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TG P. The 16th letter in both the Greek and the English alphabets, and the 17th in the Hebrew, where it is called *pe* or *pay*, and is symbolized by the mouth, corresponding also, as in the Greek alphabet, to number 80. The Pythagoreans also made it equivalent to 100, and with a dash – thus it stood for 400,000. The Kabbalists associated with it the sacred name of *Phodeh* (Redeemer), though no valid reason is given for it.

TG Pachacarnac (*Peruvian*) 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 Pacis Bull The divine Bull of Hermonthes, sacred to Amoun-Horus, the Bull Netos of Heliopolis being sacred to Amoun-Ra.

TG P and Cross Called generally the *Labarum* of Constantine. It was, however, one of the oldest emblems in Etruria before the Roman Empire. It was also the sign of Osiris. Both the long Latin and the Greek pectoral crosses are Egyptian, the former being very often seen in the hand of Horus. “The cross and Calvary so common in Europe, occurs on the breasts of mummies” (Bonwick).

WG Pada Foot; step; pace; stride; footprint; mark; vestige; portion; path.

TG Padarthas (*Sanskrit*) Predicates of existing things; so-called in the *Vaiseshika* or “atomic” system of philosophy founded by Kanada. This school is one of the six *Darshanas*.

FY Padarthas (*Sanskrit*) Predicates of existing things, so called in the “Vaiseshikha,” or atomic system of philosophy, founded by Kanad.

TG Padma (*Sanskrit*) The Lotus; a name of Lakshmi, the Hindu Venus, who is the *wife*, or the female aspect, of Vishnu.

WG Padma The lotus – not the plant itself, but the flower only.

TG Padma Asana (*Sanskrit*) A posture prescribed to and practised by some Yogis for developing concentration.

FY Padma sana A posture practised by some Indian mystics. It consists in sitting with the legs crossed one over the other and the body straight.

TG Padma Kalpa (*Sanskrit*) The name of the last Kalpa or the preceding Manvantara, which was a year of Brahm/a.

ST Padmapani The Jewel in the Lotus; the divine Self in man.

TG Padma Yoni (*Sanskrit*) A title of Brahm/a (also called *Abjayoni*), or the “lotus-born.”

WG Padmi The lotus – the whole plant, padma being the flower only.

TG Paean (*Greek*) A hymn of rejoicing and praise in honour of the sun-god Apollo or Helios.

TG Pagan (*Latin*) Meaning at first no worse than a dweller in the country or the woods; one far removed from the city-temples, and therefore unacquainted with the state religion and ceremonies. The word “heathen” has a similar significance, meaning one who lives on the heaths and in the country. Now, however, both come to mean *idolaters*.

TG Pagan Gods The term is erroneously understood to mean idols. The philosophical idea attached to them was never that of something objective or anthropomorphic, but in each case an abstract potency, a virtue, or quality in nature. There are gods who are divine planetary spirits (Dhyan Chohans) or Devas, among which are also our *Egos*. With this exception, and especially whenever represented by an idol or in anthropomorphic form, the gods represent symbolically in the Hindu, Egyptian, or Chaldean Pantheons – formless spiritual Potencies of the “*Unseen Kosmos*.”

IU Pagan Gods This term gods is erroneously understood by most of the reading public, to mean idols. The idea attached to them is *not* that of something objective or anthropomorphical. With the exception of occasions when “gods” mean either divine planetary entities (angels), or disembodied spirits of pure men, the term simply conveys to the mind of the mystic – whether Hindu Hotar, Mazdean Mage, Egyptian hierophant, or disciple of the Greek philosophers – the idea of a visible or cognized manifestation of an invisible potency of nature. And such occult potencies are invoked under the appellation of various gods, who, for the time being, are personating these powers. Thus every one of the numberless deities of the Hindu, Greek, and Egyptian Pantheons, are simply Powers of the “*Unseen Universe*.” When the officiating Brahman invokes Aditya – who, in her cosmic character, is the goddess-sun – he simply *commands* that potency (personified in some god), which, as he asserts, “resides in the Mantra, as the sacred *Vach*.” These god-powers are allegorically regarded as the divine *Hotars* of the Supreme One; while the priest (Brahman) is the human Hotar who officiates on earth, and representing that particular Power becomes, ambassador-like, invested with the very potency which he personates.

WW Paganism (pp. 41-45) A pagan is generally considered today to be a man of loose religious ideas, etc. That is quite a Christian definition; but it is, unfortunately, really the only one which we will find, and when people speak of Paganism they have a general idea of that, and also of the theories and beliefs of the Greeks and Romans. The word *pagan* comes from the Latin *paganus*, and it itself comes from the word *pagus*, which means a district, as for

instance, the districts surrounding a city. The *pagani* originally were the *country people*, peasants, those who inhabited the countryside as contrasted with those who lived in the city, who were called *cives* or rather *urbani*. Later, the *pagani* also became *cives*, but originally the *civis* was the inhabitant of a city, and the *paganus*, or in the plural *pagani*, were the inhabitants of the villages of the countryside. Now that word *paganus* first acquired its present unenviable signification about the middle of the 4th century, and in an edict of the Emperor Valentinian bearing the date 368 A.D., we find the word *pagani* signifying those who did not accept the Christian faith, but followed the rites, practices, and at least to a certain extent, the religious ideas, of the ancients. That is the first instance in which the word *paganus* appears bearing its present signification. So much for the meaning of the term. We may add that to apply it either to the ancients, or to those who hold non-Christian views today, is not only insulting, but absurdly improper.

I wish to say a few words in explanation of certain matters...first, the fact that the Christians have so consistently attempted to vilify paganism. I speak subject to all reasonable correction, as it would not be permissible for any Theosophist to attempt to degrade by words or act the sincere religious beliefs of another. This in no sense prevents an open, fair, and courteous, if perfectly frank, study and expression. I wish to say that in my opinion the reason for this vilification lay in *fear*. The Christians never had a philosophy; their religion was based on faith, blind faith. Theologians today, many at least, and nearly all up to fifty years ago, taught that the blinder the faith the greater the merit. The ancients, on the other hand, had schools of learning, institutes of philosophy, where the subtlest questions that can agitate the human heart and try the human intellect were debated with learning and acumen. To this the early Christians opposed marvels, and miracles, and wonder-working, not only of Jesus called the Christ, but also the wonder-working and miracles after their saints had died. You will remember that to become canonized, or for one dead to become a saint in the Roman Catholic Church, it is necessary to prove that the aspirant to canonization worked at least two miracles before he was beatified, and that his relics after his beatification worked at least two more; and furthermore, that his life was pure and spotless. This last is a condition indeed noble and worthy. Parenthetically, it may interest you to listen to a little anecdote of a Christian saint, one of the most esteemed in his church, and one whose writings are of vast influence, which is based on his own records, and is not, possibly, inapposite. It was Saint Augustine. He was Bishop of Hippo in Africa, and he relates in one of his sermons that very extraordinary things existed in Africa in his day; because, he says, assuredly through the grace of God, and his own natural merit: "I preached the gospel of our Lord Jesus Christ to whole nations of people who had no heads, but had two eyes in their breasts; and furthermore, in the interior, I preached to a people who had a head indeed, but only one eye, and that was in the middle of the forehead." This man, although no records have been found of his acephalous or headless humanity nor of his one-eyed race, and although untruth would be a bar to canonization, is yet considered one of the most worthy and erudite saints in Christian hagiology, (a word which makes one think of ugly old ladies, but it simply means the doctrines or history or philosophy of the lives and legends of saints, or...). It may be, to continue our parenthesis for a moment, quite possible that when Shakespeare, in his *Othello*, writes "of antres vast and deserts idle. Rough quarries, rocks and hills whose heads touch Heaven.... And of the Cannibals that each other eat, The Anthropagi, and men whose heads do grow beneath their shoulders." (Act I, Sc. III), he was thinking of this very worthy Saint's stories, of his preaching to the acephalous humanity of Africa; and I have no doubt that St. Augustine himself – who at one time was a most excellent pagan, later a heretic belonging to a body called the Manichaeans, and later an orthodox follower of the church – got his ideas of his one-eyed men and of the eye in the middle of the forehead, from the old Homeric legends of the Cyclopes. As to his headless humanity – possibly we had better leave these to others to identify.

Paganism was a very noble faith. It was profound, worthy of study, and full of mystery, in the proper sense of the word. Its mystery, or rather its esoteric part, was embodied in one of the institutions of humanity which were ever considered in ancient times as most worthy of reverence – the Mysteries. The ancient philosophers spoke of these Mysteries as those institutions founded by the Gods, which lead humanity from a degraded and brutish life to be near the Gods, and to be one with them; and that those who had been initiated had a greater hope after death and a wider sympathy with their fellows in life. Cicero refers to it in closely similar terms in one of his ethical writings. That, however, is a subject which I do not at present wish further to dilate, because we will come to it in time; but when you hear or when you read in the dictionary and the books that have been written by those opposed to the ancient paganism that it was stupid idolatry, or that it was sensual, or that it was foolish, or any similar vice, as Theosophists and as men who are seeking the truth, remembering that it is from the ancients that everything good that we have today has come down to us, it is well to go to the original source. Read the ancient literatures, study the ancient histories, try and get at the truth which the ancient writers embodied in those of their dissertations and in their discourses which have come down to us. They are many. The philosophers no more believed in what the Christians attempted to represent as their beliefs, than today any intelligent Christian believes that their Lord God rode on the wings of the wind, or on a cherub, or thundered or lightened his displeasure from the clouds. These are

allegorical sayings, as we shall see later on. The people may have believed the things that were said about the ancient gods and goddesses; the educated men, never. Their histories show it. Look, for one thing, at the way they themselves satirized the accepted faith before and after Christianity was born and came into the world, unfortunately. Look at the bitter, biting diatribes of Lucian. Perhaps no more caustic wit was ever born. Look at the way Plato, for instance, treats some of the tales about the gods and goddesses. He said he would not admit Homer, who was considered almost god-like in his genius by the ancient world, into his ideal Republic. Why? On account of the tales he had circulated about the gods and goddesses, their sorrows, their hatreds, their disgraceful acts. All thinking men in the ancient world had a conception of the divinities which was sublime as it was scientific, but in all ages of the world you will find a vulgar mass of common people, the crowd (and this does not refer to birth, it refers to the vulgar in mind, in intellect) in all ages you will find such men, and they always follow the same course – light, foolish, and flippant speeches against those things which have been considered most holy and most worthy of reverence since the time of historical records; and we know that it must have been so before.

I simply wish to add that in explaining the word ‘paganism’, I should also have adduced the word *heathenism*, from another word of precisely similar analogy. When the Christian missionaries entered Northern Europe they found the priesthood of the religions of the different countries dwelling in forests, as the Druids, for instance; and the priests and priestesses of the Germans made their temples of the leafy bowers. Under some spreading oak tree they would render their supplications and perform their devotions to the deities. Later, as the town became more settled and populous and Christianity, under the very vigorous proselytizing and swords of the invaders, increased, the people who dwelt on the heaths of the country, out of the city, were naturally those who last received Christianity, just as those in the countries around the Mediterranean who were the last to become converted were the villagers, the *pagani*; and as the countryman became synonymous with pagan in the Christian use, so heathen – those who lived on heaths – became synonymous with those who were not Christians. The derivation of the two words is rather interesting.

TG **Pahans** (*Prakrit*) Village priests.

FY **Pahans** Village priests.

TG **Paksham** (*Sanskrit*) An astronomical calculation; one half of the lunar month or 14 days; two *paksham* (or *paccham*) making a month of mortals, but only a day of the *Pitar devata* or the “father-gods.”

TG **Palaeolithic** A newly-coined term meaning in geology “ancient stone” age, as a contrast to the term *neolithic*, the “newer” or later stone age.

TG **Palasa Tree** (*Sanskrit*) Called also Kanaka (*butea frondosa*) a tree with red flowers of very occult properties.

TG **Pali** The ancient language of Magadha, one that preceded the more refined Sanskrit. The Buddhist Scriptures are all written in this language.

TG **Palingenesis** (*Greek*) Transformation; or new birth.

OG **Palingenesis** (*Greek*) A compound which means “coming again into being,” or “becoming again.” The meaning attached to this word is quite specific, although having a wide and general application. The idea included in it may be illustrated, as is found in the philosophical literature of the ancients who lived around the Mediterranean Sea, by the example of the oak which produces its seed, the acorn, the acorn in its turn producing a new oak containing the same life that was passed on to it from the mother oak – or the father oak. This transmission of an identical life in cyclical recurring phases is the specific meaning of the word palingenesis. Thus the thought is different from the respective ideas contained in the other words connected with the doctrine of re-embodiment (*which see*). Perhaps another way of stating the specific meaning would be by stating that palingenesis signifies the continuous transmission of an identical life producing at each transformation a new manifestation or result, these several results being in each case a palingenesis or “new becoming” of the same life-stream. Its specific meaning is quite different from that embodied in the word transmigration (*which see*).

TG **Pan** (*Greek*) The nature-god, whence Pantheism; the god of shepherds, huntsmen, peasants, and dwellers on the land. Homer makes him the son of Hermes and Dryope. His name means ALL. He was the inventor of the Pandæan pipes; and no nymph who heard their sound could resist the fascination of the great Pan, his grotesque figure notwithstanding. 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. The whole of the Hermetic philosophy is based on nature’s hidden secrets, and as Baphomet was undeniably a Kabbalistic talisman, so was the name of Pan of great magic efficiency in what Eliphas Levi would call the “Conjuration of the Elementals.” There is a well-known pious legend which has been current in the Christian world ever since the day of Tiberias, to the effect that the “great Pan is dead.” But people are greatly mistaken in this; neither nature nor any of her Forces can ever die. A few of these may be left unused, and being forgotten lie dormant for long centuries. But no sooner are the proper conditions furnished than they awake, to act again with tenfold power.

TG **Panaenus** (*Greek*) A Platonic philosopher in the Alexandrian school of Philaletheans.

KT Panaenus A Platonic philosopher in the Alexandrian school of the Philalethians.

GH Panchajanya The name of Krishna's conch-shell, which he obtained in the following manner: Panchajanya was an elemental of the sea, using the form of a conch-shell (*sankha*). He had seized the son of Sandipani (who had instructed Krishna in the use of arms), whereupon Krishna attacked and slew Panchajanya, taking the shell for use as his conch.

It is significant and interesting that the word Panchajanya itself means 'five classes,' having reference to the five lower classes of beings which in a general way were considered by the ancient Hindus to inhabit the universe. The name therefore could properly be applied to a head of any one such composite group of beings; and to speak of Panchajanya as a 'demon,' as Orientalists often do, is to forget the fact that one of the Panchajanyas or five classes of animate beings are men, who can hardly be called 'demons,' even in the Hindu mythological sense. (Meaning of the word itself: literally descended from Panchajanya. *Bhagavad-Gita*, W. Q. Judge, p. 3)

TG Panchakama (*Sanskrit*) Five methods of sensuousness and sensuality.

WG Pancha-karmendriya The five organs of action. (*pancha*, five; *karma*, action; *indriya*, organ.)

TG Pancha Kosha (*Sanskrit*) The five "sheaths." According to Vedantin philosophy, Vijnanamaya Kosha, the fourth sheath, is composed of Buddhi, or *is* Buddhi. The five sheaths are said to belong to the two higher principles – *Jivatma* and *Sakshi*, which represent the *Upahita* and *An-upahita*, divine spirit respectively. The division in the esoteric teaching differs from this, as it divides man's physical-metaphysical aspect into seven principles.

FY Panchakosha The five sheaths in which is enclosed the divine monad.

WG Pancha-kosa The five-fold screen, case or sheath of the soul – *anna-maya*, *prana-maya*, *manomaya*, *vignana-maya* and *ananda-maya*. (*pancha*, five; *kosa*, sheath.)

ST Pancha-Kosas The five sheaths into which Vedantic philosophy divides man's nature. See **Kosa**

SKs Pancha-kosa, Anandamaya-kosa, Vijnanamaya-kosa, Manomaya-kosa, Pranamaya-kosa, Annamaya-kosa The Vedantic philosophy divides man into the Divine Monad or Atman and five enclosing sheaths collectively called the Pancha-kosa (*pancha* – five; *kosa* – sheath). Atman's sphere or home is the Galactic Universe. Atman's first veil or sheath is the Anandamaya-kosa, the Spiritual Soul or Buddhi, sometimes called the 'Sheath of the Sun'; a compound of *ananda* – pure bliss, *maya* built of, and *kosa* – sheath. In this sheath the Spiritual Monad can range over the Solar System. The Vijnanamaya-kosa is the Higher Mind or the 'Manasaputric Soul'; from *vijnana* – discernment, intelligence. In this sheath the Manasaputra within may pass anywhere within the Planetary Chain of this Earth. The Manomaya-kosa is the lower mind and the desire-principle, or the 'Human Soul'; from *manas* – mind. This sheath is the human Ego's psychological apparatus on this Globe D of our Planetary Chain. Pranamaya-kosa is the life-principle together with the astral body, called the 'vital-astral soul'; from *prana* – life. This sheath clothes the 'Animal Monad' in man's constitution. The Annamaya-kosa is the physical body built up of the *anna* or food of the earth.

TG Pancha Krishtaya (*Sanskrit*) The five races.

TG Panchakritam (*Sanskrit*) An element combined with small portions of the other four elements.

TG Panchama (*Sanskrit*) One of the *five* qualities of musical sound, the fifth, Nishada and Daivata completing the seven; G of the diatonic scale.

WG Pancha-maha-bhuta The five gross elements – earth, water, fire, air, ether. (*pancha*, five; *maha*, great; *bhuta*, element.)

WG Pancha-maha-prana The five great airs – the ascending and descending airs, the airs of circulation, assimilation and respiration. (*pancha*, five; *maha*, great; *prana*, breath.)

TG Panchanana (*Sanskrit*) "Five-faced," a title of Siva; an allusion to the five races (since the beginning of the *first*) which he represents, as the ever reincarnating Kumara throughout the Manvantara. In the sixth root-race he will be called the "six-faced."

WG Pancha-ratnani The five jewels, or five most admired episodes in the Mahabharata.

TG Panchasikha (*Sanskrit*) One of the seven Kumaras who went to pay worship to Vishnu on the island of Swetadwipa in the allegory.

SKs Pancha Sila, Pansil The Pancha Sila are the 'Five Precepts' of compassion, honesty, purity, sincerity, and temperance, which every lay-disciple of Buddhism promises to endeavor to follow. Pansil is the Pali word for Pancha Sila.

WG Pancha-tan-matras The five subtle elements. See **Tanmatras**

TG Panchen Rimboche (*Tibetan*) Literally, "the great Ocean, or Teacher of Wisdom." The title of the Teshu Lama at Tchigadze; an incarnation of Amitabha the celestial "father" of Chenresi, which means to say that he is an *Avatar* of Tson-kha-pa (see **Sonkhapa**). *De jure* the Teshu Lama is second after the Dalai Lama; *de facto*, he is higher, since it is Dharma Richen, the successor of Tson-kha-pa at the golden monastery founded by the latter Reformer and established by the Gelukpa sect (yellow caps), who created the Dalai Lamas at Llhassa, and was the first of the

dynasty of the “Panchen Rimboche.” While the former (Dalai Lamas) are addressed as “Jewel of Majesty,” the latter enjoy a far higher title, namely “Jewel of *Wisdom*,” as they are high Initiates.

FY **Panchikrita** Developed into the five gross elements.

TG **Pandavarani** (*Sanskrit*) Literally, the “Pandava Queen;” Kunti, the mother of the Pandavas. (All these are highly important personified symbols in esoteric philosophy.)

TG **Pandavas** (*Sanskrit*) The descendants of Pandu.

