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TG **D**. Both in the English and Hebrew alphabets the fourth letter, whose numerical value is *four*. The symbolical signification in the *Kabbala* of the *Daleth* is “door.” It is the Greek *delta* {delta symbol}, through which the world (whose symbol is the *tetrad* or number four,) issued, producing the divine seven. The name of the Tetrad was Harmony with the Pythagoreans, “because it is a diatessaron in sesquitertia.” With the Kabbalists, the divine name associated with Daleth was *Daghoul*.

TG **Daath** (*Hebrew*) Knowledge; “the conjunction of Chokinah and Binah, Wisdom and Understanding: sometimes, in error, called a Sephira.

TG **Dabar** (*Hebrew*) D (a) B (a) R (*im*), meaning the “Word,” and the “Words” in the Chaldean Kabbala, *Dabar* and *Logoi*. (See *The Secret Doctrine* I. p. 350, and **Logos, Word**)

TG **Dabistan** (*Persian*) The land of Iran; ancient Persia.

TG **Dache-Dachus** (*Chaldean*) The dual emanation of Moymis, the progeny of the dual or androgynous World-Principle, the male Apason and female Tauthe. Like all theocratic nations possessing Temple mysteries, the Babylonians never mentioned the “One” Principle of the Universe, nor did they give it a name. This made Damascius (*Theogonies*) remark that like the rest of “barbarians” the Babylonians passed it over in silence. Tauthe was the mother of the gods, while Apason was her self-generating male power, Moymis, the ideal universe, being her only-begotten son, and *emanating* in his turn Dache-Dachus, and at last Belus, the Demiurge of the objective Universe.

TG **Dactyli** (*Greek*) From *daktulos*, “a finger.” The name given to the Phrygian Hierophants of Kybele, who were regarded as the greatest magicians and exorcists. They were five or ten in number because of the *five* fingers on one hand that blessed, and the *ten* on both hands which evoke the gods. They also heated by manipulation or mesmerism.

IU **Dactyls** (*daktulos*, a finger) A name given to the priests attached to the worship of *Kybele* (Cybele). Some archaeologists derive the name from *dactulos*, finger, because they were ten, the same in number as the fingers of the hand. But we do not believe the latter hypothesis is the correct one.

TG **Dadouchos** (*Greek*) The torch-bearer, one of the four celebrants in the Eleusinian mysteries. There were several attached to the temples but they appeared in public only at the Panathenaic Games at Athens, to preside over the so-called “torch-race.” (See Mackenzie’s *Royal Masonic Cyclopaedia*.)

TG **Daemon** (*Greek*) In the original Hermetic works and ancient classics it has a meaning identical with that of “god,” “angel” or “genius.” The Daemon of Socrates is the incorruptible part of the man, or rather the real *inner* man which we call *Nous* or the rational divine Ego. At all events the Daemon (or Daimon) of the great Sage was surely not the demon of the Christian Hell or of Christian orthodox theology. The name was given by ancient peoples, and especially the philosophers of the Alexandrian school, to all kinds of spirits, whether good or bad, human or otherwise. The appellation is often synonymous with that of gods or angels. But some philosophers tried, with good reason, to make a just distinction between the many classes.

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FY **Daemon** The incorruptible part of man; nous; rational soul.

TG **Daenam** (*Pahlavi*) Literally, “Knowledge,” the principle of understanding in man, rational Soul, or *Manas*, according to the *Avesta*.

FY **Daenam** (Literally, “knowledge.”) The fourth principle in man, according to the *Avesta*.

TG **Dag, Dagon** (*Hebrew*) “Fish” and also “Messiah.” Dagon was the Chaldean man-fish Oannes, the mysterious being who arose daily out of the depths of the sea to teach people every useful science. He was also called *Annedotus*.

TG **Dagoba** (*Sanskrit*), or **Stupa** Literally, a sacred mound or tower for Buddhist holy relics. These are pyramidal-looking mounds scattered all over India and Buddhist countries, such as Ceylon, Burmah, Central Asia, etc. They are of various size, and generally contain some small relics of Saints or those claimed to have belonged to Gautama, the Buddha. As the human body is supposed to consist of 84,000 *dhatu*s (organic cells with definite vital functions in them), Asoka is said for this reason to have built 84,000 *dhatu-gopas* or Dagobas in honour of every cell of the Buddha’s body, each of which has now become a *dharmadhatu* or holy relic. There is in Ceylon a Dhatu-gopa at Anuradhapura, said to date from 160 years B.C. They are now built pyramid-like, but the primitive Dagobas were all shaped like towers with a cupola and several *tchhatya* (umbrellas) over them. Eitel states that the Chinese Dagobas have all from 7 to 14 *tchhatras* over them, a number which is symbolical of the human body.

WG Dagoba A conical erection of brick or stone surrounding relics among the Buddhists, built on a platform.

FY Daimonloupote Spiritual illumination.

TG Daityas (*Sanskrit*) Giants, Titans, and *exoterically* demons, but in truth identical with certain Asuras, the intellectual gods, the opponents of the useless gods of ritualism and the enemies of *puja*, sacrifices.

FY Daityas Demons, Titans.

WG Daityas Descendants of Diti, demons, giants who lived in the earliest ages.

ST Daityas Giants, asuras; exoterically, demons.

GH Daityas Literally, Descendants of Diti – by the Rishi Kasyapa. The daityas are the titans (popularly called demons), constantly warring with the gods; at times they are the victors, at others the vanquished. “The first war happened in the night of time, between the gods [and] the (A)-*suras*, and lasted for the period of one ‘divine year.’ On this occasion the deities were defeated by the Daityas, under the leadership of Hrada. After that, owing to a device of Vishnu, to whom the conquered gods applied for help, the latter defeated the Asuras. In the Vishnu Purana no interval is found between the two wars. In the Esoteric Doctrine, one war takes place before the building of the Solar system; another, on earth, at the ‘creation’ of man;” (*The Secret Doctrine*, I, p. 419.) The meaning of the wars is, therefore, that the Daityas represent the urgents of evolutionary progress in the cosmic scheme. (*Bhagavad-Gita*, W. Q. Judge, p. 75)

TG Daitya Guru (*Sanskrit*) The instructor of the giants, called *Daityas* (*which see*) Allegorically, it is the title given to the planet Venus-Lucifer, or rather to its Ruler, *Sukra*, a male deity (See *The Secret Doctrine* ii. p. 30).

WG Daitya-yuga An age of the demons, consisting of 12,000 divine years.

TG Daivi-prakriti (*Sanskrit*) Primordial, homogeneous light, called by some Indian Occultist, “the Light of the Logos” (See *Notes on the Bhagavat Gita*, by T. Subba Row, B.A., L.L.B.) when differentiated this light becomes FOHAT.

WG Daiva-prakriti The synthesis of the six forces in the astral light; the “Light of the Logos.”

OG Daiviprakriti (*Sanskrit*) A compound signifying “divine” or “original evolver,” or “original source,” of the universe or of any self-contained or hierarchical portion of such universe, such as a solar system. Briefly, therefore, daiviprakriti may be called “divine matter,” matter here being used in its original sense of “divine *mother-evolver*” or “divine *original substance*.”

Now, as original substance manifests itself in the kosmic spaces as primordial kosmic light – light in occult esoteric theosophical philosophy being a form of original matter or substance – many mystics have referred to daiviprakriti under the phrase “the Light of the Logos.” Daiviprakriti is, in fact, the first veil or sheath or ethereal body surrounding the Logos, as pradhana or prakriti surrounds Purusha or Brahman in the Sankhya philosophy, and as, on a scale incomparably more vast, mulaprakriti surrounds parabrahman. As daiviprakriti, therefore, is elemental matter, or matter in its sixth and seventh stages counting from physical matter upwards or, what comes to the same thing, matter in its first and second stages of its evolution from above, we may accurately enough speak of those filmy ethereal wisps of light seen in the midnight skies as a physical manifestation of daiviprakriti, because when they are not actually resolvable nebulae, they are worlds, or rather systems of worlds, in the making.

When daiviprakriti has reached a certain state or condition of evolutionary manifestation, we may properly speak of it under the term fohat (*which see*). Fohat, in H. P. Blavatsky’s words, is

“The essence of cosmic electricity. An occult Tibetan term for *Daivi-prakriti*, primordial light: and in the universe of manifestation the ever-present electrical energy and ceaseless destructive and formative power.

Esoterically, it is the same, Fohat being the universal propelling Vital Force, at once the propeller and the resultant.” – *Theosophical Glossary*, p. 121

All this is extremely well put, but it must be remembered that although fohat is the energizing power working in and upon manifested daiviprakriti, or primordial substance, as the rider rides the steed, it is the kosmic intelligence, or kosmic monad as Pythagoras would say, working through both daiviprakriti and its differentiated energy called fohat, which is the guiding and controlling principle, not only in the kosmos but in every one of the subordinate elements and beings of the hosts of multitudes of them infilling the kosmos. The heart or essence of the sun is daiviprakriti working as itself, and also in its manifestation called fohat, but through the daiviprakriti and the fohatic aspect of it runs the all-permeant and directive intelligence of the solar divinity. The student should never make the mistake, however, of divorcing this guiding solar intelligence from its veils or vehicles, one of the highest of which is daiviprakriti-fohat.

ST Daiviprakriti Luminous matter; primordial or original force-substance.

SKv Daiviprakriti ‘Divine-Nature,’ *prima materia*, the highest states of matter, the first luminous emanations of the Universal Mind which form the nuclei of Universes, solar systems, and planets; a compound of *daivi*, from the verb-root *div* – to shine; and *prakriti* – original substance or nature, elemental matter. When a world comes into being, its first appearances are fiery and luminous. Thus we read in G. de Purucker’s *Occult Glossary*:

...we may accurately enough speak of those filmy ethereal wisps of light seen in the midnight skies as a physical manifestation of Daiviprakriti, because when they are not actually resolvable nebulae, they are worlds, or rather systems of worlds, in the making.

H. P. Blavatsky speaking of Daiviprakriti says in *The Secret Doctrine*:

It is the informing, ever-present moving-power and life-principle, the vital soul of the suns, moons, planets, and even of our Earth. – I, 602

TG **Dakini** (*Sanskrit*) Female demons, vampires and blood-drinkers (*asra-pas*). In the Puranas they attend upon the goddess Kali and feed on human flesh. A species of evil “Elementals” (*which see*).

IN **Dakini** (*Sanskrit*) Female demons attendant on Kali; mindless elemental beings in female form; equivalent to Khado.

TG **Daksha** (*Sanskrit*) A form of Brahm/a, and his son in the Puranas. But the *Rig Veda* states that “Daksha sprang from Aditi, and Aditi from Daksha,” which proves him to be a personified correlating Creative Force acting on *all the planes*. The Orientalists seem very much perplexed what to make of him; but Roth is nearer the truth than any, when saying that Daksha is the spiritual power, and at the same time the male energy that generates the gods in eternity, which is represented by Aditi. The Puranas, as a matter of course, anthropomorphize the idea, and show Daksha instituting “sexual intercourse on this earth,” after trying every other means of procreation. The generative Force, spiritual at the commencement, becomes of course at the most material end of its evolution a procreative Force on the physical plane; and so far the Puranic allegory is correct, as the Secret Science teaches that our present mode of procreation began towards the end of the third Root-Race.

WG **Daksha** Ability, faculty, strength, power – all with especial application to spiritual power and will; son of Marisha, Kandu’s daughter, an allegorical personage introduced in the Puranas.

TG **Dalada** (*Sanskrit*) A very precious relic of Gautama the Buddha; viz., his supposed left canine tooth preserved at the great temple at Kandy, Ceylon. Unfortunately, the relic shown is not genuine. The latter has been securely secreted for several hundred years, ever since the shameful and bigoted attempt by the Portuguese (the then ruling power in Ceylon) to steal and make away with the real relic. That which is shown in the place of the real thing is the monstrous tooth of some animal.

