

J

TG **J**. The tenth letter in the English and Hebrew alphabet, in the latter of which it is equivalent to *y*, and *i*, and is numerically number 10, the perfect number (See *Jodh, Yodh*), or one. See *I*

TG **Jabalas** (*Sanskrit*) Students of the mystical portion of the *White Yajur Veda*.

TG **Jachin** (*Hebrew*) “In Hebrew letters IKIN, from the root KUN “to establish,” and the symbolical name of one of the Pillars at the porch of King Solomon’s Temple.”

The other pillar was called Boaz, and the two were respectively white and black. They correspond to several mystic ideas, one of which is that they represent the dual *Manas* or the higher and the lower Ego; another connected these two pillars in Slavonian mysticism with God and the Devil, to the “WHITE” and the “BLACK God” or *Byeloy Bog* and *Tchernoy Bog*. See *Yakin, Boaz* infra.

TG **Jacobites** A Christian sect in Syria of the VIth cent. (550), which held that Christ had only one nature and that confession was not of divine origin. They had secret signs, passwords and a solemn initiation with mysteries.

TG **Jadoo** (*Hinduism*) Sorcery, black magic, enchantment.

TG **Jadoogar** (*Hinduism*) A Sorcerer, or Wizard.

TG **Jagaddhatri** (*Sanskrit*) Substance; the name of “the nurse of the world,” the designation of the power which carried Krishna and his brother Balarama into Devaki, their mother’s bosom. A title of Sarasvati and Durga.

TG **Jagad-Yoni** (*Sanskrit*) The womb of the world; space.

WG **Jagad-yoni** An epithet of Siva, Brahma/a, Vishnu and Krishna. (*jagat*, world; *yoni*, womb: womb of the world.)

TG **Jagan-Natha** (*Sanskrit*) Literally, “Lord of the World,” a title of Vishnu. The great image of Jagan-natha on its car, commonly pronounced and spelt Jagernath. The idol is that of Vishnu Krishna. Puri, near the town of Cuttack in Orissa, is the great seat of its worship; and twice a year an immense number of pilgrims attend the festivals of the Snana-yatra and Ratha-yatra. During the first, the image is bathed, and during the second it is placed on a car, between the images of *Balarama* the brother, and *Subhadra* the sister of Krishna and the huge vehicle is drawn by the devotees, who deem it felicity to be crushed to death under it.

WG **Jagannatha** A Hindu god, the “Juggernaut” of the Christian missionaries. He is the allegorical representation of the soul indwelling in the body and in the world. (*jagat*, movable, the body, the world; *natha*, ruler, master.)

TG **Jagat** (*Sanskrit*) The Universe.

WG **Jagat** Movable; all that moves; the animated beings of the visible, material universe.

TG **Jagrata** (*Sanskrit*) The waking state of consciousness. When mentioned in Yoga philosophy, *Jagrata-avastha* is the waking condition, one of the four states of Pranava in ascetic practices, as used by the Yogis.

FY **Jagrata** Waking.

WG **Jagrata** Waking existence, one of the three states of consciousness known to ordinary man. See *Avastha-traya*

OG **Jagrat** (*Sanskrit*) The state of consciousness when awake, as opposed to *svapna*, the dreaming-sleeping state of consciousness, and different again from *sushupti* when the human consciousness is plunged into profound self-oblivion. The highest of all the states into which the consciousness may cast itself, or be cast, is the *turiya* (“fourth”), which is the highest state of *samadhi*, and is almost a nirvanic condition.

All these states or conditions of the consciousness are affections or phases of the constitution of man, and of beings constructed similarly to man. The waking state, or jagrat, is the state or condition of consciousness normal to the embodied human being when not asleep. Svapna is the state of consciousness more or less freed from the sheath of the body and partially awake in the astral realms, higher or lower as the case may be. Sushupti is the state of self-oblivion into which the human being is plunged when the percipient consciousness enters into the purely manasic condition, which is self-oblivion for the relatively impotent brain-mind; whereas the *turiya* state, which is a practical annihilation of the ordinary human consciousness, is an attainment of union with *atma-buddhi* overshadowing or working through the higher *manas*. Actually, therefore, it is becoming at one with the monadic essence.

WS **Jagrat** (*Sanskrit*) The “waking” state; first of the four states of human consciousness.

ST **Jagrat** Normal waking state of consciousness. See *Avasthas*

FY **Jagrata Avastha** The waking state; one of the four aspects of Pranava.

TG **Jahnavi** (*Sanskrit*) A name of *Ganga*, or the river Ganges.