WG **Pandavas** The five sons of Pandu – Yudhi-sthira, Bhima, Arjuna, Nakula, and Saha-deva, – and their adherents: personalities in the Mahabharata who represent the higher principles in man.

WG **Pandita** A learned Brahmin.

SKs **Pandita** A learned man; derived from *panda* – wisdom, knowledge, or learning.

TG **Pandora** (*Greek*) A beautiful woman created by the gods under the orders of Zeus to be sent to Epimetheus, brother of Prometheus; she had charge of a casket in which all the evils, passions and plagues which torment humanity were locked up. This casket Pandora, led by curiosity, opened, and thus set free all the ills which prey on mankind.

KT **Pandora** In Greek Mythology, the first woman on earth, created by Vulcan out of clay to punish Prometheus and counteract his gift to mortals. Each God having made her a present of some virtue, she was made to carry them in a box to Prometheus, who, however, being endowed with foresight, sent her away, changing the gifts into evils. Thus, when his brother Epimetheus saw and married her, when he opened the box, all the evils now afflicting humanity issued from it, and have remained since then in the world.

TG **Pandu** (*Sanskrit*) “The Pale,” literally; the father of the Pandavas Princes, the foes of the *Kurava* in the *Mahabharata*.

WGa **Pandu** The father of the Pandava Princes, who were the foes of the Kurus as related in the *Bhagavat-Gita*.

GH **Pandu** The son of Krishna Dvaipayana Vyasa and Ambalika, half-brother of Dhritarashtra, and parent of the five hero princes Yudhishtira, Bhima, Arjuna, Nakula, and Sahadeva – who were known as the Pandavas (i.e., sons of Pandu). When Pandu became of age, he was given the throne of Hastinapura by his regent-uncle Bhishma, because Dhritarashtra was considered unfit to rule the kingdom on account of his blindness. Pandu, however, relinquished the kingdom because of a curse pronounced upon him while hunting, and retired to the Himalayas, where he died. (*Bhagavad-Gita*, W. Q. Judge, p. 2)

GH **Pandus** (or **Pandavas**) The sons of Pandu, referring to the five brothers – Yudhishtira, Bhima, Arjuna, Nakula, and Sahadeva – who sought to regain their kingdom of Indraprastha, which had been taken from them by the Kauravas under the leadership of Duryodhana. This led to the great battle at Kurukshetra, in which the Pandavas were victorious. (*Bhagavad-Gita*, W. Q. Judge, p. 2)

WG **Pani** The hand.

TG **Panini** (*Sanskrit*) A celebrated grammarian, author of the famous work called *Paniniyama*; a Rishi, supposed to have received his work from the god Siva. Ignorant of the epoch at which he lived, the Orientalists place his date between 600 B.C. and 300 A.D.

TG **Pantacle** (*Greek*) The same as *Pentalpha*; the triple triangle of Pythagoras or the five-pointed star. It was given the name because it reproduces the letter A (alpha) on the five sides of it or in five different positions – its number, moreover, being composed of the first odd (3) and the first even (2) numbers. It is very occult. In Occultism and the Kabala it stands for *man* or the Microcosm, the “Heavenly Man,” and as such it was a powerful talisman for keeping at bay evil spirits or the Elementals. In Christian theology it refers to the five wounds of Christ; its interpreters failing, however, to add that these “five wounds were themselves symbolical of the Microcosm, or the Little Universe,” or again, Humanity, this symbol pointing out the fall of pure Spirit (Christos) into matter (*Jassous*, “life,” or man) In esoteric philosophy the *Pentalpha*, or five-pointed star, is the symbol of the EGO or the Higher Manas. Masons use it, referring to it as the five-pointed star, and connecting it with their own fanciful interpretation. (See the word *Pentacle* for its difference in meaning from *Pantacle*.)

TG **Pantheist** One who identifies God with Nature and *vice versa*. Pantheism is often objected to by people and regarded as reprehensible. But how can a philosopher regard Deity as infinite, omnipresent and eternal unless Nature is an aspect of IT, and IT informs every atom in Nature?

KT **Pantheist** One who identifies God with nature and *vice versa*. If we have to regard Deity as an infinite and omnipresent Principle, this can hardly be otherwise; nature being thus simply the physical aspect of Deity, or its body.

TG **Panther** (*Hebrew*) According to the *Sepher Toldosh Jeshu*, one of the so-called Apocryphal Jewish Gospels, Jesus was the son of Joseph Panther and Mary, hence Ben Panther. Tradition makes of Panther a Roman soldier.

WG **Papa** Evil, destructive; bad karma; one of the hells.

TG **Papa-purusha** (*Sanskrit*) Literally, “Man of Sin:” the personification in a human form of every wickedness and

sin. Esoterically, one who is reborn, or reincarnated from the state of *Avitchi* – hence, “Soulless.”

TG **Para** (*Sanskrit*) “Infinite” and “supreme” in philosophy – the final limit. *Param* is the end and goal of existence; *Parapara* is the boundary of boundaries.

WG **Para** The opposite shore of a river; the limit or utmost reach; applied to the first half – now completed – of the present maha-kalpa, of which the universe has but just entered upon the second half; other, chief, highest.

TG **Parabrahm** (*Sanskrit*) “Beyond Brahm/a,” literally. The Supreme Infinite Brahma, “Absolute” – the attributeless, the secondless reality. The impersonal and nameless universal Principle.

KT **Parabrahm** (*Sanskrit*) A Vedantin term meaning “beyond Brahm/a.” The Supreme and the absolute Principle, impersonal and nameless. In the Veda it is referred to as “THAT.”

FY **Parabrahm** The supreme principle in Nature; the universal spirit.

WG **Para-brahma** (*also Para-brahmam*) The Absolute, above all, yet in all and containing all; Brahma, the Unknowable, above and beyond Brahm/a and all creators.

OG **Parabrahman** (*Sanskrit*) *Para* is a word meaning “beyond.” *Brahman* (neuter) is sometimes used as the universal self or spirit; also called *paramatman* (*which see*). Beyond Brahma is the para-Brahman. Note the deep philosophical meaning of this – there is no attempt here to limit the illimitable, the ineffable, by adjectives. In the Sanskrit Vedas and in the works deriving therefrom and belonging to the Vedic literary cycle, this “beyond” is called *tat*, “THAT,” as this world of manifestations is 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, therefore, literally means “beyond Brahma;” and strictly speaking it is Brahma to which the Occidental term Absolute (*which see*) should be applied. 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 Brahma of any hierarchy. Just as Brahma is the summit of a cosmic hierarchy, so, following the same line of thought, the parabrahman is “whatever is beyond Brahma.”

WS **Parabrahma(n)** (*Sanskrit*) “Beyond Brahma;” the Infinite; the Boundless.

ST **Parabrahman** Beyond Brahma; THAT, the All, the one Reality.

GH **Parabrahman** Literally, Beyond Brahma, i.e., that which is beyond the summit of a manifested cosmic hierarchy; referred to in Vedic literature as TAT, THAT (the world of manifestation being *Idam*, This). Parabrahman is very closely connected with Mulaprakriti (Root-Substance) inasmuch as Mulaprakriti is the veil of Parabrahman (*Notes on the Bhagavad-Gita*, p. 62). Krishna speaks of Parabrahman as his Avyaktamurti because Parabrahman “is unknowable, and only becomes knowable when manifesting itself as the Logos” or Isvara (*Notes on the Bhagavad-Gita*, p. 62). Parabrahman “is the field of Absolute Consciousness, i.e., that Essence which is out of all relation to conditioned existence, and of which conscious existence is a conditioned symbol.” (*The Secret Doctrine*, I, p. 15) (Compound *para*, beyond; *Brahman*, ‘Universal Spirit.’ *Bhagavad-Gita*, W. Q. Judge, p. 71)

SKo **Parabrahman** All that is ‘beyond’ (*para*) the loftiest reaches of *Brahman* – beyond the loftiest reaches of the inmost essence or Divinity of the Kosmos. Parabrahman is the Reality or Be-ness of Boundless Space and hence is the All. Since the Highest is latent in everything and includes the lower portions or outer garments, all, mystically speaking, is Parabrahman or Tat. Every living being or manifested thing is Parabrahman in its fundamental essence.

IN **Parabrahm(an)** (*Sanskrit*) “Beyond Brahma,” precosmic source of divinity and being, the Ineffable, unnameable That; also spiritual pole of mulaprakriti.

SP **Parabrahman** The supreme brahman, or beyond brahman.

TG **Paracelsus** The symbolical name adopted by the greatest Occultist of the middle ages – Philip Bombastes Aureolus Theophrastus von Hohenheim – born in the canton of Zurich in 1493. He was the cleverest physician of his age, and the most renowned for curing almost any illness by the power of talismans prepared by himself. He never had a friend, but was surrounded by enemies, the most bitter of whom were the Churchmen and their party. That he was accused of being in league with the devil stands to reason, nor is it to be wondered at that finally he was murdered by some unknown foe, at the early age of forty-eight. He died at Salzburg, leaving a number of works behind him, which are to this day greatly valued by the Kabbalists and Occultists. Many of his utterances have proved prophetic. He was a clairvoyant of great powers, one of the most learned and erudite philosophers and mystics, and a distinguished Alchemist. Physics is indebted to him for the discovery of nitrogen gas, or *Azote*.

WG **Para Chitr** Siamese equivalent of Divine Spirit.

WG **Para-devata** The highest deity – in the sense of the highest abstraction of the human mind.

TG **Paradhā** (*Sanskrit*) The period of one-half the Age of Brahm/a.

WG **Para-guru** Highest teacher, in an occult and religious sense.

TG **Parama** (*Sanskrit*) The “One Supreme.”

ST **Paramanu** Atomic monad.

TG Paramapadatmava (*Sanskrit*) Beyond the condition of Spirit, “supremer” than Spirit, bordering on the Absolute.

TG Paramapadha (*Sanskrit*) The place where – according to Visishtadwaita Vedantins – bliss is enjoyed by those who reach *Moksha* (Bliss). This “place” is not material but made, says the Catechism of that sect, “of *Suddhasatwa*, the essence of which the body of Iswara,” the lord, “is made.”

WG Paramapada The supreme state, or path – vaikuntha loka – above all material worlds, and composed of intellectual substance – suddha-sattva – in which supreme bliss is enjoyed.

TG Paramapaha (*Sanskrit*) A state which is already a conditioned existence.

TG Paramarthis (*Sanskrit*) Composed of two words: *parama*, “supreme,” and Rishis, or supreme Rishis – Saints.

TG Paramartha (*Sanskrit*) Absolute existence.

WG Paramartha The highest or most sublime truth.

ST Paramartha The highest truth; Reality.

SKv Paramartha, Samvriti, Paramartha-satya, Samvriti-satya Paramartha, a compound of *parama* – highest, and *artha* – purpose or aim, is ‘the highest goal’ of attainment for an adept of the Earth. It is a Nirvanic state in which a man is self-consciously aware of his divine nature and has become all-wise because he has become at one with the Spiritual Hierarchy of this Planetary Chain. The word Samvriti is derived from the verb-root *vrit* – to turn, plus the preposition *sam*, meaning in combination ‘to cover, to hide’; and hence in philosophy Samvriti is applied to ‘False conception’ brought about by the deceptive and limiting powers of matter, in other words, by illusion or Maya. Samvriti-satya therefore is the ‘relative truth,’ the *satya* or truth concerning the origin of that illusion which conceals from man the highest Truth and the true conception of Reality. This Highest Truth which sees beyond the illusive or mayavi appearance of things is Paramartha-satya. One cannot fully comprehend Samvriti-satya until one reaches Paramartha-satya.

IN Paramartha (*Sanskrit*) True or supreme self-consciousness; in Buddhism, absolute or nirvanic consciousness.

TG Paramarthika (*Sanskrit*) The one true state of existence according to Vedanta.

FY Paramarthika One of the three states of existence according to Vedanta; the true, the only real one.

TG Paramatman (*Sanskrit*) The Supreme Soul of the Universe.

FY Paramatma The Supreme Spirit.

WGa Paramatman The Great or Supreme Spirit; beyond atman.

OG Paramatman (*Sanskrit*) The “primordial self” or the “self beyond,” the permanent SELF, the Brahman or universal spirit-soul. A compound term meaning the highest or universal atman. *Parama*, “primordial,” “supreme,” etc.; the root of *atman* is hardly known – its origin is uncertain, but the general meaning is that of “self.”

Paramatman consequently means the “supreme self,” or the summit or flower of a hierarchy, the root-base or source of that cosmic self.

Selflessness is the attribute of the paramatman, the universal self, where all personality vanishes.

The universal self is the heart of the universe, for these two phrases are but two manners of expressing the same thing; it is the source of our being; it is also the goal whither we are all marching, we and the hierarchies above us as well as the hierarchies and the entities which compose them inferior to us. All come from the same ineffable source, the heart of Being, the universal self, pass at one period of their evolutionary journey through the stage of humanity, gaining thereby self-consciousness or the ego-self, the “I am I,” and they find it, as they advance along this evolutionary path, expanding gradually into universal consciousness – an expansion which never has an end, because the universal consciousness is endless, limitless, boundless.

The paramatman is spiritually practically identical with what the theosophist has in mind when he speaks of the Absolute (*which see*); and consequently paramatman, though possessing a wide range of meanings, is virtually identical with Brahman. Of course when the human mind or consciousness ascends in meditation up the rungs of the endless ladder of life and realizes that the paramatman of one hierarchy or kosmos is but one of a multitude of other paramatmans of other cosmic hierarchies, the realization comes that even the vague term parabrahman (*which see*) may at certain moments of philosophical introspection be found to be the frontierless paramatman of boundless space; but in this last usage of paramatman the word obviously becomes a sheer generalizing expression for boundless life, boundless consciousness, boundless substance. This last use of the word, while correct enough, is hardly to be recommended because apt to introduce confusion, especially in Occidental minds with our extraordinary tendency to take generalizations for concrete realities.

ST Paramatman Beyond Atman; Brahman, the supreme galactic hierarch.

GH Paramatman The Supreme Self. In man Paramatman is the three highest principles, with especial emphasis upon the atman, hence the reference is to the root-base of man. The term may likewise apply to the Root-Base of a hierarchy, and cosmically, to the First or Unmanifest Logos of the Universe. (Compound *parama*, beyond; *atman*, Self: hence the SELF which is higher than the Self of the human ego. *Bhagavad-Gita*, W. Q. Judge, p. 96)

SKf **Paramatman, Atman, Jivatman, Bhutatman, Pranatman** Paramatman is the ‘Supreme Self’ or the ‘Remotest Self,’ the ‘Father in Heaven,’ the Self of the Cosmos, Brahman. Paramatman (a compound of *parama* – supreme, and *atman* – self) is our link with Boundless Infinitude; it is that Universal part of us which is a promise of what we may in future ages unfold from within ourselves as we evolve; it is that heart of the heart of our being whose consciousness ranges over vast stretches of the fields of infinitude. What we as personal human beings are to the atoms of our bodies, so is Paramatman to us. We as human beings control and give a higher power and force to all the tiny lives that build our various bodies. These atomic beings live in our life-stream. So do we as humans live and move and have our being in this Cosmic Self – Paramatman or Brahman.

Atman is the Divine Self or Ego in man. The range of consciousness of this Divinity is co-extensive with the Universe. Jivatman is the Spiritual Self; a compound of *jiva* – monad or life, and *atman*. This Jivatman is the Buddhic Monad whose range of consciousness extends over our entire Solar System. Bhutatman is the Reincarnating Self, sometimes called the Reincarnating Ego or Individuality, the ‘Self that has been’ (*bhuta*). Its range of consciousness is the Earth Planetary Chain. Pranatman is the ‘Personal Self,’ the Self of Prana or Vitality; that part of us which is at home or conscious on Globe D of our Earth-Chain.

VS **six glorious virtues {Paramitas}** (II 23, p. 33) To “practise the Paramita Path” means to become a Yogi with a view of becoming an ascetic.

VS **Paramitas** (III 5, p. 45) *Paramitas*, the six transcendental virtues; for the priests there are *ten*.

WG **Paramitas** The Buddhistic six and ten perfections belonging to a Bodhisattva. (Literally, “transcendent.”)

WGa **Paramitas** The seven Paramitas of perfection are: *Dana*, Charity; *Shila*, Harmony; *Kshanti*, Patience; *Virag*, the higher Indifference; *Virya*, Courage; *Dhyana*, Contemplation; *Prajna*, the capacity for Mahatic perception.

SKv **Paramita** A Paramita is a ‘virtue,’ a ‘perfection’; a compound of *param*, the accusative form of *para* – beyond, or further shore, or utmost reach; and *ita*, the past participle of the verb-root *i* – to go; hence ‘having gone beyond,’ or ‘having reached perfection.’ The Paramitas are ideals of spiritual perfection which may be the guide of the aspirant to self-realization or Atma-vidya. The seven Paramitas or the seven glorious virtues are called the ‘Seven Keys to the Portals of Jnana or Wisdom.’ THESE SEVEN KEYS ARE: [The passages quoted in this description of the Paramitas are H. P. Blavatsky’s own words in *The Voice of the Silence*, Fragment III.]

Dana “the key of charity and love immortal.” derived from the verb-root *da* – to give. The attainment of this virtue calls not only for material charity, but for tender mercy, sympathy, brotherhood, and that divine love and compassion that causes enlightened Initiates like the Buddha to give themselves utterly in service to the world instead of entering the lofty bliss and peace of Nirvana.

Sila “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.” derived from the verb-root *sil* – to serve, to practice. To attain Sila one must practice simplicity, kindness, restraint, self-giving, until even the opposites of good and evil disappear and there is but spontaneously harmonious behavior. A noble act done without thought of reward is harmonious, and hence helps to free a man from the bonds of earthly karman.

Kshanti “patience sweet, that nought can ruffle.” derived from the verb-root *ksham* – to be patient. To attain the essence of Kshanti, one must cultivate endurance, practice forbearance with external circumstances and with the temperaments of others, exercise fortitude with one’s own self, and kill out fear and doubt, two enemies of Patience.

Viraga “indifference to pleasure and to pain, illusion conquered, truth alone perceived.” A compound of *vi* – without, and *raga* – passion, desire, derived from the verb-root *raj* – to glow, to be excited. To master Viraga one must conquer temptations, the illusions of matter, the sense-desires, the wayward mind, the unsteady heart, and become one with Reality. This portal is called the “Gate of Balance,” because it represents the final struggle between the Higher and Lower, the Real and the Unreal.

Virya “the dauntless energy that fights its way to the supernal TRUTH, out of the mire of lies terrestrial.” derived from *vir* – to be powerful or valiant. This virtue calls for more than mere outward zeal. Self-control and perseverance in keeping the mind and heart pure, and a glorious and steadfast exertion in bringing Truth to mankind are required.

Dhyana ‘Meditation,’ ‘Spiritual contemplation’; derived from the verb-root *dhyai* – to meditate. True Dhyana is a mind and heart bathed in pure knowledge and enlightenment, and free from the attractions of the lower and deceptive world. The portal of Dhyana is one “whose golden gate once opened leads the Naljor toward the realm of Sat eternal and its ceaseless contemplation.”

Prajna True Wisdom; wisdom which is the result of Self-realization; that intelligence and discrimination which clearly reflects the Higher Self; or as the Buddhists express it “divine intuition;” derived from the verb-root *jna* – to understand, to know; and the preposition *pra* – before; hence ‘foreknowledge.’ The Key to Prajna “makes of a man a god, creating him a Bodhisattva, a son of the Dhyanis.”

“SUCH TO THE PORTALS ARE THE GOLDEN KEYS.”

ST Paramitas The transcendent virtues of Buddhism:

Dana – “charity and love immortal.”

Sila – “harmony in word and act.”

Kshanti – “patience sweet that nought can ruffle.”

Viraga – “indifference to pleasure and pain, illusion conquered, truth alone perceived.”