WG **Dalada** The left canine tooth of Buddha – a relic.

TG **Dama** (*Sanskrit*) Restraint of the senses.

FY **Dama** Restraint of the senses.

WG **Dama** Victor, a son of Bhima; house, home; self-restraint.

TG **Dambulla** (*Sanskrit*) The name of a huge rock in Ceylon. It is about 400 feet above the level of the sea. Its upper portion is excavated, and several large cave-temples, or Viharas, are cut out of the solid rock, all of these being of pre-Christian date. They are considered as the best preserved antiquities in the island. The North side of the rock is vertical and quite inaccessible, but on the South side, about 150 feet from its summit, its huge overhanging granite mass has been fashioned into a platform with a row of large cave-temples excavated in the surrounding walls – evidently at an enormous sacrifice of labour and money. Two Viharas may be mentioned out of the many: the *Maha Raja Vihara*, 172 ft. in length and 75 in breadth, in which there are upwards of fifty figures of Buddha, most of them larger than life and all formed from the solid rock. A well has been dug out at the foot of the central Dagoba, and from a fissure in the rock there constantly drips into it beautiful clear water which is kept for sacred purposes. In the other, the *Maha Dewiyo Vihara*, there is to be seen a gigantic figure of the dead Gautama Buddha, 47 feet long, reclining on a couch and pillow cut out of solid rock like the rest. “This long, narrow and dark temple, the position and placid aspect of Buddha, together with the stillness of the place, tend to impress the beholder with the idea that he is in the chamber of death. The priest asserts....that such was Buddha, and such were those (at his feet stands an attendant) who witnessed the last moments of his mortality” (Hardy’s *Eastern Monachism*). The view from Dambulla is magnificent. On the large rock platform which seems to be now more visited by very intelligent tame white monkeys than by monks, there stands a huge Bo-Tree, one of the numerous scions from the original Bo-Tree under which the Lord Siddhartha reached Nirvana. “About 50 ft. from the summit there is a pond which, as the priests assert, is never without water.” (*The Ceylon Almanac*, 1834.)

TG **Dammapadan** (*Pali*) A buddhist work containing moral precepts. See *Dhammapada*

TG **Dana** (*Sanskrit*) Almsgiving to mendicants, literally, “charity,” the first of the six Paramitas in Buddhism.

WGa **Dana** True charity.

ST **Dana** Charity. See *Paramitas*

TG **Danavas** (*Sanskrit*) Almost the same as *Daityas*; giants and demons, the opponents of the ritualistic gods.

WG **Danavas** Sons of Danu, demons and foes of the gods; spoken of in the *Bhagavad-Gita* as evil spirits or fallen angels.

WG **Danda** Chastisement, correction; conquest; a measure of time, 60 making a sidereal day.

TG **Dangma** (*Sanskrit*) In Esotericism a purified Soul. A Seer and an Initiate; one who has attained full wisdom.

ST **Dangma** An initiate who has attained full wisdom.

IN **Dangma** (*Tibetan*) Freed or purified soul, a high adept, mahatma.

WG **Danu** One of the daughters of Daksha and mother of the Danavas.

TG **Daos** (*Chaldean*) The seventh King (Shepherd) of the divine Dynasty, who reigned over the Babylonians for the space of *ten sari*, or 36,000 years, a saros being of 3,600 years' duration. In his time four Annedoti, or Men-fishes (Dagons) made their appearance.

TG **Darasta** (*Sanskrit*) Ceremonial magic practised by the central Indian tribes, especially among the Kolarians.

FY **Darasta** Ceremonial magic practised among the Kolarian tribes of Central India.

TG **Dardanus** (*Greek*) The Son of Jupiter and Electra, who received the Kabeiri gods as a dowry, and took them to Samothrace, where they were worshipped long before the hero laid the foundations of Troy, and before Tyre and Sidon were ever heard of, though Tyre was built 2,760 years B.C. See for fuller details **Kabiri**

TG **Darha** (*Sanskrit*) The ancestral spirits of the Kolarians.

FY **Darha** Ancestral spirits of the Kolarian tribes of Central India.

TG **Darsanas** (*Sanskrit*) The Schools of Indian philosophy, of which there are six; *Shad-darsanas* or six demonstrations.

WG **Darsanas** The six systems of Hindu philosophy, viz: Sankhya of Kapila, Yoga of Patanjali, Nyaya of Gotama, Vaisesika of Kanada, Purva-Mimansa of Jamini, Uttara-Mimansa or Vedanta of Vyasa.

TG **Dasa-sil** (*Pali*) The ten obligations or commandments taken by and binding upon the priests of Buddha; the five obligations or *Pansil* are taken by laymen.

GH **Dasra** One of the twin sky deities, the Asvins (*which see*), father of Sahadeva – the fifth Pandava – by Madri. (The text is incorrectly spelled 'Darsa' – *Bhagavad-Gita*, W. Q. Judge, p. iv) (Meaning of the word itself: accomplishing wonderful deeds.)

TG **Dava** (*Tibetan*) The moon, in Tibetan astrology.

TG **Davkina** (*Chaldean*) The wife of Hea, "the goddess of the lower regions, the consort of the Deep," the mother of Merodach, the Bel of later times, and mother to many river-gods, Hea being the god of the lower regions, the "lord of the Sea or abyss," and also the lord of Wisdom.

VS **Master of the Day** (III 24, p. 65) "Day" means here a whole *Manvantara*, a period of incalculable duration.

TG **Dayanisi** (*Aramaic*) The god worshipped by the Jews along with other Semites, as the "Ruler of men;"

Dionysos – the Sun; whence Jehovah-Nissi, or Iao-Nisi, the same as Dio-nysos or Jove of Nyssa. (See *Isis Unveiled* II. 526.)

TG **Day of Brahm/a** See *Brahm/a's Day*

WGa **Day of Brahm/a** The great period during which universal manifestation lasts. A space of time said to include 2,160,000,000 years, or 14 Manvantaras. See *Yuga*

TG **Dayus** or **Dyaus** (*Sanskrit*) A Vedic term. The unrevealed Deity, or that which reveals Itself only as light, and the bright day – metaphorically.

VS **living and the dead** (II 32, p. 40) The "living" is the immortal Higher Ego, and the "dead" – the lower *personal* Ego.

OG **Death** Death occurs when a general break-up of the constitution of man takes place; nor is this break-up a matter of sudden occurrence, with the exceptions of course of such cases as mortal accidents or suicides. Death is always preceded, varying in each individual case, by a certain time spent in the withdrawal of the monadic individuality from an incarnation, and this withdrawal of course takes place coincidentally with a decay of the seven-principle being which man is in physical incarnation. This decay precedes physical dissolution, and is a preparation of and by the consciousness-center for the forthcoming existence in the invisible realms. This withdrawal actually is a preparation for the life to come in invisible realms, and as the septenary entity on this earth so decays, it may truly be said to be approaching rebirth in the next sphere.

Death occurs, physically speaking, with the cessation of activity of the pulsating heart. There is the last beat, and this is followed by immediate, instantaneous unconsciousness, for nature is very merciful in these things. But death is not yet complete, for the brain is the last organ of the physical body really to die, and for some time after the heart has ceased beating, the brain and its memory still remain active and, although unconsciously so, the human ego for this short length of time, passes in review every event of the preceding life. This great or small panoramic picture of the past is purely automatic, so to say; yet the soul-consciousness of the reincarnating ego watches this wonderful review incident by incident, a review which includes the entire course of thought and action of the life just closed.

The entity is, for the time being, entirely unconscious of everything else except this. Temporarily it lives in the past, and memory dislodges from the akasic record, so to speak, event after event, to the smallest detail: passes them all in review, and in regular order from the beginning to the end, and thus sees all its past life as an all-inclusive panorama

of picture succeeding picture.

There are very definite ethical and psychological reasons inhering in this process, for this process forms a reconstruction of both the good and the evil done in the past life, and imprints this strongly as a record on the fabric of the spiritual memory of the passing being. Then the mortal and material portions sink into oblivion, while the reincarnating ego (*which see*) carries the best and noblest parts of these memories into the devachan (*which see*) or heaven-world of postmortem rest and recuperation. Thus comes the end called death; and unconsciousness, complete and undisturbed, succeeds, until there occurs what the ancients called the second death (*which see*). The lower triad (prana, linga-sarira, sthula-sarira, which see) is now definitely cast off, and the remaining quaternary is free. The physical body of the lower triad follows the course of natural decay, and its various hosts of life-atoms proceed whither their natural attractions draw them. The linga-sarira or model-body remains in the astral realms, and finally fades out. The life-atoms of the prana, or electrical field, fly instantly back at the moment of physical dissolution to the natural pranic reservoirs of the planet.

This leaves man, therefore, no longer a heptad or septenary entity, but a quaternary consisting of the upper duad (atma-buddhi) and the intermediate duad (manas-kama). The second death then takes place.

Death and the adjective *dead* are mere words by which the human mind seeks to express thoughts which it gathers from a more or less consistent observation of the phenomena of the material world. Death is dissolution of a component entity or thing. The dead, therefore, are merely dissolving bodies – entities which have reached their term on this our physical plane. Dissolution is common to all things, because all physical things are composite: they are not absolute things. They are born; they grow; they reach maturity; they enjoy, as the expression runs, a certain term of life in the full bloom of their powers; then they “die.” That is the ordinary way of expressing what men call death; and the corresponding adjective is *dead*, when we say that such things or entities are dead.

Do you find death per se anywhere? No. You find nothing but action; you find nothing but movement; you find nothing but change. Nothing stands still or is annihilated. What is called death itself shouts forth to us the fact of movement and change. Absolute inertia is unknown in nature or in the human mind; it does not exist.

TG Death, Kiss of According to the Kabbalah, the earnest follower does not die by the power of the Evil Spirit, Yetzer ha Rah, but by a kiss from the mouth of Jehovah Tetragrammaton, meeting him in the Haikal Ahabah or Palace of Love.

WG Deha The body.

TG Deist One who admits the existence of a god or gods, but claims to know nothing of either and denies revelation. A Freethinker of olden times.

KT Deist One who admits the possibility of the existence of a God or gods, but claims to know nothing of either, and denies revelation. An *agnostic* of olden times.

TG Dei termini (*Latin*) The name for pillars with human heads representing Hermes, placed at cross-roads by the ancient Greeks and Romans. Also the general name for deities presiding over boundaries and frontiers.

SI Deliciae humani generis I 604 (*Latin*) “Delightful human creations.”

VS webs of delusion (I 7, p. 4) *Sakkayaditthi* “delusion” of personality.

TG Demerit In Occult and Buddhistic parlance, a constituent of Karma. It is through *avidya* or ignorance of *vidya*, divine illumination, that merit and demerit are produced. Once an Arhat obtains full illumination and perfect control over his personality and lower nature, he ceases to create “merit and demerit.”

TG Demeter The Hellenic name for the Latin Ceres, the goddess of corn and tillage. The astronomical sign, *Virgo*. The Eleusinian Mysteries were celebrated in her honour.

IN De minimus non curat lex (*Latin*) The law does not concern itself with trifles.

SI De minimis non curat lex I viii (*Latin*) “The law does not concern itself with trifles.”

TG Demiurgic Mind The same as “Universal Mind.” *Mahat*, the first “product” of Brahm/a, or himself.

TG Demiurgos (*Greek*) The Demiurge or Artificer; the Supernal Power which built the universe. Freemasons derive from this word their phrase of “Supreme Architect.” With the Occultists it is the third manifested Logos, or Plato’s “second god,” the *second logos* being represented by him as the “Father,” the only Deity that he dared mention as an Initiate into the Mysteries.