TG **Jahva Alhim** (*Hebrew*) The name that in *Genesis* replaces “Alhim,” or Elohim, *the gods*. It is used in chapter I., while in chapter II. the “Lord God” or Jehovah steps in. In Esoteric philosophy and exoteric tradition, Jahva Alhim (*Java Aleim*) was the title of the chief of the Hierophants, who initiated into the good and the evil of this world in the college of priests known as the Aleim College in the land of *Gandunya* or Babylonia. Tradition and rumour assert, that the chief of the temple *Fo-maiyu*, called Foh-tchou (teacher of Buddhist law), a temple situated in the fastnesses of the great mount of Kouenlongr-sang (between China and Tibet), teaches once every three years

under a tree called *Sung-Min-Shu*, or the “Tree of Knowledge and (the tree) of life,” which is the *Bo* (Bodhi) tree of Wisdom.

TG **Jaimini** (*Sanskrit*) A great sage, a disciple of Vyasa, the transmitter and teacher of the Sama Veda which as claimed he received from his Guru. He is also the famous founder and writer of the Purva Mimamsa philosophy.

TG **Jainas** (*Sanskrit*) A large religious body in India closely resembling Buddhism, but who preceded it by long centuries. They claim that Gautama, the Buddha, was a disciple of one of their Tirtankaras, or Saints. They deny the authority of the Vedas and the existence of any *personal* supreme god, but believe in the eternity of matter, the periodicity of the universe and the immortality of men’s minds (*Manas*) as also of that of the animals. An extremely mystic sect.

FY **Jains** A religious sect in India closely related to the Buddhists.

WG **Jaina** A sect founded in India by Rishabadeva. They deny the infallibility of the Vedas; give reverence to holy men called Tirthankaras, and will kill nothing that has life. They are followers of Jina, and affirm Nirvana. (The Anglicized form of the word is *Jains*.)

TG **Jaina Cross** The same as the “Swastika” (*which see*), “Thor’s hammer” also, or the Hermetic cross.

TG **Jalarupa** (*Sanskrit*) Literally, “water-body, or form.” One of the names of Makara (the sign *capricornus*). It is one of the most occult and mysterious of the Zodiacal signs; it figures on the banner of Kama, god of love, and is connected with our immortal Egos. (See *The Secret Doctrine*.)

TG **Jambu-dwipa** (*Sanskrit*) One of the main divisions of the globe, in the Puranic system. It includes India. Some say that it was a continent, – others an island – or one of the seven islands (*Sapta dwipa*). It is “the dominion of Vishnu.” In its astronomical and mystic sense it is the name of our globe, separated by the plane of objectivity from the six other globes of our planetary chain.

FY **Jambudvipa** One of the main divisions of the world, including India, according to the ancient Brahminical system.

TG **Jamin** (*Hebrew*) The right side of a man, esteemed the most worthy. Benjamin means “son of the right side,” i.e., *testis*.

TG **Janaka** (*Sanskrit*) One of the Kings of Mithila of the Solar race. He was a great royal sage, and lived twenty generations before Janaka the father of Sita who was King of Videha.

FY **Janaka** King of Videha, a celebrated character in the Indian epic of Ramayana. He was a great royal sage.

WG **Janaka** A celebrated king and Adept who is taken as an example of one who, in the midst of the performance of duties, yet became proficient in divine science.

GH **Janaka** A king of the Mithila Dynasty who reigned at Videha, famed for his good works, knowledge, and sanctity: through his righteous life he became a Brahmana and one of the Rajarshis. He was the father of Sita, who sprang up from the earth from the furrow he had made with his plow. (*Bhagavad-Gita*, W. Q. Judge, p. 25)

TG **Jana-loka** (*Sanskrit*) The world wherein the Munis (the Saints) are supposed to dwell after their corporeal death (See *Puranas*) Also a terrestrial locality.

WG **Jana-loka** The fifth of the seven lokas, the one where the sons of Brahm/a reside. (*jana*, created beings; *loka*, place, world.)

TG **Janarddana** (*Sanskrit*) Literally, “the adored of mankind,” a title of Krishna.

WG **Janardana** “Giver of all that men ask,” one of Krishna’s titles; a class of deities. (*jana*, created beings, men; *ardana*, moving; agitating men.)

GH **Janardana** In the Puranas the One Cosmic Intelligent Life, manifesting in the threefold aspect of Fashioner, Preserver, and Regenerator (i.e., the Hindu Trimurti – Brahm/a, Vishnu, Siva). Applied to Krishna in his avataric manifestation of Vishnu. Derived from the verbal root *jan*, to be born, to come forth; derived from the verbal root *ard*, to move: ‘the ever-born.’ *Bhagavad-Gita*, W. Q. Judge, p. 72)

ST **Janarloka** Birth world. See *Loka-Talas*

WG **Janman** Birth; existence; term of life.

FY **Janwas** Gross form of matter.

TG **Japa** (*Sanskrit*) A mystical practice of certain Yogis. It consists in the repetition of various magical formulae and mantras.

FY **Japa** Mystical practice of the Yogi, consisting of the repetition of certain formulae.

