

# R

TG **R**. The eighteenth letter of the alphabet; “the canine,” as its sound reminds one of a snarl. In the Hebrew alphabet it is the twentieth, and its numeral is 200. It is equivalent as *Resh* to the divine name *Rahim* (clemency); and its symbols are, a sphere, a head, or a circle.

TG **Ra** (*Egyptian*) The divine Universal Soul in its manifested aspect – the ever-burning light; also the personified Sun.

TG **Rabbis** (*Hebrew*) Originally teachers of the Secret Mysteries, the *Qabbalah*; later, every Levite of the priestly caste became a teacher and a Rabbin. (See the series of Kabbalistic Rabbis by W. Wynn Westcott.)

TG **1 Rabbi Abulafia** of Saragossa Born in 1240, formed a school of Kabbalah named after him; his chief works were *The Seven Paths of the Law* and *The Epistle to Rabbi Solomon*.

TG **2 Rabbi Akiba** Author of a famous Kabbalistic work, the “Alphabet of R.A.,” which treats every letter as a symbol of an idea and an emblem of some sentiment; the *Book of Enoch* was originally a portion of this work, which appeared at the close of the eighth century. It was not purely a Kabbalistic treatise.

TG **3 Rabbi Azariel ben Menachem** (A.D. 1160) The author of the *Commentary on the Ten Sephiroth*, which is the oldest purely Kabbalistic work extant, setting aside the *Sepher Yetzirah*, which although older, is not concerned with the Kabbalistic Sephiroth. He was the pupil of Isaac the Blind, who is the reputed father of the European Kabbalah, and he was the teacher of the equally famous R. Moses Nachmanides.

TG **4 Rabbi Moses Botarel** (1480) Author of a famous commentary on the *Sepher Yetzirah*; he taught that by ascetic life and the use of invocations, a man’s dreams might be made prophetic.

TG **5 Rabbi Chajim Vital** (1600) The great exponent of the Kabbalah as taught R. Isaac Loria: author of one of the most famous works, *Otz Chiim*, or *Tree of Life* – from this Knorr von Rosenroth has taken the *Book on the Rashith ha Gilgalim*, revolutions of souls, or scheme of reincarnations.

TG **6 Rabbi Ibn Gebirol** A famous Hebrew Rabbi, author of the hymn *Kether Malchuth*, or Royal Diadem, which appeared about 1050; it is a beautiful poem, embodying the cosmic doctrines of Aristotle, and it even now forms part of the Jewish special service for the evening preceding the great annual Day of Atonement (See Ginsburg and Sachs on the *Religious Poetry of the Spanish Jews*). This author is also known as Avicbron.

TG **7 Rabbi Gikatilla** A distinguished Kabbalist who flourished about 1300: he wrote the famous books, *The Garden of Nuts*, *The Gate to the Vowel Points*, *The mystery of the shining Metal*, and *The Gates of Righteousness*. He laid especial stress on the use of Gematria, Notaricon and Temura.

TG **8 Rabbi Isaac the Blind** of Posquiero The first who publicly taught in Europe, about A.D. 1200, the Theosophic doctrines of the *Kabbalah*.

TG **9 Rabbi Loria** (also written *Luria*, and also named *Ari* from his initials). Founded a school of the *Kabbalah* circa 1560. He did not write any works, but his disciples treasured up his teachings, and R. Chajim Vital published them.

TG **10 Rabbi Moses Cordovero** (A.D. 1550) The author of several Kabbalistic works of a wide reputation, viz., *A Sweet Light*, *The Book of Retirement*, and *The Garden of Pomegranates*; this latter can be read in Latin in Knorr von Rosenroth’s *Kabbalah Denudata*, entitled *Tractatus de Animo, ex libro Pardes Rimmonim*. Cordovero is notable for an adherence to the strictly metaphysical part, ignoring the wonder-working branch which Rabbi Sabbatai Zevi practised, and almost perished in the pursuit of.

TG **11 Rabbi Moses de Leon** (circa 1290 A.D.) The editor and first publisher of the *Zohar*, or “Splendour,” the most famous of all the Kabbalistic volumes, and almost the only one of which any large part has been translated into English. This *Zohar* is asserted to be in the main the production of the still more famous Rabbi Simon ben Jochai, who lived in the reign of the Emperor Titus.

TG **12 Rabbi Moses Maimonides** (died 1304) A famous Hebrew Rabbi and author, who condemned the use of charms and amulets, and objected to the Kabbalistic use of the divine names.

TG **13 Rabbi Sabbatai Zevi** (born 1641) A very famous Kabbalist, who passing beyond the dogma became of great reputation as a thaumaturgist, working wonders by the divine names. Later in life he claimed Messiahship and fell into the hands of the Sultan Mohammed IV. of Turkey, and would have been murdered, but saved his life by adopting the Mohammedan religion. (See Jost on *Judaism and its Sects*.)

TG **14 Rabbi Simon ben Jochai** (circa A.D. 70-80) It is round this name that cluster the mystery and poetry of the origin of the *Kabbalah* as a gift of the deity to mankind. Tradition has it that the *Kabbalah* was a divine theosophy first taught by God to a company of angels, and that some glimpses of its perfection were conferred upon Adam; that the wisdom passed from him unto Noah; thence to Abraham, from whom the Egyptians of his era learned a portion of the doctrine. Moses derived a partial initiation from the land of his birth, and this was perfected by direct

communications with the deity. From Moses it passed to the seventy elders of the Jewish nation, and from them the theosophic scheme was handed from generation to generation; David and Solomon especially became masters of this concealed doctrine. No attempt, the legends tell us, was made to commit the sacred knowledge to writing until the time of the destruction of the second Temple by Titus, when Rabbi Simon ben Jochai, escaping from the besieged Jerusalem, concealed himself in a cave, where he remained for twelve years. Here he, a Kabbalist already, was further instructed by the prophet Elias. Here Simon taught his disciples, and his chief pupils, Rabbi Eliezer and Rabbi Abba, committed to writing those teachings which in later ages became known as the *Zohar*, and were certainly published afresh in Spain by Rabbi Moses de Leon, about 1280. A fierce contest has raged for centuries between the learned Rabbis of Europe around the origin of the legend, and it seems quite hopeless to expect ever to arrive at an accurate decision as to what portion of the *Zohar*, if any, is as old as Simon ben Jochai. See **Zohar**

**OG Races** During evolution on our earth (and on the other six manifest globes of the planetary chain of earth correspondentially), mankind as a life-wave passes through seven evolutionary stages called root-races. Seven such root-races form the evolutionary cycle on this globe earth in this fourth round through the planetary chain; and this evolutionary cycle through our globe earth is called one globe round. We are at the present time in the fourth subrace of our present fifth root-race, on globe D or our earth.

Each root-race is divided in our teachings into seven minor races, and each one of these seven minor races is again in its turn subdivided into seven branchlet or still smaller racial units, etc.

The student who is interested in the matter of tracing the evolutionary arrangement or history of the seven root-races on our globe earth is referred primarily to H. P. Blavatsky's *The Secret Doctrine*, and secondarily to *Fundamentals of the Esoteric Philosophy*.

Each one of the seven root-races reaches its maximum of material efflorescence and power at about its middle point. When half of the cycle of any one of the seven root-races is run, then the racial cataclysm ensues, for such is the way in which nature operates; and at this middle racial point, at the middle point of the fourth subrace of the mother-race or root-race, a new root-race begins or is born out of the preceding root-race, and pursues its evolution from birth towards maturity, side by side with, or rather in connection with, the latter half of the preceding mother-race or root-race. It is in this fashion that the root-races overlap each other, a most interesting fact in ethnological or racial history. This overlapping likewise takes place in the cases of the minor and branchlet races.