IU Demiourgos, or Demiurge – Artificer; The Supernal Power which built the universe. Freemasons derive from this word their phrase of “Supreme Architect.” The chief magistrates of certain Greek cities bore the title.

WG Demiurgos (*Greek*) The creator, not in any personal sense, but as the aggregate of creative forces in the universe.

IN Demiourgos (*Greek*) Cosmic artificer, supreme architect; collectively, the creative powers which build the universe.

TG Demons According to the Kabbalah, the demons dwell in the world of Assiah, the world of matter and of the “shells” of the dead. They are the Klippoth. There are Seven Hells, whose demon dwellers represent the vices

personified. Their prince is Samael, his female companion is Isheth Zenunim – the woman of prostitution: united in aspect, they are named “The Beast,” Chiva.

TG **Demon est Deus inversus** (*Latin*) A Kabbalistic axiom; literally, “the devil is god reversed;” which means that there is neither evil nor good, but that the forces which create the one create the other, according to the nature of the materials they find to work upon.

SI **Demon est Deus inversus** I 411 (*Latin*) “The Devil is God inverted.”

TG **Demonologia** (*Greek*) Treatises or Discourses upon Demons, or Gods in their dark aspects.

TG **Demrusch** (*Persian*) A Giant in the mythology of ancient Iran.

TG **Denis, Angoras** “A physician of Paris, astrologer and alchemist in the XIVth century “ (*Royal Masonic Cyclopaedia*).

TG **Deona Mati** In the Kolarian dialect, one who exorcises evil spirits.

FY **Deona** or **Mati** (*Kolarian*) One who exorcises evil spirits.

SI **Deorsum fluens** II 230 (*Latin*) “Flowing downwards.”

TG **Dervish** A Mussulman – Turkish or Persian – ascetic. A nomadic and wandering monk. Dervishes, however, sometimes live in communities. They are often called the “whirling charmers.” Apart from his austerities of life, prayer and contemplation, the Turkish, Egyptian, or Arabic devotee presents but little similarity with the Hindu fakir, who is also a mussulman. The latter may become a saint and holy mendicant; the former will never reach beyond his second class of occult manifestations. The dervish may also be a strong mesmerizer, but he will never voluntarily submit to the abominable and almost incredible self-punishment which the fakir invents for himself with an ever-increasing avidity, until nature succumbs and he dies in slow and excruciating tortures. The most dreadful operations, such as flaying the limbs alive; cutting off the toes, feet, and legs; tearing out the eyes; and causing one’s self to be buried alive up to the chin in the earth, and passing whole months in this posture, seem child’s play to them. The Dervish must not be confused ‘with the Hindu *sanyasi* or *yogi*. See **Fakir**

IU **Dervishes** Or the “whirling charmers,” as they are called. Apart from the austerities of life, prayer and contemplation, the Mohammedan devotee presents but little similarity with the Hindu fakir. The latter may become a sannyasi, or saint and holy mendicant; the former will never reach beyond his second class of occult manifestations. The dervish may also be a strong mesmerizer, but he will never voluntarily submit to the abominable and almost incredible self-punishment which the fakir invents for himself with an ever-increasing avidity, until nature succumbs and he dies in slow and excruciating tortures. The most dreadful operations, such as flaying the limbs alive; cutting off the toes, feet, and legs; tearing out the eyes; and causing one’s self to be buried alive up to the chin in the earth, and passing whole months in this posture, seem child’s play to them. One of the most common tortures is that of Tshiddy-Parvady. [Or more commonly charkh puja.] It consists in suspending the fakir to one of the mobile arms of a kind of gallows to be seen in the vicinity of many of the temples. At the end of each of these arms is fixed a pulley over which passes a rope terminated by an iron hook. This hook is inserted into the bare back of the fakir, who inundating the soil with blood is hoisted up in the air and then whirled round the gallows. From the first moment of this cruel operation until he is either unhooked or the flesh of his back tears out under the weight of the body and the fakir is hurled down on the heads of the crowd, not a muscle of his face will move. He remains calm and serious and as composed as if taking a refreshing bath. The fakir will laugh to scorn every imaginable torture, persuaded that the more his outer body is mortified, the brighter and holier becomes his *inner*, spiritual body. But the Dervish, neither in India, nor in other Mahometan lands, will ever submit to such operations.

TG **Desatir** A very ancient Persian work called the *Book of Shet*. It speaks of the *thirteen* Zoroasters, and is very mystical.

WGa **Desatir** An ancient Persian book containing the books of the various prophets. It is full of mysticism and not clear to the modern mind.

OG **Descending Arc** (or **Shadowy Arc**) See *Ascending Arc*

SI **Deus enim et circulus est** II 552 (*Latin*) “And certainly Deity is circular.” — Pherecydes’ hymn to Jupiter.

SI **Deus non fecit mortem** II 422 (*Latin*) “God did not make death.” — *Wisdom of Solomon* or *Sapientiae* (Apocrypha) 1:13

TG **Deva** (*Sanskrit*) A god, a “resplendent” deity. Deva-Deus, from the root *div* “to shine.” A Deva is a celestial being – whether good, bad, or indifferent. Devas inhabit “the three worlds,” which are the *three planes* above us. There are 33 groups or 330 millions of them.

KT **Deva** (*Sanskrit*) A god, a “resplendent” Deity, *Deva-Deus*, from the root *div*, “to shine.” A Deva is a celestial being – whether good, bad or indifferent – which inhabits “the three worlds,” or the *three planes* above us. There are 33 groups or millions of them.

FY **Deva** God; beings of the subjective side of Nature.

WG **Deva** (*also Devata*) A celestial being, a god.

OG Deva(s) (*Sanskrit*) A word meaning celestial being, of which there are various classes. This has been a great puzzle for most of our Occidental Orientalists. They cannot understand the distinctions that the wonderful old philosophers of the Orient make as regards the various classes of the devas. They say, in substance: “What funny contradictions there are in these teachings, which in many respects are profound and seem wonderful. Some of these devas or divine beings are said to be *less* than man; some of these writings even say that a good man is nobler than any god. And yet other parts of these teachings declare that there are gods higher even than the devas, and yet are called devas. What does this mean?”

The devas or celestial beings, one class of them, are the unself-conscious sparks of divinity, cycling down into matter in order to bring out *from within themselves* and to unfold or evolve *self-consciousness*, the *svabhava* (**which see**) of divinity within. They then begin their reascent always on the luminous arc, which never ends, in a sense; and they are gods, *self-conscious gods*, *henceforth* taking a definite and divine part in the “great work,” as the mystics have said, of being builders, evolvers, leaders of hierarchies. In other words, they are monads *which have become their own innermost selves*, which have passed the ring-pass-not (**which see**) separating the spiritual from the divine.

ST Deva Shining one; a god.

GH Deva A divinity, a spiritual being. In the plural the reference is to the heavenly or shining ones called in the *Rig-Veda* (II, p. 3, 4) *visve devas* ‘all the gods,’ – often reckoned as 33 (figuring 11 for each of the ‘three worlds’), or again as the 8 Vasus, the 11 Rudras, the 12 Adityas, and the 2 Asvins. This is also the enumeration in the *Mahabharata*. The three worlds are the “*three planes* above us.” (*Theosophical Glossary*, H. P. Blavatsky, p. 98) The word is generally rendered ‘god,’ although incorrectly, as pointed out by Subba Row: “Do not make the mistake of thinking that the word Deva means a god, and that because we have thirty-three crores of *Devas*, we therefore worship thirty-three crores of gods. This is an unfortunate blunder generally committed by Europeans. *Deva* is a kind of spiritual being, and because the same word is used in ordinary parlance to mean god, it by no means follows that we have and worship thirty-three crores of gods. These beings, as may be naturally inferred, have a certain affinity with one of the three component *upadhis* [basic principles] into which we have divided man” (*Notes on the Bhagavad-Gita*, pp. 37-8) – i.e., the upadhi of the Karana-sarira. (from *div*, the sky, the heaven. *Bhagavad-Gita*, W. Q. Judge, p. 74)

SKo Deva A Divinity or a ‘Shining One’; derived from the verbal root *div* – to shine. Deva is a very general and inclusive term for all grades of spiritual beings ranging from the young god-sparks on the ladder of evolution, whose evolution is still latent, up to the highest of the Gods who are divine manifestations and self-conscious Divinities.

SP Deva Celestial being, a deity.

Note: *Devachan* (the state of rest between incarnations) has been mistakenly explained as a compound of Sanskrit deva with a supposed Tibetan word *chan* meaning land or region. *Devachan* is actually a borrowing of the Tibetan word *bde-ba-can* (pronounced *de-wa-chen*), which is the Tibetan translation of Sanskrit *sukhavati*, “the happy place.”

TG Devachan (*Sanskrit*) The “dwelling of the gods.” A state intermediate between two earth-lives, into which the Ego (Atma-Buddhi-Manas, or the Trinity made One) enters, after its separation from Kama Rupa, and the disintegration of the lower principles on earth.

KT Devachan (*Sanskrit*) The “Dwelling of the Gods.” A state intermediate between two earth-lives, and into which the Ego (Atma-Buddhi-Manas, or the Trinity made one) enters after its separation from Kama Rupa, and the disintegration of the lower principles, after the death of the body, on Earth.

FY Devachan A blissful condition in the after-life; heavenly existence.

WG Devachan Heaven, the subjective rest between incarnations.

OG Devachan [Tibetan, *bde-ba-can*, pronounced *de-wa-chen*] A translation of the Sanskrit *sukhavati*, the “happy place” or god-land. It is the state between earth-lives into which the human entity, the human monad, enters and there rests in bliss and repose.

When the second death (**which see**) after that of the physical body takes place – and there are many deaths, that is to say many changes of the vehicles of the ego – the higher part of the human entity withdraws into itself all that aspires towards it, and takes that “all” with it into the devachan; and the atman, with the buddhi and with the higher part of the manas, become thereupon the spiritual monad of man. Devachan as a state applies not to the highest or heavenly or divine monad, but only to the middle principles of man, to the personal ego or the personal soul in man, overshadowed by atma-buddhi. There are many degrees in devachan: the highest, the intermediate, and the lowest. Yet devachan is not a locality, it is a state, a state of the beings in that spiritual condition.

Devachan is the fulfilling of all the unfulfilled spiritual hopes of the past incarnation, and an efflorescence of all the spiritual and intellectual yearnings of the past incarnation which in that past incarnation have not had an opportunity for fulfillment. It is a period of unspeakable bliss and peace for the human soul, until it has finished its rest time and stage of recuperation of its own energies.

In the devachanic state, the reincarnating ego remains in the bosom of the monad (or of the monadic essence) in a state of the most perfect and utter bliss and peace, reviewing and constantly reviewing, and improving upon in its own blissful imagination, all the unfulfilled spiritual and intellectual possibilities of the life just closed that its naturally creative faculties automatically suggest to the devachanic entity.

Man here is no longer a quaternary of substance-principles (for the second death has taken place), but is now reduced to the monad with the reincarnating ego sleeping in its bosom, and is therefore a spiritual triad. See **Death, Reincarnating Ego**

WS Devachan (*Tibetan*) Blissful dream state of the soul between earth lives.

WW Devachan (pp. 50-51) This word is Tibetan, and properly transliterated would be Bdebachan, probably from the Sanskrit *Deva*, a divine being. This last is connected in meaning with the Greek word *daimon*; the ending is a locative; hence, the 'deva-world'.... It really means god-country, god-world, the Sanskrit equivalent being *Sukhavati*, a noun meaning "state or place of happiness;" *vati* is simply a grammatical particle implying quality, or as used here is a possessive adjective; hence, the state or place of actual, real joy, bliss. (The Tibetan alphabet has certainly been derived from the *Devanagari* system, in which Sanskrit is mostly written).