WG **Japa** A religious exercise, consisting of repeating in a murmuring tone passages from scriptures, muttering prayers or spells, counting the beads of a rosary, etc. (Literally, “whispering,” “muttering.”)

TG **Jaras** (*Sanskrit*) “Old Age.” The allegorical name of the hunter who killed Krishna by mistake, a name showing the great ingenuity of the Brahmans and the symbolical character of the World-Scriptures in general. As Dr.

Crucefix, a high mason well says, “to preserve the occult mysticism of their order from all except their own class, the priests invented symbols and hieroglyphics to embody sublime truths.”

MO **Jarnsaxa** (*Norse*) (yern-sax-ah) [*jarn* iron + *sax* a short sword] An age: mother of Thor's son Magne. On earth the Iron Age, in space one of Heimdal's nine mothers.

TG **Jatayu** (*Sanskrit*) The Son of Garuda. The latter is the great cycle, or *Mahakalpa* symbolized by the giant bird which served as a steed for Vishnu, and other gods, when related to space and time. Jatayu is called in the *Ramayana* "the King of the feathered tribe." For defending Sita carried away by Ravana, the giant king of Lanka, he was killed by him. Jatayu is also called "the king of the vultures."

TG **Javidan Khirad** (*Persian*) A work on moral precepts.

KT **Javidan Khirad** (*Persian*) A work on moral precepts.

GH **Jayadratha** A prince of the Chandravansa (Lunar Dynasty), son of Brihanmanas and king of the Sindhus and Sauviras (tribes living along the Indus river). Jayadratha married Duhsala, the daughter of Dhritarashtra, hence he became an ally of the Kurus in the war with the Pandavas, during which he was slain by Arjuna. (Meaning of the word itself: having victorious chariots. *Bhagavad-Gita*, W. Q. Judge, p. 83)

TG **Jayas** (*Sanskrit*) The twelve great gods in the *Puranas* who neglect to create men, and are therefore, cursed by Brahm/a to be *reborn* "in every (racial) Manvantara till the seventh." Another form or aspect of the reincarnating *Egos*.

WG **Jaya** A class of deities, the twelve great gods created by Brahm/a to assist him in the work of creation; a name of the sun. (Literally, "conquering.")

TG **Jebal Djudi** (*Arabian*) The "Deluge Mountain" of the Arabic legends. The same as Ararat, and the Babylonian Mount of *Nizir* where Xisuthrus landed with his ark.

TG **Jehovah** (*Hebrew*) The Jewish "Deity name J'hovah, is a compound of two words, viz of *Jah* (y, i, or j, *Yodh*, the tenth letter of the alphabet) and *hovah* (Havah, or Eve)," says a Kabalistic authority, Mr. J. Ralston Skinner of Cincinnati, U.S.A. And again, "The word Jehovah, or *Jah-Eve*, has the primary meaning of existence or being as male female." It means Kabalistically the latter, indeed, and nothing more; and as repeatedly shown is entirely phallic. Thus, verse 26 in the IVth chapter of *Genesis*, reads in its disfigured translation.... "then began men to call upon the name of the Lord," whereas it ought to read correctly.... "then began men to call themselves by the name of *Jah-hova*" or males and females, which they had become after the separation of sexes. In fact the latter is described in the same chapter, when Cain (the male or *Jah*) "rose up against Abel, his (*sister*, not) brother and slew him" (*spilt his blood*, in the original). Chapter IV of *Genesis* contains in truth, the allegorical narrative of that period of anthropological and physiological evolution which is described in *The Secret Doctrine* when treating of the third Root race of mankind. It is followed by Chapter V *as a blind*; but ought to be succeeded by Chapter VI, where the Sons of God took as their wives the daughters of men or of the giants. For this is an allegory hinting at the mystery of the *Divine Egos* incarnating in mankind, after which the hitherto *senseless* races "became mighty men, ...men of renown" (v. 4), having acquired minds (*manas*) which they had not before.

WGa **Jehovah** Literally, Male-Female. The god of procreation, or sex-god. The tribal-god of the Jews – now worshipped by Christians as the "Most High."

TG **Jehovah Nissi** (*Hebrew*) The androgyne of Nissi (See *Dionysos*), The Jews worshipped under this name Bacchus-Osiris, Dio-Nysos, and the multiform Joves of Nyssa, the Sinai of Moses. Universal tradition shews Bacchus reared in a cave of Nysa. Diodorus locates Nysa between Phoenicia and Egypt, and adds, "Osiris was brought up in Nysa....he was son of Zeus and was named from his father (nominative Zeus, genitive Dios) and the place *Dio-nysos*" – the Zeus or Jove of Nyssa.