It will be between sixteen thousand and twenty thousand years more before the racial cataclysm will ensue which will cut our own fifth root-race in two – exactly as the same racial cataclysmic occurrence happened to the fourth-race Atlanteans who preceded us, and to the third-race Lemurians who preceded them; and as it will happen to the two root-races which will follow ours, the sixth and seventh – for we are now approaching the middle point of our own fifth root-race, because we are nearing the middle point of the fourth subrace of this fifth root-race. See **Globe, Planetary Chain, Round**

**WGa Race** A division of Humanity. Occultism teaches that Mankind arises on the Earth in seven successive classes, called races. Each of these again divides into sub-races. The present “civilized” nations constitute the Fifth Subrace of the Fifth Root-Race; and it is taught that there are still extant specimens of the older races.

**TG Radha (Sanskrit)** The shepherdess among the *Gopis* (shepherdesses) of Krishna, who was the wife of the god.

**TG Raga (Sanskrit)** One of the five *Kleshas* (afflictions) in Patanjali's Yoga philosophy. In *Sankhya Karika*, it is the “obstruction” called love and desire in the physical or terrestrial sense. The five *Kleshas* are: *Avidya*, or ignorance; *Asmita*, selfishness, or “I-am-ness;” *Raga*, love; *Dvesha*, hatred; and *Abhinivesa*, dread of suffering.

**WG Raga** Emotion, feeling, love; joy, pleasure; regret, sorrow; the quality of *rajas*. See **Guna, Rajoguna**

**TG Ragnarok (Scandinavian)** A kind of metaphysical entity called the “Destroyer” and the “Twilight of the Gods,” the two-thirds of whom are destroyed at the “Last Battle” in the *Edda*. Ragnarok lies in chains on the ledge of a rock so long as there are some good men in the world; but when all laws are broken and all virtue and good vanish from it, then Ragnarok will be unbound and allowed to bring every imaginable evil and disaster on the doomed world.

**MO Ragnarok (Norse)** (rang-na-reuk) [*ragna* rulers + *rok* ground] When the ruling deities withdraw to their ground; end of a world's lifetime.

**TG Ragon, J. M.** A French Mason, a distinguished writer and great symbologist, who tried to bring Masonry back to its pristine purity. He was born at Bruges in 1789, was received when quite a boy into the Lodge and Chapter of the “Vrais Amis,” and upon removing to Paris founded the Society of the Trinosophes. It is rumoured that he was the possessor of a number of papers given to him by the famous Count de St. Germain, from which he had all his remarkable knowledge upon early Masonry. He died at Paris in 1866, leaving a quantity of books written by himself and masses of MSS., which were bequeathed by him to the “Grand Orient.” Of the mass of his published works very few are obtainable, while others have entirely disappeared. This is due to mysterious persons (Jesuits, it is believed) who hastened to buy up every edition they could find after his death. In short; his works are now extremely rare.

**TG Rahasya (Sanskrit)** A name of the Upanishads. Literally, secret essence of knowledge.

SKs **Rahasya** Any secret doctrine or mystery-truth, any recondite or esoteric thought; derived from the verb-root *rah* – to part, to separate.

TG **Rahat** The same as “Arhat;” the adept who becomes entirely free from any desires on this plane, by acquiring divine knowledge and powers.

WGa **Rahat** The same as *Arhat* and *Arahat*, **which see**.

TG **Ra’hmin Seth** (*Hebrew*) According to the *Kabala* (or *Qabbalah*), the “soul-sparks,” contained in Adam (Kadmon), went into three sources, the heads of which were his three sons. Thus, while the “soul spark” (or *Ego*) called Chesed went into Habel, and Geboor-ah into Qai-yin (Cain) – Ra’hmin went into Seth, and these three sons were divided into seventy human species, called “the principal roots of the human race.”

TG **Rahu** (*Sanskrit*) A *Daitya* (demon) whose lower parts were like a dragon’s tail. He made himself immortal by robbing the gods of some *Amrita* – the elixir of divine life – for which they were churning the ocean of milk. Unable to deprive him of his immortality, Vishnu exiled him from the earth and made of him the constellation Draco, his head being called Rahu and his tail Ketu – astronomically, the ascending and descending nodes. With the latter appendage he has ever since waged a destructive war on the denouncers of his robbery, the sun and the moon, and (during the eclipses) is said to swallow them. Of course the fable has a mystic and occult meaning.

TG **Rahula** (*Sanskrit*) The name of Gautama Buddha’s son.

TG **Raibhyas** (*Sanskrit*) A class of gods in the 5th Manvantara.

TG **Raivata Manvantara** (*Sanskrit*) The life-cycle presided over by Raivata Manu. As he is the fifth of the fourteen Manus (in Esotericism, *Dhyan Chohans*), there being seven *root*-Manus and seven *seed*-Manus for the seven Rounds of our terrestrial chain of globes (See *Esoteric Buddhism* by A. P. Sinnett, and *The Secret Doctrine*, Vol. I, “Brahminical Chronology”), Raivata presided over the third Round and was its *root*-Manu.

TG **Raja** (*Sanskrit*) A Prince or King in India.

ST **Raja** King.

TG **Rajagriha** (*Sanskrit*) A city in Magadha famous for its conversion to Buddhism in the days of the Buddhist kings. It was their residence from Bimbisara to Asoka, and was the seat of the first Synod, or Buddhist Council, held 510 B.C.

SKv **Rajan** A king; derived from the verb-root *raj* – to reign, to rule. *Raja* is the nominative form of Rajan.

TG **Rajarshis** (*Sanskrit*) The King-Rishis or King-Adepts, one of the three classes of Rishis in India; the same as the King-Hierophants of ancient Egypt.

FY **Rajarshi** A king-adept.

GH **Rajarshi** Compound of *rajan*, ‘king’; *rishi* ‘sage’: a kingly or royal sage, i.e., kings and princes who follow the path of illumination and initiation. The Rajarshis in India were the same as the King-Hierophants of ancient Egypt. “There were three classes of Rishis in India, who were the earliest adepts known; the royal, or Rajarshis, kings and princes, who adopted the ascetic life; the Devarshis, divine, or the sons of Dharma or Yoga; and Brahmarshis, descendants of those Rishis who were the founders of *gotras* of Brahmans, or caste-races.” (*The Secret Doctrine*, II, pp. 501-2) (*Bhagavad-Gita*, W. Q. Judge, p. 30)

TG **Rajas** (*Sanskrit*) The “quality of foulness” (i.e., differentiation), and activity in the *Puranas*. One of the three *Gunas* or divisions in the correlations of matter and nature, representing form and change.

FY **Rajas** The quality of foulness; passionate activity.

OG **Rajas** (*Sanskrit*) One of the three *gunas* or “qualities” in the correlations of force and matter, the other two being respectively *sattva* (**which see**) and *tamas* (**which see**). *Rajas* is the *guna* or the “quality” of longing, passion, activity, one of the three divisions of nature. In a sense it is the result or consequence of the elementary urge in nature producing change and the longing therefor.

ST **Rajas** Quality of longing, passion, activity. See **Gunas**

GH **Rajas** In Hindu philosophy, one of the three *gunas* (qualities) running through the web or fabric of Nature: the quality of longing, activity, passion. (See *Bhagavad-Gita*, W. Q. Judge, chapters xiv, xviii.) (*Bhagavad-Gita*, W. Q. Judge, p. 28)

TG **Rajasas** (*Sanskrit*) The elder *Agnishwattas* – the Fire-Pitris, “fire” standing as a symbol of enlightenment and intellect.

WG **Rajasika** Equivalent to *rajoguna*.

ST **Raja Sun** King sun of a universal solar system, around which minor suns revolve.

TG **Raja-Yoga** (*Sanskrit*) The true system of developing psychic and spiritual powers and union with one’s *Higher Self* – or the Supreme Spirit, as the profane express it. The exercise, regulation and concentration of thought. *Raja-Yoga* is opposed to *Hatha-Yoga*, the physical or psycho-physiological training in asceticism.

FY **Raj Yoga** The true science of the development of psychic powers and union with the Supreme Spirit.

WG **Raja-yoga** See **Yoga**

OG **Raja Yoga** See *Yoga*

ST **Raja-Yoga** Royal union. See *Yoga*

WG **Rajoguna** The quality in nature that impels to action, of mixed good and evil in its development in man, inasmuch as no action can be performed by an imperfect man without some taint of self. (*rajas*, energy, activity; *guna*, a quality, a “single thread.”)