ST Devachan God region; state between earth-lives where the reincarnating ego rests in bliss.

GH Devachan A Sanskrit-Tibetan compound word (*deva*, a divine being, deity; *chan*, region): the heaven-world. The state of the ego after death between earth-lives, when it rests in utter bliss and perfect repose. In this state all the spiritual aspirations and intellectual yearnings of the past life find fulfilment. Devachan is "an *absolute* oblivion of all that gave it pain or sorrow in the past incarnation, and even oblivion of the fact that such things as pain or sorrow exist at all. The *Devachanee* lives its intermediate cycle between two incarnations surrounded by everything it had aspired to in vain, and in the companionship of everyone it loved on earth. It has reached the fulfilment of all its soul-yearnings. And thus it lives throughout long centuries an existence of *unalloyed* happiness" (*The Key to Theosophy*, p. 148). (*Bhagavad-Gita*, W. Q. Judge, p. 51)

SKo Devachan A state of mental bliss and rest enjoyed by the Reincarnating Ego after the separation of the higher and lower principles in the astral realms. In the Devachan a man's spiritual thoughts, yearnings, and aspirations reach their fruition in a happy dream state. But those who have laid up no 'treasures in heaven' do not enter the Devachan, but are reborn on earth after their passage through Kama-loka, or the astral realms of desire. The length of the Devachanic dreams depends on the grade of spiritual aspiration during earth-life. As a rule, the higher the spiritual yearnings are the longer and richer is the Devachan. However, high Initiates who are masters of life and death do not need this state of rest accompanied by illusory dreams, but return very quickly to carry on their spiritual labors for the Hierarchy of Compassion.

WG Devadatta The conch-shell of Arjuna; one of the vital airs. (*deva*, god; *datta*, given: god-given.)

GH Devadatta The name of the conch-shell of Arjuna. This conch was given to Arjuna by his parent Indra, the deity of the sky, upon the successful conclusion of the expedition which he was requested to make against the daityas of the sea, who had been troubling the deities. They were vanquished by Arjuna. (Meaning of the word itself: god-given. *Bhagavad-Gita*, W. Q. Judge, p. 3)

WGa Devagana A troop of Gods or celestial beings possessing much wisdom, for they are presided over by Indra, chief of the Gods.

WGa Devaganeshwara An epithet of Indra, because he is lord of a collection or troop of Gods.

TG Devajnanas (*Sanskrit*) or **Daivajna** The higher classes of celestial beings, those who possess divine knowledge.

ST Devajnanas Higher class of celestial beings.

TG Devaki (*Sanskrit*) The mother of Krishna. She was shut up in a dungeon by her brother, King Kansa, for fear of the fulfilment of a prophecy which stated that a son of his sister should dethrone and kill him. Notwithstanding the strict watch kept, Devaki was overshadowed by Vishnu, the holy Spirit, and thus gave birth to that god's *avatara*, Krishna. See **Kansa**

WG Devaki The mother of Krishna.

GH Devala A Vedic Rishi descendant of Kasyapa: he is credited with having written some of the hymns of the Vedas, particularly *Rig-Veda* ix. (*Bhagavad-Gita*, W. Q. Judge, p. 72)

TG Deva-laya (*Sanskrit*) "The shrine of a Deva." The name given to all Brahmanical temples.

TG Deva-lokas (*Sanskrit*) The abodes of the Gods or Devas in superior spheres. The seven celestial worlds above Meru.

ST Devalokas Abodes or worlds of the gods. See **Loka-Talas**

TG Devamatri (*Sanskrit*) Literally, "the mother of the gods." A title of Aditi, Mystic Space.

ST Devamatri Mother of the gods; Aditi, mystic Space.

IN Devamatri (*Sanskrit*) "Mother of the gods," cosmic or mystic space.

TG Devanagari (*Sanskrit*) Literally, “the language or letters of the devas” or gods. The characters of the Sanskrit language. The alphabet and the art of writing were kept secret for ages, as the *Dwijas* (Twice-born) and the *Dikshitas* (Initiates) alone were permitted to use this art. It was a crime for a Sudra to recite a verse of the *Vedas*, and for any of the two lower castes (Vaisya and Sudra) to know the letters was an offence punishable by death. Therefore is the word *lipi*, “writing,” absent from the oldest MSS., a fact which gave the Orientalists the erroneous and rather incongruous idea that *writing* was not only unknown before the day of Panini, but even to that sage himself! That the greatest grammarian the world likes ever produced should be ignorant of writing would indeed be the greatest and most incomprehensible phenomenon of all.

FY Devanagari The current Sanskrit alphabet.

WG Devanagari The character in which Sanskrit is usually written. (Literally, “the divine-city writing.”)

ST Devanagari Literally, divine city writing; Sanskrit characters.

ST Deva-Parvata Divine mountain, Sumeru.

SKs Deva-parvata ‘The divine mountain,’ a name for the sacred and mystical mountain of Sumeru (*which see*); a compound of *deva* – divine, and *parvata* – mountain, derived from *parvan* – knotty, rugged.

TG Devapi (*Sanskrit*) A Sanskrit Sage of the race of Kuru, who, together with another Sage (Moru), is supposed to live throughout the four ages and until the coming of *Maitreya Buddha*, or *Kalki* (the last Avatar of Vishnu); who, like all the *Saviors of the World* in their last appearance, like Sosiosh of the Zoroastrians and the *Rider* of St. John’s *Revelation*, will appear seated on a *White Horse*. The two, Devapi and Moru, are supposed to live in a Himalayan retreat called *Kalapa* or *Katapa*. This is a Puranic allegory.

TG Devarshis or **Deva-rishi** (*Sanskrit*) Literally, “gods rishis;” the divine or god-like saints, those sages who attain a fully divine nature on earth.

WG Devarshi Divine sage, demi-god. (*deva*, god; *rishi*, sage.)

TG Deva Sarga (*Sanskrit*) Creation: the origin of the principles, said to be Intelligence born of the qualities or the attributes of nature.

TG Devasarman (*Sanskrit*) A very ancient author who died about a century after Gautama Buddha. he wrote two famous works, in which he denied the existence of both *Ego* and *non-Ego*, the one as successfully as the other.

GH Deva-sthana Literally, ‘The place of a deity,’ or any place in which a deity stays or has its abode. Equivalent to *Deva-loka* (the word usually employed). (Compound *deva*, a divine being, a deity; *sthana*, a place, an abode. *Bhagavad-Gita*, W. Q. Judge, p. 67)

WG Devi (feminine of Deva) An elemental being, a goddess.

WG Dhairya Fortitude, firmness.

KT Dhammapada (*Sanskrit*) A work containing various aphorisms from the Buddhist Scriptures.

WG Dhananjaya A title of Arjuna in the *Bhagavad-Gita*; an epithet of Soma; a particular vital air which nourishes the body. (*dhanam*, booty, wealth; *jaya*, conquering; conquering wealth.)

GH Dhananjaya (or **Dhanamjaya**) A name of Arjuna. (Compound *dhana*, prize, wealth, riches; *jaya*, winner, conqueror: hence ‘winner of the prize’ or ‘conqueror of wealth.’ *Bhagavad-Gita*, W. Q. Judge, p. 16)

ST Dhanus Sagittarius. See *Constellations*

TG Dharana (*Sanskrit*) That state in Yoga practice when the mind has, to be fixed unflinchingly on some object of meditation.

VS Dharana (I 3, p. 1) Is the intense and perfect concentration of the mind upon some one interior object, accompanied by complete abstraction from everything pertaining to the external Universe, or the world of the senses.

VS {Dharana} thoughts...killed beyond reanimation (I 36, p. 19) This means that in the sixth stage of development which, in the occult system is *Dharana*, every sense as an individual faculty has to be “killed” (or paralyzed) on this plane, passing into and merging with the *Seventh* sense, the most spiritual.

VS Dharana (I 37, p. 19) See number 3. {*VS Dharana*, above}.

ST Dharana Mental concentration. See *Yoga*

WG Dharana Maintaining, supporting, upholding; steadfast concentration. See *Yoga*

OG Dharana (*Sanskrit*) A state in the practice of yoga as taught in Hindustan when the mind or percipient intelligence is held with inflexible firmness, with fortitude of soul, and with indomitable resolution upon the object of investigation to be attained through this form of yoga practice. See *Samadhi*

SKv Dharana The intense and steady mental concentration directed to some subject of thought with the mind and heart absolutely freed at the time from the disturbances of sense attractions. Dharana is derived from the verb-root *dhri* – to direct one’s attention, to maintain, to resolve.

TG Dharani (*Sanskrit*) In Buddhism – both Southern and Northern – and also in Hinduism, it means simply a *mantra* or *mantras* – sacred verses from the *Rig Veda*. In days of old these mantras or Dharani were all considered

mystical and practically efficacious in their use. At present, however, it is the Yogacharya school alone which proves the claim in practice. When chanted according to given instructions a Dharani produces wonderful effects. Its occult power, however, does not reside in the *words* but in the inflexion or accent given and the resulting sound originated thereby. See *Mantra, Akasa*

TG Dharma (*Sanskrit*) The sacred Law; the Buddhist Canon.

WG Dharma Law; duty; religion; good works; custom, usage, correct course of conduct; natural action of anything under its laws; virtue.

OG Dharma (*Sanskrit*) A noun derived from the verbal root *dhri*. The meaning is right religion, right philosophy, right science, and the right union of these three; hence the Law per se. It also means equity, justice, conduct, duty, and similar things. It has also a secondary meaning of an essential or characteristic quality or peculiarity; and here its significance approaches closely to that of *svabhava* (*which see*). The duty of a man, for instance, is his dharma, that which is set or prescribed or natural to him to do.

ST Dharma Sacred law, religion, duty; the Buddhist Canon.

SKo Dharma That which is maintained or decreed, hence Law per se; derived from the verb-root *dhri* – to establish, to hold. Dharma is Truth, the essence of religion, philosophy, and science. Dharma is the ethical doctrine of the Buddhist religion. Its precepts are justice, harmony, equity, and virtue.

SP Dharma Sacred law, religion, or duty.

TG Dharmachakra (*Sanskrit*) Literally, The turning of the “wheel of the Law.” The emblem of Buddhism as a system of cycles and rebirths or reincarnations.

ST Dharmachakra Wheel of the Law.

TG Dharmakaya (*Sanskrit*) Literally, “the glorified spiritual body” called the “Vesture of Bliss.” The third, or highest of the *Trikaya* (Three Bodies), the attribute developed by every “Buddha,” i.e., every initiate who has crossed or reached the end of what is called the “fourth Path” (in esotericism the sixth “portal” prior to his entry on the *seventh*). The highest of the *Trikaya*, it is the *fourth* of the *Buddhakchetra*, or Buddhist planes of consciousness, represented figuratively in Buddhist asceticism as a robe or vesture of luminous Spirituality. In popular Northern Buddhism these vestures or *robes* are: (1) Nirmanakaya, (2) Sambhogakaya, (3) and Dharmakaya, the last being the highest and most sublimated of all, as it places the ascetic on the threshold of Nirvana. (See, however, the *Voice of the Silence*, page 96, *Glossary* for the true *esoteric* meaning.)

VS These vestures are: Nirmanakaya, Sambhoga-Kaya, and **Dharmakaya**, robe Sublime (II 21, p. 32) Ibid. {See *VS Buddhas of Compassion*}

VS Dharmakaya (II 37, p. 42) *Vide infra*, Part III. 34. {See *Buddha of Compassion*}

WGa Dharmakaya The “glorified spiritual body” developed by every Buddha; the body of the law, not as a collection of laws but as a body or vehicle obtained by practice of the precepts through countless incarnations.

