . . the Occult records claim to have the correct dates of each of the thirteen Zoroasters mentioned in the *Dabistan*. Their doctrines, and especially those of the last (*divine*) Zoroaster, spread from Bactria to the Medes; thence, under the name of Magism, incorporated by the Adept-Astronomers in Chaldea, they greatly influenced the mystic teachings of the Mosaic doctrines, even before, perhaps, they had culminated into what is now known as the modern religion of the Parsis. Like Manu and Vyasa in India, Zarathustra is a generic name for great reformers and law-givers. The hierarchy began with the divine Zarathustra in the *Vendidad*, and ended with the great, but mortal man, bearing that title, and now lost to history. . . the last Zoroaster was the founder of the Fire-temple of Azareksh, many ages before the historical era. Had not Alexander destroyed so many sacred and precious works of the Mazdeans, truth and philosophy would have been more inclined to agree with history, in bestowing upon that Greek Vandal the title of ‘the Great’ ” (TG 384-5).

Zoroaster, the son of Pourushaspa, is said to be the same as Br Abrahm (Abraham) who brought down the holy fire which had no smoke and could not injure because it had no burnable substance. He divided this fire into ten parts and placed each in a different location.

Also, the first created, the abstract light, active mind.

Zu. *See* ANZU

Zure. *See* TSURAH

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THEOSOPHY: The word is derived from the Greek *theos* (god, divinity) and *sophia* (wisdom). Its philosophy is a contemporary presentation of the perennial wisdom underlying the world's religions, sciences, and philosophies.

*We are not brought into
existence by chance nor
thrown up into earth-life like
wreckage cast along the
shore, but are here for
infinitely noble purposes.—*

Katherine Tingley