TG **Raka** (*Sanskrit*) The day of the full moon: a day for occult practices.

TG **Raksha** (*Sanskrit*) An amulet prepared during the full or new moon.

TG **Rakshasas** (*Sanskrit*) Literally, “raw eaters,” and in the popular superstition evil spirits, demons. Esoterically, however, they are the *Gibborim* (giants) of the Bible, the Fourth Race or the Atlanteans. (See *The Secret Doctrine*, II., 165.)

FY **Rakshasas** Evil spirits; literally, raw-eaters.

WG **Rakshasas** Nocturnal demons who disturb sacrifices; a name for the Atlanteans, or men of the fourth race. (Literally, “harmers,” “destroyers.”)

ST **Rakshasa** Devils, giants; also, Atlanteans.

GH **Rakshasas** Popularly regarded as demons (evil elemental beings) residing in the sixth of the material spheres (Rakshasa-loka); in the scriptures, however, they are grouped into three distinct classes: (1) elemental beings not necessarily evil; (2) giants engaged in warfare with the gods; (3) fiends and demons haunting cemeteries, etc., disturbing sacrifices, and afflicting mankind in various ways. In the epic poems ‘Rakshasa’ is rather loosely applied to any pre-Aryan people – such as the inhabitants of Lanka under the leadership of Ravana – ultimately defeated by the Aryans. “The *Rakshasas*, regarded in Indian popular theology as demons, are called the ‘Preservers’ beyond the Himalayas. This double and contradictory meaning has its origin in a philosophical allegory,” (*The Secret Doctrine*, II, p. 165). Derived from the verbal root *raksh*, to protect. *Bhagavad-Gita*, W. Q. Judge, p. 65)

SKs **Rakshasa** In India a Rakshasa is popularly considered to be a ‘devil.’ In the *Ramayana*, one of the great Hindu epics, the Rakshasas are the evil giants of the late Atlantean Race. In still earlier times these ‘demons’ received the name of Rakshasas or ‘Protectors’ (from the verb-root *raksh* – to protect) because of some service rendered unto Brahm/a.

TG **Rakshasi-Bhasha** (*Sanskrit*) Literally, the language of the Rakshasas. In reality, the speech of the Atlanteans, our gigantic forefathers of the fourth Root-race.

TG **Rama** (*Sanskrit*) The seventh *avatar* or incarnation of Vishnu; the eldest son of King Dasaratha, of the Solar Race. His full name is Rama-Chandra, and he is the hero of the *Ramayana*. He married Sita, who was the female *avatar* of Lakshmi, Vishnu’s wife, and was carried away by Ravana the Demon-King of Lanka, which act led to the famous war.

WGa **Rama** In Hindu mythology the seventh Avatar, or manifestation on Earth of the Supreme. He is the hero of the *Ramayana*, the famous epic poem of India.

ST **Rama** Hero of the *Ramayana*; one of the ten avatars of Vishnu.

GH **Rama** Three heroes are known by the name of Rama: Parasu-rama, Rama-chandra, and Bala-rama (See *Kansa*). The second is the one to whom the name is especially applied, for he is the hero of the *Ramayana*, wherein his exploits are fully recounted. Rama was the eldest son of king Dasaratha of the Suryavansa (the Solar Dynasty) reigning at Ayodhya; he is represented as the seventh Avatars of Vishnu, incarnating at the end of the Treta-yuga (the second ‘Great Age’) for the especial purpose of delivering mankind and the gods from the iniquities caused by Ravana, the Rakshasa king of Lanka (Ceylon). Rama was known as the mightiest of those who carry arms, inasmuch as he was the only one able to bend the mighty bow of the god Siva. To him who could bend this bow, Janaka (*which see*) offered the hand of his daughter, Sita, in marriage; thus she became the bride of Rama. With the help of Hanuman (*which see*), Rama accomplished the purpose of the gods. The *Ramayana* “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.” (*The Secret Doctrine*, II, pp. 495-6) (*Bhagavad-Gita*, W. Q. Judge, p. 75)

WG **Ramanujacharya** Name of the founder of a system of religious philosophy and monastic orders still in existence. He taught that the Supreme Spirit is the only reality.

TG **Ramayana** (*Sanskrit*) The famous epic poem collated with the *Mahabharata*. It looks as if this poem was either the original of the *Iliad* or vice versa, except that in *Ramayana* the allies of Rama are monkeys, led by Hanuman, and monster birds and other animals, all of whom fight against the *Rakshasas*, or demons and giants of Lanka.

FY **Ramayana** An epic poem describing the life of Rama, a deified Indian hero.

WGa **Ramayana** The twin epic poem of the *Mahabharata*; the allies of the hero (Rama) are monkeys, which under the able generalship of Hanuman finally conquer *Ravana*, the demon-king, and the *Rakshasas*, or demons and giants of Lanka or Ceylon.

TG **Ram Mohun Roy** (*Sanskrit*) The well-known Indian reformer who came to England in 1833 and died there.

FY **Ram Mohun Roy** The well-known Indian Reformer, died 1833.

TG **Rasa** (*Sanskrit*) The mystery-dance performed by Krishna and his *Gopis*, the shepherdesses, represented in a yearly festival to this day, especially in Rajastan. Astronomically it is Krishna – the *Sun* – around whom circle the planets and the signs of the Zodiac symbolised by the *Gopis*. The same as the “circle-dance” of the Amazons around the priapic image, and the dance of the daughters of Shiloh (*Judges* xxi.), and that of King David around the ark. (See *Isis Unveiled*, II., pp. 45, 331 and 332.)

WG **Rasa** Juice; sapidity, taste; inclination.

ST **Rasa** Taste. See *Tanmatras*

WG **Rasavada** In yoga practice, the disposition (one of the obstacles) of the mind to fly from the object selected for contemplation to pleasurable ideas. (*rasa*, juice; *asvada*, tasting, enjoying; the sipping of juices, perception of enjoyment.)

ST **Rasatala** Place of taste. See *Loka-Talas*

TG **Rashi** (*Sanskrit*) An astrological division, the sixth, relating to Kanya (*Virgo*) the sixth sign in the Zodiac.

TG **Rashi-Chakra** (*Sanskrit*) The Zodiac.

TG **Rasit** (*Hebrew*) Wisdom.

TG **Rasollasa** (*Sanskrit*) 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 **Rasshoo** (*Egyptian*) The solar fires formed *in* and *out* of the primordial “waters,” or substance, of Space.

MO **Ratatosk** (*Norse*) (rah-tah-tosk) [*rate* travel + *tosk* tusk] Squirrel in the Tree of Life: consciousness.

MO **Rate** (*Norse*) (rah-teh) [a drill] Bored through matter for Odin.

WG **Ratha** Car, chariot, war-chariot; the body as the vehicle of the soul.

ST **Ratna** Jewel.

TG **Ratnavabhasa Kalpa** (*Sanskrit*) 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 **Ratri** (*Sanskrit*) Night; the body Brahm/a assumed for purposes of creating the Rakshasas or alleged giant-demons.

TG **Raumasa** (*Sanskrit*) A class of devas (gods) said to have originated from the pores of Verabhadra’s skin. An allusion to the *pre-Adamic* race called the “sweat-born.” (*The Secret Doctrine*, Vol. II.)

TG **Ravail** The true name of the Founder of modern Spiritism in France, who is better known under the pseudonym of *Allan Kardec*.

TG **Ravana** (*Sanskrit*) The King-Demon (the Rakshasas), the Sovereign of Lanka (Ceylon), who carried away Sita, Rama’s wife, which led to the great war described in the *Ramayana*.

TG **Ravi** (*Sanskrit*) A name of the Sun.

OG **Rebirth** One of the several aspects or branches of the general doctrine of reïmbodiment. A word of large and generalized significance. Signifying merely a succession of rebirths, the definition becomes generalized, excluding specific explanations as to the type or kind of reïmbodiment. The likeness between the idea comprised in this word and that belonging to the term reincarnation is very close, yet the two ideas are quite distinct. (For this difference see Reincarnation; *also* Preexistence, Metempsychosis, Transmigration, etc.)