OG Dharmakaya (*Sanskrit*) This is a compound of two words meaning the “continuance body,” sometimes translated equally well (or ill) the “body of the Law” – both very inadequate expressions, for the difficulty in translating these extremely mystical terms is very great. A mere correct dictionary-translation often misses the esoteric meaning entirely, and just here is where Occidental scholars make such ludicrous errors at times.

The first word comes from the root *dhri*, meaning “to support,” “to sustain,” “to carry,” “to bear,” hence “to continue;” also human laws are the agencies supposed to carry, support, sustain, civilization; the second element, *kaya*, means “body.” The noun thus formed may be rendered the “body of the Law,” but this phrase does not give the idea at all. It is that spiritual body or state of a high spiritual being in which the restricted sense of soulship and egoity has vanished into a universal (hierarchical) sense, and remains only in the seed, latent – if even so much. It is pure consciousness, pure bliss, pure intelligence, freed from all personalizing thought.

In the Buddhism of Central Asia, the dharmakaya is the third and highest of the *trikaya*. The *trikaya* consists of (1) nirmanakaya, (2) sambhogakaya, and (3) dharmakaya. We may look upon these three states, all of them lofty and sublime, as being three vestures in which the consciousness of the entity clothes itself. In the dharmakaya vesture the initiate is already on the threshold of nirvana, if not indeed already in the nirvanic state. See *Nirmanakaya, Sambhogakaya*

ST Dharmakaya Vesture or body of dharma; state of pure consciousness freed from all sense of egoity. See *Trikaya*

WG Dharma-megha Cloud of virtue; one of the ten Bhumis (earths, worlds) with Buddhists. (*dharma*, virtue; *megha*, cloud.)

WG Dharmana Accordant with nature; according to the established order of things.

TG Dharmaprabhasa (*Sanskrit*) The name of the Buddha who will appear during the seventh Root-race. (See *Ratnavabhasa Kalpa*, when sexes will exist no longer).

WG Dharma-sastra Book of laws.

ST **Dharma-Sastra** Religious scriptures.

SKo **Dharma-sastra, Manava-dharma-sastra** A Dharma-sastra is a law-book; but it is also a general name given in India to all sacred scriptures. Dharma means 'law,' 'harmony' and 'truth,' and *sastra* is a 'scripture.' The Manavadharma-sastra or Dharma-sastra of Manu, is so named because the instructions contained therein are attributed to the first Manu of the human race. This work, often called in the West the 'Laws of Manu,' is the well-known and highly revered and ancient lawbook of India. It is not merely an ordinary law-book, but treats also of the origin and emanation of the Universe, of many metaphysical doctrines, of the after-death states, as well as of the art and science of government and ethics.

TG **Dharmasmriti Upasthana** (*Sanskrit*) A very long compound word containing a very mystical warning. "Remember, the constituents (of human nature) originate *according to the Nidanas, and are not* originally the Self," which means – that, which the Esoteric Schools teach, and not the ecclesiastical interpretation.

TG **Dharmasoka** (*Sanskrit*) The name given to the first Asoka after his conversion to Buddhism, – King Chandragupta, who served all his long life "Dharma," or the law of Buddha. King Asoka (the second) was not *converted*, but was born a Buddhist.

FY **Dharmasoka** One of the kings of Magadha.

TG **Dhatu** (*Pali*) Relics of Buddha's body collected after his cremation.

FY **Dhatu** The seven principal substances of the human body – chyle, flesh, blood, fat, bones, marrow, semen.

ST **Dhatu** Buddhist equivalent of the lokas of Brahmanism; divisions of worlds, globes and planes:

Arupa-Dhatu – formless spiritual world.

Rupa-Dhatu – form world.

Kama-Dhatu – desire world.

WG **Dhoti** The cloth wrapped around the loins of Hindus. It is from 2 1/2 to 3 1/2 yards long, and 2 or 3 feet broad. It is found represented upon the oldest frescoes and sculptures.

GH **Dhrishtadyumna** The brother of Draupadi son of Drupada, the king of Panchala. He was made the commander-in-chief of the Pandava army, and accomplished the death of Drona, after losing his own father in the great conflict. (Meaning of the word itself: confident in strength. *Bhagavad-Gita*, W. Q. Judge, p. 4)

GH **Dhrishtaketu** An ally of the Pandavas: son of Sisupala, the king of the land of the Chedis living in the district of the modern Bundelkhand (or Bundelcund). The Chedis were renowned for their attachment to ancient laws and institutions. (Meaning of the word itself: confident in clearness. *Bhagavad-Gita*, W. Q. Judge, p. 2)

WG **Dhritarashtra** A blind king, one of the personalities in the Mahabharata, who allegorically represents material existence – of which his blindness and thirst for prolonged life are typical. He is the first character prominently mentioned in the *Bhagavad-Gita*, where, being blind, he anxiously asks for particulars of the battle, the defeat of his side meaning that material existence will fall into insignificance. (*dhrita*, firm, supported; *rashtra*, kingdom: "whose empire is firm.")

GH **Dhritarashtra** The eldest son of Krishna Dvaipayana Vyasa and Ambika (widow of Vichitravirya) being born blind. He was the father by Gandhari of Duryodhana (the eldest of 100 sons), to whom he relinquished the government of his kingdom at Hastinapura. Therefore he sided with the Kauravas (i.e., the sons of Kuru, as Duryodhana and his followers were called) rather than with the Pandavas, the sons of his half-brother Pandu. Vyasa offered Dhritarashtra vision, but he refused the gift inasmuch as he could not bear the sight of the fratricide and slaughter in the oncoming battle at Kurukshetra; nevertheless, taking a keen interest in the proceedings, as the opening stanzas show, he has Sanjaya narrate every event that occurs. With the final victory of the Pandavas, Dhritarashtra enthrones Yudhishtira at Hastinapura, and with his wife, Gandhari and Kunti he retires to the forest, where all lose their lives in a conflagration.

W. Q. Judge suggests the interpretation that Dhritarashtra stands for man's physical body viewing the story from the standpoint of the evolutionary development of man. (Meaning of the word itself: he whose empire stands firm.

Bhagavad-Gita, W. Q. Judge, p. 1)

WG **Dhriti** Patience, steadfastness; a certain evening sacrifice offered to the asvamedha.

TG **Dhruva** (*Sanskrit*) An Aryan Sage, now the Pole Star. A *Kshatriya* (one of the warrior caste) who became through religious austerities a *Rishi*, and was, for this reason, raised by Vishnu to this eminence in the skies. Also called *Grah-Adhar* or "the pivot of the planets."

WG **Dhruva** (also **Dhruvatara**) The pole-star. (Literally, "remaining in one place.")

ST **Dhruva** Pole Star.

SKf **Dhruva** The Pole Star; derived from the verb-root *dhru* – to be firm or fixed. The age of our present Dhruva is intimately connected with the cycles of the Root-Races.

WG **Dhurt** Decay; injury, damage.

FY **Dhyan** Contemplation. There are six stages of Dhyan, varying in the degrees of abstraction of the Ego from

sensuous life.

TG Dhyana (*Sanskrit*) In Buddhism one of the six Paramitas of perfection, a state of abstraction which carries the ascetic practising it far above this plane of sensuous perception and out of the world of matter. Literally, “contemplation.” The six stages of Dhyana differ only in the degrees of abstraction of the personal Ego from sensuous life.

KT Dhyana (*Sanskrit*) One of the six Paramitas of perfection. A state of abstraction which carries the ascetic practising it far above the region of sensuous perception, and out of the world of matter. Literally, “contemplation.” The six stages of Dhyana differ only in the degrees of abstraction of the personal Ego from sensuous life.

VS Dhyana (I 41, p. 20) *Dhyana* is the last stage before the final *on this Earth* unless one becomes a full MAHATMA. As said already in this state the Raja Yogi is yet spiritually conscious of Self, and the working of his higher principles. One step more, and he will be on the plane beyond the Seventh (or fourth according to some schools). These, after the practice of *Pratyahara* – a preliminary training, in order to control one’s mind and thoughts – count Dharana, Dhyana and Samadhi and embraces the three under the generic name of SAMYAMA.

WG Dhyana Meditation; abstract contemplation; divine intuition. See *Yoga*

OG Dhyana (*Sanskrit*) A term signifying profound spiritual-intellectual contemplation with utter detachment from all objects of a sensuous and lower mental character. In Buddhism it is one of the six paramitas of perfection. One who is adept or expert in the practice of dhyana, which by the way is a wonderful spiritual exercise if the proper idea of it be grasped, is carried in thought entirely out of all relations with the material and merely psychological spheres of being and of consciousness, and into lofty spiritual planes. Instead of dhyana being a subtraction from the elements of consciousness, it is rather a throwing off or casting aside of the crippling sheaths of ethereal matter which surround the consciousness, thus allowing the dhyani, or practicer of this form of true yoga, to enter into the highest parts of his own constitution and temporarily to become at one with and, therefore, to commune with the gods. It is a temporary becoming at one with the upper triad of man considered as a septenary, in other words, with his monadic essence. Man’s consciousness in this state or condition becomes purely buddhi, or rather buddhic, with the highest parts of the manas acting as upadhi or vehicle for the retention of what the consciousness therein experiences. From this term is drawn the phrase dhyani-chohans (*which see*) or dhyani-buddhas – words so frequently used in theosophical literature and so frequently misconceived as to their real meaning. See *Samadhi*

ST Dhyana Spiritual meditation. See *Paramitas, Yoga*

IN Dhyani(s) (*Sanskrit*, from *dhyana*, “deep contemplation”) Spiritual beings.

TG Dhyani Bodhisattvas (*Sanskrit*) In Buddhism, the five sons of the Dhyani-Buddhas. They have a mystic meaning in Esoteric Philosophy.

ST Dhyani-Bodhisattva He whose essence is wisdom; the head of the spiritual-psychological hierarchy of any globe.

TG Dhyani Buddhas (*Sanskrit*) They “of the Merciful Heart;” worshipped especially in Nepal. These have again a secret meaning.

WG Dhyani-Buddha A spiritual or mental Buddha, of whom seven, and sometimes ten, are mentioned; the first beings emanated by Avalokitesvara.

ST Dhyani-Buddhas Highest class of dhyani-chohans, who form the Hierarchy of Compassion.

IN Dhyani-Buddha (*Sanskrit*) A spiritual architect of worlds who emanates divine creative forces, the cosmic prototype of a human buddha.

TG Dhyani Chohans (*Sanskrit*) Literally, “The Lords of Light.” The highest gods, answering to the Roman Catholic Archangels. The divine Intelligences charged with the supervision of Kosmos.

KT Dhyani Chohans (*Sanskrit*) Literally, “The Lords of Light.” The highest gods, answering to the Roman Catholic Archangels. The divine Intelligences charged with the supervision of Kosmos.

FY Dhyani Chohans Devas or Gods; planetary spirits.

WG Dhyani Chohans The highest creative intelligences; gods; souls who become gods and co-workers with nature.

OG Dhyani(i)-Chohan(s) A compound word meaning “lords of meditation” – cosmic spirits or planetary spirits.

There are three classes of dhyani-chohans, each of which is divided into seven subclasses. The dhyani-chohans collectively are one division of that wondrous host of spiritual beings who are the full-blown flowers of former world periods or manvantaras. This wondrous host are the men made perfect of those former world periods; and they guide the evolution of this planet in its present manvantara. They are our own spiritual lords, leaders, and saviors. They supervise us now in our evolution here, and in our own present cyclic pilgrimage we follow the path of the general evolution outlined by them.

Man in his higher nature is an embryo dhyani-chohan, an embryo lord of meditation. It is his destiny, if he run the race successfully, to blossom forth at the end of the seventh round as a lord of meditation – a planetary spirit – when this planetary manvantaric kalpa is ended, this Day of Brahm/a, which is the seven rounds, each round in seven

stages.

In one most important sense the dhyan-chohans are actually our own *selves*. We were born from them. We are the monads, we are the atoms, the souls, projected, sent forth, emanated, by the dhyanis.