Virya – “the dauntless energy that fights its way to the supernal Truth.”

Dhyana – meditation, spiritual contemplation.

Prajna – true wisdom that “makes of man a god,” a bodhisattva.

Adhishthana – inflexible courage.

Upeksha – discrimination.

Prabodha or Sambuddhi – awakenment of inner consciousness, or complete or perfect illumination or vision; self-conscious union with one’s spiritual nature.

SP Paramita The transcendent qualities or perfections of the Bodhisattvas, which carry them across to the other shore of enlightenment. There are numerous lists of paramitas, most often lists of six or ten. The following list of seven is given in *The Voice of the Silence* (omitting viraga gives the most common list of six):

dana – generosity

sila – morality

ksanti – patience

viraga – dispassion

virya – courage

dhyana – meditation

prajna – understanding

TG Paranellatons In ancient Astronomy the name was applied to certain stars and constellations which are extra Zodiacal, lying above and below the constellations of the Zodiac; they were 36 in number: allotted to the Decans, or one-third parts of each sign. The paranellatons ascend or descend with the Decans alternately, thus when Scorpio rises, Orion in its paranellaton sets, also Auriga; this gave rise to the fable that the horses of Phaeton, the Sun, were frightened by a Scorpion, and the Charioteer fell into the River Po; that is the constellation of the River Eridanus which lies below Auriga the star.

TG Paranirvana (*Sanskrit*) Absolute *Non-Being*, which is equivalent to absolute *Being* or “Be-ness,” the state reached by the human Monad at the end of the great cycle (See *The Secret Doctrine* I, 135). The same as *Paranishpanna*.

KT Paranirvana In the Vedantic philosophy the highest form of *nirvana* – beyond the latter.

WG Para-nirvana Beyond nirvana.

WS Paranirvana (*Sanskrit*) “Beyond + nirvana;” period of dormancy of a cosmos. See *Maha-pralaya*

ST Paranirvana Beyond nirvana; a period of mahapralaya attained by a solar system and its self-conscious entities at the end of its mahamanvantara.

ST Paranishpanna (*Pali*) Paranirvana.

SKv Paranirvana, Paranishpanna Paranirvana is a divine state of consciousness higher than Nirvana, *para* meaning ‘beyond.’ At the close of the Life of Brahm/a – a period of 311,040,000,000,000 terrestrial years – all spiritual essences will be withdrawn by the ‘Great Breath’ of the Divinity of the Cosmos into a state of Paranirvana and will remain therein during the period of the Maha-pralaya or the death-cycle of Brahm/a. At the dawn of the reibodiment of Brahm/a all the spiritual and divine rays will once more re-emerge to continue their evolution. Paranishpanna is identical in use with Paranirvana. The word Paranishpanna is a compound of *para* – beyond, *nis* – out, forth, and *panna*, the perfect passive participle of the verb-root *pad* – to walk, to go; hence meaning in combination ‘having gone forth beyond.’

IN Paranishpanna, paranirvana or parinirvana (*Sanskrit*) “Beyond nirvana;” the state when all life is withdrawn into the divine source and all matter is dissolved (cosmic pralaya).

TG Parasakti (*Sanskrit*) “The great Force” – one of the six Forces of Nature; that of light and heat.

FY Parasakti One of the six forces of Nature; the great force.

TG Parasara (*Sanskrit*) A Vedic Rishi, the narrator of *Vishnu Purana*.

TG Paratantra (*Sanskrit*) That which has no existence of, or by itself, but only through a dependent or causal connection.

SI Pareshu [yah] guhyeshu, vrateshu II 622n (*Sanskrit*) “remote and secret realms.” — *Rig-Veda* 10.114.2, 3.54.5

ST Parikalpita Error, illusion, limitation, due to avidya, lack of knowledge.

SKv Parikalpita The Error produced from Illusion; derived from the verb-root *klrip* – to regulate, and *pari* –

around; hence 'that which is arranged around'; something circumscribed and limited. Parikalpita is the erroneous belief that manifested life, that is, bodies and vehicles and vestures of various kinds are reality, and that they are self-existent and eternal.

WG **Parinama** Change, alteration, advance in age.

TG **Paroksha** (*Sanskrit*) Intellectual apprehension of a truth.

FY **Paroksha** Intellectual apprehension of a truth.

TG **Parsees** Written also **Parsis**. The followers of Zoroaster. This is the name given to the remnant of the once-powerful Iranian nation, which remained true to the religion of its forefathers – the fire-worship. This remnant now dwells in India, some 50,000 strong, mostly in Bombay and Guzerat.

KT **Parsees** (or **Parsis**) The present Persian followers of Zoroaster, now settled in India, especially in Bombay and Guzerat; sun and fire worshippers. One of the most intelligent and esteemed communities in the country, generally occupied with commercial pursuits. There are between 50,000 and 60,000 now left in India where they settled some 1,000 years ago.

WG **Parvati** A name of Durga, the goddess representing cosmic energy.

TG **Pasa** (*Sanskrit*) The crucifixion noose of Siva, the noose held in his right hand in some of his representations.

WG **Pasa** A noose, a cord.

TG **Paschalis, Martinez** A very learned man, a mystic and occultist. Born about 1700, in Portugal. He travelled extensively, acquiring knowledge wherever he could in the East, in Turkey, Palestine, Arabia, and Central Asia. He was a great Kabbalist. He was the teacher of the Initiator of the Marquis de St. Martin, who founded the mystical Martinistic School and Lodges. Paschalis is reported to have died in St. Domingo about 1779, leaving several excellent works behind him.

TG **Pasht** (*Egyptian*) The cat-headed goddess, the Moon, called also *Sekhet*. Her statues and representations are seen in great numbers at the British Museum. She is the wife or female aspect of Ptah (the son of Kneph), the creative principle, or the Egyptian Demiurgus. She is also called *Beset* or *Bubastis*, being then both the re-uniting and the separating principle. Her motto is: – “punish the guilty and remove defilement,” and one of her emblems is the cat. According to Viscount Rouge, her worship is extremely ancient (B.C. 3000), and she is the mother of the Asiatic race, the race that settled in Northern Egypt. As such she is called Ouato.

TG **Pashut** (*Hebrew*) “Literal interpretation.” One of the four modes of interpreting the Bible used by the Jews.

TG **Pashyanti** (*Sanskrit*) The second of the four degrees (Para, Pashyanti, Madhyama and Vaikhari), in which sound is divided according to its differentiation.

TG **Passing of the River** (*Kabalistic*) This phrase may be met with in works referring to mediaeval magic: it is the name given to a cypher alphabet used by Kabbalistic Rabbis at an early date; the river alluded to is the Chebar – the name will also be found in Latin authors as *Literae Transitus*.

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

TG **Pastophori** (*Greek*) A certain class of candidates for initiation, those who bore in public processions (and also in the temples) the sacred coffin or funeral couch of the Sun-gods – killed and resurrected, of Osiris, Tammuz (or Adonis), of Atys and others. The Christians adopted their coffin from the pagans of antiquity.

WG **Pasu** Domestic animal, sacrificial animals; uninitiated persons.

TG **Patala** (*Sanskrit*) The nether world, the antipodes; hence in popular superstition the infernal regions, and philosophically the two Americas, which are antipodal to India. Also, the South Pole as standing opposite to Meru, the North Pole.

ST **Patala** Place beneath our feet; often called hell. In some Hindu writings considered to be the two Americas. See *Loka-Talas*

TG **Pataliputra** (*Sanskrit*) The ancient capital of Magadha, a kingdom of Eastern India, now identified with Patna.

FY **Pataliputra** The ancient capital of the kingdom of Magadhu, in Eastern India, a city identified with the modern Patna.

TG **Patanjala** (*Sanskrit*) The Yoga philosophy; one of the six *Darshanas* or Schools of India.

TG **Patanjali** (*Sanskrit*) The founder of the Yoga philosophy. The date assigned to him by the Orientalists is 200 B.C.; and by the Occultists nearer to 700 than 600 B.C. At any rate he was a contemporary of Panini.

FY **Patanjali** The author of “Yoga Philosophy,” one of the six orthodox systems of India and of the Mahabhashya.

SP **Patanjali** The author to whom the *Yogasutra* is ascribed; also the author of the basic commentary on Panini's grammar, who may or may not be the same person.

SI **Pater (omnipotens) Aether** I 10n, 331, 488n (*Latin*) “Omnipotent Father Aether.”

VS **Thou canst not travel on the Path before thou hast become that Path itself** (I 32, p. 12) This “Path” is mentioned in all the Mystic Works. As Krishna says in the *Jnanesvari*: “When this Path is beheld...whether one sets

out to the bloom of the east or to the chambers of the west, *without moving*, O holder of the bow, *is the travelling in this road*. In this path, to whatever place one would go, *that place one's own self* becomes." "Thou art the Path" is said to the adept guru and by the latter to the disciple, after initiation. "I am the way and the Path" says another MASTER.

VS **three vestures of the Path** (II 20, p. 32) See Part III. Glossary, paragraph 34 et seq. See *Buddhas of Compassion*

OG **Path, The** Universal nature, our great parent, exists inseparably in each one of us, in each entity everywhere, and no separation of the part from the whole, of the individual from the kosmos, is possible in any other than a purely illusory sense. This points out to us with unerring definiteness and also directs us to the sublime path to utter reality. It is the path inwards, ever onwards within, which is endless and which leads into vast inner realms of wisdom and knowledge; for, as all the great world philosophies tell us so truly, if you *know yourself* you then know the universe, because each one of you is an inseparable part of it and it is all in you, its child.

It is obvious from this last reflection that the sole essential difference between any two grades of the evolving entities which infill and compose the kosmos is a difference of consciousness, of understanding; and this consciousness and understanding come to the evolving entity in only one way – by unwrapping or unfolding the intrinsic faculties or powers of that entity's own inner being. *This* is the path, as the mystics of all ages have put it. The pathway is within yourself. There is no other pathway for you individually than the pathway leading ever inwards towards your own inner god. The pathway of another is the same pathway for that other; but it is not your pathway, because your pathway is your Self, as it is for that other one his Self – and yet, wonder of wonders, mystery of mysteries, the Self is the same in all. All tread the same pathway, but each man must tread it himself, and no one can tread it for another; and this pathway leads to unutterable splendor, to unutterable expansion of consciousness, to unthinkable bliss, to perfect peace.

GH **Paundra** The name of the conch-shell of Bhima. (*Bhagavad-Gita*, W. Q. Judge, p. 4)

ST **Paurusha Pralaya** Death of a human being. See *Pralaya*

TG **Pavaka** (*Sanskrit*) One of the three personified *fires* – the eldest sons of Abhimanin or Agni, who had forty-five sons; these with the original son of Brahm/a, their father Agni, and his three descendants, constitute the mystic 49 fires. Pavaka is the electric fire.

GH **Pavaka** A name applied to one of the eight Vasus (*which see*), the Vasu fire. Also applied to the god of fire, Agni (*which see*). (Meaning of the word itself: bright, shining. *Bhagavad-Gita*, W. Q. Judge, p. 74)

TG **Pavamana** (*Sanskrit*) Another of the three fires (vide supra) – the fire produced by friction.

TG **Pavana** (*Sanskrit*) God of the wind; the alleged father of the monkey-god Hanuman see *Ramayana*.

GH **Pavana** An alternative name for the god of the wind, Vayu (*which see*). (*Bhagavad-Gita*, W. Q. Judge, p. 75)

WG **Payu** The anus.

VS **Peace to all beings** (III 37, p. 72) This is one of the variations of the formula that invariably follows every treatise, invocation or Instruction. "Peace to all beings," "Blessings on all that Lives," etc., etc.

TG **Peling** (*Tibetan*) The name given to all foreigners in Tibet, to Europeans especially.

FY **Peling** The name given to Europeans in Tibet.

TG **Pentacle** (*Greek*) Any geometrical figure, especially that known as the double equilateral triangle, the six-pointed star (like the theosophical pentacle); called also Solomon's seal, and still earlier "the sign of Vishnu;" used by all the mystics, astrologers, etc.

TG **Pentagon** (*Greek*) From *pente* "five," and *gonia* "angle;" in geometry a plane figure with five angles.

WG **Pentagram** A figure of this shape: {A five-pointed star with all lines crossing.}

SI **Peri apoches empsuchon** I 425 (*Greek*) "On Abstinence from Animal Food" (a work by Porphyry; in Latin, *De Abstinencia*).

SI **Peri chumeias argurou kai chrusou** II 763n (*Greek*) "Concerning the mingling of silver and gold."

SI **Peri [ton proton] archon** I 425 (*Greek*) "On First Principles" (a work by Damascius).

TG **Per-M-Rhu** (*Egyptian*) This name is the recognised pronunciation of the ancient title of the collection of mystical lectures, called in English *The Book of the Dead*. Several almost complete papyri have been found, and there are numberless extant copies of portions of the work.

TG **Personality** In Occultism – which divides man into seven principles, considering him under the three aspects of the *divine*, the *thinking* or the *rational*, and the *animal* man – the lower *quaternary* or the purely astrophysical being; while by *Individuality* is meant the Higher Triad, considered as a Unity. Thus the *Personality* embraces all the characteristics and memories of one physical life, while the *Individuality* is the imperishable *Ego* which re-incarnates and clothes itself in one personality after another.

KT **Personality** The teachings of Occultism divide man into three aspects – the *divine*, the *thinking* or rational, and the *irrational* or animal man. For metaphysical purposes also he is considered under a septenary division, or, as it is

agreed to express it in theosophy, he is composed of seven “principles,” three of which constitute the Higher *Triad*, and the remaining four the lower *Quaternary*. It is in the latter that dwells the *Personality* which embraces all the characteristics, including memory and consciousness, of each physical life in turn. The *Individuality* is the Higher Ego (Manas) of the Triad considered as a Unity. In other words the Individuality is our imperishable *Ego* which reincarnates and clothes itself in a new *Personality* at every new birth.

OG Personality Theosophists draw a clear and sharp distinction, not of essence but of quality, between personality and individuality (*which see*). Personality comes from the Latin word *persona*, which means a mask, through which the actor, the spiritual individuality, speaks. The personality is all the lower man: all the psychical and astral and physical impulses and thoughts and tendencies, and what not. It is the reflection in matter of the individuality; but being a material thing it can lead us downwards, although it is in essence a reflection of the highest. Freeing ourselves from the domination of the person, the mask, the veil, through which the individuality acts, then we show forth all the spiritual and so-called superhuman qualities; and this will happen in the future, in the far distant aeons of the future, when every human being shall have become a buddha, a christ. Such is the destiny of the human race. In occultism the distinction between the personality and the immortal individuality is that drawn between the lower quaternary or four lower principles of the human constitution and the three higher principles of the constitution or higher triad. The higher triad is the individuality; the personality is the lower quaternary. The combination of these two into a unity during a lifetime on earth produces what we now call the human being. The personality comprises within its range all the characteristics and memories and impulses and karmic attributes of one physical life; whereas the individuality is the aeonic ego, imperishable and deathless for the period of a solar manvantara. It is the individuality through its ray or human astral-vital monad which reincarnates time after time and thus clothes itself in one personality after another personality.

WW Personal (pp. 113-114) *Person* comes from a Latin word *persona*, a mask. On the stage the Latin actors wore big masks that covered the whole head sometimes, with enormous gaping mouths, and such a mask was called a *persona*. You see here why the Christian theologian speaks of the three personae or the three persons of the Trinity, because the Christian Trinity was evidently conceived of as the three masks through which the Godhead spoke, like the actor speaking his role, saying his little speeches, through the persona (the mask-persona coming from *per*, *through*, and *sonare*, *to sound*; *to sound through*, *to speak through*). The role, the character, which an actor took was hence frequently called by synecdoche his persona, his mask, and therefore, the Christians were, so far as the word went, correct enough in calling the three aspects or three characteristics, or rather the tripartite characteristics of their Godhead, as three persons; the Deity manifested or ‘spoke’ in three ways, three personae. From this word *persona*, mask, comes our word *person*, and you will notice with what exactitude it is used in our Theosophical terminology: our person is a mere mask through which the real actor speaks. The abstract nature of the person is personality – all that congeries or collection of attributes which form the person, making up his personality. Of course it is logically just as wrong for one to speak of his person when he means his personality, or of his personality when he means himself as a person, as it is for him to misapply the words individual and individuality. The person bears the same relation to personality as the individual does to individuality. The person therefore is the soul, the individual is the spirit, the individuality is the nature or characteristic of the spirit, and the personality is the nature and characteristic of the soul.

TG Pesh-Hun (*Tibetan*) From the Sanskrit *pesuna* “spy;” an epithet given to Narada, the meddlesome and troublesome Rishi.

ST Pesh-Hun (*Tibetan*) Narada, agent of karmic destiny.

TG Phala (*Sanskrit*) Retribution; the fruit or result of causes.

FY Phala Retribution; fruit or results of causes.

WG Phala Fruit (of action); result.

TG Phalguna (*Sanskrit*) A name of Arjuna; also of a month.

TG Phallic (*Greek*) Anything belonging to sexual worship; or of a sexual character externally, such as the Hindu *lingham* and *yoni* – the emblems of the male and female generative power – which have none of the unclean significance attributed to it by the Western mind.

KT Phallic Worship Or Sex Worship; reverence and adoration shown to those gods and goddesses which, like Siva and Durga in India, symbolise respectively the two sexes.

TG Phanes (*Greek*) One of the Orphic triad – *Phanes*, *Chaos* and *Chronos*. It was also the trinity of the Western people in the pre-Christian period.

TG Phenomenon (*Greek*) In reality “an appearance,” something previously unseen, and puzzling when the cause of it is unknown. Leaving aside various kinds of phenomena, such as cosmic, electrical, chemical, etc., and holding merely to the phenomena of spiritism, let it be remembered that theosophically and esoterically every “miracle” – from the biblical to the theumaturgic – is simply a phenomenon, but that no phenomenon is ever a miracle, i.e.,

something supernatural or outside of the laws of nature, as all such are impossibilities in nature.

KT **Philadelphians** Literally, “those who love their brother-man.” A sect in the seventeenth century, founded by one Jane Leadly. They objected to all rites, forms, or ceremonies of the Church, and even to the Church itself, but professed to be guided in soul and spirit by an internal Deity, their own Ego or God within them.

TG **Philae** (*Greek*) An island in Upper Egypt where a famous temple of that name was situated, the ruins of which may be seen to this day by travellers.

TG **Philatheans** (*Greek*) Literally, “the lovers of truth;” the name is given to the Alexandrian Neo-Platonists, also called Analogicists and Theosophists. (See *Key to Theosophy*, p. 1, et seq.) The school was founded by Ammonius Saccas early in the third century, and lasted until the fifth. The greatest philosophers and sages of the day belonged to it.

KT **Philalethians** See *Neoplatonists*

TG **Philalethes, Eugenius** The Rosicrucian name assumed by one Thomas Vaughan, a mediaeval English Occultist and Fire Philosopher. He was a great Alchemist.

TG **Philo Judaeus** A Hellenized Jew of Alexandria, and a very famous historian and writer; born about 30 B.C., died about 45 A.D. He ought thus to have been well acquainted with the greatest event of the 1st century of our era, and the facts about Jesus, his life, and the drama of the Crucifixion. And yet he is absolutely silent upon the subject, both in his careful enumeration of the then existing Sects and Brotherhoods in Palestine and in his accounts of the Jerusalem of his day. He was a great mystic and his works abound with metaphysics and noble ideas, while in esoteric knowledge he had no rival for several ages among the best writers. [See under “Philo Judaeus” in the Glossary of the *Key to Theosophy*.]