TG **Rechaka** (*Sanskrit*) A practice in Hatha Yoga, during the performance of Pranayama or the regulation of breath: namely, that of opening one nostril and emitting breath therefrom, and keeping the other closed; one of the three operations respectively called Puraka, Kumbhaka and Rechaka – operations very pernicious to health.

FY **Rechaka** Out-breathing, regulated according to the system of Hatha Yoga.

WG **Rechaka** Emptying; expelling the breath out of one of the nostrils, in yoga practice; the negation of phenomenal illusion and conviction of spirit as the only reality.

OG **Rechaka** (**Recaka**, *Sanskrit*) One of the practices used in the hatha yoga system for the regulation of the breath. The breath is expelled or expired from one of the nostrils while the other nostril is held closed with the finger, and then the operation is repeated with the other nostril. These operations, as observed under Kumbhaka (*which see*), are extremely dangerous to health and mental balance, and cannot be encouraged. Indeed, they should be unequivocally discouraged.

KT **Recollection, Remembrance, Reminiscence** Occultists make a difference between these three functions. As, however, a glossary cannot contain the full explanation of every term in all its metaphysical and subtle differences,

we can only state here that these terms vary in their applications, according to whether they relate to the past or the present birth, and whether one or the other of these phases of memory emanates from the spiritual or the material brain; or, again, from the “Individuality” or the “Personality.”

**TG Red Colour** This has always been associated with male characteristics, especially by the Etruscans and Hindoos. In Hebrew it is Adam, the same as the word for “earth” and “the first man.” It seems that nearly all myths represent the first perfect man as white. The same word without the initial A is Dam or Dem, which means Blood, also of red colour.

The colour of the fourth Principle in man – *Kama*, the seat of desires is represented red.

**OG Reimbodiment** This term means that the living and migrating entity takes upon itself a new body at some time after death. Its meaning, therefore, is a highly generalized one, and the specific significance is that of assuming new imbodiments periodically. It teaches something more than that the soul merely preexists, the idea being that the soul takes unto itself a succession of new bodies – on whatever plane it may happen to be. This particular aspect or branch of the general doctrine of the migration of living entities tells us not what kind of body the soul newly assumes, nor whether that body be taken here on earth or elsewhere, that is to say, whether the new body is to be a visible body or an invisible one in the invisible realms of nature. It simply says that the life-center *reimbodies* itself; and this is the essence of the specific meaning of this word. See *Preexistence, Rebirth, Metempsychosis, Reincarnation*, etc.

**OG Reincarnating Ego** In the method of dividing the human principles into a trichotomy of an upper duad, an intermediate duad, and a lower triad – or distributively spirit, soul, and body – the second or intermediate duad, *manas-kama*, or the intermediate nature, is the ordinary seat of human consciousness, and itself is composed of two qualitative parts: an upper or aspiring part, which is commonly called the reincarnating ego or the higher *manas*, and a lower part attracted to material things, which is the focus of what expresses itself in the average man as the human ego, his everyday ordinary seat of consciousness.

When death occurs, the mortal and material portions sink into oblivion; while the reincarnating ego carries the best and noblest parts of the spiritual memory of the man that was into the devachan or heaven world of postmortem rest and recuperation, where the ego remains in the bosom of the monad or of the monadic essence in a state of the most perfect and utter bliss and peace, constantly reviewing and improving upon in its own blissful imagination all the unfulfilled spiritual yearnings and longings of the life just closed that its naturally creative faculties automatically suggest to the entity now in the devachan.

But the monad above spoken of passes from sphere to sphere on its peregrinations from earth, carrying with it the reincarnating ego, or what we may for simplicity of expression call the earth-child, in its bosom, where this reincarnating ego is in its state of perfect bliss and peace, until the time comes when, having passed through all the invisible realms connected by chains of causation with our own planet, it slowly “descends” again through these higher intermediate spheres earthwards. Coincidentally does the reincarnating ego slowly begin to reawaken to self-conscious activity. Gradually it feels, at first unconsciously to itself, the attraction earthwards, arising out of the karmic seeds of thought and emotion and impulse sown in the preceding life on earth and now beginning to awaken; and as these attractions grow stronger, in other words as the reincarnating ego awakens more fully, it finds itself under the domination of a strong psychomagnetic attraction drawing it to the earth-sphere.

The time finally comes when it is drawn strongly to the family on earth whose karmic attractions or karmic status or condition are the nearest to its own characteristics; and it then enters, or attaches itself to, by reason of the psychomagnetic attraction, the human seed which will grow into the body of the human being to be. Thus reincarnation takes place, and the reincarnating ego reawakens to life on earth in the body of a little child.

**TG Reincarnation** The doctrine of rebirth, believed in by Jesus and the Apostles, as by all men in those days, but denied now by the Christians. All the Egyptian converts to Christianity, Church Fathers and others, believed in this doctrine, as shown by the writings of several. In the still existing symbols, the human-headed bird flying towards a mummy, a body, or “the soul uniting itself with its *sahou* (glorified body of the Ego, and also the *kamalokic shell*) proves this belief. “The song of the Resurrection chanted by Isis to recall her dead husband to life, might be translated Song of Rebirth,” as Osiris is collective Humanity. “Oh! Osiris [here follows the name of the Osirified mummy, or the departed], rise again in holy earth (matter), august mummy in the coffin, under thy corporeal substances,” was the funeral prayer of the priest over the deceased. “Resurrection” with the Egyptians never meant the resurrection of the mutilated mummy, but of the *Soul* that informed it, the Ego in a new body. The putting on of flesh periodically by the Soul or the Ego, was a universal belief; nor can anything be more consonant with justice and Karmic law. See *Pre-existence*

**KT Reincarnation or Re-birth** The once universal doctrine, which taught that the Ego is born on this earth an innumerable number of times. Now-a-days it is denied by Christians, who seem to misunderstand the teachings of their own gospels. Nevertheless, the putting on of flesh periodically and throughout long cycles by the higher human

Soul (Buddhi-Manas) or Ego is taught in the Bible as it is in all other ancient scriptures, and “resurrection” means only the rebirth of the Ego in another form. (See *Theosophical Glossary*)

**WGa Reincarnation** Rebirth of the soul into human bodies. The oldest belief of the world, viz., that the Soul or Ego of man has lived on Earth many times previously to the present life, and will be reborn, or incarnated again, many times in the future, before the full experience attainable on this planet has been gathered, Not to be confounded with *transmigration* however, for which it is often mistaken. See *Metempsychosis*

**OG Reincarnation** An anglicized word of Latin derivation, meaning “reinfleshment,” the coming again into a human body of an excarate human soul. The repetitive re embodiment of the reincarnating human ego in vehicles of human flesh – this being a special case of the general doctrine of re embodiment. This general doctrine of re embodiment applies not solely to man, but to all centers of consciousness whatsoever, or to all monads whatsoever – wheresoever they may be on the evolutionary ladder of life, and whatsoever may be their particular developmental grade thereon.

The meaning of this general doctrine is very simple indeed. It is as follows: every life-consciousness-center, in other words, every monad or monadic essence, reincorporates itself repeatedly in various vehicles or bodies, to use the popular word. These bodies may be spiritual, or they may be physical, or they may be of a nature intermediate between these two, i.e., ethereal. This rule of nature, which applies to all monads without exception, takes place in all the different realms of the visible and invisible universe, and on all its different planes, and in all its different worlds.

There are eight words used in the theosophical philosophy in connection with re embodiment, which are not all synonymous, although some of these eight words have almost the same specific meaning. They are: preexistence, rebirth, re embodiment, palingenesis, metensomatosis, metempsychosis, transmigration, reincarnation (See under each word for definition). Of these eight words, four only may be said to contain the four different basic ideas of the general doctrine of re embodiment, and these four are preexistence, re embodiment, metempsychosis, and transmigration.

In no case is the word reincarnation identical with any of the other seven words, though of course it has grounds of strong similarity with them all, as for instance with preexistence, because obviously the entity preexists before it reincarnates; and on the same grounds it is similar to rebirth, re embodiment, and metensomatosis.