WS **Dhyani-chohans** (*Sanskrit, Tibetan*) “Lords of meditation;” cosmic intelligences of varying grades.

ST **Dhyani(i)-Chohans** Lords of Meditation; cosmic or planetary spirits.

SKo **Dhyan-Chohan** A Kosmic Spirit, one of that ‘Wondrous Host of Spiritual Beings’ who are the fuller flowerings of men once made perfect. These Dhyan-Chohans are of many classes, each with its own department of Nature to supervise and to inspire. Dhyan-Chohan is a Sanskrit-Tibetan compound meaning ‘Lord of Meditation’; derived from the Sanskrit *Dhyana* meditation, and *Chohan*, the Tibetan word for ‘Lord.’

SKo **Dhyani-Chohan, Dhyani-Buddha** Dhyani-Chohan is a more nearly correct form for Dhyan-Chohan.

However, the former term is often applied merely to the lower classes of Dhyan-Chohans or beings of the god-world. Hence the Dhyani-Chohans are called the ‘Builders’ of the material spheres, or the Lords of the Shadowy Arc of evolution; whereas the higher classes of Dhyan-Chohans are usually referred to as Dhyani-Buddhas or the ‘Architects,’ or the Inspirers of the Dhyani-Chohans, or the Lords of the Spiritual or Luminous Arc of evolution.

IN **Dhyani-Chohan(s)** “Lords of meditation,” creative gods, celestial beings superior to man.

TG **Dhyani-Pasa** (*Sanskrit*) “The rope of the Dhyanis” or Spirits; the Ring “Pass not” (See *The Secret Doctrine*, Stanza V., Vol. I., p. 129).

ST **Dhyani-Pasa** Rope of the dhyanis; Ring-pass-not.

TG **Diakka** Called by Occultists and Theosophists “spooks” and “shells,” i.e., phantoms from *Kama Loka*. A word invented by the great American Seer, Andrew Jackson Davis, to denote what he considers untrustworthy “Spirits.” In his own words: “A Diakka (from the Summerland) is one who takes insane delight in *playing parts*, in juggling *tricks*, in *personating* opposite characters; to whom prayer and profane utterances are of equi-value; surcharged with a passion for lyrical narrations; ...morally deficient, he is without the active feelings of justice, philanthropy, or tender affection. He knows nothing of what men call the sentiment of gratitude; the ends of hate and love are the same to him; his motto is often fearful and terrible to others – SELF is the whole of private living, and exalted annihilation *the end of all private life*. Only yesterday, one said to a lady medium, signing himself *Swedenborg*, this: ‘Whatsoever is, has been, will be, or may be, *that I AM*; and private life is but the aggregative phantasms of thinking throbbles, rushing in their rising onward to the central heart of eternal death!’” (*The Diakka and their Victims*; “an explanation of the False and Repulsive in Spiritualism.”) These “Diakka” are then simply the Communicating and materializing so-called “Spirits” of Mediums and Spiritualists.

TG **Dianoia** (*Greek*) The same as the Logos. The eternal source of thought, “divine ideation,” which is the root of all thought. See *Ennoia*

TG **Dido**, or **Elissa** Astarte; the Virgin of the Sea – who crushes the Dragon under her foot. The patroness of the Phoenician mariners. A Queen of Carthage who fell in love with Aeneas according to Virgil.

SI **Dieu est devenu une hypothese inutile** I 498 (*French*) “God has become a useless hypothesis.” — Laplace

TG **Digambara** (*Sanskrit*) A naked mendicant. Literally, “clothed with Space.” A name of Siva in his character of Rudra, the Yogi.

TG **Dii Minores** (*Latin*) The inferior or “reflected” group of the “twelve gods” or *Dii Majores*, described by Cicero in his *De Natura Deorum*, I. 13.

TG **Dik** (*Sanskrit*) Space, Vacuity.

FY **Dik** Space.

TG **Diksha** (*Sanskrit*) Initiation. *Dikshit*, an Initiate.

FY **Diksha** Initiation.

WG **Diksha** Ceremonies preliminary to sacrifice; new-birth – a rite of initiation; initiation personified as the wife of Soma.

ST **Diksha** Initiation.

SKf **Diksha, Dikshita, Dikshaka** Diksha is spiritual or religious initiation or dedication; derived from the verb-root *diksh* – to consecrate, or dedicate one’s self. A Dikshita is one who is initiated, a pupil of a spiritual teacher. A Dikshaka is a spiritual guide or priest, one who initiates.

WG **Dikshita** Initiated; an initiate.

ST **Dikshita** Initiate.

TG **Diktannon** (*Greek*) or **Dictamnus** (*Dittany*) A curious plant possessing very occult and mystical properties and well-known from ancient times. It was sacred to the Moon-Goddesses, Luna, Astarte, Diana. The Cretan name of Diana was *Diktyinna*, and as such the goddess wore a wreath made of this *magic* plant. *The Diktannon* is an evergreen shrub whose contact, as claimed in Occultism, develops and at the same time cures somnambulism. Mixed with *Verbena* it will produce clairvoyance and ecstasy. Pharmacy attributes to the *Diktannon* strongly

sedative and quieting properties. It grows in abundance on Mount Dicte, in Crete, and enters into many *magical* performances resorted to by the Cretans even to this day.

TG **Dingir and Mulz-lil** (*Akkadian*) The Creative Gods.

TG **Dinur** (*Hebrew*) The River of Fire whose flame burns the Souls of the guilty in the Kabbalistic allegory.

TG **Dionysos** (*Sanskrit*) The Demiurgos, who, like Osiris, was killed by the Titans and dismembered into fourteen parts. He was the personified Sun, or as the author of the *Great Dionysiak Myth* says: "He is Phanes, the spirit of material visibility, Kyklops giant of the Universe, with one bright solar eye, the growth-power of the world, the all-pervading animism of things, son of Semele....." Dionysos was born at Nysa or Nissi, the name given by the Hebrews to Mount Sinai (Exodus xvii. 15), the birthplace of Osiris, which identifies both suspiciously with "Jehovah Nissi." (See *Isis Unveiled* II. 165, 526.)

TG **Dioscuri** (*Greek*) The name of Castor and Pollux, the sons of Jupiter and Leda. Their festival, the *Dioscuria*, was celebrated with much rejoicing by the Lacedaemonians.

WG **Dioscuri** (*Greek*) The twin brothers Castor and Pollux.

TG **Dipamkara** (*Sanskrit*) Literally, "the Buddha of fixed light;" a predecessor of Gautama, the Buddha.

TG **Diploteratology** (*Greek*) Production of mixed Monsters; in abbreviation *teratology*.

TG **Dis** (*Greek*) In the Theogony of Damascius, the same as *Protogonos*, the "first born light," called by that author "the disposer of all things."

WG **Dis** Space; a cardinal point of the compass.

TG **Dises** (*Scandinavian*) The later name for the divine women called Walkyries, Norris, etc., in the *Edda*.

TG **Disk-worship** This was very common in Egypt but not till later times, as it began with Amenoph III., a Dravidian, who brought it from Southern India and Ceylon. It was *Sun-worship* under another form, the *Aten-Nephru*, Aten-Ra being identical with the Adonai of the Jews, the "Lord of Heaven" or the Sun. The winged disk was the emblem of the Soul. The Sun was at one time the symbol of Universal Deity shining *on the whole world and all creatures*; the Sabaeans regarded the Sun as the Demiurge and a Universal Deity, as did also the Hindus, and as do the Zoroastrians to this day. The Sun is undeniably the one creator of physical nature. Lenormant was obliged, notwithstanding his orthodox Christianity, to denounce the resemblance between disk and Jewish worship. "Aten represents the Adonai or Lord the Assyrian Tammuz, and the Syrian Adonis....." (*The Gr. Dionys. Myth.*)

SI **Diva triformis, tergemina, triceps** I 387 (*Latin*) "Goddess three-formed, threefold at birth, three-headed."

OG **Divine Soul** In occultism the divine soul is the garment of the divine ego, as the divine ego is the garment or child of the divine monad. The divine monad we may call the inner god, and this would mean that the divine ego, its offspring, is the inner Buddha, or the inner Christ; and hence the divine soul is the expression of the inner Buddha or of the inner Christ in manifestation on earth as the manushya-buddha or christ-man.

It should be stated here that of the several monads which in their combination form the entire septenary constitution of man each such monad has its own ego-child, and this latter has its own soul. It is this combination, mystic, wonderful, mysterious, which makes of man the complex entity he is, and which entitles him to the term which the occultism of the archaic ages has always given to him: the microcosm (*which see*), a reflection or copy in the small of the macrocosm (*which see*) or cosmic entity.

TG **Divyachakchus** (*Sanskrit*) Literally, "celestial Eye" or divine seeing, perception. It is the first of the six "Abhijnas" (*which see*); the faculty developed by Yoga practice to perceive any object in the Universe, at whatever distance.

TG **Divyasrotra** (*Sanskrit*) Literally, "celestial Ear" or divine hearing. The second "Abhijna," or the faculty of understanding the language or sound produced by any living being on Earth.

TG **Djati** (*Sanskrit*) One of the twelve "Nidanas" (*which see*); the cause and the effect in the mode of birth taking place according to the "Chatur Yoni" (*which see*), when in each case a being, whether man or animal, is placed in one of the six (esoteric seven) *Gati* or paths of sentient existence, which esoterically, counting downward, are: (1) the highest Dhyani (*Anupadaka*); (2) Devas; (3) Men; (4) Elementals or Nature Spirits; (5) Animals; (6) lower Elementals; (7) organic Germs. These are in the popular or exoteric nomenclature, Devas, Men, Asuras, Beings in Hells, Pretas (hungry demons), and Animals.

TG **Djin** (*Arabian*) Elementals; Nature Sprites; Genii. The *Djins* or *Jins* are much dreaded in Egypt, Persia and elsewhere.

WG **Dnyana** See *Jnana*

WG **Dnyana-marga** See *Jnana-marga*

WG **Dnyana-Yoga** See *Jnana-Yoga*

GH **Doab** (*Hindustani*) A region of land situated between two rivers. The particular reference is to the country between the Jumna and Sarasvati rivers, which in ancient times was the land of the Kurus. (Also written duab, from Persian, *du*, two; *ab*, water; from the Sanskrit, *dva*, two; *ap*, water. *Bhagavad-Gita*, W. Q. Judge, p. iii)

TG **Docetae** (*Greek*) Literally, “The Illusionists.” The name given by orthodox Christians to those Gnostics who held that Christ did not, nor could be, suffer death actually, but that, if such a thing had happened, it was merely an illusion which they explained in various ways.

TG **Dodecahedron** (*Greek*) According to Plato, the Universe is built by “the first begotten” on the geometrical figure of the Dodecahedron. See *Timaeus*

TG **Dodona** (*Greek*) An ancient city in Thessaly, famous for its Temple of Jupiter and its oracles. According to ancient legends, the town was founded by a *dove*.

WW **Dogma** (p.13) Dogma is a Greek word from the root {*dokein*} (*dokein*), to have an opinion, to think about a thing. *Dogma*, then, would be a thing of supposition, a belief, a persuasion, nothing more. But during the course of time, when the Christians had grown more positive in their attitude towards the expiring faith, the Christian *dogmas*, the Christian *opinions*, became crystallized, and settled into rigid *doctrines*. We then see that a doctrine is an instruction, an exposition of belief, and nothing more, and that a dogma was originally an opinion, and has become a hard and fast doctrine.

TG **Donar** (*Scandinavian*) or **Thunar, Thor** In the North the God of Thunder. He was the Jupiter Tonans of Scandinavia. Like as the oak was devoted to Jupiter so was it sacred to Thor, and his altars were overshadowed with oak trees. Thor, or Donar, was the offspring of Odin, “the omnipotent God of Heaven,” and of Mother Earth.