KT **Philo-Judaeus** A Hellenized Jew of Alexandria, a famous historian and philosopher of the first century, born about the year 30 B.C., and died between the years 45 and 50 A.D. Philo’s symbolism of the Bible is very remarkable. The animals, birds, reptiles, trees, and places mentioned in it are all, it is said, “allegories of conditions of the soul, of faculties, dispositions, or passions; the useful plants were allegories of virtues, the noxious of the affections of the unwise and so on through the mineral kingdom; through heaven, earth and stars; through fountains and rivers, fields and dwellings; through metals, substances, arms, clothes, ornaments, furniture, the body and its parts, the sexes, and our outward condition.” (Dict. Christ. Biog.) All of which would strongly corroborate the idea that Philo was acquainted with the ancient Kabbala.

TG **Philosopher’s Stone** Called also the “Powder of Projection.” It is the *Magnum Opus* of the Alchemists, an object to be attained by them at all costs, a substance possessing the power of transmuting the baser metals into pure gold. Mystically, however, the Philosopher’s Stone symbolises the transmutation of the lower animal nature of man into the highest and divine.

KT **Philosopher’s Stone** A term in Alchemy; called also the *Powder of Projection*, a mysterious “principle” having the power of transmuting the base metals into pure gold. In Theosophy it symbolises the transmutation of the lower animal nature of man into the highest divine.

OG **Philosophy** An operation of the human spirit-mind in its endeavor to understand not merely the *how* of things, but the *why* of things – why and how things are as they are. Philosophy is one phase of a triform method of understanding the nature of nature, of universal nature, and of its multiform and multifold workings, and philosophy cannot be separated from the other two phases (science and religion), if we wish to gain a true and complete picture of things *as they are in themselves*. It is a capital mistake of Western thought to suppose that science, religion, and philosophy are three separate and unrelated operations of thought. The idea when pondered upon is immediately seen to be ludicrously false, because all these three are but phases of operations of human consciousness. Not one of these three – philosophy, religion, or science – can be divorced from the other two, and if the attempt be made so to divorce them, the result is spiritual and intellectual dissatisfaction, and the mind senses an incompleteness.

Consequently any philosophy which is unscientific and irreligious, or any religion which is unscientific and unphilosophical, and any science which is unphilosophical and unreligious, is de facto erroneous because incomplete. These three are simply three aspects or phases of a fundamental reality which is consciousness.

Philosophy is that aspect of the human consciousness which is correlative, and which seeks the bonds of union among things and exposes them, when found, as existing in the manifold and diverse forms of natural processes and the so-called laws which demonstrate their existence. See *Religion, Science*

TG **Philostratus** (*Greek*) A biographer of Apollonius of Tyana, who described the life, travels and adventures of this sage and philosopher.

TG **Phla** (*Greek*) A small island in the lake Tritonia, in the days of Herodotus.

TG **Phlegiae** (*Greek*) A submerged ancient island in prehistoric days and identified by some writers with Atlantis; also a people in Thessaly.

TG **Pho** (*Chinese*) The animal Soul.

FY **Pho** Animal soul.

TG **Phoebe** (*Greek*) A name given to Diana, or the moon.

TG **Phoebus-Apollo** (*Greek*) Apollo as the Sun, “the light of life and of the world.”

TG **Phoreg** (*Greek*) The name of the seventh Titan not mentioned in the cosmogony of Hesiod. The “mystery” Titan.

TG **Phorminx** (*Greek*) The seven-stringed lyre of Orpheus.

TG **Phoronede** (*Greek*) A poem of which Phoroneus is the hero; this work is no longer extant.

TG **Phoroneus** (*Greek*) A Titan; an ancestor and generator of mankind. According to a legend of Argolis, like Prometheus he was credited with bringing fire to this earth (Pausanias). The god of a river in Peloponnesus.

WG **Phrabat** The holy footprint of Buddha, said to be in Siam, where a temple is erected over it. It is visited by pilgrims every year. There are many alleged footprints of Buddha in India and other places.

TG **Phren** (*Greek*) A Pythagorean term denoting what we call the Kama-Manas still overshadowed by the Buddhi-Manas.

KT **Phren** A Pythagorean term denoting what we call the Kama-manas, still overshadowed by Buddhi-Manas.

TG **Phtah** Egyptian The God of death; similar to Siva, the destroyer. In later Egyptian mythology a sun-god. It is the seat or locality of the Sun and its occult Genius or Regent in esoteric philosophy.

TG **Phta-Ra** (*Egyptian*) One of the 49 mystic (occult) Fires.

WW **Physiology** (pp. 12-13) It comes from {*physis*} (*physis*), nature, and {*logos*} (*logos*), discourse; hence a discourse concerning Nature; and the Greek Physiologists ({*physiologos*}) were equivalent to what we would call natural philosophers, scientists (all knowledge was considered sacred in ancient times, a part of religion). Many of the ‘physiologists’ were physicians, in our modern sense, because in the early days medicine was considered a sacred science, and doubtless all physicians were priests. With the fall of so-called paganism the science of medicine gradually separated itself, and the study of Nature, science per se, became discredited and was frowned upon by the church, medicine being the only science cultivated with some degree of regularity and exactness because it was necessary to human welfare. Thus ‘physiology’ became restricted to its present meaning – that of the function and matters appertaining to the physical bodies of animals and plants. But the Greek physiologists or physiologers were those who studied nature from the standpoint which we know to be the Theosophical one – an outlook upon nature from the standpoint of divinity, if I may so put it. And all ancient theology and all ancient Theosophy was based upon physiological studies in that sense – was based, in other words, upon what we would now call natural science of the mind, or psychology, the science of the spirit or religion, the science of the intellect per se or logic, etc.

TG **Picus, John, Count of Mirandola** A celebrated Kabbalist and Alchemist, author of a treatise “on gold” and other Kabbalistic works. He defied Rome and Europe in his attempt to prove divine *Christian* truth in the *Zohar*. Born in 1463, died 1494.

TG **Pillaloo Codi** (*Tamil*) A nickname in popular astronomy given to the Pleiades, meaning “hen and chickens.”

The French also, curiously enough call this constellation, “Poussiniere.”

TG **Pillars of Hermes** Like the “pillars of Seth” (with which they are identified) they served for commemorating occult events, and various esoteric secrets symbolically engraved on them. It was a universal practice. Enoch is also said to have constructed pillars.

TG **Pillars, The Three** When the ten Sephiroth are arranged in the Tree of Life, two vertical lines separate them into 3 Pillars, namely the Pillar of Severity, the Pillar of Mercy, and the central Pillar of Mildness. Binah, Geburah, and Hod form the first, that of Severity; Kether, Tiphereth, Jesod and Malkuth the central pillar; Chokmah, Chesed and Netzach the Pillar of Mercy.

TG **Pillars, The Two** Jachin and Boaz were placed at the entrance to the Temple of Solomon, the first on the right, the second on the left. Their symbolism is developed in the rituals of the Freemasons.

GH **Pimpala** (more correctly **Pippala**) The sacred Indian fig-tree, *ficus religiosa*, called in Buddhism the Bo-tree. Mystically the Cosmic World-Tree, or Tree of Life, the Asvattha (*which see*). (*Bhagavad-Gita*, W. Q. Judge, p. 74)

WG **Pinda** Lump, ball, especially the ball or cake of meal offered to the manes of deceased ancestors. See *Sraddha*

WG **Pindi** A meal cake.

TG **Pingala** (*Sanskrit*) The great Vedic authority on the Prosody and *chhandas* of the Vedas. Lived several centuries B.C.

WG **Pingala** A particular current in the body: the right of three currents running from the *os coccyx* to the head, which, according to the anatomy of the Yoga system, are the chief passages of breath. (Literally, “yellowish.”)

WGa **Pingala** In addition to what is given it should be understood that the breath and its channels referred to are not the lungs and air passages but the inner psychic breath.

ST **Pingala** Spinal channel.

TG **Pippala** (*Sanskrit*) The tree of knowledge: the mystic fruit of that tree “upon which came Spirits who love

Science.” This is allegorical and occult.

TG **Pippalada** (*Sanskrit*) A magic school wherein *Atharva Veda* is explained founded by an Adept of that name.

TG **Pisachas** (*Sanskrit*) In the *Puranas*, goblins or demons created by Brahm/a. In the southern Indian folk-lore, ghosts, demons, larvae, and vampires – generally female – who haunt men. Fading remnants of human beings in *Kamaloka*, as shells and Elementaries.

FY **Pisacham** Fading remnants of human beings in the state of Kama Loka; shells or elementaries.

WG **Pisacha** An evil spirit or demon; an evil ghost.

WS **Pisachas** (*Sanskrit*) “Flesh-eating demon-elementals;” the lowest aspect of the kama-rupa.

ST **Pisachas** Astral shells of the dead in kama-loka.

SKs **Pisacha** Pisacha is used in different ways. Usually it is an elementary or astral shell (Kama-rupa) of an evil man who has become soulless. This shell often finds its way back to a living human body and becomes a vampire. Pisacha is also used in *The Secret Doctrine* in the sense of a Chhaya or the astral form of the first Races of men. In the *Puranas* these Pisachas are referred to as ‘Devils’; but H. P. Blavatsky tells us that these devils often refer to those huge astral forms of the first Races of men. (Derivation uncertain.)

WS **Pistis** (*Greek*) “Faith;” trust.

TG **Pistis Sophia** (*Sanskrit*) “Knowledge-Wisdom.” A sacred book of the early Gnostics or the primitive Christians.

WGa **Pistis Sophia** A sacred Gnostic work; full of mysticism; very obscure in its terms.

vowels, lights, powers II 569-70

TG **Pitaras** (*Sanskrit*) Fathers, Ancestors. The fathers of the human races.

TG **Pitar Devata** (*Sanskrit*) The “Father-Gods,” the lunar ancestors of mankind.

TG **Pitris** (*Sanskrit*) The ancestors, or creators of mankind. They are of seven classes, three of which are incorporeal, *arupa*, and four corporeal. In popular theology they are said to be created from Brahm/a’s side. They are variously genealogized, but in esoteric philosophy they are as given in *The Secret Doctrine*. In *Isis Unveiled* it is said of them: “It is generally believed that the Hindu term means the spirits of our ancestors, of disembodied people, hence the argument of some Spiritualists that fakirs (and yogis) and other Eastern wonder-workers, are *mediums*. This is in more than one sense erroneous. The Pitris are not the ancestors of the present living men, but those of the human kind, or Adamic races; the spirits of human races, which on the great scale of descending evolution *preceded our races* of men, and they were *physically, as well as spiritually, far superior* to our modern pigmies. In *Manava Dharma Shastra* they are called the *Lunar Ancestors*.” *The Secret Doctrine* has now explained that which was cautiously put forward in the earlier Theosophical volumes.

IU **Pitris** It is generally believed that the Hindu term *Pitris* means the spirits of our direct ancestors; of disembodied people. Hence the argument of some spiritualists that fakirs, and other Eastern wonder-workers, are *mediums*; that they themselves confess to being unable to produce anything without the help of the *Pitris*, of whom they are the obedient instruments. This is in more than one sense erroneous. The *Pitris* are not the ancestors of the present living men, but those of the human kind or Adamic race; the spirits of *human* races which, on the great scale of descending evolution, preceded our races of men, and were physically, as well as spiritually, far superior to our modern pigmies. In *Manava-Dharma-Sastra* they are called the *Lunar* ancestors.

WG **Pitris** Fathers, lunar spirits, beings perfected (within its scope) upon the lunar chain of planets, transferred hither to lead and guide humanity. Some Indian wonderworkers claim the help of pitris.

OG **Pitri(s)** (*Sanskrit*) A word meaning “father.” There are seven (or ten) classes of pitris. They 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 pitris, for easy understanding, may be divided into two great groups, the solar and lunar. The lunar pitris or barhishads, as the name implies, came from the moon-chain; while the solar pitris whom we may group under the expressive name agnishvatta-pitris are those dhyani-chohans which have not the physical “creative fire,” because they belong to a much superior sphere of being, but they have all the fires of the spiritual-intellectual realms active or latent within them as the case may be. In preceding manvantaras they had finished their evolution so far as the realms of astral and physical matter were concerned, and when the proper time came in the cycling ages, the agnishvatta-pitris came to the rescue of those who had only the physical creative fire, or barhishad-pitris, the lunar pitris, inspiring and enlightening these lower pitris with the spiritual and intellectual energies or “fires.”

In other words, 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 agnishvatta-pitris are those monadic centers of the human constitution which are of a purely spiritual type. See *Agnishvatas*, *Lunar Pitris*

ST **Pitris** Fathers; progenitors of mankind:

Kumaras – cosmic beings of spiritual purity who became mortal with difficulty.

Agnishwattas – solar ancestors, source of spiritual-intellectual nature.

Manasaputras – sons of mind, awakeners of intellectual and psychical faculties.

Barhishads – lunar ancestors who reached the human stage on earth.

GH Pitris Literally, Fathers: referring to (a) the deceased father, grandfathers, and great grandfathers of a person, and (b), the Progenitors of the human race. To both classes rites are performed (Sradhas) and oblations presented (Pindas) – to which the text refers. The Progenitors are of seven groups or classes: the three higher classes are called Arupa-Pitris – commonly Solar Pitris or Agnishwatta-Pitris, i.e., those who have no physical ‘creative fire’ albeit the enlighteners of the mind of man (the Manasaputras of *The Secret Doctrine*); the four lower classes are called Barhishads – commonly Lunar Pitris who fashion mankind’s vehicle, i.e., the Monads undergoing evolution in the Lunar Chain who, transfer their energies to the Earth-chain at the time of its re-embodiment. See *Marichi*. “The Progenitors of Man, called in India ‘Fathers, Pitras or Pitris, are the creators of our bodies and lower principles. They are our-selves, as the *first personalities*, and *we are they*....they were ‘lunar Beings.’” (*The Secret Doctrine*, II, p. 88) (*Bhagavad-Gita*, W. Q. Judge, p. 68)

SKo Pitri, Kumara, Agnishwatta, Manasaputra, Barhishad The Pitris are the ‘Fathers’ of mankind, or the Progenitors of the various parts of the human being, inner and outer. The Solar Pitris – the Kumaras, Agnishwattas, and Manasaputras – are the fashioners of the higher parts of man; and the Lunar Pitris or Barhishads are the builders of the human astral form from which the physical body evolves.

Kumaras, literally translated, means ‘Youths’; from a compound of *ku* – with difficulty, and *mara* – mortal, from the verbal root *mri* – to die. But the Kumaras mystically interpreted refer to a class of Dhyana-Chohans. They are pure spiritual beings of a passive nature, youths of the Cosmos, who are destined to pass through all experiences in the realms of matter, hence to become ‘mortal with difficulty,’ in order to attain active self-conscious divinity; for “Where there is no struggle there is no merit.”

The Agnishwattas are those Dhyana-Chohans who have become through evolution in the realms of matter one in essence with the fire of spirit, become self-conscious spiritual beings. Agnishwatta is a compound of *agni* – fire or inner essence, and *swatta*, the past participle-form of the verb-root *swad* – to taste; hence they are those who have tasted or become one with the fire of spirit or the Buddhi-Manasic part of man.

The Manasaputras are the ‘Sons of Mind’; a compound of *manasa* – the adjectival form of *manas* – mind, and *putra* – son. The Manasaputras are those Dhyana-Chohans whose higher Manasic principle is highly developed through the illumination of Buddhi. They belong to the Hierarchy of Compassion and their spiritual labor is to quicken the fires of mind in lesser beings. We learn from the *Esoteric Commentaries* that a certain class of Agnishwattas became Manasaputras by entering the undeveloped minds of the humans of the Third Root-Race of the Fourth Round, in order to awaken the latent and yet unevoked powers of mind, of egoity, of self-consciousness, and of the responsibility of choice. Thus they set the human race on that inner pathway that leads to self-conscious divinity. This act of the Manasaputras may be compared to the flame which sets alight the candle and brings forth its own powers of light-giving.

We may represent the activities of these three classes of Dhyana-Chohans – the Kumaras, Agnishwattas, and Manasaputras, which are truly names for the same beings but in different stages of evolution – in the following way: At the opening of a planetary Manvantara, the human monad of purely spiritual origin, as yet an un-self-conscious god, or in other words, the latent Divinity within, is the Kumara. At the end of the Planetary Manvantara this god-spark has become, through experiences in all the realms of matter, aware of its Divinity, self-consciously divine, hence an Agnishwatta. At the dawn of a new Manvantara these Agnishwattas then kindle the light of mind and understanding in lesser beings, the young humans of the new cycle, and are thus called Manasaputras.

From another point of view, a man may be said to be a Kumara in his purely spiritual parts, an Agnishwatta in his Buddhi-Manasic parts, and a Manasaputra in his purely Manasic parts. The Barhishads are those Pitris or ‘Fathers’ who evolved the human astral form, the model of the physical body.

The Barhishads became the human entities of the First Race, entities as yet not lighted by the sacred spark or Manasaputra which awakens the seed which brings forth the flower of human intellect and wisdom. The Barhishad within each man is the human soul. The perfected animal souls of this Manvantara will be the Barhishads or learning human souls of the next Manvantara. The word Barhishad is a compound of *barhis*, ‘sacred grass’ or ‘fire’; and the verbal root *sad* – to sit. By extension of meaning this word was philosophically applied to the builders of the human astral form, because like the Barhishads or those who attended the household-fires seated on the sacred grass, they were concerned with the building of the more material parts of man.

IN Pitri(s) (*Sanskrit*) “Fathers,” progenitors of the human race.

SP Pitri [**pitri**] Father or progenitor; also ancestor.

WG Pitri-patri Lord or king of the pitris.

WG Pitri-yajna Sacrifice to the manes or pitris. (*pitri*, forefather; *yajna*, sacrifice.)

TG Piyadasi (*Pali*) “The beautiful,” a title of King Chandragupta (the “Sandracottus” of the Greeks) and of Asoka the Buddhist king, his grandson. They both reigned in Central India between the fourth and third centuries B.C., called also Devanampiya, “the beloved of the gods.”

FY Piyadasi Another name for Asoka. (*which see*)

TG Plaksha (*Sanskrit*) One of the seven *Dwipas* (continents or islands) in the Indian Pantheon and the *Puranas*.

TG Plane From the Latin *planus* (level, flat) an extension of space or of something in it, whether physical or metaphysical, e.g., a “plane of consciousness.” As used in Occultism, the term denotes 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.

KT Plane From the Latin *Planus* (level, flat), an extension of space, whether in the physical or metaphysical sense. In Occultism, the range or extent of some state of consciousness, or the state of matter corresponding to the perceptive powers of a particular set of senses or the action of a particular force.

WGa Plane A level surface; specifically, a field of consciousness; as dream-plane, mental-plane, physical-plane, etc.

OG Plane(s) This is a word used in theosophy for the various ranges or steps of the hierarchical ladder of lives which blend into each other. There are no solutions of continuity in space, either in inner and invisible space or in outward and visible space. The physical world grades off into the astral world, which grades off again into a world higher than it, the world which is superior to the astral world; and so it continues throughout the series of hierarchical steps which compose a universe such as our universe. Remember also that the boundless All is filled full with universes, some so much greater than ours that the utmost reach of our imagination cannot conceive of them.