The meaning of the word reincarnation differs specifically from rebirth in this, that the latter word simply means rebirth in human bodies of flesh on this earth; while the former term also contains the implication, tacit if not expressed, of possible incarnations in flesh by entities which have finished their earthly pilgrimage or evolution, but who can and sometimes do return to this earth in order to incarnate for the purpose of aiding their less evolved brothers.

**WW Reincarnation** (pp. 23-27) Now here are four words which it is exceedingly important to properly understand. They are *Reincarnation*, *Re-embodiment*, *Metempsychosis*, and *Transmigration*. All things have life, all things are pursuing a course, a pathway, tending towards a destiny, springing from a source. How is it done? There must be a method in it. It is this method which the ancient philosophers have studied and they have enriched the literature of all times with the result of their thoughts and their investigations. It is from them that we get these words – in some cases if not the words, the thought. *Metempsychosis* is one of these words, one of the finest of them. It generally means, in ordinary literature, or in ordinary dictionaries, what will undoubtedly strike us as an inadequate presentation. The definitions are usually flippant, often sarcastic, sometimes queer. So: “a doctrine of the ancients believed in by some of the medieval theosophists and fire-philosophers, signifying the transmigration of souls.” So it is, in one sense, but it is not in another. There is a difference between metempsychosis and transmigration.

Transmigration comes from two Latin words, *trans*, across, and *migrare*, to go somewhere. We have it in migration, to migrate to a certain place. The word in English has almost the exact force of the Latin. Transmigration, then, would mean to migrate across, in other words, a passing from life to life. It does not say anything more; the definition of the word ends there. It is important to note that it does not say from animal life to human or human life to spiritual; simply the passing across from one existence to another. It may be used of animals, of men, of the gods or spiritual beings, but the above is all the word means. The conception embodied in this word has a value all its own as applied to the Greek and Latin philosophies. It was broadly applied to the teaching of Pythagoras (adopted in the Platonic Dialogs, cf. *Timaeus*, 42:91) which is commonly found in the Greek and Latin literatures to be something like this: that a man incarnated in a body in accordance with his deserts. If he has lived a beastly and hoggish life, in his next life he will be a hog; if he has lived a life of a different type, if his mind be of a soaring character, albeit simple, yet aspiring heavenward, in his next life he will be, perhaps, an eagle. If the man is grasping, wolfish, in his character, in his next life he will be a wolf, etc. You doubtless know that H. P. Blavatsky has dealt with this subject. Theosophy admits no transmigration of this kind, and there is no convincing reason to believe that Pythagoras taught or Plato really intended any such thing as the human rational becoming the brute

irrational. But because there have been stories related of Pythagoras, about his having recognized things that belong to him when he was incarnated in bodies of previous lives, people have got the idea that he deliberately taught that men can fall from their spiritual estate in one life into the bodies of animals in another life. Proclus, and before him Iamblichus, Syrianus and other Neoplatonists state emphatically that the Greek philosophers meant nothing of the sort. They say, in substance, "Once a man, always a man." So also in Theosophy, with one exception: that a man through a number of lives of continuous deviltry, evil, mischief-making, wickedness, and lust, can so becloud the divine spark shining within him that the whole tendency of his nature, of his character, in the cycle of reincarnation is towards lower human bodies, lower civilizations; until finally comes barbarism and savagery; and if the impetus be sufficiently strong it may even carry him out of the human circle; he cannot enter the animals (with the exception, perhaps, of the higher anthropoids) because no animals are sufficiently near enough to the human to allow the junction. The psychic laws of his make-up prevent it. When I use that word psychic I use it in the sense of the Greek word *{psyche}* (psyche), referring to the Kama-Manas – Kama, desire, and Manas, mind. The Psyche was likened to a butterfly by the Greeks, a beautiful image, because just as a butterfly flits from flower to flower its whole life occupied in feeding on the droplets of nectar here and there, in sucking the sweetness from all that it lights upon, so the lower aspect of mind goes after pleasure, seeking the material sweets of life; there it becomes cloyed and spiritually ill. The nature of our lower human mind –the Kama-Manas – was likened to the butterfly, continually seeking the sensations of physical life; in other words, those things which cause the greatest rush of physical vitality. Now there being no normal man who can go sufficiently low for the psychic nature, stamped as it is with the Manas, to make a junction with the animal, it is impossible, a Psychical impossibility, for a normal man to enter a sub-human body. There is one rare exception to that, the case for instance, of one of those whom our Teachers have taught us to regard as perfected men on this earth. It would be within their power, as we shall see, to make a junction if the thing could be conceived as ever desirable or probable. But in the ordinary instances of life no man could transmigrate, go over, into an animal body. The teaching of transmigration into animal bodies is also not uncommon in India; but I think it may be shown to be based on identical, or closely similar principles to those here set forth.... Now metempsychosis comes from the word *{meta}* (meta), 'afterwards', 'with', 'among', 'over', and *{empsychos}* (empsychos), to animate, from *{en}* (en), and *{psyche}* (psyche). The meaning of this is that the spirit-soul, which is the higher triad of man, the Atma-Buddhi-Manas, leaves the body at death. After its period of rest and refreshment in the heaven-world, when it is time for it to incarnate, it is drawn by the intrinsic processes or working of the Psyche, by the attractions towards matter which still remain in the spiritual man, to 'empsychise' itself into another body. That is the meaning of metempsychosis. We will develop the thought by and by. The fact that it is usually called transmigration is due to the fact that reincarnation, transmigration, and metempsychosis are so little understood by lexicographers. They do not know the mystical difference between these terms. Metempsychosis then is the attraction experienced by the psyche for things of matter, which is the cause of its return to earth and of its reincarnation. Metempsychosis is the re-embodiment of the human soul in consequence of the seeds of desire, seeds of material and physical life, lying latent in the psyche or the lower mind during its heaven-rest, starting into activity, bringing it hence to earth and to incarnation. There is another sense, and a very profound one, in which metempsychosis is properly used....

*Reincarnation* is a term which is used by all of us to signify the infleshing of the soul. It has often seemed to me that distinctions should be drawn as to the proper use of this word, because it is subject to criticism by intelligent outsiders, and I am as careless as anybody as regards the way in which that word is loosely used. I have heard people talking of the 'reincarnation' of the universe, or the reincarnation of a plant, or the reincarnation of a god; of course the term is an absurdity, in such a connection. The incarnation of a god is properly speaking an avatara, the descent of a divinity into flesh, a subject which we shall come to later. Reincarnation means nothing more nor less than infleshing. It is proper to speak of the infleshing of an animal soul into an animal body, of a human soul into a human body; it is also proper to speak of a god or spiritual being taking on its physical vesture as incarnating. We hardly possess the proper terms in the European language to express these differences. Inzoonization has been suggested for the re-embodiment of animals into animal bodies, the word coming from *{zoon}* (zoon) 'animal'; and re-invegetalization for the transmigration or re-embodiment of the plant-soul into the bodies of plants, and these terms possess some philosophical accuracy. You see the difficulty which we have in these words, because the English language (in fact all the European languages) has not the terms to express these things. 'Reinmetalization' has been suggested for the re-embodiment of the life-atoms in the mineral world. Re-embodiment is probably the broadest word of them all.

**TG Rekh-get-Amen** Egyptian The name of the priests, hierophants, and teachers of Magic, who, according to Lenormant, Maspero, the Champollions, etc., etc., "could levitate, walk the air, live under water, sustain great pressure, harmlessly suffer mutilation, read the past, foretell the future, make themselves invisible, and cure diseases" (Bonwick, *Religion of Magic*). And the same author adds: "Admission to the mysteries did not confer

magical powers. These depended upon two things: the possession of innate capacities, and the knowledge of certain formulae employed under suitable circumstances.” Just the same as it is now.