TG **Dondam-pai-den-pa** (*Tibetan*) The same as the Sanskrit term *Paramarthasatya* or “absolute truth,” the highest spiritual self-consciousness and perception, divine self-consciousness, a very mystical term.

TG **Doppelganger** (*Germanic*) A synonym of the “Double” and of the “Astral body” in occult parlance.

WGa **Doppelganger** The double which goes; the same as *astral body* when that wanders from the physical; synonymous with wraith or apparition or forerunner.

VS **Dorje** (III 12, p. 53) Is the Sanskrit *Vajra*, a weapon or instrument in the hands of some gods (the Tibetan *Dragshed*, the *Devas* who protect men), and is regarded as having the same occult power of repelling evil influences by purifying the air as Ozone in chemistry. It is also a *Mudra* a gesture and posture used in sitting for meditation. It is, in short, a symbol of power over invisible evil influences, whether as a posture or a talisman. The *Bhons* or *Dugpas*, however, having appropriated the symbol, misuse it for purposes of Black Magic. With the “Yellow Caps,” or *Gelugpas*, it is a symbol of power, as the Cross is with the Christians, while it is in no way more “superstitious.” With the *Dugpas*, it is like the *double triangle reversed*, the sign of sorcery.

ST **Dorje** (*Tibetan*) Equivalent of Sanskrit *Vajra*; symbol of occult power.

TG **Dorjesempa** (*Tibetan*) The “Diamond Soul,” a name of the celestial Buddha.

TG **Dorjeshang** (*Tibetan*) A title of Buddha in his highest aspect; a name of the supreme Buddha; also *Dorje*.

FY **Dosha** Fault.

WG **Dosha** Faults.

TG **Double** The same as the “Astral body” or “Doppelganger.”

KT **Double** The same as the Astral body or “Doppelganger.”

WGa **Double** The same as *Doppelganger*, or the astral body detached from the physical.

TG **Double Image** The name among the Jewish Kabbalists for the *Dual Ego*, called respectively: the Higher, *Metatron*, and the Lower, *Samael*. They are figured allegorically as the two inseparable companions of man through life, the one his Guardian Angel, the other his Evil Demon.

TG **Dracontia** (*Greek*) Temples dedicated to the Dragon, the emblem of the Sun, the symbol of Deity, of Life and Wisdom. The Egyptian Karnac, the Carnac in Brittany, and Stonehenge are Dracontia well known to all.

TG **Drakon** (*Greek*) or **Dragon** Now considered a “mythical” monster, perpetuated in the West only on seals, etc., as a heraldic griffin, and the Devil slain by St. George, etc. In fact an extinct antediluvian monster. In Babylonian antiquities it is referred to as the “scaly one” and connected on many gems with Tiamat the sea. “The Dragon of the Sea” is repeatedly mentioned. In Egypt, it is the star of the Dragon (then the North Pole Star), the origin of the connection of almost all the gods with the Dragon. Bel and the Dragon, Apollo and Python, Osiris and Typhon, Sigur and Fafnir, and finally St. George and the Dragon, are the same. They were all solar gods, and wherever we find the Sun there also is the Dragon, the symbol of Wisdom – Thoth-Hermes. The Hierophants of Egypt and of Babylon styled themselves “Sons of the Serpent-God” and “Sons of the Dragon.” “I am a Serpent, I am a Druid,” said the Druid of the Celto-Britannic regions, for the Serpent and the Dragon were both types of Wisdom, Immortality and Rebirth. As the serpent casts its old skin only to reappear in a new one, so does the immortal Ego cast off one personality but to assume another.

WG **Drapadi** The wife of the five Pandu princes, being a personification of yoga-maya, or the power of illusion.

GH **Drapadi** The patronymic of Krishna, the daughter of Drupada, king of Panchala. At a svayamvara (a gathering for a display of feats of skill for the purpose of allowing a king’s daughter to choose a bridegroom) Draupadi selected Arjuna as her bridegroom, but when he returned with his four brothers to his mother, Kunti and

announced that they had made a great acquisition, she told them that they were obliged to share it. Because of this and also through the insistence of their ancestor, the sage Vyasa, it was decided that she should become the wife of the five brothers. The *Mahabharata* also relates that in a previous life Draupadi had received the boon that she should be wedded to five husbands. The Draupadeyas (i.e., sons of Draupadi) referred to in the text, were the five sons of the Pandavas, by name: Prativindhya (by Yudhishtira), Sutasoma (by Bhima); Srutakirti (by Arjuna), Satanika (by Nakula); Srutasena (by Sahadeva).

Symbolically Draupadi represents 'the terrestrial life of the personality.' (*Bhagavad-Gita*, W. Q. Judge, p. 2)

TG Draupnir (*Scandinavian*) The golden armlet of Wodan or Odin, the companion of the spear Gungnir which he holds in his right hand; both are endowed with wonderful magic properties.

MO Draupnir (*Norse*) (drawp-neer) [dripper] Odin's magic ring: proliferating cycles.

TG Dravidians A group of tribes inhabiting Southern India; the aborigines.

FY Dravidians A group of tribes inhabiting Southern India.

TG Dravya (*Sanskrit*) Substance (metaphysically).

FY Dravya Substance.

WG Dravya Thing, object, substance, nine kinds of which are reckoned in the Nyaya philosophy, viz: prithivi, earth; ap, water; tejas, fire; vayu, air; akasa, ether; kala, time; dis, space; atma, soul; and manas, mind.

WG Driksthiti The state in which one having converted his internal eye into one of pure knowledge, views the whole of this transitional world as Brahma; the real concentration. (*drik*, one who sees, a seer; *sthiti*, standing, steadiness.)

WG Drishta Seen, perceived.

WG Drisya Visible, to be seen.

TG Drishti (*Sanskrit*) Scepticism; unbelief.

GH Drona A Brahmana, son of Bharadvaja, who married Kripa, the half-sister of Bhishma, by whom he had a son, Asvatthaman. He was acharya (teacher of the military art) to the Kaurava princes as well as to the Pandavas.

Although loving the princes equally, nevertheless because of his relationship to Bhishma, he sided with the Kauravas in the great conflict at Kurukshetra. The words spoken to the 'preceptor' in the second sloka (as narrated by Sanjaya – *Bhagavad-Gita*, W. Q. Judge, p. 2) were addressed by Duryodhana to his teacher, Drona. When Bhishma was mortally wounded on the field of battle, Drona became commander-in-chief of the Kaurava army. (*Bhagavad-Gita*, W. Q. Judge, p. 5)

TG Druids A sacerdotal caste which flourished in Britain and Gaul. They were Initiates who admitted females into their sacred order, and initiated them into the mysteries of their religion. They never entrusted their sacred verses and scriptures to writing, but, like the Brahmans of old, committed them to memory; a feat which, according to the statement of Caesar, took twenty years to accomplish. Like the Parsis they had no images or statues of their gods. The Celtic religion considered it blasphemy to represent any god, even of a minor character, under a human figure. It would have been well if the Greek and Roman Christians had learnt this lesson from the "pagan" Druids. The three chief commandments of their religion were: – "Obedience to divine laws; concern for the welfare of mankind; suffering with fortitude all the evils of life."

IU Druids A sacerdotal caste which flourished in Britain and Gaul.

WS Druids Pre-Christian initiate priests of Celtic Europe.

GH Drupada The son of Prishata, king of Panchala (the region adjacent to the land of the Kurus), father of Dhrishtadyumna ('the clever son' referred to in the text). He was also the father of Draupadi (the wife of the Pandavas). His son was made commander-in-chief of the Pandava army. (*Bhagavad-Gita*, W. Q. Judge, p. 2)

TG Druzes A large sect, numbering about 100,000 adherents, living on Mount Lebanon in Syria. Their rites are very mysterious, and no traveller, who has written anything about them, knows for a certainty the whole truth. They are the *Sufis* – of Syria. They resent being called Druzes as an insult, but call themselves the "disciples of Hamsa," their Messiah, who came to them in the ninth century from the "Land of the Word of God," which land and word they kept religiously secret. The Messiah to come will be the same Hamsa, but called *Hakem* – the "All-Healer." (See *Isis Unveiled*, II., 308, et seq.)

TG Dudaïm (*Hebrew*) Mandrakes. The *Atropa Mandragora* plant is mentioned in *Genesis*, xxx., 14, and in *Canticles*: the name is related in Hebrew to words meaning "breasts" and "love," the plant was notorious as a love charm, and has been used in many forms of black magic.

Dudaïm in Kabbalistic parlance is the Soul and Spirit; any two things united in love and friendship (*dodim*). "Happy is he who preserves his *dudaïm* (higher and lower Manas) inseparable."

TG Dugpas (*Tibetan*) Literally, "Red Caps," a sect in Tibet. Before the advent of Tsong-ka-pa in the fourteenth century, the Tibetans, whose Buddhism had deteriorated and been dreadfully adulterated with the tenets of the old *Bhon* religion, – were all Dugpas. From that century, however, and after the rigid laws imposed upon the *Gelukpas*

(yellow caps) and the general reform and purification of Buddhism (or Lamaism), the Dugpas have given themselves over more than ever to sorcery, immorality, and drunkenness. Since then the word *Dugpa* has become a synonym of “sorcerer,” “adept of black magic” and everything vile. There are few, if any, Dugpas in Eastern Tibet, but they congregate in Bhutan, Sikkim, and the borderlands generally. Europeans not being permitted to penetrate further than those borders, the Orientalists never having studied Buddho-Lamaism in Tibet proper, but judging of it on hearsay and from what Cosmo di Koros, Schlagintweit, and a few others have learnt of it from Dugpas, confuse both religions and bring them under one head. They thus give out to the public *pure Dugpaism* instead of Buddho-Lamaism. In short Northern Buddhism in its purified, metaphysical form is almost entirely unknown.

VS Dad-Dugpa clan (III 11, p. 51) The *Bhons* or *Dugpas*, the sect of the “Red Caps,” are regarded as the most versed in sorcery. They inhabit Western and little Tibet and Bhutan. They are all Tantrikas. It is quite ridiculous to find Orientalists who have visited the borderlands of Tibet, such as Schlagintweit and others, confusing the rites and disgusting practices of these with the religious beliefs of the Eastern Lamas, the “Yellow Caps,” and their *Naljors* or holy men. The following is an instance. See *VS Dorje*

FY Dugpas The “Red Caps,” evil magicians, belonging to the left-hand path of occultism, so called in Tibet.

WG Dugpa (Tibetan) A sorcerer or “red-cap” of Bhootan. See *Gelupa*

ST Dugpas (Tibetan) In Theosophical literature, Red Caps; sorcerers.

TG Dukkha (Sanskrit) Sorrow, pain.

FY Dukkha Pain.

WG Duhkha Misery, uneasiness, anguish; pain personified as the son of Narada and Vedana.

TG Dumah (Hebrew) The Angel of Silence (Death) in the Kabbala.

TG Durga (Sanskrit) Literally, “inaccessible.” The female potency of a god; the name of Kali, the wife of Siva, the *Mahesvara*, or “the great god.”

WG Durga A goddess, the wife of Siva – goddess of destruction, called also Kali.

GH Duryodhana The eldest son of Dhritarashtra and Gandhari leader of the Kurus (or Kauravas) in the conflict with the Pandavas at Kurukshetra. Because of his blindness, Dhritarashtra had intended to make his brother’s virtuous son, Yudhishtira, the heir-apparent to his throne, but the Kurus under Duryodhana objected so strongly that instead he allowed his son to take charge of the government, and turned over a portion of his kingdom – that of Indraprastha – to the Pandavas. Owing to further machinations of the Kurus, Yudhishtira lost this kingdom in a game of dice, and Duryodhana forced the Pandavas into exile for thirteen years. When this period had elapsed, however, Duryodhana refused to give up the kingdom, and as a consequence the great conflict was waged, in which he lost his life. In the *Mahabharata* Duryodhana represents the forces of evil battling with the forces of light: one story represents him as doing wicked deeds in spite of himself, and realizing this he attempted to put an end to his life. He was prevented from doing this by the imps of darkness, so that he might continue embodied for their purposes.