To quote H. P. Blavatsky in this connection, in her *Theosophical Glossary* under this same head:

“As used in Occultism, the term denotes 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.” See *Hierarchy*

WW Planes (pp. 19-21) Now the word *planes* has been mostly used in our literature, and it is a very apt word and a very good one provided certain definitions be clearly understood. I am rather an enthusiast for definition, gentlemen, because I have seen that most of the honest differences of life are based on a lack of mutual understanding of fundamentals upon which both may meet in concord. Our planes are considered by most people to be like tiers of drawers, one above another, and to go on to a higher plane and to come down on to a lower plane. I will wager that there are very few, even among ourselves, who consider it other than a stepping down stairs. Now that is all right; it is as a stepping down stairs; the figure is good provided that we understand that that stepping down stairs is a diminution of spiritual force and an augmentation of materialism. But if we consider these planes as being actually built up in tiers, or as a chest of drawers, then it is an error. Far clearer, I think, would be to look upon the highest within us, the Atman, as a mathematical point. Now a mathematical point may be of any dimension, it need not necessarily be exceedingly small; it may be infinite, because it is both. A mathematical point has no dimensions, therefore it has all. The Atman, then, let us conceive of as a mathematical point. Springing from it, like the skin to flesh, not a distance off, we will take the first sphere. There is no separation between the mathematical point and the sphere which it includes or includes it. They are the same. Then comes another sphere, and a third, and a fourth, and the ‘bigger’ they get, in this way of looking at it, the more material they are – seven, fourteen, twenty-one, any number you like. I prefer that conception. I think it is the grander, because the mathematical point (the Atman) being in the center gives the inner idea, though it is perfectly right and correct philosophically and religiously to consider it as being the periphery of a boundless sphere. Taking this latter figure, as the mathematician, French Pascal, says (although the conception is not original with him: “C’est une sphere infinie, dont le centre est partout, la circonference nulle part,” *Pensees*, XXII), such a periphery or circumference has no limits, because it is exactly the same as the mathematical point above spoken of, and the finest point we can conceive of contains a still smaller point, not smaller in dimensions, but smaller in faculty, power, potency, etc., until we arrive at an illusionary center, and we get here to a person – not the individual, but the person. The person represents on this physical plane of maya, illusion, inversely what Atman represents on the plane of reality. We see each other as persons. It is our persons (not of course the physical shell, the body of flesh) which learn and which pass from life to life. Many times has H. P. Blavatsky quoted the so-called Hermetic saying: “As it is above, so it is below.” It therefore seems to me that it will be simpler in our studies to look upon the different planes rather as spheres, remembering too, that these spheres have a distinct analogy with the spheres (globes) of the cosmos, that is, the worlds in space – possibly more than an analogy. In fact I think it would be correct to say that every world in space is the manifestation of a God, meaning by that term ‘god’ a spiritual being. I prefer the former term because personally I am a polytheist. In our

Society each man has the privilege of keeping and developing his own beliefs, and I merely use that term because it seems to be the best fitted, on account of its associations in the minds of intelligent and educated men to describe what I am endeavoring to say.

ST Planets:

Budha	Mercury
Usanas-Sukra	Venus
Bhumi	Earth
Angaraka	Mars
Brihaspati	Jupiter
Sani	Saturn
Surya	Sun
Soma, Chandra	Moon

OG Planetary Chain Every cosmic body or globe, be it sun or planet, nebula or comet, atom or electron, is a composite entity formed of or comprised of inner and invisible energies and substances and of an outer, to us, and often visible, to us, physical vehicle or body. These elements all together number seven (or twelve), being what is called in theosophy the seven principles or elements of every self-contained entity; in other words, of every individual life-center.

Thus every one of the physical globes that we see scattered over the fields of space is accompanied by six invisible and superior globes, forming what in theosophy is called a chain. This is the case with every sun or star, with every planet, and with every moon of every planet. It is likewise the case with the nebulae and the comets as above stated: all are septiform entities, all have a sevenfold constitution, even as man has, who is a copy in the little of what the universe is in the great, there being for us one life in that universe, one natural system of “laws” in that universe. Every entity in the universe is an inseparable part of it; therefore what is in the whole is in every part, because the part cannot contain anything that the whole does not contain, the part cannot be greater than the whole.

Our own earth-chain is composed of seven (or twelve) globes, of which only one, our earth, is visible on this our earth plane to our physical sense apparatus, because that apparatus is builded or rather evolved to cognize this earth plane and none other. But the populations of all the seven (or twelve) globes of this earth-chain pass in succession, and following each other, from globe to globe, thus gaining experience of energy and matter and consciousness on all the various planes and spheres that this chain comprises.

The other six (or eleven) globes of our earth-chain are invisible to our physical sense, of course; and, limiting our explanation only to the manifest seven globes of the complete chain of twelve globes, the six globes other and higher than the earth exist two by two, on three planes of the solar system superior to our physical plane where our earth-globe is – this our earth. These three superior planes or worlds are each one superior to the world or plane immediately beneath or inferior to it.

Our earth-globe is the fourth and lowest of all the manifest seven globes of our 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. *The Secret Doctrine* by H. P. Blavatsky and the more recent work, *Fundamentals of the Esoteric Philosophy* (1932), contain most suggestive material for the student interested in this phase of the esoteric philosophy. See ***Ascending Arc***

TG Planetary Spirits Primarily the rulers or governors of the planets. As our earth has its hierarchy of terrestrial planetary spirits, from the highest to the lowest plane, so has every other heavenly body. In Occultism, however, the term “Planetary Spirit” is generally applied only to the seven highest hierarchies corresponding to the Christian archangels. These have all passed through a stage of evolution corresponding to the humanity of earth on other worlds, in long past cycles. Our earth, being as yet only in its fourth round, is far too young to have produced high planetary spirits. The highest planetary spirit ruling over any globe is in reality the “Personal God” of that planet and far more truly its “over-ruling providence” than the self-contradictory Infinite Personal Deity of modern Churchianity.

KT Planetary Spirits Rulers and governors of the Planets. Planetary Gods.

WGa Planetary Spirit The Regent of a planet; its Archangel, Governor, Spirit or Dhyana-Chohan.

OG Planetary Spirit(s) Every celestial body in space, of whatever kind or type, is under the overseeing and directing influence of a hierarchy of spiritual and quasi-spiritual and astral beings, who in their aggregate are generalized under the name of celestial spirits. These celestial spirits exist therefore in various stages or degrees of evolution; but the term planetary spirits is usually restricted to the highest class of these beings when referring to a planet.

In every case, and whatever the celestial body may be, such a hierarchy of ethereal beings, when the most advanced in evolution of them are considered, in long past cycles of cosmic evolution had evolved through a stage of

development corresponding to the humanity of earth. Every planetary spirit therefore, wherever existent, in those far past aeons of cosmic time was a man or a being equivalent to what we humans on earth call man. The planetary spirits of earth, for instance, are intimately linked with the origin and destiny of our present humanity, for not only are they our predecessors along the evolutionary path, but certain classes of them are actually the spiritual guides and instructors of mankind. We humans, in far distant aeons of the future, on a planetary chain which will be the child or grandchild of the present earth-chain, will be the planetary spirits of that future planetary chain. It is obvious that as H. P. Blavatsky says: "Our Earth, being as yet only in its Fourth Round, is far too young to have produced high Planetary Spirits;" but when the seventh round of this earth planetary chain shall have reached its end, our present humanity will then have become dhyān-chohans of various grades, planetary spirits of one group or class, with necessary evolutionary differences as among themselves. The planetary spirits watch over, guide, and lead the hosts of evolving entities inferior to themselves during the various rounds of a planetary chain. Finally, every celestial globe, whether sun or planet or other celestial body, has as the summit or acme of its spiritual hierarchy a supreme celestial spirit who is the hierarch of its own hierarchy. It should not be forgotten that the humanity of today forms a component element or stage or degree in the hierarchy of this (our) planetary chain.

VS **sacred plant of nine and seven stalks** (II 31, p. 39) Vide supra 22: Shangna plant. See *Shangna Robe*

FY **Plaster or Plantal** Platonic term for the power which moulds the substances of the universe into suitable forms. TG **Plastic Soul** Used in Occultism in reference to the *linga sharira* or the astral body of the lower Quaternary. It is called "plastic" and also "Protean" Soul from its power of assuming any shape or form and moulding or modelling itself into or upon any image impressed in the astral light around it, or in the minds of the medium or of those present at seances for materialization. The *linga sharira* must not be confused with the *mayavi rupa* or "thought body" – the image created by the thought and will of an adept or sorcerer; for while the "astral form" or *linga sharira* is a real entity, the "thought body" is a temporary illusion created by the mind.

KT **Plastic** Used in Occultism in reference to the nature and essence of the astral body, or the "Protean Soul." (See "Plastic Soul" in the *Theosophical Glossary*.)

WGa **Plastic Body** A name for the *Linga-Sharira*, or astral form. Called "Plastic" or "Protean" because of its power to assume any shape or form.

TG **Plato** An Initiate into the Mysteries and the greatest Greek philosopher, whose writings are known the world over. He was the pupil of Socrates and the teacher of Aristotle. He flourished over 400 years before our era.

TG **Platonic School or the "Old Akademe"** In contrast with the later or *Neo-Platonic* School of Alexandria See *Philalethean*

TG **Pleroma** (*Greek*) "Fulness," a Gnostic term adopted to signify the divine world or Universal Soul. Space, developed and divided into a series of aeons. The abode of the invisible gods. It has three degrees.

KT **Pleroma** "Fulness;" a gnostic term used also by St. Paul. Divine world or the abode of gods. Universal space divided into metaphysical Aeons.

WG **Pleroma** Space; akasa.

WW **Pleroma** (pp. 82-84) *Pleroma*...is a Gnostic word. The word Gnostic meant "he who knows." It was a word used by a number of societies or associations (about the time or a little before the beginning of the Christian era,) of men who were banded together in an endeavor to find the truth in the different religions of the time. And the early Christians applied to themselves the same word Gnostic, and as they grew stronger, and more able to impose their beliefs on other men, they denied the right of these others to call themselves Gnostics, or rather *those who know*. But on account of their constant verbal warfare, the books that were written by the Christians against the Gnostics, and vice versa, it finally became settled to call the Gnostics, simply to distinguish them from other bodies, including the Christians, the Christians taking for their name the title of their supposed founder, [Turning to blackboard]

Christians from *Christos*. *Pleroma* means fullness. It was applied with shades of meanings by the different bodies of Gnostics, of which there were very many, a score or more, I believe, but with one general sense as implying fullness, the fullness of all that is, particularly the fullness of the Manifest Deity, as infilling all – a purely pantheistic conception. It is a remarkable thing that the Christian God is infinite, eternal, ubiquitous; he is everywhere, and lasts through all time; and yet they will not allow that he can be in vessels of dishonor, which they consider derogatory to the divine dignity. Now if he cannot be in a vessel of dishonor, as for instance, in an evil man's heart, he cannot be infinite. Are we to understand that an evil man is outside of infinity? Or that some physical vessel applied to obscene or low uses by man can be outside the Deity? We have to admit that if the Deity be ubiquitous, omnipresent, this must mean everywhere, and that is simply one of the multitude of contradictions that our unfortunate friends, the Christians, have got into by losing the key to their own religion.

We shall study the doctrines of some of the principal bodies of the Gnostics later, and then we shall have need to take up the study of the word *pleroma* more fully. It will be enough at the present time to remember that as we shall use this word, it will mean by a possible extension of the Gnostic meaning the fullness of all that is, in the

pantheistic sense. The difference between it and Chaos, being as you will remember, that chaos is the first quiver of manifestation, emptiness, if you like, voidness, if you please, but only of that which is manifest; whereas Pleroma we shall use in two senses: as the fullness of the Deity, and as All that is.

TG Plotinus The noblest, highest and grandest of all the Neo-Platonists after the founder of the school, Ammonius Saccas. He was the most enthusiastic of the *Philaletheans* or “lovers of truth,” whose aim was to found a religion on a system of intellectual abstraction, which is true Theosophy, or the whole substance of Neo-Platonism. If we are to believe Porphyry, Plotinus has never disclosed either his birth-place or connexions, his native land or his race. Till the age of twenty-eight he had never found teacher or teaching which would suit him or answer his aspirations. Then he happened to hear Ammonius Saccas, from which day he continued to attend his school. At thirty-nine he accompanied the Emperor Gordian to Persia and India with the object of learning their philosophy. He died at the age of sixty-six after writing fifty-four books on philosophy. So modest was he that it is said he “blushed to think he had a body.” He reached *Samadhi* (highest ecstasy or “reunion with God” the divine *Ego*) several times during his life. As said by a biographer, “so far did his contempt for his bodily organs go, that he refused to use a remedy, regarding it as unworthy of a man to use means of this kind.” Again we read, “as he died, a dragon (or serpent) that had been under his bed, glided through a hole in the wall and disappeared” – a fact suggestive for the student of symbolism. He taught a doctrine identical with that of the Vedantins, namely, that the Spirit-Soul emanating from the One deific principle was, after its pilgrimage, re-united to It.

KT Plotinus A distinguished Platonic philosopher of the third century, a great practical mystic, renowned for his virtues and learning. He taught a doctrine identical with that of the Vedantins, namely, that the spirit soul emanating from the One Deific Principle was after its pilgrimage on earth reunited to it. (See *Theosophical Glossary*.)

SI pneumata ton stoicheion I 395 (*Greek*) “Spirit of the elements.”

TG Point within a Circle In its esoteric meaning the first unmanifested *logos* appearing on the infinite and shoreless expanse of Space, represented by the Circle. It is the plane of Infinity and Absoluteness. This is only one of the numberless and hidden meanings of this symbol, which is the most important of all the geometrical figures used in metaphysical emblematology. As to the Masons, they have made of the point “an individual brother” whose duty to God and man is bounded by the circle, and have added John the Baptist and John the Evangelist to keep company with the “brother,” representing them under two perpendicular parallel lines.

TG Popes-Magicians There are several such in history; e.g., Pope Sylvester II., the artist who made an “oracular head,” like the one fabricated by Albertus Magnus, the learned Bishop of Ratisbon. Pope Sylvester was considered a great “enchanter and sorcerer” by Cardinal Benno, and the “head” was smashed to pieces by Thomas Aquinas, because it talked too much. Then there were Popes Benedict IX., John XX., and the VIth and VIIth Gregory, all regarded by their contemporaries as magicians. The latter Gregory was the famous Hildebrand. As to Bishops and lesser Priests who studied Occultism and became expert in magic arts, they are numberless.

TG Popol Vuh The Sacred Books of the Guatemalians. Quiche MSS., discovered by Brasseur de Bourbourg.

FY Popol-Vuh The sacred book of the Guatemalans.

PV Popol Vuh (*Quiche*) A document written down in the Quiche-Maya language but in Latin letters by a Quiche Indian shortly after the Spanish Conquest. It contains the Quiche rendition of Maya cosmogony, theogony, and sacred history, as well as a history of the Quiche-Maya peoples themselves down to the year 1550. Hidden from Europeans for 150 years, it somehow was discovered at the end of the 17th century by Father Francisco Ximenez, a learned priest of the Dominican Order, in his parish at Santo Tomas Chichicastenango, located north of Lake Atitlan in Guatemala’s highlands. Ximenez transcribed the original Quiche text and translated it into Spanish. His manuscript was found in 1854, in the library of the University of San Carlos, the city of Guatemala, by the European, Carl Scherzer. The original Quiche document has never been found, and was perhaps returned to the Indian donor by Ximenez after he had copied it.

TG Porphyry or **Porphyrius** A Neo-Platonist and a most distinguished writer, only second to Plotinus as a teacher and philosopher. He was born before the middle of the third century A.D., at Tyre, since he called himself a Tyrian and is supposed to have belonged to a Jewish family. Though himself thoroughly Hellenized and a Pagan, his name *Melek* (a king) does seem to indicate that he had Semitic blood in his veins. Modern critics very justly consider him the most practically philosophical, and the soberest, of all the Neo-Platonists. A distinguished writer, he was specially famous for his controversy with Iamblichus regarding the evils attendant upon the practice of Theurgy. He was, however, finally converted to the views of his opponent. A natural-born mystic, he followed, as did his master Plotinus, the pure Indian Raj-Yoga training, which leads to the union of the Soul with the Over-Soul or Higher Self (Buddhi-Manas). He complains, however, that, all his efforts notwithstanding, he did not reach this state of ecstasy before he was sixty, while Plotinus was a proficient in it. This was so, probably because while his teacher held physical life and body in the greatest contempt, limiting philosophical research to those regions where life and thought become eternal and divine, Porphyry devoted his whole time to considerations of the bearing of philosophy

on practical life. “The end of philosophy is with him morality,” says a biographer, “we might almost say, holiness – the healing of man’s infirmities, the imparting to him a purer and more vigorous life. Mere knowledge, however true, is not of itself sufficient; knowledge has for its object *life* in accordance with *Nous*” – “reason, translates the biographer. As we interpret *Nous*, however, not as reason, but mind (Manas) or the divine eternal *Ego* in man, we would translate the idea esoterically, and make it read “the occult or secret *knowledge* has for its object terrestrial *life* in accordance with *Nous*, or our everlasting reincarnating *Ego*,” which would be more consonant with Porphyry’s idea, as it is with esoteric philosophy. (See Porphyry’s *De Abstinencia* i., 29.) Of all the Neo-Platonists, Porphyry approached the nearest to real Theosophy as now taught by the Eastern secret school. This is shown by all our modern critics and writers on the Alexandrian school, for “he held that the Soul should be as far as possible freed from the bonds of matter, ...be ready...to cut off the whole body.” (*Ad Marcellam*, 34.) He recommends the practice of abstinence, saying that “we should be like the gods if we could abstain from vegetable as well as animal food.” He accepts with reluctance theurgy and mystic incantation as those are “powerless to purify the *noetic* (manasic) principle of the soul;” theurgy can “but cleanse the lower or psychic portion, and make it capable of perceiving lower beings, such as spirits, angels and gods” (Aug. *De Civ. Dei.* x., 9), just as Theosophy teaches. “Do not defile the divinity,” he adds, “with the vain imaginings of men; you will not injure that which is for ever blessed (Buddhi-Manas) but you will blind yourself to the perception of the greatest and most vital truths.” (*Ad Marcellam*, 18.) “If we would be free from the assaults of evil spirits, we must keep ourselves clear of those things over which evil spirits have power, for they attack not the pure soul which has no affinity with them.” (*De Abstin.* ii., 43.) This is again our teaching. The Church Fathers held Porphyry as the bitterest enemy, the most irreconcilable to Christianity. Finally, and once more as in modern Theosophy, Porphyry – as all the Neo-Platonists, according to St. Augustine – “praised Christ while they disparaged Christianity;” Jesus, they contended, as we contend, “said nothing himself against the pagan deities, but wrought wonders by their help.” “They could not call him as his disciples did, God, but they honoured him as one of the best and wisest of men.” (*De Civ. Dei.*, xix., 23.) Yet, “even in the storm of controversy, scarcely a word seems to have been uttered against the private life of Porphyry. His system prescribed purity and....he practised it.” (See *A Dictionary of Christian Biography*, Vol. IV., “Porphyry.”)

KT Porphyry (Porphyrius) His real name was *Malek*, which led to his being regarded as a Jew. He came from Tyre, and having first studied under Longinus, the eminent philosopher-critic, became the disciple of Plotinus, at Rome. He was a Neo-Platonist and a distinguished writer, specially famous for his controversy with Iamblichus regarding the evils attending the practice of Theurgy, but was, however, finally converted to the views of his opponent. A natural-born mystic he followed, like his master Plotinus, the pure Indian Raj-Yoga system, which, by training, leads to the union of the soul with the over-soul of the universe, and of the human with its *divine* soul, Buddhi-Manas. He complains, however, that in spite of all his efforts, he reached the highest state of ecstasy only once, and that when he was sixty-eight years of age, while his teacher Plotinus had experienced the supreme bliss six times during his life. (See “Porphyry,” in the *Theosophical Glossary*)

TG Poseidonis (Greek) The last remnant of the great Atlantean Continent. Plato’s island Atlantis is referred to as an equivalent term in Esoteric Philosophy.

FY Poseidonis The last island submerged of the continent of Atlantis.

WGa Poseidonis (Greek) The last remaining portion of the great Atlantic Continent, the isle Atlantis referred to in the *Critias* of Plato.