TG **Jerusalem**, **Jerosalem** (*Septuagint*) and **Hierosolyma** (*Vulgate*) In Hebrew it is written *Yrshlim* or "city of peace," but the ancient Greeks called it pertinently *Hierosalem* or "Secret Salem," since Jerusalem is a rebirth from Salem of which Melchizedek was the King-Hierophant, a declared Astrolator and worshipper of the Sun, "the Most High" by-the-bye. There also Adoni-Zedek reigned in his turn, and was the last of its Amorite Sovereigns. He allied himself with four others, and these five kings went to conquer back Gideon, but (according to *Joshua X*) came out of the affray second best. And no wonder, since these five kings were opposed, not only by Joshua but by the "Lord God," and by the Sun and the Moon also. On that day, we read, at the command of the successor of Moses, "the sun stood still and the moon stayed" (v. 13) for the whole day. No mortal man, king or yeoman, could withstand, of course, such a shower "of great stones from heaven" as was cast upon them by the Lord himself.... "from Beth-horon unto Azekah" ... "and they died" (v. 11). After having died they "fled and hid themselves in a cave at Makedah" (v. 16). It appears, however, that such undignified behaviour in a God received its Karmic punishment afterwards. At different epochs of history, the Temple of the Jewish Lord was sacked, ruined and burnt (See *Mount Moriah*) – holy ark of the covenant, cherubs, Shekinah and all, but that deity seemed as powerless to protect his property from desecration as though they were no more stones left in heaven. After Pompey had taken the Second Temple in 63, B.C., and the third one, built by Herod the Great, had been razed to the ground by the Romans, in 70 A.D., no new temple was allowed to be built in the capital of the "chosen people" of the Lord. In spite of the

Crusades, since the XIIIth century Jerusalem has belonged to the Mahommedans, and almost every site holy and dear to the memory of the old Israelites, and also of the Christians, is now covered by minarets and mosques, Turkish barracks and other monuments of Islam.

TG **Jesod** (*Hebrew*) Foundation; the ninth of the Ten Sephiroth, a masculine active potency, completing the six which form the *Microprosopus*.

WGa **Jesod** (*Hebrew*) Foundation. The ninth of the ten Sephiroth of the Kabbalah. A masculine potency.

WW **Jesus** (pp. 116-122) You all know the story, of course, as set forth in the Christian gospels: of a certain man who is supposed to have been born in Syria, in Palestine, in the town of Bethlehem, from a virgin betrothed or married to a man called Joseph, and of his life works, and of the fact that he is the accepted Messiah of the Christians and a rejected postulant, as supposed by the Christians, to the Messiahship of the Jews. Now, in the first place, there are few things either in history or legend that are so much involved in obscurity and uncertainty as the story of Jesus, afterwards called the Christ. The Gospels themselves differ in their accounts of him very seriously, and the Christians who accepted his mission and his gospel differed very greatly among themselves as to the way they accepted life so that uniformity as regards his birth, mission, and even death, cannot be found. But it would seem that at some time about 1900 or 1950 years ago (about 46 B.C.), there did live in Palestine a Jew, a sage, around whose life and mission has been built up the tremendous fabric which we call Christianity. [See *Le Lotus*, Vol. II, No. 13, April 1888, reprinted in *Blavatsky Collected Writings*, IX, 216 et seq. "For me Jesus Christ...was never a *historical* person. He is a deified personification of the glorified type of the great Hierophants of the Temples, and his story, as told in the New Testament, is an allegory... The legend of which I speak is founded on the existence of a personage called Jehoshua (from which Jesus has been made) born at Lud or Lydda about 120 years before the modern era." – PLP Eds.]

There are two ways in which to look at it. One is as Jesus the man; the other, as Jesus the type-figure of a religion or of a mythology. And this latter is Jesus the Christ. When we come to the further definitions in our study to the Mysteries and Initiations, we shall be able better to understand what now we can merely speak of as a skeleton theory: that is to say, that the life of Jesus, his mission, is based on a typical figure, a type, an exemplar of what was prefigured in the Mysteries, no matter in what country these Mysteries were held. The Mysteries, though varying in form, were one in the fundamental subjects taught.

Now I spoke of Jesus in connection with the sun. Obviously that did not mean that Jesus was the sun, nor that Jesus Christ, the type-figure, was the sun, but it meant that both the man and the type figure had a mystical relationship to the sun, as conceived in ancient days, and as taught in the Mysteries, the sun being in one sense the Logos or Word of the Father. Hence he was the type-figure of the perfect man, and in another sense the manifested demiurge, that is to say the cosmic artificer, acting on this plane.