Duryodhana is represented as an ambitious, malicious prince, the antithesis of the wise and righteous ruler.

(Meaning of the word itself: difficult to conquer. *Bhagavad-Gita*, W. Q. Judge, p. 1)

TG Dustcharitra (Sanskrit) The “ten evil acts;” namely, three acts of the body viz., taking life, theft and adultery; four evil acts of the mouth, viz., lying, exaggeration in accusations, slander, and foolish talk; and three evil acts of mind (Lower Manas), viz., envy, malice or revenge, and unbelief.

WG Dvaita Dualism; a system of philosophy which asserts the distinctness from each other of the human spirit and the universal spirit.

SKf Dvaita, Advaita, Visishtadwaita The Vedanta philosophy, which has been called the quintessence of the Upanishads, has been divided into three main schools: (1) the *Advaita*, which reduces all things to one Secondless Unity (*a* – not, and *dwaita* – duality), and thus teaches that the human divinity – Atman, and the Universal Divinity – Brahman, are one; (2) the *Dwaita* which teaches an eternal duality, that is, that Atman and Brahman are ever separate Principles; and (3) the *Visishtadwaita* which differentiates between the two other schools and teaches that Atman is a part of Brahman. *Visishtadwaita* is a compound of *visishtha* – distinguished or qualified, derived from the verb-root *visish* – to distinguish, and *adwaita* – non-duality.

These three sects of Dualists, Qualified Non-Dualists, and Non-Dualists teach the same fundamental truths but they interpret them from different points of view. They could be said to represent three steps in the understanding of Divinity or God: (1) the *Dwaita*-step – Divinity is somewhere outside of us; (2) the *Visishtadwaita*-step – We are parts of Divinity, and Divinity manifests everywhere; and (3) the *Advaita*-step – I am Divinity, All is Divinity. This last step is one with the esoteric wisdom-teaching: *Aham Brahm/asmī* – I am Brahman.

ST Dvaita-Vedanta Dualistic school of Vedantic philosophy; considers Atman separate from Brahman.

MO Dvalin (Norse) (*dvah-leen*) [comatose] The human, unawakened soul; Dvalin’s toy, the solar disk.

GH Dvamdva A pair of opposites (e.g., heat and cold, joy and sorrow, etc.). The *dvamdva* compound in the text

has reference to a copulative compound, i.e., two members of a compound which are in the same case and likewise may be connected with the conjunction and. (Meaning of the word itself: two and two: the word is the num. adjective *dva*, two, reduplicated. *Bhagavad-Gita*, W. Q. Judge, p. 75)

WG Dvapara See **Dvapara-yuga**

TG Dvapara Yuga (*Sanskrit*) The third of the “Four Ages” in Hindu Philosophy; or the second age counted from below.

WG Dvapara-yuga The third of the four ages. See **Yuga**

ST Dvapara Yuga Twofold age when spirituality and materiality are balanced. See **Yuga**

WG Dvaraka Krishna’s city, submerged by the sea. A temple still remains on the peninsula of Guzerat, an object of pilgrimage. (Literally, “city with many gates.”)

WG Dvesha Hate.

MO Dwarfs (*Norse*) Souls less than human in evolutionary status.

TG Dwarf of Death In the *Edda* of the Norsemen, Ivaldi, the Dwarf of Death, hides Life in the depths of the great ocean, and then sends her up into the world at the right time. This Life is Iduna, the beautiful maiden, the daughter of the “Dwarf.” She is the Eve of the Scandinavian Lays, for she gives of the apples of ever-renewed youth to the gods of Asgard to eat; but these, instead of being cursed for so doing and doomed to die, give thereby renewed youth yearly to the earth and to men, after every short and sweet sleep in the arms of the Dwarf. Iduna is raised from the Ocean when Bragi (*which see*), the Dreamer of Life, without spot or blemish, crosses asleep the silent waste of waters. Bragi is the divine ideation of Life, and Iduna living Nature – Prakriti, Eve.

TG Dwellers (on the Threshold) A term invented by Bulwer Lytton in *Zanoni*; but in Occultism the word “Dweller” is an occult term used by students for long ages past, and refers to certain maleficent astral Doubles of defunct persons.

WGa Dweller on the Threshold Found in Lytton’s *Zanoni*; the shades of defunct bad men in *Kamaloka*, full of evil, able to do evil, and with a kind of intelligence not easily explained; also the combined evil thoughts of the race and family to which every one belongs, and said to become, as it were, visible when one passes the threshold of ordinary experience.

OG Dweller on the Threshold A literary invention of the English mystic and novelist Sir Bulwer Lytton, found in his romance *Zanoni*. The term has obtained wide currency and usage in theosophical circles. In occultism the word “dweller,” or some exactly equivalent phrase or expression, has been known and used during long ages past. It refers to several things, but more particularly has an application to what H. P. Blavatsky calls “certain maleficent astral Doubles of defunct persons.” This is exact. But there is another meaning of this phrase still more mystical and still more difficult to explain which refers to the imbodyed karmic consequences or results of the man’s past, haunting the thresholds which the initiate or initiate must pass before he can advance or progress into a higher degree of initiation. These dwellers, in the significance of the word just last referred to are, as it were, the imbodyed quasi-human astral haunting parts of the constitution thrown off in past incarnations by the man who now has to face them and overcome them – very real and living beings, parts of the “new” man’s haunting past. The initiate must face these old “selves” of himself and conquer or – fail, which failure may mean either insanity or death. They are verily ghosts of the dead men that the present man formerly was, now arising to dog his footsteps, and hence are very truly called Dwellers on the Threshold. In a specific sense they may be truly called the kama-rupas of the man’s past incarnations arising out of the records in the astral light left there by the “old” man of the “new” man who now is.

TG Dwesa (*Sanskrit*) Anger. One of the three principal states of mind (of which 63 are enumerated), which are *Raga* – pride or evil desire, *Dwesa* – anger, of which hatred is a part, and *Moha* – the ignorance of truth. These three are to be steadily avoided.

TG Dwija (*Sanskrit*) “Twice-born.” In days of old this term was used only of the Initiated Brahmans; but now it is applied to every man belonging to the first of the four castes, who has undergone a certain ceremony.

SP Dvija [dwija] Literally, “twice-born,” a Hindu of one of the higher classes, especially a Brahmana, who has undergone the second birth of ritual initiation and investment with the sacred thread.

WG Dvija An initiated Brahman, Kshatriya, or Vaishya. (*dvi*, twice; *ja*, born: twice-born.)

WS Dvija (*Sanskrit*) “Twice-born;” an initiate.

ST Dvija Twice-born; the initiated.

SKf Dvija A ‘Twice-born One,’ a spiritual Initiate; a compound of *dvi* – two, and *ja* – derived from the verb-root *jan* – to be born. A Dvija according to Theosophy and also according to the once pure Brahmanical religion refers to one who has definitely awakened spiritually and intellectually and has undergone the trials of Initiation. A true Dvija is therefore a man who has been born physically as well as spiritually; but in India today any man who is invested with the sacred thread of the Brahmanical religion is called a Dvija.

TG Dwija Brahman (*Sanskrit*) The investiture with the sacred thread that *now* constitutes the “second birth.” Even a

Sudra who chooses to pay for the honour becomes, after the ceremony of passing through a silver or golden cow – a *dwija*.

FY **Dwijja Brahman** Twice born; the investiture with the sacred thread constitutes the second birth.

WGa **Dwijadrushta** The inner vision.

TG **Dwipa** (*Sanskrit*) An island or a continent. The Hindus have seven (*Sapta dwipa*); the Buddhists only four. This is owing to a misunderstood reference of the Lord Buddha who, using the term metaphorically, applied the word *dwipa* to the races of men. The four Root-races which preceded our fifth, were compared by Siddhartha to four continents or isles which studded the ocean of birth and death – *Samsara*.

WG **Dvipa** An island, peninsula, any land surrounded by water; any continent on which a root-race is evolved.

WGa **Dwipa** The same as *Dvipa*. There are said to be seven Dwipas, and these are the great divisions of the world as given in the allegories of the Puranas. The names are: *Jambu, Plaksha, Shalmali, Kusha, Krauncha, Shaka,* and *Pushkara*. An explanation of these allegorical divisions will be found in *The Path* for April and May, 1889.

ST **Dvipa** Continent or island.

GH **Dvipa** A zone, region, land, or continent, commonly called ‘island,’ inasmuch as each *dvipa* is described as being surrounded by distinct concentric circumambient oceans centering about Mount Meru. Seven *dvipas* are enumerated as follows: *Jambu, Plaksha, Salmali Kusa, Krauncha, Saka,* and *Pushkara*. Esoterically the *dvipas* refer on the one hand to the seven globes of the Planetary Chain of this Earth, and on the other hand to the seven great continents which come successively into existence as the homes of the seven Root-Races. *Jambu-dvipa* corresponds to Globe D of the Chain, Mount Meru rising from its center. (*The Secret Doctrine*, II, p. 320). This *dvipa* was divided into nine parts termed *varshas* (**which see**). (*Bhagavad-Gita*, W. Q. Judge, p. ii)

TG **Dynasties** In India there are two, the Lunar and the Solar, or the *Somavansa* and the *Suryavansa*. In Chaldea and Egypt there were also two distinct kinds of dynasties, the *divine* and the *human*. In both countries people were ruled in the beginning of time by Dynasties of Gods. In Chaldea they reigned one hundred and twenty Sari, or in all 432,000 years; which amounts to the same figures as a Hindu Mahayuga 4,320,000 years. The chronology prefacing the *Book of Genesis* (English translation) is given “Before Christ, 4004 .” But the figures are a rendering by solar years. In the original Hebrew, which preserved a lunar calculation, the figures are 4,320 years. This “coincidence” is well explained in Occultism.

TG **Dyookna** (*Kabalistic*) The shadow of eternal Light. The “Angels of the Presence” or archangels. The same as the *Ferouer* in the *Vendidad* and other Zoroastrian works.

TG **Dzyn** or **Dzyan** (*Tibetan*) Written also *Dzen*. A corruption of the Sanskrit *Dhyan* and *Jnana* (or *gnyana* phonetically) – Wisdom, divine knowledge. In Tibetan, learning is called *dzin*.

ST **Dzyan** (*Tibetan*) Meditation, wisdom, divine knowledge; the Book of *Dzyan* forms the basis of H. P. Blavatsky’s *The Secret Doctrine*.

SKo **Dzyan** *Dzyan* is the Tibetan way of pronouncing and spelling the Sanskrit word *Dhyana*, a word meaning ‘spiritual meditation.’ The *Book of Dzyan* is one of an occult series of works known as the *Kiu-ti*. These scriptures are kept secret and apart and are carefully guarded in Shi-gat-se. H. P. Blavatsky bases much of her *The Secret Doctrine* on the ‘Stanzas of *Dzyan*,’ because they contain the archaic teachings regarding the origin and building of worlds and races.

IN **Dzyan** A “corruption” of Sanskrit *dhyana* (spiritual “meditation”) and *jnana* (wisdom, divine knowledge).

IN **Stanzas of Dzyan** Source text of *The Secret Doctrine*, excerpted from Chinese, Tibetan, and Sanskrit translations of the original Senzar commentaries and glosses on the *Book of Dzyan*.

IN **Dzyu** Real knowledge; the collective wisdom of the *dhyani-buddhas* which becomes *fohat*.