**OG Relativity** The modern scientific doctrine of relativity, despite its restrictions and mathematical limitations, is extremely suggestive because it introduces metaphysics into physics, does away with purely speculative ideas that certain things are absolute in a purely relative universe, and brings us back to an examination of nature as nature is and not as mathematical theorists have hitherto tacitly taken it to be. The doctrine of relativity in its essential idea of relations rather than absolutes is true; but this does not mean that we necessarily accept Einstein’s or his followers’ deductions. These latter may or may not be true, and time will show. In any case, relativity is not what it is often misunderstood to be – the naked doctrine that “everything is relative,” which would mean that there is nothing fundamental or basic or real anywhere, whence other things flow forth; in other words, that there is no positively real or fundamental divine and spiritual background of being. The relativity theory is an adumbration, a reaching out for, a groping after, a very, very old theosophical doctrine – the doctrine of maya (*which see*).

The manner in which theosophy teaches the conception of relativity is that while the universe is a relative universe and all its parts are therefore relative – each to each, and each to all, and all to each – yet there is a deathless reality behind, which forms the substratum or the truth of things, out of which the phenomenal in all its myriad relative manifestations flows. And there is a way, a road, a path, by which men may reach this reality behind, because it is in man as his inmost essence and therefore primal origin. In each one is fundamentally this reality of which we are all in search. Each one is the path that leads to it, for it is the heart of the universe.

In a sense still more metaphysical, even the heart of a universe may be said to exist relatively in connection with other universes with their hearts. It would be quite erroneous to suppose that there is one Absolute Reality in the old-fashioned European sense, and that all relative manifestations flow forth from it, and that these relative manifestations although derived from this Absolute Reality are without links of union or origin with an Absolute even still more essential and fundamental and vaster. Once the conception of boundless infinitude is grasped, the percipient intelligence immediately realizes that it is simply hopeless, indeed impossible, to postulate ends, absolute Absolutes, as the divine *ultima thule*. No matter how vast and cosmic an Absolute may be, there are in sheer frontierless infinitude always innumerable other Absolutes equal to or greater than it.

**OG Religion** An operation of the human spiritual mind in its endeavor to understand not only the *how* and the *why* of things, but comprising in addition a yearning and striving towards self-conscious union with the divine All and an endlessly growing self-conscious identification with the cosmic divine-spiritual realities. One phase of a triform method of understanding the nature of nature, of universal nature, and its multiform and multifold workings; and this phase cannot be separated from the other two phases (science and philosophy) if we wish to gain a true picture of things *as they are in themselves*.

Human religion is the expression of that aspect of man’s consciousness which is intuitional, aspirational, and mystical, and which is often deformed and distorted in its lower forms by the emotional in man.

It is usual among modern Europeans to derive the word religion from the Latin verb meaning “to bind back” – *religare*. But there is another derivation, which is the one that Cicero chooses, and of course he was a Roman himself and had great skill and deep knowledge in the use of his own native tongue. This other derivation comes from a Latin root meaning “to select,” “to choose,” from which, likewise, we have the word *lex*, “law,” i.e., the course of conduct or rule of action which is chosen as the best, and is therefore followed; in other words, that which is the best of its kind, as ascertained by selection, by trial, and by proof.

Thus then, the meaning of the word religion from the Latin *religio*, means a careful selection of fundamental beliefs and motives by the higher or spiritual intellect, a faculty of intuitional judgment and understanding, and a consequent abiding by that selection, resulting in a course of life and conduct in all respects following the convictions that have been arrived at. This is the religious spirit.

To this the theosophist would add the following very important idea: behind all the various religions and philosophies of ancient times there is a secret or esoteric wisdom given out by the greatest men who have ever lived, the founders and builders of the various world religions and world philosophies; and this sublime system in fundamentals has been the same everywhere over the face of the globe.

This system has passed under various names, e.g., the esoteric philosophy, the ancient wisdom, the secret doctrine, the traditional teaching, theosophy, etc. See **Science, Philosophy**

**TG Rephaim** (*Hebrew*) Spectres, phantoms. (*The Secret Doctrine*, II., 279.)

**TG Resha-havurah** (*Hebrew, Kabbalistic*) Literally, the “White Head,” from which flows the fiery fluid of life and intelligence in three hundred and seventy streams, in all the directions of the Universe. The “White Head” is the first Sefhira, the Crown, or first active light.

**TG Reuchlin, John** Nicknamed the “Father of the Reformation;” the friend of Pico di Mirandola, the teacher and instructor of Erasmus, of Luther and Melancthon. He was a great Kabbalist and Occultist.

**KT Reuchlin, John** A great German philosopher and philologist, Kabbalist and scholar. He was born at Pfortzheim in Germany, in 1455, and early in youth was a diplomat. At one period of his life he held the high office of judge of the tribunal at Tübingen, where he remained for eleven years. He was also the preceptor of Melancthon, and was greatly persecuted by the clergy for his glorification of the Hebrew Kabbala, though at the same time called the “Father of the Reformation.” He died in 1522, in great poverty, the common fate of all who in those days went against the dead-letter of the Church.

**ST Rhasya** Secret teachings.

**MO Rig** (*Norse*) (reeg) [descent, involvement] Divine awakening of human mind.

**OG Right-hand Path** From time immemorial, in all countries of the earth, among all races of men, there have been existent two opposing and antagonistic schools of occult or esoteric training, the one often technically called the Path of Light, and the other the Path of Darkness or of the Shadows. These two paths likewise are much more commonly called the right-hand path and the left-hand path, and although these are technical names in the rather shaky occultism of the Occident, the very same expressions have prevailed all over the world, and are especially known in the mystical and esoteric literature of Hindustan. The right-hand path is known in Sanskrit writings by the name *dakshina-marga*, and those who practice the rules of conduct and follow the manner of life enjoined upon those who follow the right-hand path are technically known as *dakshinacharins*, and their course of life is known as *dakshinachara*. Conversely, those who follow the left-hand path, often called Brothers of the Shadow, or by some similar epithet, are called *vamacharins*, and their school or course of life is known as *vamachara*. An alternative expression for *vamachara* is *savyachara*. The white magicians or Brothers of Light are therefore *dakshinacharins*, and the black magicians or Brothers of the Shadow, or workers of spiritual and intellectual and psychical evil, are therefore *vamacharins*.

To speak in the mystical language of ancient Greece, the *dakshinacharins* or Brothers of Light pursue the winding ascent to Olympus, whereas the *vamacharins* or Brothers of the Left-hand follow the easy but fearfully perilous path leading downwards into ever more confusing, horrifying stages of matter and spiritual obscuration. The latter is the *faciles descensus averno* (*Aeneid*, 6.126) of the Latin poet Virgil. Woe be to him who, refusing to raise his soul to the sublime and cleansing rays of the spiritual sun within him, places his feet upon the path which leads downwards. The warnings given to students of occultism about this matter have always been solemn and urgent, and no esotericist 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 breast, his own inner god.

**TG Rig Veda** (*Sanskrit*) The first and most important of the four *Vedas*. Fabled to have been “created” from the Eastern mouth of Brahm/a; recorded in Occultism as having been delivered by great sages on Lake Man(a)saravara beyond the Himalayas, dozens of thousands of years ago.

**FY Rig Veda** The first of the Vedas.

**WG Rig-Veda** See *Veda*

**TG Rik** (*Sanskrit*) A verse of *Rig-Veda*.

**GH Rik** (or **Rich**) A verse, especially a sacred verse recited in praise of a deity – one of the four kinds of Vedic composition. (*Bhagavad-Gita*, W. Q. Judge, p. 66)

**TG Riksha** (*Sanskrit*) Each of the twenty-seven constellations forming the Zodiac. Any fixed star, or constellation of stars.

**MO Rimgrimmer** (*Norse*) [*rim* rime + *grimner* mask] A thurse, giant: cold, utter matter.

**TG Rimmon** (*Hebrew*) A Pomegranate, the type of abundant fertility; occurs in the Old Testament; it figures in Syrian temples and was deified there, as an emblem of the celestial prolific mother of all; also a type of the full womb.

**MO Rind** (*Norse*) (rhymes with *sinned*) Earth in winter or in sleep.

**TG Pass not, The Ring** The circle within which are confined all those who still labour under the delusion of separateness.