Last week we spoke about the Christians having a conception of the type-figure, Jesus the Christ as the Sun of Righteousness, "which riseth with healing in its wings" (a passage taken from the Jewish Prophet *Malachi*, IV, 2, and frequently applied to Jesus by Christians), and apart from the invocation or hymn or prayer which you remember we quoted as used in the 6th or 7th centuries, and undoubtedly before that time by the Christians. It is interesting also to recollect that the early Christian Fathers, such as Origen in *Contra Celsum*, I, 51; Eusebius, *Vita Const.*, III, 40, and Justin called the Martyr in *Dialog.* 78, speak of the birth of Jesus as having taken place in a cave in or near the village or town of Bethlehem in Judea. And in the 5th century, Jerome, the Latin Church Father, who passed a great many years of his life in Palestine as a monk, tells us in a letter (*Epistle ad Paulin*, VIII; see also *Epistle ad Sabin*) that the cave where Christ was born was dedicated to the worship and celebration of rites in honor of Adonis, Adonis being a Syrian God of the sun. Eusebius also tells us that the Emperor Hadrian built a temple to Apollo, that is to say, to Adonis, over this cave. Several of the Apocryphal gospels also mention the cave (See especially the *Protevangelium of Tomes*, 18, and the *Gospel of the Pseudo Matthew*, 13, *History of Joseph the Carpenter*, 7, and others.)

The connection of the Logos idea with the sun was noticed in our other studies, as you will remember; and the Christians did adopt a great many pagan ideas, and with them the philosophical consequences, thus establishing the connection of Jesus, the type figure, with the sun.

Now, in the first place, when was Jesus born? No one knows. He is supposed to have been born in what is commonly spoken of as the year 1 A.D., or 1914 years ago. {Obviously the number of years changes as each year passes.} Criticism of the Gospels has shown that it ought to be at least four years before that, so then he would have been born (accepting this not as a truth but as something of a basis to work upon) 1918 years ago. {Ibid.} When he *was* really born, no one knows. Justin the Martyr tells us (first *Apology*, 46) that Jesus was born 150 years earlier. The trouble is that no one knows exactly when Justin himself lived. The time of his birth varies according to different computations from 89 of this Christian era to as late as 120; but taking the largest figure, even then Jesus was born more than 1918 years ago.

To be the Messiah as accepted by the Christians, based upon the ideas of the Jews concerning their Messiah – because you will remember that the Christians adopted a great many of the mystical ideas of the Jews in founding their faith – Jesus must be of the seed of David; that is, belonging to the blood royal of the Kingdom of Judah; he must come to restore the Jewish nation, to purify the Jewish faith, and to carry the gospel of righteousness to surrounding peoples. If it could be proved that Jesus was not the seed of David, he was not the Messiah. Now in the Gospel according to *Matthew* he gives the genealogy of Jesus from Abraham down to Christ, dividing it into three periods: to wit, from Abraham to David, 14 generations; from David until the carrying away into Babylon, 14 generations; and from the carrying away into Babylon until Christ, 14 generations. (Let me interpolate and remind you that these titles “The Gospel according to *Matthew*,” or *Mark*, or *Luke*, or *John*, do not mean that they were written by these individuals. No one knows who wrote the Gospels. Pious believers suppose and hope that they were written by these men, but there is no proof of it, and the contradictions in the Gospels themselves show that if they were written by eye-witnesses either the eye-witnesses were lunatics when they wrote them or they were not eye-witnesses). Thrice fourteen is obviously a mystical number and shows an endeavor to conform facts to a theory. Second, there are not 14 generations (as may be found by counting them) from the carrying away to Babylon to Christ, but only 13 generations. Again, the genealogy ends “and Jacob begat Joseph, the husband of Mary, of whom was born Jesus who is called the Christ.” The genealogy given here shows Joseph to be the seed of David, not Mary, Christ’s mother, the virgin. Therefore he cannot be the Messiah by the genealogy of *Matthew*.

Mark gives no genealogy. *Luke*, in the third chapter, Verses 23 to the end, verse 38, gives a genealogy from Joseph on up through a larger number than in *Matthew*, ending “which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God,” tracing it back to God. This genealogy also makes Joseph of the seed of David, not Mary the virgin, the mother of Christ. Therefore by *Luke* he cannot be the seed of David, because Joseph was of the seed of David, but not Mary, the virgin, his mother.

Thus far *Matthew* and *Luke* agree; but when we examine these genealogies we find that the father of Joseph in *Matthew* was Jacob; the father of Joseph in *Luke* was Heli; the Father of Jacob in *Matthew* was Matthan; the father of Heli in *Luke* was Matthat; the father of Matthan in *Matthew* was Eleazar; the father of Matthat in *Luke* was Levi; the father of Eleazar in *Matthew* was Eliud; and the father of Levi in *Luke* was Melchi; and so on, the genealogies being different. Now the very early Christians, such as Justin the Martyr, who lived as I have said at some indefinite periods between the year 89 of our era and the year 165, traced the genealogy of Jesus through Mary and not through Joseph; they know nothing of the genealogy of Jesus as being the son of Joseph.