TG Postel, Guillaume A French adept, born in Normandy in 1510. His learning brought him to the notice of Francis I., who sent him to the Levant in search of occult MSS., where he was received into and initiated by an Eastern Fraternity. On his return to France he became famous. He was persecuted by the clergy and finally imprisoned by the Inquisition, but was released by his Eastern brothers from his dungeon. His *Clavis Absconditorum*, a key to things hidden and forgotten, is very celebrated.

TG Pot-Amun Said to be a Coptic term. The name of an Egyptian priest and hierophant who lived under the earlier Ptolemies. Diogenes Laertius tells us that it signifies one consecrated to the “Amun,” the god of wisdom and secret learning, such as were Hermes, Thoth, and Nebo of the Chaldees. This must be so, since in Chaldea the priests consecrated to Nebo also bore his name, being called the Neboim, or in some old Hebrew Kabbalistic works, “Abba Nebu.” The priests generally took the names of their gods. Pot-Amun is credited with having been the first to teach Theosophy, or the outlines of the Secret Wisdom-Religion, to the uninitiated.

KT Pot Amun A Coptic term meaning “one consecrated to the god Amun,” the Wisdom-god. The name of an Egyptian priest and occultist under the Ptolemies.

TG Prabhavapaya (Sanskrit) That whence all originates and into which all things resolve at the end of the Life-cycle.

WG Prabhuta Governed, presided over.

ST Prabodha Awakenment of inner consciousness. See *Paramitas*

TG Prachetas (*Sanskrit*) A name of Varuna, the god of water, or esoterically – its principle.

FY Pracheta The principle of water.

TG Prachetasas (*Sanskrit*) See *The Secret Doctrine*, II. 176 et seq. Daksha is the son of the Prachetasas, the ten sons of Prachinavahis. Men endowed with magic powers in the *Puranas*, who, while practising religious austerities, remained immersed at the bottom of the sea for 10,000 years. The name also of Daksha, called *Prachetasa*.

TG Pradhana (*Sanskrit*) Undifferentiated substance, called elsewhere and in other schools – Akasa; and Mulaprakriti or Root of Matter by the Vedantins. In short, Primeval Matter.

WG Pradhana In the Sankhya systems, the source of the material world; the manifestation of mulaprakriti. (Literally, “the originant.”)

OG Pradhana See *Prakriti*

ST Pradhana Undifferentiated matter, root-nature, or mother-substance; the Second Logos, veil of Brahman.

SKo Pradhana That shadowy substance or ‘veil’ placed before or surrounding Brahman, the Universal Self. Hence Pradhana may be spoken of as the envelop or manifested expression of Brahman, its spiritual counterpart. Pradhana is derived from the verb-root *dha* – to place, and the preposition *pra* – before.

SP Pradhana Undifferentiated matter.

TG Pragna (*Sanskrit*) or **Prajna** A synonym of *Mahat*, the Universal Mind. The capacity for perception. (*The Secret Doctrine*, I. 139) Consciousness.

KT Pragna or **Prajna** (*Sanskrit*) A term used to designate the “Universal Mind.” A synonym of *Mahat*.

FY Pragna Consciousness.

WG Pragna (*also Prajna*) Consciousness; wisdom personified; the energy of Adi-buddhi.

TG Prahlada (*Sanskrit*) The son of Hiranyakashipu, the King of the Asuras. As Prahlada was devoted to Vishnu, of whom his father was the greatest enemy, he became subjected in consequence to a variety of tortures and punishments. In order to save his devotee from these, Vishnu assumed the form of *Nri-Sinha* (man-lion, his fourth *avatar*) and killed the father.

GH Prahlada The son of Hiranyakasipu of the Daitya race (i.e., Titans), who waged wars with the gods, in one of which they overcame Indra and took possession of Svarga (heaven). Prahlada, however, as a boy, instead of following the Daitya practice, became an ardent worshiper of Vishnu. This was told his father who in anger ordered that his son be killed. But no Daitya weapon could cause his death, nor even the flames of fire, whereupon Prahlada was sent back to his preceptor and he continued his adoration of Vishnu. Because of Prahlada’s persecution, Vishnu took on incarnation as the Narasinha (‘man-lion’) Avatara, slaying Hiranyakasipu and expelling the Daityas from heaven. (See *Krishna*) They took up their abode in Patala under the rule of Prahlada. At his death Prahlada attained union with Vishnu. The *Padma-Purana* narrates that in a previous birth, as a Brahmana named Sornasarman, he was desirous of uniting himself with Vishnu, but was distracted in his meditations by the Daityas, and so was born again as one of them, (*Bhagavad-Gita*, W. Q. Judge, p. 75)

TG Prajapatis (*Sanskrit*) Progenitors; the givers of life to all on this Earth. They are seven and then ten – corresponding to the seven and ten Kabbalistic Sephiroth; to the Mazdean Amesha-Spentas, etc. Brahm/a, the creator, is called Prajapati as the synthesis of the Lords of Being.

FY Prajapatis The constructors of the material universe.

WG Praja-patis Creators; the seven progenitors of the first seven divisions of men on the planet. (*praja*, offspring; *patis*, fathers, lords.)

OG Prajapati (*Sanskrit*) A word meaning “governor” or “lord” or “master” of “progeny.” The word is applied to several of the Vedic gods, but in particular to Brahm/a – that is to say the second step from parabrahman – the evolver-creator, the first and most recondite figure of the Hindu triad, consisting of Brahm/a, Vishnu, and Siva. Brahm/a is the emanator or evolver, Vishnu the sustainer or preserver, and Siva, a name which may be translated euphemistically perhaps as “beneficent,” the regenerator. Prajapati is a name which is often used in the plural, and refers to seven and also to ten different beings. They are the producers and givers of life of all on earth and, indeed, on the earth’s planetary chain.

ST Prajapati Brahm/a, father of mankind and lower kingdoms.

GH Prajapati Literally, ‘Lord of progeny,’ or lord of creation: a title applied originally to several of the Vedic gods, as divinities presiding over the production of worlds and men; later applied to the Hindu Trimurti (Brahm/a, Vishnu, Siva) especially to Brahm/a as the chief progenitor, evolver, and producer (as in *The Laws of Manu* (*Manava-Dharma-Sastra*). Likewise Manu Svayambhuva is termed a Prajapati as the son of Brahm/a, and as the secondary creator of the ten Rishis – the mind-born sons of Brahm/a from whom mankind is descended, hence termed Prajapatis. These are enumerated as: Marichi Atri Angiras, Pulastya, Pulaha, Kratu, Vasishtha, Prachetas (or Daksha), Bhrigu, Narada. Occasionally only the first seven are enumerated, and they are made equivalent to the seven great Rishis (*which see*). The Prajapatis “are neither gods, nor supernatural Beings, but advanced Spirits from

another and lower planet, reborn on this one, and giving birth in their turn in the present Round to present Humanity.” (*The Secret Doctrine*, II, p. 611) “What are all the myths and endless genealogies of the seven Prajapatis, 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 Secret Doctrine*, II, p. 253) Derived from the verbal root *pra-jan*, to give birth to; *pati* lord. *Bhagavad-Gita*, W. Q. Judge, p. 85)

SKf Prajapati ‘The Lord of Progeny’; a compound of *pati* – lord, and *praja* – progeny; derived from the verb-root *jan* – to produce, and the preposition *pra* – forth. Prajapati is a name given to Brahm/a, the Great Evolver of the Solar System. The seven, ten, or twelve Prajapatis are the Producers of Life on this planet. They are the Lords or Hierarchs of the different classes of monads. The Prajapatis are mystically described in the Puranas as the sons of Brahm/a and as the fathers of the Manus (See {*Sanskrit Keys to the Wisdom Religion, The Ocean of Theosophy* section}). Some of the Puranic legends of the Prajapatis and the Manus are mystical histories of our higher Monads in their descent through the spheres.

SP Prajapati Literally, “lord of progeny,” brahm/a.

ST Prajna Wisdom. See *Paramitas*

WGa Prakamya One of the eight superhuman faculties; the power to exercise irresistible will. See *Vibhuti*

WG Prakasana Manifesting to; enlightening; an epithet of Vishnu.

TG Prakrita (*Sanskrit*) One of the provincial dialects of Sanskrit – “the language of the gods,” and therefore, its materialisation.

WG Prakrita Essential, natural.

TG Prakriti (*Sanskrit*) Nature in general, nature as opposed to Purusha – spiritual nature and Spirit, which together are the “two primeval aspects of the One Unknown Deity.” (*The Secret Doctrine*, I, 51.)

FY Prakriti Undifferentiated matter; the supreme principle regarded as the substance of the universe.

WG Prakriti Nature; cosmic matter, always in combination with spirit – purusha. (Literally, “procreated.”)

OG Prakriti (*Sanskrit*) A compound consisting of the prepositional prefix *pra*, meaning “forwards” or “progression,” and *kriti*, a noun-form from the verbal root *kri*, “to make” or “to do.” Therefore *prakriti* means literally “production” or “bringing forth,” “originating,” and by an extension of meaning it also signifies the primordial or original state or condition or form of anything: primary, original substance. The root or parent of *prakriti* is *mulaprakriti* (*which see*) or root of *prakriti*. *Prakriti* is to be considered with *vikriti* – *vikriti* signifying change or an alteration of some kind, or a production or evolution from the *prakriti* which precedes it.

As an illustration, the chemical elements hydrogen and oxygen combine in the proportion H₂O, producing thus a substance known in its most common form as water; but this same H₂O can appear as ice as well as vapor-gas; hence the vapor, the water, and the ice may be called the *vikritis* of the original *prakriti* which is the originating hydrogen and oxygen. The illustration is perhaps not a very good one but is suggestive.

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 Brahm/a 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.

ST Prakriti Primary original substance. The matter side of manifestation. See *Pradhana*

GH Prakriti Broadly speaking equivalent to Nature – in the sense of the great producer of beings. Through Nature acts the ever-moving Spirit – Brahm/a or Purusha. Thus Purusha is Spirit and *Prakriti* is its productive veil or sheath. Although *Prakriti* is commonly rendered ‘matter,’ matter is rather the productions that *Prakriti* brings about (i.e., the *Vikritis*) through the excitation or influence of Purusha. Some Hindu schools use *Prakriti* in the sense of *Sakti* or *Maya* (Illusion), the Vedantins, however, teach that every particle of *Prakriti* contains *Jiva* (divine life) and is the *sarira* (body) of that *Jiva* which it contains. (Compound *pra*, forwards, progression; derived from the verbal root *kri* to do, to make; hence literally production, bringing forth. *Bhagavad-Gita*, W. Q. Judge, p. 65)

SKo Prakriti Literally, ‘production’ or ‘bringing forth’; a compound of the preposition *pra* – forth, and the verb-root *kri* – to do, to make. *Prakriti* is Nature, or that producing element out of which springs the universe with all its various material spheres and bodies. The consciousness or motive-power or spirit which acts through *Prakriti* is Brahm/a or Purusha.

Thus there are the three Logoi: the First Logos or the Unmanifest – Parabrahman and Mulaprakriti; the Second Logos or the partially Manifest – Brahman and Pradhana; and the Third Logos or the Manifest – Brahm/a and Prakriti, or Purusha and Prakriti.

SKf Prakriti (See **Prakriti**, {*Sanskrit Keys to the Wisdom Religion, The Ocean of Theosophy* section}.) The Prakritis are the Cosmic Elements and their power of producing substance; they are the living garments of the Tattwas or Seven Principles of the Cosmos. Therefore they are identical with the Seven Mahabhutas or the Great Elements of earth, water, air, fire, etc.

IN Prakriti (*Sanskrit*) Primal nature, spiritual and ethereal substance; opposite pole of Purusha.

SP Prakriti [prakriti] Nature or material manifestation.

TG Prakritika Pralaya (*Sanskrit*) The Pralaya succeeding to the Age of Brahm/a, when everything that exists is resolved into its primordial essence (or Prakriti).

WG Prakriti-pralaya The change of the universe from its present to a latent condition and its dissolution in unmanifested nature, in which no evolution can take place until the dawn of a new manvantara. This takes place at the end of each maha-kalpa, and the pralaya continues during an expanse of time equal to a maha-kalpa – 311,040,000,000 solar years.

ST Prakritika Dissolution. See *Manvantara, Pralaya*

WG Prakriti-sambandha Connection with matter; being bound to matter.

TG Pralaya (*Sanskrit*) A period of obscurity or repose – planetary, cosmic or universal – the opposite of Manvantara (*The Secret Doctrine*, I. 370.).

KT Pralaya (*Sanskrit*) Dissolution, the opposite of Manvantara, one being the period of rest and the other of full activity (death and life) of a planet, or of the whole universe.

FY Pralaya The period of cosmic rest.

WG Pralaya Change from the present objective, or manifested, into a latent or elemental condition; destruction; dissolution.

OG Pralaya (*Sanskrit*) A compound word, formed of *laya*, from the root *li*, and the prefix *pra*. *Li* means “to dissolve,” “to melt away,” “to liquefy,” as when one pours water upon a cube of salt or of sugar. The cube of salt or of sugar vanishes in the water – it dissolves, changes its form – and this may be taken as a figure, imperfect as it is, or as a symbol, of what pralaya is: a crumbling away, a vanishing away, of matter into something else which is yet in it, and surrounds it, and interpenetrates it. Such is pralaya, usually translated as the state of latency, state of rest, state of repose, between two manvantaras (*which see*) or life cycles. If we remember distinctly the meaning of the Sanskrit word, our minds take a new bent in direction, follow a new thought. We get new ideas; we penetrate into the arcanum of the thing that takes place. Pralaya, therefore, is dissolution, death.

There are many kinds of pralayas. There is the universal pralaya, called *prakritika*, because it is the pralaya or vanishing away, melting away, of prakriti or nature. Then there is the solar pralaya. Sun in Sanskrit is *surya*, and the adjective from this is *saurya*: hence, the saurya pralaya or the pralaya of the solar system. Then, thirdly, there is the terrestrial or planetary pralaya. One Sanskrit word for earth is *bhumi*, and the adjective corresponding to this is *bhaumika*: hence, the bhaumika pralaya. Then there is the pralaya or death of the individual man. Man is *purusha*; the corresponding adjective is *paurusha*: hence, the paurusha pralaya or death of man. These adjectives apply equally well to the several kinds of manvantaras or life cycles.

There is another kind of pralaya which is called *nitya*. In its general sense, it means “constant” or “continuous,” and can be exemplified by the constant or continuous change – life and death – of the cells of our bodies. It is a state in which the indwelling and dominating entity remains, but its different principles and *rupas* undergo continuous and incessant change. Hence it is called *nitya*, signifying continuous. It applies to the body of man, to the outer sphere of earth, to the earth itself, to the solar system, and indeed to all nature. It is the unceasing and chronic changing of things that are – the passing from phase to phase, meaning the pralaya or death of one phase, to be followed by the rebirth of its succeeding phase. There are other kinds of pralayas than those herein enumerated.

WS Pralaya (*Sanskrit*) “Dissolution;” state of rest between two life-cycles.

ST Pralaya Period of rest or dissolution between two manvantaras.

Prakritika Pralaya – dissolution of universal nature.

Saurya Pralaya – dissolution of a solar system.

Bhaumika Pralaya – terrestrial or planetary dissolution.

Paurusha Pralaya – death of an individual man.

Nitya Pralaya – continuous dissolution, applying to incessant change in cells, whether of man, earth, or solar system.

Atyantika Pralaya – comparatively endless pralaya, as of a jivanmukta.

SKf Pralaya, Manvantara

Prakritika-Pralaya and *-Manvantara* are the universal dissolution and the manifested existence of Nature. *Prakritika* is the adjectival form of *Prakriti* – nature.

Saurya-Pralaya and *-Manvantara* are the dissolution and manifested existence of the Solar System. *Saurya* is the adjectival form of *surya* – sun.

Bhaumika-Pralaya and *-Manvantara* are the terrestrial or planetary dissolution and its manifested existence. *Bhaumika* is the adjectival form of *bhumi* – earth.

Paurusha-Pralaya and *-Manvantara* are the death and life of the individual man. *Paurusha* is the adjectival form of *purusha* – man.

Nitya-Pralaya and *-Manvantara* are the constant or continuous change or death and the regeneration and life of the cells of a body, whether of man, or a planet, or a Solar System. *Nitya* means ‘constant’.

All these cycles of life and death, whether of a Universal Being or of an atomic entity, repeat themselves again and again, but ever higher. The only difference among them lies in the length of the cycle and the degree of evolutionary unfoldment. Life and death, *Manvantara* and *Pralaya*, are two continuously recurring phases in the Great Adventure of Evolution.

SKo **Pralaya** Dissolution, death, or a period of repose between two *Manvantaras*. *Pralaya* is a compound of *pra* – away, and *laya*, derived from the verb-root *li* – to dissolve. Just as dissolution implies a transformation of substances into another state of matter, so at the time of *Pralaya* all manifested or visible things dissolve or vanish into the noumenal or invisible worlds: the Many return to their Source, become the ONE. There are many kinds of *Pralayas*, for the word can be applied to the death of a man, a planet, or a Universe.

IN **Pralaya** (*Sanskrit*) “Dissolution,” death, a period of latency between *manvantaras*, planetary or cosmic.

SP **Pralaya** A cycle of dissolution between *manvantaras*.

TG **Pramantha** (*Sanskrit*) An accessory to producing the sacred fire by friction. The sticks used by Brahmins to kindle fire by friction.

TG **Prameyas** (*Sanskrit*) Things to be proved; objects of *Pramana* or proof.

FY **Prameyas** Things to be proved, objects of *Pramana* or proof.

TG **Pram-Gimas** (*Lithuanian*) Literally, “Master of all,” a deity-title.

TG **Pramlocha** (*Sanskrit*) A female *Apsaras* – a water-nymph who beguiled *Kandu*. See **Kandu**

TG **Prana** (*Sanskrit*) Life-Principle; the breath of Life.

KT **Prana** (*Sanskrit*) Life Principle, the breath of life, *Nephesh*.

FY **Prana** The one life.

WG **Prana** Breath; the force derived from the sun, which is represented in man by the breath; one of the seven human principles.

OG **Prana** (*Sanskrit*) The word is derived from *pra*, prepositional prefix meaning “before;” and *an*, verb meaning “to breathe,” “to blow,” “to live.” Usually translated “life,” but rather the psychoelectrical veil or psychoelectrical field manifesting in the individual as vitality. Commonly called “life principle.” This Sanskrit word is used by modern theosophists in a *general* sense, although in the Sanskrit it has a rather specific and restricted meaning, because there are, as a matter of fact, a number of life currents, vital fluids. They have each one its own name. One system gives the number as three; another as five, which is the commonly accepted number; another enumeration is seven; another again is twelve, as is found in some *Upanishads*; and one old writer even gives them as thirteen. The life-atoms of the *prana*, or psychoelectrical field, fly instantly back at the moment of physical dissolution to the natural pranic reservoirs of the planet.

ST **Pranas** the aggregate of psycho-vital-astral fluids; the vital breaths or essences in man. See **Principles of Man**

Udana – the uprising vital air.

Samana – the digestive life current.

Viyana – the disintegrating life current.

Prana – the permeating life current.

Apana – the eliminative life current.

SKo **Prana** The Life-principle in man; a compound of the verb-root *an*, ‘to breathe,’ and the prepositional prefix *pra* – forth. Theosophy in a general sense speaks of *Prana* as that efflux or life-fluid of *Atman* which manifests in the more physical realms and gives to man his vital energy. The ancient Sanskrit literature speaks of *Prana* as the expirational breath, and as only one of the seven life-breaths or *Pranas* working in man.

SP **Prana** Breath or the various life-breaths or vital forces.

TG **Pranamaya Kosha** (*Sanskrit*) The vehicle of *Prana*, life, or the *Linga Sarira*: a Vedantic term.