**WGa Ring-Pass-Not** The limit of possibility in the expansion of consciousness or perception for Man, while he remains such. To cross its border-line is to enter Nirvana, to become one with all and to lose the personality. The circle is broken for all only on the great day *Be-with-us*, when all go into *para-nirvana*.

**OG Ring-Pass-Not** A profoundly mystical and suggestive term signifying the circle or bounds or frontiers within which is contained the consciousness of those who are still under the sway of the delusion of separateness – and this applies whether the ring be large or small. It does not signify any one especial occasion or condition, but is a general term applicable to any state in which an entity, having reached a certain stage of evolutionary growth of the unfolding of consciousness, finds itself unable to pass into a still higher state because of some delusion under which the consciousness is laboring, be that delusion mental or spiritual. There is consciously a ring-pass-not for every globe of the planetary chain, a ring-pass-not for the planetary chain itself, a ring-pass-not for the solar system, and

so forth. It is the entities who labor under the delusion who therefore actually create their own rings-pass-not, for these are not actual entitative material frontiers, but boundaries of consciousness.

A ring-pass-not furthermore may perhaps be said with great truth to be somewhat of the nature of a spiritual laya-center or point of transmission between plane and plane of consciousness.

The rings-pass-not as above said, however, have to do with phases or states of consciousness only. For instance, the ring-pass-not for the beasts is self-consciousness, i.e., the beasts have not yet been enabled to develop forth their consciousness to the point of self-consciousness or reflective consciousness except in minor degree. A dog, for example, located in a room which it desires to leave, will run to a door out of which it is accustomed to go and will sit there whining for the door to be opened. Its consciousness recognizes the point of egress, but it has not developed the self-conscious mental activity to open the door.

A general ring-pass-not for humanity is their inability to self-consciously participate in spiritual self-consciousness.

**TG Rings, Magic** These existed as talismans in every folk-lore. In Scandinavia such rings are always connected with the elves and dwarfs who were alleged to be the possessors of talismans and who gave them occasionally to human beings whom they wished to protect. In the words of the chronicler: "These magic rings brought good luck to the owner so long as they were carefully preserved; but their loss was attended with terrible misfortunes and unspeakable misery."

**TG Rings and Rounds** Terms employed by Theosophists in explanation of Eastern cosmogony. They are used to denote the various evolutionary cycles in the Elemental, Mineral, etc., Kingdoms, through which the Monad passes on any one globe, the term Round being used only to denote the cyclic passage of the Monad round the complete chain of seven globes. Generally speaking, Theosophists use the term ring as a synonym of cycles, whether cosmic, geological, metaphysical or any other.

**TG Rhiphaeus** (*Greek*) In mythology a mountain chain upon which slept the frozen-hearted god of snows and hurricanes. In Esoteric philosophy a real prehistoric continent which from a tropical ever sunlit land has now become a desolate region beyond the Arctic Circle.

**TG Rishabha** (*Sanskrit*) A sage supposed to have been the first teacher of the Jain doctrines in India.

**ST Rishabha** Taurus. See *Constellations*

**TG Rishabham** (*Sanskrit*) The Zodiacal sign Taurus.

**FY Rishabham** The Zodiacal sign of Taurus, the sacred syllable Aum.

**TG Rishis** (*Sanskrit*) Adepts; the inspired ones. In Vedic literature the term is employed to denote those persons through whom the various Mantras were revealed.

**FY Rishis** (Literally, "revealers.") Holy sages.

**WG Rishi** Singer of sacred songs; poet; one of those to whom the Vedas were revealed, later regarded as a patriarchal sage. The seven Rishis are the seven Dhyana Chohans, or creative spirits.

**ST Rishi** A wise man, a sage or adept.

**GH Rishi** An adept, a seer, an inspired person. In Vedic literature the term is employed as referring to the seers through whom the various mantras or hymns of the Veda were revealed. The *Satapatha-Brahmana* enumerates seven as: Gotama, Bharadvaja, Visvamitra, Jamadagni Vasishtha, Kasyapa, and Atri. In later times (in the epic poems and Puranas) the Rishis are regarded as a particular class of beings, distinct from gods and men, the patriarchs or 'creators' (See under *Maharshi*). The *Mahabharata* enumerates the seven Rishis of the first manvantara as: Marichi Atri Angiras, Pulaha, Kratu, Pulastya, Vasishtha. These are also called the seven great Rishis (Saptarshis) especially associated with the Great Bear – being, in fact, seven Planetary Regents. The above-named Rishis are also called in most of the texts the seven Rishis "of the Third Manvantara; the latter referring both to the Third Round and also to the third Root-Race and its branch-Races in the Fourth Round. These are all the creators of the various beings on this Earth, the Prajapatis, and at the same time they appear as divers reincarnations in the early Manvantaras or races." (*The Secret Doctrine*, II, p. 78) (*Bhagavad-Gita*, W. Q. Judge, p. 80)

**TG Rishi-Prajapati** (*Sanskrit*) Literally, "revealers," holy sages in the religious history of Aryavarta. Esoterically the highest of them are the Hierarchies of "Builders" and Architects of the Universe and of living things on earth; they are generally called Dhyana Chohans, Devas and gods.

**TG Ri-thlen** Literally, "snake-keeping." It is a terrible kind of sorcery practised at Cherrapoonjee in the Khasi-Hills. The former is the ancient capital of the latter. 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.

**VS sacred River's roaring voice** (III 10, p. 50) The Northern Buddhists, and all Chinamen, in fact, find in the deep roar of some of the great and sacred rivers the key-note of Nature. Hence the simile. It is a well-known fact in Physical Science, as well as in Occultism, that the aggregate sound of Nature – such as heard in the roar of great rivers, the noise produced by the waving tops of trees in large forests, or that of a city heard at a distance is a definite single tone of quite an appreciable pitch. This is shown by physicists and musicians. Thus Prof. Rice (*Chinese Music*) shows that the Chinese recognized the fact thousands of years ago by saying that “the waters of the Hoang-ho rushing by, intoned the *kung*” called “the great tone” in Chinese music; and he shows this tone corresponding with the F, “considered by modern physicists to be the actual tonic of Nature.” Professor B. Silliman mentions it, too, in his *Principles of Physics*, saying that “this tone is held to be the middle F of the piano; which may, therefore, be considered the key-note of Nature.”

**TG Ro and Ru** (*Egyptian*) The gate or outlet, the spot in the heavens whence proceeded or was born primeval light; synonymous with “cosmic womb.”

**MO Rodung** (*Norse*) (reud-ung) [*rod* red + *ung* child] Father of the early races Agnar and Geirrod in Grimmismal.

**TG Roger Bacon** A very famous Franciscan monk who lived in England in the thirteenth century. He was an Alchemist who firmly believed in the existence of the Philosopher's Stone, and was a great mechanician, chemist, physicist and astrologer. In his treatise on the *Admirable Force of Art and Nature*, he gives hints about gunpowder and predicts the use of steam as a propelling power, describing besides the hydraulic press, the diving-bell and the kaleidoscope. He also made a famous brazen head fitted with an acoustic apparatus which gave out oracles.

**TG Rohinila** (*Sanskrit*) The ancient name of a monastery visited by Buddha Sakyamuni, now called Roynallah, near Balgada, in Eastern Behar.

**TG Rohit** (*Sanskrit*) A female deer, a hind; the form assumed by Vach (the female Logos and female aspect of Brahm/a, who created her out of one half of his body) to escape the amorous pursuits of her “father,” who transformed himself for that purpose into a buck or red deer (the colour of Brahm/a being red).

**TG Rohitaka Stupa** (*Sanskrit*) The “red stupa,” or dagoba, built by King Asoka, and on which Maitribala-rajā fed starving Yakshas with his blood. The Yakshas are inoffensive demons (Elementaries) called *pynya-janas* or “good people.”

**OG Root-Race** See *Races*

**WS Root-race** One of seven stock-races through which the human life-wave evolves on earth during any one “round;” our present root-race is the fifth. See *Round*

**IN Root-Race(s)** The main serial divisions of the life-waves on any planetary globe, each lasting millions of years; present-day humanity comprises the 5th of 7 great root-races.

