

# G

**TG G.** The seventh letter in the English alphabet. “In Greek, Chaldean, Syriac, Hebrew, Assyrian, Samaritan, Etrurian, Coptic, in the modern Romanic and Gothic, it occupies the third place in the alphabet, while in Cyrillic, Glagolitic, Croat, Russian, Servian and Wallachian, it stands fourth.” As the name of “god” begins with this letter (in Syriac, *gad*; Swedish, *gud*; German, *gott*; English, *god*; Persian, *gada*, etc., etc.), there is an occult reason for this which only the students of esoteric philosophy and of *The Secret Doctrine*, explained esoterically, will understand thoroughly; it refers to the three *logoi* – the last, the *Elohim*, and the emanation of the latter, the androgynous Adam Kadmon. All these peoples have derived the name of “god” from their respective traditions, the more or less clear echoes of the esoteric tradition. Spoken and “Silent Speech” (writing) are a “gift of the gods,” say all the national traditions, from the old Aryan Sanskrit-speaking people who claim that their alphabet, the *Devanagari* (literally, the language of the *devas* or gods) was given to them from heaven, down to the Jews, who speak of an alphabet, the parent of the one which has survived, as having been a celestial and mystical symbolism given by the angels to the patriarchs. Hence, every letter had its manifold meaning. A symbol itself of a celestial being and objects, it was in its turn represented on earth by like corresponding objects whose form symbolised the shape of the letter. The present letter, called in Hebrew *gimel* and symbolised by a long camel’s neck, or rather a serpent erect, is associated with the third sacred divine name, *Ghadol* or *Magnus* (great). Its numeral is four, the *Tetragrammaton* and the sacred *Tetraktys*; hence its sacredness. With other people it stood for 400 and with a dash over it, for 400,000.

**TG Gabriel** According to the Gnostics, the “Spirit” or Christos, the “messenger of life,” and Gabriel are one. The former “is called sometimes the Angel Gabriel – in Hebrew ‘the mighty one of God,’ “and took with the Gnostics the place of the Logos, while the Holy Spirit was considered one with the Aeon *Life* (See *Irenaeus* I., xii.). Therefore we find Theodoret saying (in *Haeret. Fab.*, II., vii.): “The heretics agree with us (Christians) respecting the beginning of all things....but they say there is not one Christ (God), *but one above and the other below*. And this last *formerly dwelt in many*; but the Jesus, they at one time say is from God, at another they call him a Spirit.” The key to this is given in the esoteric philosophy. The “spirit” with the Gnostics was a female potency esoterically, it was the ray proceeding from the Higher Manas, the *Ego*, and that which the Esotericists refer to as the *Kama-Manas* or the lower personal *Ego*, which is radiated in every human entity by the Higher Ego or *Christos*, the god within us. Therefore, they were right in saying: “there is but one Christ, but one above and the other below.” Every student of Occultism will understand this, and also that Gabriel – or “the mighty one of God” – is one with the Higher Ego (See *Isis Unveiled*.)

**TG Gaea** (*Greek*) Primordial Matter in the Cosmogony of Hesiod; Earth, as some think; the wife of Ouranos, the sky or heavens. The female personage of the primeval Trinity, composed of Ouranos, Gaea and Eros.

**TG Gaffarillus** An Alchemist and philosopher who lived in the middle of the seventeenth century. He is the first philosopher known to maintain that every natural object (e.g., plants, living creatures, etc.), when burned, retained its form in its ashes and that it could be raised again from them. This claim was justified by the eminent chemist Du Chesne, and after him Kircher, Digby and Vallemont have assured themselves of the fact, by demonstrating that the astral forms of burned plants could be raised from their ashes. A receipt for raising such astral phantoms of flowers is given in a work of Oetinger, *Thoughts on the Birth and Generation of Things*.

**TG Gaganeswara** (*Sanskrit*) “Lord of the Sky,” a name of Garuda.

**MO Gagnrad** (*Norse*) (gang-n-rawd) [*gagn* gainful + *rad* counsel] Odin in *Vaftrudnismal*.

**TG Gai-hinnom** (*Hebrew*) The name of Hell in the Talmud.

**MO Galder** (*Norse*) (gahl-der) Incantation.

**TG Gambatrin** (*Scandinavian*) The name of Hermodur’s “magic staff” in the *Edda*.

**TG Ganadevas** (*Sanskrit*) A certain class of celestial Beings who are said to inhabit *Maharloka*. They are the rulers of our Kalpa (Cycle) and therefore termed Kalpadhikarins, or Lord of the Kalpas. They last only “One Day” of Brahm/a.