Furthermore, there were other early Christians, some of them called heretics, who said that Joseph was indeed the father of Jesus, and it was but mystically that Jesus was said to be born of a virgin. The 23rd verse in the 3rd chapter of *Luke* is as follows; “And Jesus himself began to be about thirty years of age, being (*as was supposed*) the son of Joseph, which was the son of Heli.” And then the genealogy continues. Now, that “as was supposed” is ambiguous, in Greek as in English. It could mean: as was supposed, such being the fact; or it could mean: as was wrongly supposed, such not being the fact. These three words are probably a “harmonistic” interpolation, to destroy the stated fatherhood of Joseph.

Now as regards the personality of Jesus the man, nothing is known. It is popular to think of him as a man of noble and prepossessing appearance, high-minded, gentle, infilled with the spirit of the Deity, incapable of sin, the incarnation of love and pity – a man of majestic personal presence, etc. Origen, the Christian father, in his answer to the philosopher Celsus wrote a work called *The True Word* showing the contradictions and impossibilities in the Christian scheme, which unfortunately has not come down to us except in small extracts. In one of his arguments (*Contra. Cels. vi*) he says that even if Celsus does say, “quoting certain of our sacred works” (that is, accepted by the Christians) that Jesus was insignificant, vulgar in appearance, unprepossessing in form, it still matters not, because although it is true that certain writers say that, nevertheless the 45th Psalm speaks of his beauty – by prophecy. Saint Paul, by the way, the most philosophical writer found among the books called the Christian New Testament, is also described by some ancient and present discredited writings which have come down to us from the Christian era, as being a bandy-legged fellow, bald, with a hooked nose. And some able men today believe that when Saint Paul speaks of the thorn in his flesh against which he had constantly to wrestle, it was because he was an epileptic. These, of course, are merely stories and traditions, as worthy or as little worthy of credence as the Gospels, so-called, themselves. One may say that if any historical fact were founded upon such information as the story of Jesus contained in these Gospels, it would be thrown out by any historian jealous of his reputation, particularly as these Gospel tales not only differ among themselves, differ seriously, but contradict each other, and there are some grotesque errors, as for instance they speak of the High Priests of the Jews. The Jews of course had but one High Priest. Coming from Jews, supposedly, who lived and assisted Jesus in his work, this is rather ridiculous.

TG **Jetzirah** (*Hebrew*) See *Yetzirah*

TG **Jetzirah, Sepher**; or *Book of the Creation* The most occult of all the Kabalistic works now in the possession of

modern mystics. Its alleged origin, of having been written by Abraham, is of course nonsense; but its intrinsic value is great. It is composed of six *Perakim* (chapters), subdivided into *thirty-three* short *Mishnas* or Sections; and treats of the evolution of the Universe on a system of correspondences and numbers. Deity is said therein to have formed (“created”) the Universe by means of numbers “by thirty-two paths (or ways) of secret wisdom,” these ways being made to correspond with the twenty-two letters of the Hebrew alphabet and the ten fundamental numbers. These ten are the primordial numbers whence proceeded the whole Universe, and these are followed by the twenty-two letters divided into *Three Mothers*, the seven double consonants and the twelve simple consonants. He who would well understand the system is advised to read the excellent little treatise upon *Sepher Jetzirah*, by Dr. W. Wynn Westcott.

FY **Jevishis** Will; Karma Rupa; fourth principle.

TG **Jhana** (*Sanskrit*) or **Jnana** Knowledge; Occult Wisdom.

KT **Jhana** or **Jnana** (*Sanskrit*) Knowledge: Occult Wisdom.

TG **Jhana Bhaskara** (*Sanskrit*) A work on Asuramaya, the Atlantean astronomer and magician, and other prehistoric legends.

TG **Jigten Gonpo** (*Tibetan*) A name of Avalokiteswara, or *Chenres-Padma-pani*, the “Protector against Evil.”

WG **Jihva** The tongue; tongue of flame of Agni.

WG **Jina** A name of Buddha.

TG **Jishnu** (*Sanskrit*) “Leader of the Celestial Host,” a title of Indra, who, in the War of the Gods with the Asuras, led the “host of devas.” He is the “Michael, the leader of the Archangels” of India.

TG **Jiva** (*Sanskrit*) Life, as the Absolute; the Monad also or “Atma-Buddhi.”

FY **Jiva** or **Karana Sarira** The second principle of man; life.

WG **Jiva** Living; the principle of life; the vital principle in the material body; monad; individual soul; the name adopted in Esoteric Buddhism for one of the seven human principles. There are, it is taught, three classes of jivas, or souls: first, *nityas*, those who permanently enjoy supreme bliss, and are never subject to matter or karma; second, *muktas*, those who have attained supreme bliss, and are freed from all miseries and from the necessity for reincarnation; third, *baddhas*, who are subject to all karma and to the miseries arising from connection with matter.