FY **Pranamaya Kosha** (Vedantic) The principle of life and its vehicle; the second sheath of the Divine monad.

WG **Prana-maya-kosa** The vital sheath surrounding the soul.

ST **Pranamaya-Kosa** See **Kosa**

TG **Pranatman** (*Sanskrit*) The same as *Sutratma*, the eternal germ-thread on which are strung, like beads, the personal lives of the EGO.

FY **Pranatman** The eternal or germ thread on which are strung, like beads, the personal lives. The same as *Sutratma*.

ST **Pranatman** The vital self; the three lower foci in man.

TG **Pranava** (*Sanskrit*) A sacred word, equivalent to *Aum*.

WG **Pranava** A substitute word for the sacred word *Aum*.

TG **Pranayama** (*Sanskrit*) The suppression and regulation of the breath in Yoga practice.

WG **Pranayama** Suspending the breath: by *rechaka*, or holding the left nostril and breathing through the right; *puraka*, closing the right and breathing through the left nostril; *kumbhaka*, both nostrils closed and breathing suspended.

OG **Pranayama** See *Samadhi*

ST **Pranayama** Breath control. See *Yoga*

TG **Pranidhana** (*Sanskrit*) The fifth observance of the Yogis; ceaseless devotion. (See *Yoga Shastras*, ii. 32.)

WG **Prapatti** A phase of Yoga – devotion and means for attainment of supreme bliss – in which one contemplates: first, one’s own inability to practice either of the other kinds of Yoga; and, second, the attributes and qualities of Isvara as the sole redeemer. Prapatti is much approved in the Visishtadvaita school of religious philosophy. It is particularly intended for those who are unable to contemplate the impersonal Deity.

TG **Prapti** (*Sanskrit*) From *Prap*, to reach. One of the eight *Siddhis* (powers) of Raj-Yoga. The power of transporting oneself from one place to another, instantaneously, by the mere force of will; the faculty of divination, of healing and of prophesying, also a Yoga power.

WGa **Prapti** One of the eight superhuman faculties. See *Vibhuti* for description.

WG **Prarabdha-karma** That karma which has already begun to produce results, such as we now experience.

TG **Prasanga Madhyamika** (*Sanskrit*) 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 **Prashraya** or **Vinaya** (*Sanskrit*) “The progenetrix of affection.” A title bestowed upon the Vedic Aditi, the “Mother of the Gods.”

WG **Pratibha** Comprehension, understanding.

TG **Pratibhasika** (*Sanskrit*) The apparent or illusory life.

FY **Pratibhasika** The apparent or illusory life.

TG **Pratisamvid** (*Sanskrit*) 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. See *Nidana*

TG **Pratyabhava** (*Sanskrit*) The state of the Ego under the necessity of repeated births.

TG **Pratyagatma** (*Sanskrit*) The same as Jivatma, or the one living Universal Soul – Alaya.

WG **Pratyagatma** The individual soul.

TG **Pratyahara** (*Sanskrit*) The same as “Mahapralaya.”

WG **Praty-ahara** Restraint of the organs of sense from all outward things and directing them entirely to mental impressions. (Literally, “drawing back, restraint.”)

OG **Pratyahara** See *Samadhi*

ST **Pratyahara** Detachment from worldly things and the centering of consciousness on spiritual truths. See *Yoga*.

SKv **Pratyahara** ‘Withdrawal’; derived from the verb-root *ahri* – to bring, and *prati* – back. Pratyahara is often used as a synonym for Pralaya, the dissolution of the manifested universe, which is brought about by the withdrawal into higher spheres of the Universal Self. Pratyahara as the fifth stage of Yoga is the withdrawal of the consciousness inwards toward spiritual things. This is brought about by strong love and devotion to realities and Truth, thus silencing the wayward senses which tend to make one respond to external and deceptive concerns.

TG **Pratyaharana** (*Sanskrit*) The preliminary training in practical Raj-Yoga.

TG **Pratyaksha** (*Sanskrit*) Spiritual perception by means of senses.

FY **Pratyaksha** Perception.

WG **Praty-aksha** Perception, apprehension by the senses. (*prati*, near; *aksha*, eye: in sight.)

TG **Pratyasarga** (*Sanskrit*) In Sankhya philosophy the “intellectual evolution of the Universe;” in the *Puranas* the 8th creation.

TG **Pratyeka Buddha** (*Sanskrit*) The same as “*Pasi*-Buddha.” 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). “As crossing Sansara (‘the ocean of birth and death’ or the series of incarnations), suppressing errors, and yet not attaining to absolute perfection, the Pratyeka Buddha is compared with a horse which crosses a river swimming, without touching the ground.” (*Sanskrit-Chinese Dictionary*) He is far below a true “Buddha of Compassion.” He strives only for the reaching of Nirvana.

VS **Pratyeka-Buddha** (II 38, p. 43) *Pratyeka Buddhas* 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 their 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.

WG **Praty-eka-Buddha** A Buddha who obtains emancipation for himself only. (Literally, “one by one.”)

OG **Pratyeka Buddha** (*Sanskrit*) *Pratyeka* is a compound of two words: *prati*, prepositional prefix meaning “towards” or “for;” *eka*, the numeral “one;” thus we can translate the compound by the paraphrase “each one for himself.”

The Pratyeka Buddha, he who achieves buddhahood for himself, instead of feeling the call of almighty love to return and help those who have gone less far, goes ahead into the supernal light – passes onwards and enters the unspeakable bliss of nirvana – and leaves mankind behind. Though exalted, nevertheless he does not rank with the unutterable sublimity of the Buddha of Compassion (*which see*).

The Pratyeka Buddha concentrates his energies on the one objective – spiritual self-advancement: he raises himself to the spiritual realm of his own inner being, enwraps himself therein and, so to speak, goes to sleep. The Buddha of Compassion raises himself, as does the Pratyeka Buddha, to the spiritual realms of his own inner being, but does not stop there, because he expands continuously, becomes one with All, or tries to, and in fact does so in time. When the Pratyeka Buddha in due course emerges from the nirvanic state in order to take up his evolutionary journey again, he will find himself far in the rear of the Buddha of Compassion.

ST **Pratyeka Buddha** One who strives after and achieves Buddha-hood for himself alone.

SKv **Pratyeka-Buddha, Buddha of Compassion** Pratyeka is a compound of *prati* – for, towards; and *eka* – one; hence the term implies ‘for one alone.’ The Pratyeka-Buddha is a lofty spiritual being who becomes so wrapped up in the beautiful future of spiritual peace and rest and wisdom that Nirvana offers, that he becomes oblivious of those who could gain much by his help and enlightenment. When the choice comes, as it comes to all Initiates – Shall I enter this well-earned Nirvana which means blissful rest for aeons, or shall I give up this wondrous and glorious state so that I may remain as a spiritual inspirer, a Nirmanakaya, in the world of men’s thoughts and feelings and thus answer the deepest call of the human heart, compassion? – then a Pratyeka-Buddha, whose goal is for self alone, because his spiritual parts are awakened only in their lower aspects, chooses the former path of bliss; whereas a Buddha of Compassion, an older soul, awakened in the loftier aspects of his spiritual nature, renounces Nirvana and follows the call of compassion. At the dawn of a new cycle of evolution in the far distant future a Pratyeka-Buddha will have to undergo certain experiences in the lower spheres in order to develop the deeper and more compassionate side of his higher nature; whereas a Buddha of Compassion will be winging his way on to greater vistas of evolution, to heights beyond human ken.

SP **Pratyeka-buddha** One who attains buddhahood for himself alone.

ST **Pratyeka-Yana** Path for oneself. See *Yana*

OG **Pravritti** See *Evolution, Involution*

SKf **Pravritti, Nivritti** Pravritti is derived from the verbal root *vrit* – to flow or to turn, plus the preposition *pra* – forth, hence the word means ‘a flowing forth,’ an unfolding of what is within, in other words, evolution. Nivritti is a ‘flowing back’ (*ni* – back), an infolding of what is without or already manifest in other words, involution. The processes of evolution and involution are simultaneous and cannot be separated. On the Downward Arc of Evolution or the Cycle of emanating forms, matter undergoes Pravritti and hence bodies of many grades are developed, and Spirit undergoes Nivritti and hence becomes inwrapped in these bodies of ever increasing materiality. On the Upward Arc or the cycle of spiritual development matter involves and spirit evolves, outward forms gradually disappear inwards and spirit unfolds itself in ever fuller visible expressions, such as divine and compassionate actions and qualities.

ST **Pravritti** Flowing forth; evolution. See *Nivritti*

SP **Pravrtti [pravritti]** Evolution, the reverse of nivrtti [nivritti], involution.

TG **Pre-existence** The term used to denote that we have lived before. The same as reincarnation in the past. The idea is derided by some, rejected by others, called absurd and inconsistent by the third: yet it is the oldest and the

most universally accepted belief from an immemorial antiquity. And if this belief was universally accepted by the most subtle philosophical minds of the pre-Christian world, surely it is not amiss that some of our modern intellectual men should also believe in it, or at least give the doctrine the benefit of the doubt. Even the Bible hints at it more than once, St. John the Baptist being regarded as the reincarnation of Elijah, and the Disciples asking whether the blind man *was born blind because of his sins*, which is equal to saying that he had *lived and sinned before being born blind*. As Mr. Bonwick well says: it was “the work of spiritual progression and soul discipline. The pampered sensualist returned a beggar; the proud oppressor, a slave; the selfish woman of fashion, a seamstress. A turn of the wheel gave a chance for the development of neglected or abused intelligence and feeling, hence the popularity of reincarnation in all climes and times....thus the expurgation of evil was...gradually but certainly accomplished.” Verily “an evil act follows a man, passing through one hundred thousand transmigrations” (*Panchatantra*). “All souls have a subtle vehicle, image of the body, which carries the passive soul from one material dwelling to another” says Kapila; while Basnage explains of the Jews: “By this second death is not considered hell, but that which happens when a soul has a second time animated a body.” Herodotus tells his readers, that the Egyptians “are the earliest who have spoken of this doctrine, according to which the soul of man is immortal, and after the destruction of the body, *enters into a newly born being*. When, say they, it has passed through all the animals of the earth and sea, and all the birds, it will re-enter the body of a new born man.” This is *Pre-existence*. Deveria showed that the funeral books of the Egyptians say plainly “that *resurrection* was, in reality, but a renovation, leading to a new infancy, and a new youth.” See **Reincarnation**

OG Preexistence This term means that the human soul did not first come into being or existence with its present birth on earth; in other words, that it preexisted before it was born on earth. This doctrine of preexistence is by no means typically theosophical, for it likewise was a part of the early teachings of Christianity, as is evidenced in the writings that remain to us of Origen, the great Alexandrian Church Father, and of his school. The theosophical student should be very careful in distinguishing the technical meanings that pertain to several words which in popular and mistaken usage are often employed interchangeably, as for example preexistence, metempsychosis, transmigration, reincarnation, reimpodiment, rebirth, metensomatosis, palingenesis. Each one of these words has a specific meaning typically its own, and describes or sets forth one phase of the destiny of a reimpodiment and migrating entity. In popular usage, several of these words are used as synonyms, and this usage is wrong. Preexistence, for instance, does not necessarily signify the transmigration of an entity from plane to plane nor, indeed, does it signify as does reincarnation that a migrating monad reimpodiments or reincarnates itself through its ray on earth. Preexistence signifies only that a soul, be it human or other, preexisted before its birth on earth. The doctrine of the great Origen, as found in his works that remain to us, was that the human soul preexisted in the spiritual world, or within the influence or range of the divine essence or “God,” before it began a series of reincarnations on earth. It is obvious that Origen’s manner of expressing his views is a more or less faithful but distorted reflection of the teaching of the esoteric philosophy. The teaching of preexistence as outlined by Origen and his school and followers, with others of his mystical quasi-theosophical doctrines, was formally condemned and anathematized at the Home Synod held under Mennas at Constantinople about 543 of the Christian era. Thus passed out of orthodox Christian theology as a “newly discovered heresy” what was a most important and mystical body of teaching of the early centuries of the new Christian religion – to the latter’s great loss, spiritual and intellectual. The doctrines of Origen and his school may be said to have formed an important part of original Christian theosophy, a form of universal theosophy of Christianized character. (See under their respective heads the various correlated doctrines mentioned above.)

TG Pretas (*Sanskrit*) “Hungry demons” in popular folk-lore. “Shells,” of the avaricious and selfish man after death; “Elementaries” reborn as Pretas, in Kama-loka, according to the esoteric teachings.

FY Pretya-bhava The state of an ego under the necessity of repeated births.

WG Pretya-bhava The state after death. (*pretya*, having died; *bhava*, being.)

TG Priestesses Every ancient religion had its priestesses in the temples. In Egypt they were called the *Sa* and served the altar of Isis and in the temples of other goddesses. *Canephora* was the name given by the Greeks to those consecrated priestesses who bore the baskets of the gods during the public festivals of the Eleusinian Mysteries. There were female prophets in Israel as in Egypt, diviners of dreams and oracles; and Herodotus mentions the *Hierodules*, the virgins or nuns dedicated to the Theban Jove, who were generally the Pharaohs’ daughters and other Princesses of the Royal House. Orientalists speak of the wife of Cephrenes, the builder of the so-called second Pyramid, who was a priestess of Thoth. See **Nuns**

TG Primordial Light In Occultism, the light which is born in, and through the preternatural darkness of chaos, which contains “the all in all,” the seven rays that become later the seven Principles in Nature.

SI Princeps aeris hujus [**principem potestatis aeris hujus**] II 485, 515 (*Latin*) “Prince [of the power] of the air” — *Ephesians* 2:2.

TG Principles The Elements or original essences, the basic differentiations upon and of which all things are built up. We use the term to denote the seven individual and fundamental aspects of the One Universal Reality in Kosmos and in man. Hence also the seven aspects in their manifestation in the human being – divine, spiritual, psychic, astral, physiological and simply physical.

OG Principles of Man The seven principles of man are a likeness or rather copy of the seven cosmic principles. They are actually the offspring or reflection of the seven cosmic principles, limited in their action in us by the workings of the law of karma, but running in their origin back into THAT which is beyond: into THAT which is the essence of the universe or the universal – above, beyond, within, to the unmanifest, to the unmanifestable, to that first principle which H. P. Blavatsky enunciates as the leading thought of the wisdom-philosophy of *The Secret Doctrine*.

These principles of man are reckoned as seven in the philosophy by which the human spiritual and psychical economy has been publicly explained to us in the present age. In other ages these principles or parts of man were differently reckoned – the Christian reckoned them as body, soul, and spirit, generalizing the seven under these three heads.

Some of the Indian thinkers divided man into a basic fourfold entity, others into a fivefold. The Jewish philosophy, as found in the Qabbalah which is the esoteric tradition of the Jews, teaches that man is divided into four parts: *neshamah, ruah, nefesh, and guf*.

Theosophists for convenience often employ in their current literature a manner of viewing man's composite constitution which is the dividing of his nature into a trichotomy, meaning a division into three, being spirit, soul, and body, which in this respect is identical with the generalized Christianized theosophical division. Following this trichotomy, man's three parts, therefore, are: first and highest, the divine spirit or the divine monad of him, which is rooted in the universe, which spirit is linked with the All, being in a highly mystical sense a ray of the All; second, the intermediate part, or the spiritual monad, which in its higher and lower aspects is the spiritual and human souls; then, third, the lowest part of man's composite constitution, the vital-astral-physical part of him, which is composed of material or quasi-material life-atoms. See *Atman, Buddhi, Manas, Kama, Prana, Linga-sarira, Sthula-sarira*

ST Principles of Man:

Atman – Self, pure consciousness, universal Spirit.

Buddhi – spiritual ego or soul, manifests as discrimination, intuition, compassion.

Manas – mind, the thinking faculty.

Kama – desire.

Prana – life-force; psycho-vital-astral breaths. See *Pranas*

Linga-Sarira – astral or model body.

Sthula-Sarira – gross body or form; the physical body.

GH Pritha The name of the daughter of Sura, a Yadava prince, who gave her to his childless cousin Kunti (or Kuntibhoja) by whom he was adopted – hence she was called Kunti (*which see*). She is the mother of the Pandavas. Throughout the text Arjuna is referred to as the son of Pritha (in Sanskrit, *Partha*). (*Bhagavad-Gita*, W. Q. Judge, p. 20)

WG Prithivi The earth.

ST Prithivi Lowest of the seven (or twelve) cosmic planes. See *Mahabhutas, Tanmatras*

ST Prithivi-Tattwa Earth principle. See *Tattwa*

TG Priyavrata (*Sanskrit*) The name of the son of Swayambhuva Manu in exoteric Hinduism. The occult designation of one of the primeval races in Occultism.

TG Proclus (*Greek*) A Greek writer and mystic philosopher, known as a Commentator of Plato, and surnamed the Diadochus. He lived in the fifth century, and died, aged 75, at Athens A.D. 485. His last ardent disciple and follower and the translator of his works was Thomas Taylor of Norwich, who, says Brother Kenneth Mackenzie, “was a modern mystic who adopted the pagan faith as being the only veritable faith, and actually sacrificed doves to Venus, a goat to Bacchus and...designed to immolate a bull to Jupiter” but was prevented by his landlady.

TG Prometheus (*Greek*) The Greek *logos*; he, who by bringing on earth divine fire (intelligence and consciousness) endowed men with reason and mind. Prometheus is the Hellenic type of our Kumaras or *Egos*, those who, by incarnating in men, made of them latent gods instead of animals. The gods (or Elohim) were averse to men becoming “as one of us” (*Genesis* iii., 22), and knowing “good and evil.” Hence we see these gods in every religious legend punishing man for his desire to know. As the Greek myth has it, for stealing the fire he brought to men from Heaven, Prometheus was chained by the order of Zeus to a crag of the Caucasian Mountains.

TG Propator (*Greek*) A Gnostic term. The “Depth” of Bythos, or En-Aior, the unfathomable light. The latter is alone the Self-Existent and the Eternal – Propator is only periodical.

IN Pro re nata (*Latin*) For a special emergency or business.

KT Protean Soul A name for *Mayavi rupa* or thought-body, the higher astral form which assumes all forms and every form at the will of an adept's thought. (See "Plastic Soul" in the *Theosophical Glossary*)

SI protogonon diphue trigonon Bakcheion Anakta / Agrion arreton kruphion dikerota dimorphon I 335 (Greek) "O firstborn, dual in nature, thrice begotten, Bacchic king / Rural, ineffable, cryptic, two-horned, two-formed." — "To Bacchus," *Mystical Hymns of Orpheus*, Hymn 30

TG Protogonos (Greek) The "first-born;" used of all the manifested gods and of the Sun in our system.

TG Proto-ilos (Greek) The first primordial matter.

TG Protologi (Greek) The primordial seven creative Forces when anthropomorphized into Archangels or Logoi.

TG Protyle (Greek) A newly-coined word in chemistry to designate the first homogeneous, primordial substance.

TG Pschent (Egyptian) A symbol in the form of a double crown, meaning the presence of Deity in death as in life, on earth as in heaven. This *Pschent* is only worn by certain gods.

WS Psuche (Greek) "Breath;" daughter of Nous; the personal human soul.

TG Psyche (Greek) The animal, terrestrial Soul; the lower *Manas*.