**TG Gandapada** (*Sanskrit*) A celebrated Brahman teacher, the author of the Commentaries on the *Sankhya Karika*, *Mandukya Upanishad*, and other works.

**WG Gandha** Odor, smell; fragrant substance; fragrance; perfume.

**ST Gandha** See *Tanmatras*

**TG Gandhara** (*Sanskrit*) A musical note of great occult power in the Hindu gamut – the third of the diatonic scale.

**TG Gandharva** (*Sanskrit*) The celestial choristers and musicians of India. In the Vedas these deities reveal the secrets of heaven and earth and esoteric science to mortals. They had charge of the sacred Soma plant and its juice, the ambrosia drunk in the temple which gives “omniscience.”

**WG Gandharvas** Heavenly singers belonging to Indra’s court, a class of elemental spirits.

**GH Gandharvas** The musicians and singers of the gods, represented as dwelling in the sky and preparing the heavenly soma-juice for the gods, as they are especially skilled in medicine. In the Vedas they are described as revealing the secrets of heaven and divine truths to men. The *Atharva-Veda* mentions that there are 6,333 Gandharvas. “*Cosmically* – the Gandharvas are the aggregate powers of the solar-fire, and constitute its Forces; *psychically* – the intelligence residing in the *Sushumna*, Solar ray, the highest of the *seven* rays; *mystically* – the occult force in the Soma (the moon, or lunar plant) and the drink made of it; *physically* – the phenomenal, and *spiritually* – the noumenal causes of *Sound* and the ‘Voice of Nature.’ Hence, they are called the 6,333 ‘heavenly Singers’ and musicians of Indra’s loka who personify (even in number) the various and manifold sounds in Nature, both above and below.” (*The Secret Doctrine*, I, p. 523) (*Bhagavad-Gita*, W. Q. Judge, p. 74)

**WG Gandiva** The bow of Arjuna, which was made from the plant *gandi*. It was presented by Soma to Varuna, by him to Agni, and by Agni to Arjuna.

**GH Gandiva** (or **Gandiva**) A remarkable bow which Arjuna received from the fire-god Agni in order that he might assist the deity in a battle with the god of the sky, Indra. At this time Arjuna also assisted Agni in the burning of the Khandava forest-an episode in the *Mahabharata*. The bow was originally given by Soma to the god Varuna, who in turn passed it on to Agni. It is likewise said to have belonged to Prajapati Brahma, and Siva. (*Bhagavad-Gita*, W. Q. Judge, p. 6)

**TG Gan-Eden** (*Hebrew*) Also Gandunias. See *Eden*

**TG Ganesa** (*Sanskrit*) The elephant-headed God of Wisdom, the *son* of Siva. He is the same as the Egyptian Thoth-Hermes. and Anubis or Hermanubis (*which see*). The legend shows him as having lost his human head, which was replaced by that of an elephant.

**WG Ganesa** The god of wisdom, who is said to cause obstacles and remove them. He is the son of Siva and Parvati, and is represented as a short fat man with an elephant’s head, having but one tusk; usually he is riding a rat, or is attended by one. He is said to have written down the Mahabharata, as dictated by Vyasa. He is the allegorical representation of magical learning. (*gana*, body of attendants, Siva’s troop; *isa*, commander: leader of the attendants of Siva.)

**TG Ganga** (*Sanskrit*) The Ganges, the principal sacred river in India. There are two versions of its myth: one relates that Ganga (the goddess) having transformed herself into a river, Rolls from the big toe of Vishnu: the other, that the Ganga drops from the ear of Siva into the Anavatapta lake, thence passes out, through the mouth of the silver cow (*gomukhi*), crosses all Eastern India and falls into the Southern Ocean. “An heretical superstition,” remarks Mr. Eitel in his *Sanskrit-Chinese Dictionary* “ascribes to the waters of the Ganges “*sin-cleansing power*.” No more a “superstition” one would say, than the belief that the waters of Baptism and the Jordan have “*sin-cleansing power*.”