OG **Jiva** (*Sanskrit*) This is a word meaning essentially a *living* being per se, apart from any attributes or qualities that such living being may have or possess. It therefore is the exactly proper equivalent of the theosophical term monad. In one sense, therefore, jiva could be also used for a life-atom, provided that the emphasis be laid on the word *life*, or rather life-entity – not an “atom of life,” but a being whose essence is pure living individuality. Monad in its divine-spiritual essence, and life-atom in its pranic-astral-physical being – such is a jiva; and between these two extremes are the numerous planes or sheaths on and in which the individualized consciousness works.

ST **Jiva** An unself-conscious god-spark; a cosmic life-atom or monad.

SKo **Jiva** A living being per se; a monad; a life-atom; derived from the verbal root *jiv* – to live. These Jivas or monadic life-centers range from the simple consciousnesses of the elemental worlds to the complex living beings that embody universes. Jiva is also a term used for the Prana or life-principle of the Universe.

IN **Jiva** (*Sanskrit*) Individualized “life” force, a living being or monad; also cosmic life principle, prana.

SP **Jiva** Life or a living being.

TG **Jivanmukta** (*Sanskrit*) An adept or yogi who has reached the ultimate state of holiness, and separated himself from matter; a Mahatma, or *Nirvane*, a “dweller in bliss” and emancipation. Virtually one who has reached Nirvana during life.

WG **Jivan-mukta** One who has during life attained freedom from conditioned existence; a soul in conscious union with the Supreme Spirit.

OG **Jivanmukta** (*Sanskrit*) A highly mystical and philosophical word which means “a freed jiva,” signifying a human being, or an entity equivalent in evolutionary development to a human being, who has attained freedom or release as an individualized monad from the enthralling chains and attractions of the material spheres.

A jivanmukta is not necessarily without body; and, as a matter of fact, the term is very frequently employed to signify the loftiest class of initiates or Adepts who through evolution have risen above the binding attractions or magnetism of the material spheres. The term is frequently used for a mahatma, whether imbodyed or disimbodyed, and also occasionally as a descriptive term for a nirvani – one who has reached nirvana during life. Were the nirvani “without body,” the mystical and technical meaning of jivanmukta would hardly apply. Consequently, jivanmukta may briefly be said to be a human being who lives in the highest portions of his constitution in full consciousness and power even during earth-life.

ST **Jivanmukta** A freed or liberated jiva; a full-blown divinity.

SP **Jivanmukta** Literally, “released while living,” one who attains mukti (liberation) in the present life.

Jivanmukta See *Mukti, Nirvana*

WG **Jivan-mukti** Emancipation, redemption. See *Jivan-mukta*

ST **Jivanu** A life-atom; the soul of the chemical atom.

TG **Jivatma** (*Sanskrit*) The ONE universal life, generally; but also the divine Spirit in Man.

FY **Jivatma** The human spirit, seventh principle in the Microcosm.

WG **Jivatma** The human spirit; the intellectual life of the ego; the Logos; living soul; sometimes applied to the monad which passes through all incarnations. (*jiva*, life; *atma*, soul.)

OG **Jivatman** (*Sanskrit*) An expressive word having much the same significance as *jiva*, but with emphasis laid upon the last element of the compound, *atman*, “self.” *Jivatman* is perhaps a better term for monad even than *jiva* is, because it carries the clear idea of the monad in which the individual self is predominant over all other monadic attributes. One may perhaps describe it by a paraphrase as “the essential *self* or individuality of the monad.”

Jivatman is also a term sometimes used for the universal life; but this definition, while correct in a way, is rather confusing because suggesting similarity if not identity with *paramatman*. *Paramatman* (*which see*) is the Brahman or universal spirit of a solar system, for instance; and *paramatman* is therefore the converging point of a cosmic consciousness in which all the hosts of *jivatmans* unite as in their hierarchical head. The *jivatmans* of any hierarchy are like the rays from the *paramatman*, their divine-spiritual sun. The *jivatman*, therefore, in the case of the human being, or indeed of any other evolving entity, is the spiritual monad, or better perhaps the spiritual ego of that monad.

ST **Jivatman** The spiritual ego of a monad; also, universal life.

Jivatman See *Paramatman*

TG **Djnana** (*Sanskrit*) or **Jnana** Literally, Knowledge; esoterically, “supernal or divine knowledge acquired by Yoga.” Written also *Gnyana*.

VS **Jnana** (p. 47) Knowledge, Wisdom.

WG **Jnana** Knowledge, especially of the higher truths of religion and philosophy. See *Vidya*

ST **Jnana** Knowledge, occult wisdom.

SKv **Jnana, Ajnana, Avidya** *Jnana* means ‘wisdom’ or ‘knowledge’; derived from the verb-root *jna* – to know.

Ajnana means ‘non-knowledge,’ ‘nescience,’ that is, absence of knowledge concerning the inner truths of Life.