OG Psychic Powers The lowest powers of the intermediate or soul-nature in the human being, and we are exercising and using them all the time – yes, and we cannot even control them properly! Men's emotional thoughts are vagrant, wandering, uncertain, lacking precision, without positive direction, and feebly governed. The average man cannot even keep his emotions and thoughts in the grip of his self-conscious will. His weakest passions lead him astray. It is this part of his nature whence flow his "psychic powers." It is man's work to transmute them and to turn them to employment which is good and useful and holy. Indeed, the average man cannot control the ordinary psycho-astral-physical powers that he commonly uses; and when, forsooth, people talk about cultivating occult powers, by which they mean merely psychic powers, it simply shows that through ignorance they know not to what they refer. Their minds are clouded as regards the actual facts. Those who talk so glibly of cultivating occult powers are just the people who cannot be trusted as real guides, for before they themselves can crawl in these mysterious regions of life, they seem to desire to teach other people how to run and to leap. What most people really mean, apparently, when they speak of cultivating occult powers is "I want to get power over other people." Such individuals are totally unfit to wield occult powers of any kind, for the motive is in most cases purely selfish, and their minds are beclouded and darkened with ignorance.

The so-called psychic powers have the same relation to genuine *spiritual powers* that baby-talk has to the discourse of a wise philosopher. Before occult powers of any kind can be cultivated safely, man must learn the first lesson of the mystic knowledge, which is to control himself; and all powers that later he gains must be laid on the altar of impersonal service – on the altar of service to mankind.

Psychic powers will come to men as a natural development of their inner faculties, as evolution performs its wonderful work in future ages. New senses, and new organs corresponding to these new senses, both interior and exterior, will come into active functioning in the distant future. But it is perilous both to sanity and to health to attempt to force the development of these prematurely, and unless the training and discipline be done under the watchful and compassionate eye of a genuine occult teacher who knows what he is about. The world even today contains hundreds of thousands of "sensitives" who are the first feeble forerunners of what future evolution will make common in the human race; but these sensitives are usually in a very unfortunate and trying situation, for they themselves misunderstand what is in them, and they are misunderstood by their fellows. See **Occultism**

TG Psychism From the Greek *psyche*. A term now used to denote very loosely every kind of mental phenomena, e.g., mediumship, and the higher sensitiveness, hypnotic receptivity, and inspired prophecy, simple clairvoyance in the astral light, and real divine seership; in short, the word covers every phase and manifestation of the powers and potencies of the *human* and the *divine* Souls.

KT Psychism The word is used now to denote every kind of mental phenomena, e.g., mediumship as well as the higher form of sensitiveness. A newly-coined word.

TG Psychography A word first used by theosophists; it means writing under the dictation or the influence of one's "soul-power," though Spiritualists have now adopted the term to denote writing produced by their mediums under the guidance of returning "Spirits."

TG Psychology The Science of Soul, in days of old: a Science which served as the unavoidable basis for physiology. Whereas in our modern day, it is psychology that is being based (by our *great* scientists) upon physiology.

OG Psychology This word is ordinarily used to signify in our days, and in the seats of learning in the Occident, a study mostly beclouded with doubts and hypotheses, and often actual guesswork, meaning little more than a kind of mental physiology, practically nothing more than the working of the brain-mind in the lowest astral-psychical apparatus of the human constitution. But in the theosophical philosophy, the word psychology is used to mean something very different and of a far nobler character: we might call it pneumatology, or the science or the study of

spirit and its rays, because all the inner faculties and powers of man ultimately spring from his spiritual nature. The term psychology ought really to connote the study of the inner intermediate economy of man, and the interconnection of his principles and elements or centers of energy or force – what the man really is inwardly. In days of the far bygone past, psychology was indeed what the word signifies: “the science of soul;” and upon this science was securely based the collateral and subordinate science of genuine physiology. Today, however, it is physiology which serves as the basis for psychology because of a mistaken view of man’s constitution. It is a case of *hysteron proteron* – putting the cart before the horse.

TG Psychometry Literally, “Soul-measuring;” reading or seeing, not with the physical eyes, but with the soul or inner Sight.

TG Psychophobia Literally, “Soul-fear,” applied to materialists and certain atheists, who become struck with madness at the very mention of Soul or Spirit.

TG Psylli (*Greek*) Serpent-charmers of Africa and Egypt.

TG Ptah or Pthah (*Egyptian*) The son of Kneph in the Egyptian Pantheon. He is the Principle of Light and Life through which “creation” or rather evolution took place. The Egyptian *logos* and creator, the *Demiurgos*. A very old deity, as, according to Herodotus, he had a temple erected to him by Menes, the first king of Egypt. He is “giver of life” and the self-born, and the father of Apis, the sacred bull, conceived through a ray from the Sun. Ptah is thus the prototype of Osiris, a later deity. Herodotus makes him the father of the *Kabiri*, the mystery-gods; and the *Targum of Jerusalem* says “Egyptians called the wisdom of the First Intellect Ptah;” hence he is *Mahat* the “divine wisdom;” though from another aspect he is *Swabhavat*, the self-created substance, as a prayer addressed to him in the *Ritual of the Dead* says, after calling Ptah “father of fathers and of all gods, generator of all men produced from his substance:” “Thou art without father, being engendered by thy own will; thou art without mother, *being born by the renewal of thine own substance from whom proceeds substance.*”

PV Pucbal-chaj (*Quiche*) The place where the Came buried the Seven Ahpu after beheading them in Xibalba.

TG Puja (*Sanskrit*) An offering; worship and divine honours offered to an idol or something sacred.

WGa Puja Worship or adoration to idols, images or persons.

TG Pulastya (*Sanskrit*) One of the seven “mind-born sons” of Brahm/a; the reputed father of the *Nagas* (serpents, also *Initiates*) and other symbolical creatures.

TG Pums (*Sanskrit*) Spirit, supreme Purusha, Man.

TG Punarjanma (*Sanskrit*) The power of evolving objective manifestations; motion of forms; also, re-birth.

FY Punarjanmam Power of evolving objective manifestation; re-birth.

ST Punarjanman Rebirth, re-embodiment, regeneration.

SKf Punarjanman Rebirth; a compound of *punar* – again, and *janman* – birth. Punarjanman is a general term for the ever-recurring process that all beings undergo in different bodies and different states of consciousness in their eternal pilgrimage through space. Therefore Punarjanman includes the English terms of Re-embodiment, Palingenesis, Reincarnation, and Regeneration. Spiritual Punarjanman is Initiation: birth into wider and grander spheres of consciousness.

SP Punarjanman Rebirth, reincarnation.

TG Pundarik-aksha (*Sanskrit*) Literally, “lotus-eyed,” a title of Vishnu. “Supreme and imperishable glory,” as translated by some Orientalists.

ST Pundit, Pandit A learned man, a scholar.

WG Pura Filling; rising of a river; flood; high water; formerly.

TG Puraka (*Sanskrit*) Inbreathing process; a way of breathing as regulated according to the prescribed rules of Hatha Yoga.

FY Puraka In-breathing, regulated according to the system of Hatha Yoga.

TG Puranas (*Sanskrit*) Literally, “ancient.” A collection of symbolical and allegorical writings – eighteen in number now – supposed to have been composed by Vyasa, the author of *Mahabharata*.

KT Puranas (*Sanskrit*) Literally, “the ancient,” referring to Hindu writings or Scriptures, of which there is a considerable number.

FY Puranas (Literally, “old writings.”) A collection of symbolical Brahmanical writings. They are eighteen in number, and are supposed to have been composed by Vyasa, the author of the *Mahabharata*.

WG Puranas A large class of Indian works of an historical and prophetic character. They are eighteen in number, as Brahma, Padma, Vishnu, Vrihan-naradiya, Bhagavata, Martanda, Agni, Bhavisya, Brahma-vairvata, Linga, Varaha, Skanda, Vamana, Kurma, Matsya, Garuda, Brahm/anda. There are eighteen minor Puranas. (Literally, “tales of old times,” from *pura*, “formerly,” “once upon a time.”)

OG Puranas (*Sanskrit*) A word which literally means “ancient,” “belonging to olden times.” In India the word is especially used as a term comprehending certain well-known sacred scriptures, which popular and even scholarly

authorities ascribe to the poet Vyasa. The Puranas contain the entire body of ancient Indian mythology. They are usually considered to be eighteen in number, and each Purana, to be complete, is supposed to consist of five topics or themes. These five topics or themes are commonly enumerated as follows: (1) the beginnings or “creation” of the universe; (2) its renewals and destructions, or manvantaras and pralayas; (3) the genealogies of the gods, other divine beings, heroes, and patriarchs; (4) the reigns of the various manus; and (5) a resume of the history of the solar and lunar races. Practically none of the Puranas as they stand in modern versions contains all these five topics, except perhaps the *Vishnu-Purana*, probably the most complete in this sense of the word; and even the *Vishnu-Purana* contains a great deal of matter not directly to be classed under these five topics. All the Puranas also contain a great deal of symbolical and allegorical writing.

ST Puranas Ancient Hindu philosophical scriptures.

SKo Purana The Puranas are allegorical writings which contain ancient legends and archaic traditions of the human race and of our universe. They are called Puranas, a word meaning ‘ancient,’ because they are relics of antiquity passed on by memory from teacher to pupil.

IN Purana(s) (*Sanskrit*) “Ancient” stories; collections of Hindu allegories and myths on cosmic and human life-cycles.

SP Purana Literally, “ancient,” a class of Hindu mythological texts.

TG Purohitas (*Sanskrit*) Family priests; Brahmans.

GH Purujit A hero on the side of the Pandavas, brother of Kuntibhoja (*which see*). (Meaning of the word itself: conquering many. *Bhagavad-Gita*, W. Q. Judge, p. 2)

TG Pururavas (*Sanskrit*) The son of Budha, the son of Soma (the moon), and of Ila; famous for being the first to produce fire by the friction of two pieces of wood, and make it (the fire) *triple*. An occult character.

TG Purusha (*Sanskrit*) “Man,” *heavenly man*. Spirit, the same as Narayana in another aspect. “The Spiritual Self.”

FY Purusha Spirit

WG Purusha Spirit; the intelligence pervading nature; the divine spirit infusing matter.

OG Purusha (*Sanskrit*) A word meaning “man,” the Ideal Man, like the Qabbalistic Adam Qadmon, the primordial entity of space, containing with and in prakriti (*which see*) or nature all the septenary (or denary) scales of manifested being. More mystically Purusha has a number of different significancies. In addition to meaning the Heavenly Man or Ideal Man, it is frequently used for the spiritual man in each individual human being or, indeed, in every self-conscious entity – therefore a term for the spiritual self. Purusha also sometimes stands as an interchangeable term with Brahm/a, the evolver or “creator.”

Probably the simplest and most inclusive significance of Purusha as properly used in the esoteric philosophy is expressed in the paraphrase “the entitative, individual, everlasting divine-spiritual self,” the spiritual monad, whether of a universe or of a solar system, or of an individual entity in manifested life, such as man.

ST Purusha The Ideal Man; the spiritual monad whether of a man or a universe.

GH Purusha Literally, ‘Man’: used in the sense of the Ideal Man (i.e., the Primordial Entity of Space), likewise for the Spiritual Man in each human being – equivalent to Spiritual Self. Purusha also sometimes stands as an interchangeable term with Brahm/a, the Evolver or ‘Creator.’ In another aspect Purusha (Spirit) is equivalent to the energetic force in the universe of which Prakriti (Matter) is the other pole. Purusha and Prakriti are but the two primeval aspects of the One and Secondless. They produce all things, but they are essentially one and not two. (*The Secret Doctrine*, I, p. 281) (*Bhagavad-Gita*, W. Q. Judge, p. 59, see also p. 96.)

SKo Purusha A word literally meaning ‘man’; but bearing the mystical significance of the ‘Ideal Man,’ the Higher Self within. The term Purusha is often used in the Esoteric philosophy to express the Spirit or the everlasting entitative individual of a Universe, a Solar System, or of a man. Purusha comes from the verb-root *pri* – to fill, to make complete, to bestow.

IN Purusha (*Sanskrit*) “Ideal or cosmic man,” Hindu equivalent of Adam Kadmon; the universal spirit that animates prakriti, its substantial counterpart or pole; the individual spiritual self or monad of any entity.

SP Purusa [purusha] Person, spirit, or spiritual monad.

TG Purusha Narayana (*Sanskrit*) Primordial male – Brahm/a.

TG Purushottama (*Sanskrit*) Literally, “best of men;” metaphysically, however, it is spirit, the Supreme Soul of the universe; a title of Vishnu.

WG Purushottama The Supreme Spirit. (*purusha*, life principle, spirit; *uttama*, uppermost, highest.)

TG Purvaja (*Sanskrit*) “Pregenetic,” the same as the Orphic *Protologos*; a title of Vishnu.

WG Purva-Mimansa One of the six systems of Indian philosophy; an Upanishad (sometimes called the Karma-Mimansa), being an inquiry into the first or ritual portion of the Veda. It is really an interpretation of the text of the Veda, and is generally called *the* Mimansa, the term Vedanta – “end of the Veda” – being applied to the Uttara-Mimansa, which is an exposition of the later portion of the Veda or Upanishads. (*purva*, prior, ancient; *mimansa*,

discussion.)

TG **Purvashadha** (*Sanskrit*) An asterism.

TG **Pushan** (*Sanskrit*) A Vedic deity, the real meaning of which remains unknown to Orientalists. It is qualified as the “Nourisher,” the feeder of all (helpless) beings. Esoteric philosophy explains the meaning. Speaking of it the *Taittiriya Brahmana* says that, “When Prajapati formed living beings, Pushan nourished them.” This then 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.” Also a name of the Sun.

WG **Pushan** The Deity in the sun.

TG **Pushkala** (*Sanskrit*) or **Puskola** A palm leaf prepared for writing on, used in Ceylon. All the native books are written on such palm leaves, and last for centuries.

TG **Pushkara** (*Sanskrit*) A blue lotus; the seventh Dwipa or zone of Bharatavarsha (India). A famous lake near Ajmere; also the proper name of several persons.

TG **Puto** (*Sanskrit*) An island in China where Kwan-Shai-Yin and Kwan-Yin have a number of temples and monasteries.

TG **Putra** (*Sanskrit*) A son.

TG **Pu-tsi K'iun-ling** (*Chinese*) Literally, “the Universal Saviour of all beings.” A title of Avalokiteswara, and also of Buddha.

TG **Pygmalion** (*Greek*) A celebrated sculptor and statuary in the island of Cyprus, who became enamoured of a statue he had made. So the Goddess of beauty, taking pity on him, changed it into a living woman (Ovid, *Metamorphoses*). The above is an allegory of the soul.

TG **Pymander** (*Greek*) The “Thought divine.” The Egyptian Prometheus and the personified *Nous* or divine light, which appears to and instructs Hermes Trismegistus, in a hermetic work called “Pymander.”

TG **Pyrrha** (*Greek*) A daughter of Epimetheus and Pandora, who was married to Deucalion. After a deluge when mankind was almost annihilated, Pyrrha and Deucalion made men and women out of stones which they threw behind them.

TG **Pyrrhonism** (*Greek*) The doctrine of Scepticism as first taught by Pyrrho, though his system was far more philosophical than the blank denial of our modern Pyrrhonists.

TG **Pythagoras** (*Greek*) The most famous of mystic philosophers, born at Samos, about 586 B.C. He seems to have travelled all over the world, and to have culled his philosophy from the various systems to which he had access. Thus, he studied the esoteric sciences with the *Brachmanes* of India, and astronomy and astrology in Chaldea and Egypt. He is known to this day in the former country under the name of Yavanacharya (“Ionian teacher”). After returning he settled in Crotona, in Magna Grecia, where he established a college to which very soon resorted all the best intellects of the civilised centres. His father was one Mnesarchus of Samos, and was a man of noble birth and learning. 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” – *philo-sophos*. 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.

KT **Pythagoras** The most famous mystic philosopher, born at Samos about 586 B.C., who taught the heliocentric system and reincarnation, the highest mathematics and the highest metaphysics, and who had a school famous throughout the world. (See for fuller particulars, *Theosophical Glossary*)

TG **Pythagorean Pentacle** (*Greek*) A Kabbalistic six-pointed star with an eagle at the apex and a bull and a lion under the face of a man; a mystic symbol adopted by the Eastern and Roman Christians, who place these animals beside the four Evangelists.

TG **Pythia** or **Pythones** (*Greek*) Modern dictionaries inform us that the term means one who delivered the oracles at the temple of Delphi, and “any female supposed to have the spirit of divination in her – a *witch*” (Webster). This is neither true, just nor correct. On the authority of Iamblichus, Plutarch and others, a Pythia was a priestess chosen among the *sensitives* 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*” I., reg. 28, calls the Pythia *ventriquoque vates* or the “ventriquoque 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. We find in the fourth verse of the second *Nabhanedisha* hymn of the Brahmans: “Hear, O sons of the gods, one who speaks through his name (*nabha*), for he

hails you in your dwellings!” This is a modern somnambulatory phenomenon. 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. As well-known, a number of mesmerized subjects can read letters, hear, smell and see through that part of their body. In India there exists to this day a belief (also among the Parsis) that adepts have flames in their navels, which enlighten for them all darkness and unveil the spiritual world. It is called with the Zoroastrians *the lamp of Deshtur* or the “High Priest;” and the light or radiance of the *Dikshita* (the initiate) with the Hindus.

IU Pythia, or Pythoness Webster dismisses the word very briefly by saying that it was the name of one who delivered the oracles at the Temple of Delphi, and “any female supposed to have the spirit of divination in her – a *witch*,” which is neither complimentary, exact, nor just. A Pythia, upon the authority of Plutarch, Iamblichus, Lamprias, and others, was a nervous sensitive; she was chosen from among the poorest class, young and pure. Attached to the temple, within whose precincts she had a room, secluded from every other, and to which no one but the priest, or seer, had admittance, she had no communications with the outside world, and her life was more strict and ascetic than that of a Catholic nun. Sitting on a tripod of brass placed over a fissure in the ground, through which arose intoxicating vapors, these subterranean exhalations penetrating her whole system produced the prophetic mania. In this abnormal state she delivered oracles. She was sometimes called *ventriloqua vates*, [See Pantheon: “Myths,” p. 31; also Aristophanes in “Voestas,” I., reg. 28.] the ventriloquist-prophetess.

The ancients placed the astral soul of man, *{psuche}*, or his self-consciousness, in the pit of the stomach. The Brahmans shared this belief with Plato and other philosophers. Thus we find in the fourth verse of the second *Nabhanedishtha Hymn* it is said: “Hear, O sons of the gods (spirits) one who speaks through his navel (nabha) for he hails you in your dwellings!”

Many of the Sanscrit scholars agree that this belief is one of the most ancient among the Hindus. The modern fakirs, as well as the ancient gymnosophists, unite themselves with their Atman and the Deity by remaining motionless in contemplation and concentrating their whole thought on their navel. As in modern somnambulatory phenomena, the navel was regarded as “the circle of the sun,” the seat of internal divine light. [The oracle of Apollo was at Delphos, the city of the *{delphus}*, womb or abdomen; the place of the temple was denominated the *omphalos* or navel. The symbols are female and lunar; reminding us that the Arcadians were called Proseleni, pre-Hellenic or more ancient than the period when Ionian and Olympian lunar worship was introduced.] Is the fact of a number of modern somnambulists being enabled to read letters, hear, smell, and see, through that part of their body to be regarded again as a simple “coincidence,” or shall we admit at last that the old sages knew something more of physiological and psychological mysteries than our modern Academicians? In modern Persia, when a “magician” (often simply a mesmerizer) is consulted upon occasions of theft and other puzzling occurrences, he makes his manipulations over the pit of his stomach, and so brings himself into a state of clairvoyance. Among the modern Parsis, remarks a translator of the *Rig-vedas*, there exists a belief up to the present day that their adepts have a flame in their navel, which enlightens to them all darkness and discloses the spiritual world, as well as all things unseen, or at a distance. They call it the lamp of the *Deshtur*, or high priest; the light of the *Dikshita* (the initiate), and otherwise designate it by many other names.

TG Pytho (Greek) The same as *Ob* – a fiendish, devilish influence; the *ob* through which the sorcerers are said to work.