**GH Ganges (Ganga)** The sacred river of India, represented in the Puranas as taking its rise in the heavens from the toe of Vishnu, and brought down to earth through the prayers of the sage Bhagiratha, in order to purify the ashes of the sixty thousand sons of king Sagara. (These sons had been destroyed by the angry glance of the sage Kapila.) Ganga intended to flood the earth (because of being obliged to descend from her heavenly abode), but the force of the fall was intercepted by the god Siva, who caught the river in his matted locks, and allowed it to descend from his brow in seven gentle streams upon the earth. Ganga is personified as a goddess, the daughter of Mena and Himavat (the personification of the Himalaya mountains). The goddess became the wife of king Santanu and gave birth to Bhishma. (*Bhagavad-Gita*, W. Q. Judge, p. 75)

**TG Gangadwara** (*Sanskrit*) “The gate or door of the Ganges,” literally; the name of a town now called Hardwar, at the foot of the Himalayas.

**TG Gangi** (*Sanskrit*) A renowned Sorcerer in the time of Kasyapa Buddha (a predecessor of Gautama). Gangi was regarded as an incarnation of Apalala, the Naga (Serpent), the guardian Spirit of the Sources of Suhhavastu, a river in Udyana. Apalala is said to have been converted by Gautama Buddha, to the good Law, and become an Arhat. The allegory of the name is comprehensible: all the Adepts and initiates were called nagas, “Serpents of Wisdom.”

**MO Ganglare** (*Norse*) (gong-lay-re) [*gang* wandering + *lare* learner] King Gylfe seeking wisdom.

**TG Ganinnanse** A Singhalese priest who has not yet been ordained – from *gana*, an assemblage or brotherhood. The higher ordained priests “are called *terunnanse* from the Pali *thero*, an elder.” (Hardy.)

**WG Garima** A siddhi, or power in magic, giving control over gravitation, so that one can become light or heavy at will.

**TG Garm** (*Scandinavian*) The Cerberus of the *Edda*. This monstrous dog lived in the Gnypa cavern in front of the dwelling of Hel, the goddess of the nether-world.

**MO Garm** (*Norse*) The hound that guards the gate of Hel, queen of death.

**TG Garuda** (*Sanskrit*) A gigantic bird in the *Ramayana*, the steed of Vishnu. Esoterically – the symbol of the great Cycle.

**WG Garuda** A mythical bird pictured as attendant upon Vishnu, as the eagle is the bird of Jove. It is a symbol of

the great cycle of cosmic activity.

**GH Garuda** The bearer of Vishnu (hence often called Vishnu-ratha): represented as having the body and limbs of a man but the head, wings, talons, and beak of an eagle; the face being white, the wings red, and the body golden.

Garuda is regarded as the king of the birds and the great enemy of serpents: his parents were the Vedic sage Kasyapa and Vinata – one of the daughters of Daksha (one of the Prajapatis). The myths also relate that Garuda once took the Amrita (*which see*) from the gods in order to purchase the freedom of his mother from Kadru. Indra pursued Garuda and recovered the Amrita – although the god of the sky was worsted in the battle for it. Garuda is “the symbol esoterically of the great cycle,” (*The Secret Doctrine*, II, p. 323), while his son, Jatayu “is, of course, the cycle of 60,000 years within the great cycle of GARUDA; hence he is represented as his son, or nephew,” (*The Secret Doctrine*, II, p. 570). (*Bhagavad-Gita*, W. Q. Judge, p. 75)

**TG Gatha** (*Sanskrit*) Metrical chants or hymns, consisting of moral aphorisms. A gatha of thirty-two words is called Aryagiti.

**WG Gatha** A sacred verse, to be chanted or sung; a religious verse, but not belonging to the Vedas.

**TG Gati** (*Sanskrit*) The six (esoterically *seven*) conditions of sentient existence. These are divided into two groups: the three higher and the three lower *paths*. To the former belong the devas, the asuras and (*immortal*) men; to the latter (in esoteric teachings) creatures in hell, *pretas* or hungry demons, and animals. Explained *esoterically*, however, the last three are the *personalities* in Kamaloka, elementals and animals. The seventh mode of existence is that of the Nirmanakaya (*which see*).

**TG Gatra** (*Sanskrit*) Literally, the *limbs* (of Brahm/a) from which the “mind-born” sons, the seven Kumaras, were born.

**FY Gaudapada** A celebrated Brahmanical teacher, the author of commentaries on the *Sankhya Karika*, *Mundukya Upanishad*, etc.