Avidya also means ‘nescience,’ ignorance of Universal truths; a compound of *a* – not, and *vidya* – wisdom, derived from the verb-root *vid* – to understand, to know. *Avidya* is considered to be one of the root-causes of evil and suffering, and of keeping a man the servant of unknown forces of a destructive nature.

TG **Jnanam** (*Sanskrit*) The same as “Gnana,” etc., the same as “Jhana” (*which see*).

FY **Jnanam** Knowledge.

VS **Jnana Marga** (III 18, p. 60) Is the “Path of *Jnana*,” literally; or the *Path of pure knowledge*, of *Paramartha* or (*Sanskrit*) *Svasamvedana* “the self-evident or self-analysing reflection.”

WG **Jnana-marga** Knowledge of the way. (*jnana*, knowledge; *marga*, path.)

ST **Dhyan-Marga** Path of pure knowledge.

TG **Jnana Sakti** (*Sanskrit*) The power of intellect.

WG **Jnana-sakti** Power of knowing.

WG **Jnana-yoga** The religion of knowledge.

ST **Jnana-Yoga** Union through knowledge with one’s spiritual nature. See *Yoga*

IN **Jnana Yoga** (*Sanskrit*) “Union” with the divine through “knowledge” and wisdom.

TG **Jnanendriyas** (*Sanskrit*) The five channels of knowledge.

FY **Jnanendriyas** The five channels of knowledge.

WG **Jnanendriyas** The organs of sense, or perception; the organs by which external objects are perceived.

SKv **Jnanesvari** A highly mystical treatise in which Krishna describes in occult language the pathway and final attainments of a fully illumined Yogin. *Jnanesvari* is a compound of *jnana* knowledge, and *isvara* – lord.

WG **Jnanin** A sage; one possessed of occult wisdom.

TG **Jord** In Northern Germany the goddess of the Earth, the same as *Nerthus* and the Scandinavian *Freya* or *Frigg*.

KT **Josephus Flavius** A historian of the first century; a Hellenized Jew who lived in Alexandria and died at Rome. He was credited by Eusebius with having written the 16 famous lines relating to Christ, which were most probably interpolated by Eusebius himself, the greatest forger among the Church Fathers. This passage, in which Josephus, who was an ardent Jew and died in Judaism, is nevertheless made to acknowledge the *Messiahship* and divine origin of Jesus, is now declared spurious both by most of the Christian Bishops (Lardner among others) and even by Paley (see his *Evidence of Christianity*). It was for centuries one of the weightiest proofs of the real existence of Jesus, the Christ.

TG **Jotunheim** (*Scandinavian*) The land of the *Hrimthurses* or Frost-giants.

TG **Jotuns** (*Scandinavian*) The Titans or giants. *Mimir*, who taught Odin magic, the “thrice wise,” was a *Jotun*.

VS **Great Journey** (II 25, p. 34) “Great Journey” or the whole complete cycle of existences, in one “Round.”

SI **Judaea gens, radix stultorum** II 358 (*Latin*) “The Jewish people, a root of foolishness.” — Rutilius Namatianus, *De Reditu Suo*, bk. I, lines 383, 389

TG **Jul** (*Scandinavian*) The wheel of the Sun from whence *Yuletide*, which was sacred to Freyer, or Fro, the Sun-god, the ripener of the fields and fruits, admitted later to the circle of the Ases. As god of sunshine and fruitful harvests he lived in the Home of the Light Elves.

VS **Julai** (II 15, p. 30) The Chinese name for Tathagata, a title applied to every Buddha.

GH **Jumna** The modern Jamna: a river in the Northwest Provinces of India: it joins the Ganges at Allahabad. The strip of land lying between it and the Sarasvati river was the region of the Kurus in the *Mahabharata*. The Yadavas ruled over the country west of the Jumna. Vyasa was born on an island situated in this river. (*Bhagavad-Gita*, W. Q. Judge, p. iii)

TG **Jupiter** (*Latin*) From the same root as the Greek Zeus, the greatest god of the ancient Greeks and Romans, adopted also by other nations. His names are among others: (1) Jupiter-Aerios; (2) Jupiter-Ammon of Egypt; (3) Jupiter Bel-Moloch the Chaldean; (4) Jupiter-Mundus, Deus Mundus, “God of the World;” (5) Jupiter-Fulgur, “the Fulgurant,” etc., etc.

WG **Jyotis** Light; star; heavenly body; the light in the head.

TG **Jyotisha** (*Sanskrit*) Astronomy and Astrology; one of the Vedangas.

TG **Jyotisham Jyotch** (*Sanskrit*) The “light of lights,” the Supreme Spirit, so called in the Upanishads.

FY **Jyotisham Jyotih** The light of lights, the supreme spirit, so called in the Upanishads.

TG **Jyotsna** (*Sanskrit*) Dawn; one of the bodies assumed by Brahm/a; the morning twilight.