**MO Ropt, Roptatyr** (*Norse*) (rop-tah-teer) [*ropt* maligned + *tyr* god] Odin as bringer of trials to the soul; the initiator, hierophant.

**TG Rosicrucians** (*Mystic*) The name was first given to the disciples of a learned Adept named Christian Rosenkreuz, who flourished in Germany, circa 1460. He founded an Order of mystical students whose early history is to be found in the German work, *Fama Fraternitatis* (1614), which has been published in several languages. The members of the Order maintained their secrecy, but traces of them have been found in various places every half century since these dates. The *Societas Rosicruciana in Anglia* is a Masonic Order, which has adopted membership in the “outer;” the Chabrath Zereh Aur Bokher, or Order of the G. D., which has a very complete scheme of initiation into the Kabbalah and the Higher Magic of the Western or Hermetic type, and admits both sexes, is a direct descendant from mediaeval modalities of Rosicrucians, themselves descended from the Egyptian Mysteries.

**MO Roskva** (*Norse*) (reuss-kvah) [*vigor*] Daughter of Egil and servant of Thor.

**TG Rostan** Book of the Mysteries of Rostan; an occult work in manuscript.

**WGa Round** The journey of the monad once around the seven globes composing the Earth-chain or any other planetary chain. The word “round” was used interchangeably with “ring,” in the early writings on the subject in Theosophical literature. It is applied generally in respect to the Monad in human body, although it is the same for all other kingdoms.

**OG Round** The doctrine concerning our planetary chain commonly called that of the seven rounds means that the life cycle or life-wave begins its evolutionary course on globe A, the first of the series of seven (or ten) globes; then, completing its cycles there, runs down to globe B, and then to globe C, and then to globe D, our earth; and then, on the ascending arc (*which see*), to globe E, then to globe F, and then to globe G. These are the manifest seven globes of the planetary chain. This is one *planetary round*. After the planetary round there ensues a planetary or chain nirvana, until the second round begins in the same way, but in a more “advanced” degree of evolution than was the first round.

A *globe round* is one of the seven passages of a life-wave during its planetary round, on any one (and therefore on

and through each) of the globes. When the life-wave has passed through globe D, for instance, and ends its cycles on globe D, this is the globe round of globe D for that particular planetary round; and so with all the globes respectively. Seven root-races make one globe round. There are seven globe rounds therefore (one globe round for each of the seven globes) in each planetary round.

Seven planetary rounds equal one kalpa or manvantara or Day of Brahm/a. When seven planetary rounds have been accomplished, which is as much as saying forty-nine globe rounds (or globe manvantaras), 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 pralaya lasts until the cycle again returns for a new planetary chain to form, containing the same hosts of living beings as on the preceding chain, and which are now destined to enter upon the new planetary chain, but on and in a higher series of planes or worlds than in the preceding one.

When seven such planetary chains with their various kalpas or manvantaras 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 from globe A to globe G once around, and this takes place seven 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 this for seven (or ten) times. There is another aspect of the teaching concerning the outer rounds which cannot be elucidated here.

**WS Round** A technical term for the passage of monads through seven root-races; applicable also to greater cycles.

**IN Round(s)** The procession of any life-wave through all the globes of a planetary chain; also the completion of 7 root-races on any one globe (globe-round).

**TG Rowhancee** (*Egyptian*) or **Er-Roohancee** Is 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 Demoniac 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. Many Eastern travellers have narrated instances, as E. W. Lane in his *Modern Egyptians* and his *Thousand and One Nights*, and E. B. Barker; the incidents have been introduced also into many works of fiction, such as Marryat's *Phantom Ship*, and a similar idea is interwoven with the story of Rose Mary and the Beryl stone, a poem by Rossetti. For a superficial attempt at explanation, see the *Quarterly Review*, No. 117.

**TG Ruach** (*Hebrew*) Air, also Spirit; the Spirit, one of the “human principles” (Buddhi-Manas).

**FY Ruach** One of the souls, according to the Kabala; second three principles in the human septenary.

**WG Ruach** (*Hebrew*) In the Kabala, the spiritual soul, or buddhi.

**TG Ruach Elohim** (*Hebrew*) The Spirit of the gods; corresponds to the Holy Ghost of the Christians. Also the wind, breath and rushing water.

**WG Ruchi** Light; beauty; desire, passion.

**TG Rudra** (*Sanskrit*) A title of Siva, the Destroyer.

**TG Rudras** (*Sanskrit*) The mighty ones; the lords of the three upper worlds. One of the classes of the “fallen” or incarnating spirits; they are all born of Brahm/a.

**WG Rudras** A class of storm-gods (Maruts) led by Rudra, who became in later Sanskrit literature Siva – the third member of the trinity. (*Siva*, “the gracious one,” an euphemism for *Rudra*, the howling one, the terrible one.)

**GH Rudras** An alternative name for the stormgods or Maruts (*which see*), who are under the leadership of Rudra or Siva. “These deities are only another *aspect*, or a development of the Kumaras, who are *Rudras* in their patronymic, like many others.” (*The Secret Doctrine*, II, p. 613) (Meaning of the word itself: howlers, or roarers. *Bhagavad-Gita*, W. Q. Judge, p. 73)

**TG Runes** (*Scandinavian*) The Runic language and characters are the mystery or sacerdotal tongue and alphabet of the ancient Scandinavians. *Runes* are derived from the word *runa* (secret). Therefore both language and character could neither be understood nor interpreted without having the key to it. Hence while the written *runes* consisting of sixteen letters are known, the ancient ones composed of marks and signs are indecipherable. They are called the magic characters. “It is clear,” says E. W. Anson, an authority on the folk-lore of the Norsemen, “that the runes were from various causes regarded even in Germany proper as full of mystery and endowed with supernatural power.”

They are said to have been invented by Odin.

**MO Runes** Wisdom gained by living.

**MO Rungner** (*Norse*) (rung-ner) [loud roar] A giant.

TG **Rupa** (*Sanskrit*) Body; any form, applied even to the forms of the gods, which are subjective to us.

WG **Rupa** Form, external appearance, body; visibility.

OG **Rupa** (*Sanskrit*) A word meaning “form,” “image,” “similitude,” but this word is employed technically, and only rarely in the popular sense in which it is commonly used in English. It signifies rather an atomic or monadic aggregation about the central and indwelling consciousness, forming a vehicle or body thereof.

Thus the rupa-lokas are lokas or worlds where the body-form or vehicle is very definitely outlined in matter; whereas the arupa-lokas are worlds where the body-forms or “images” are outlined in a manner which *to us humans* is much less definite. It should be noted that the word rupa applies with equal force to the bodies or vehicles even of the gods, although these latter to us are purely subjective or arupa (*which see*). See **Loka**

ST **Rupa** Form; the vehicle or body of an indwelling consciousness; also, one of the Tanmatras.

SKs **Rupa, Vedana, Sanjna, Samskara, Vijnana** These are the five Skandhas or attributes of character and personality which have been formed in previous lives. They help to rebuild the constitution of man in each new birth. (See {*Sanskrit Keys to the Wisdom Religion, The Ocean of Theosophy* section} under Skandha.) *Rupa* is ‘form’ or the characteristics of the physical body; *Vedana* is ‘sensation,’ or the developed feelings and perceptions; *Sanjna* is ‘consciousness,’ or abstract ideas; *Samskara* is action,’ or the physical and mental leanings and preferences; *Vijnana* is ‘intelligence,’ or the moral and mental tendencies. See **Nidana**

IN **Rupa** (*Sanskrit*) Form, body.

SP **Rupa** Form. Arupa – formless.

TG **Ruta** (*Sanskrit*) The name of one of the last islands of Atlantis, which perished ages before *Poseidonis*, the “Atlantis” of Plato.

ST **Ruta** One of the last Atlantean islands.

TG **Rutas** (*Sanskrit*) An ancient people that inhabited the above island or continent in the Pacific Ocean.

MO **Rymer** (*Norse*) (ree-mer) A giant: end of a life cycle. See **Hymer**