**TG Gautama** (*Sanskrit*) The Prince of Kapilavastu, son of Sudhodana, the Sakya king of a small realm on the borders of Nepaul, born in the seventh century B.C., now called the “Saviour of the World.” Gautama or Gotama was the sacerdotal name of the Sakya family, and Sidhartha was Buddha’s name before he became a Buddha.

Sakyamuni, means the Saint of the Sakya family, born a simple mortal he rose to Buddhahood through his own personal and unaided merit. A man – verily greater than any god!

**KT Gautama** (*Sanskrit*) A name in India. It is that of the Prince of Kapilavastu, son of Sudhodana, the Sakya King of a small territory on the borders of Nepaul, born in the seventh century B.C., now called the “Saviour of the world.” Gautama or Gotama was the sacerdotal name of the Sakya family. Born a simple mortal, he rose to Buddhahood through his own personal and unaided merit; a man – verily greater than any God!

**SP Gautama** The family name of Sakyamuni Buddha, Pali *Gotama*.

**TG Gayat** (*Sanskrit*) Ancient city of Magadha, a little north-west of the modern Gayah. It is at the former that Sakyamuni reached his Buddhahood, under the famous Bodhi-tree, *Bodhidruma*.

**TG Gayatri** (*Sanskrit*) also **Savitri** A most sacred verse, addressed to the Sun, in the Rig-Veda, which the Brahmans have to repeat mentally every morn and eve during their devotions.

**FY Gayatri** The holiest verse of the Vedas.

**OG Gayatri** or **Savitri** (*Sanskrit*) A verse of the *Rig-Veda* (iii.62.10) which from immemorial time in India has been surrounded with the attributes of quasi-divinity. The Sanskrit words of this verse are: *Tat savitur varenyam bhargo devasya dhimahi, dhiyo yo nah prachodayat*. Every orthodox Brahmana is supposed to repeat this archaic hymn, at least mentally, at both his morning and evening religious exercises or devotions. A translation in explanatory paraphrase, giving the essential esoteric meaning of the Gayatri or Savitri, is the following: “Oh thou golden sun of most excellent splendor, illumine our hearts and fill our minds, so that we, recognizing our oneness with the Divinity which is the heart of the universe, may see the pathway before our feet, and tread it to those distant goals of perfection, stimulated by thine own radiant light.”

**WS Gayatri** (**Savitri**) (*Sanskrit*) Rig-Vedic hymn to the divine sun.

**ST Gayatri** Invocation from *Rig-Veda* (iii, 62, 10):

TAT SAVITUR VARENYAM	Let us meditate on that most
BHARGO DEVASYA DHIMAHI	excellent light of the divine Sun,
DHIYO YO NAH PRACHODAYAT.	that it may illuminate our minds.

**GH Gayatri** An ancient meter of 24 syllables (variously arranged, but generally as a triplet of 8 syllables each). The word is also applied specifically to a verse in the *Rig-Veda*, iii, p. 62, 10:

tat savitur varen am  
bhargo devasya dhimahi  
dhiyo yo nah prachodayat.

Literal translation: “Let us meditate on that excellent splendor of the divine Sun; may it illumine our hearts

(minds).” (*Bhagavad-Gita*, W. Q. Judge, p. 76)

SKf **Gayatri, Savitri** The Gayatri is a verse or metrical hymn of the *Rig-Veda* (iii, 62, 10) which has been held very sacred from time immemorial, for it contains the essence of religion, of divine living. The word Gayatri is derived from the verb-root *gai* – to sing or to praise in song. This Gayatri, which is a verse invoking the Divine Sun at the depths of our being, has also been called the Savitri, because Savitri is the name given to the Divine Solar Entity, or that divine influence and inspiring and vivifying power behind Surya, the visible sun. Savitri is derived from the verb-root *su* – to vivify, to urge.

The Sanskrit words and literal translation of this verse are:

1	2	3		6	1		
Tat	savitur	varenyam		Let us meditate on that most			
4	5	6		3	4	5	2
bhargo	devasya	dhimahi		excellent light of the divine Sun,			
8	7	9	10	7	10	9	8
dhiyo	yo nah	prachodayat.		that it may illumine our minds.			

A translation by G. de Purucker in explanatory paraphrase giving the essential esoteric meaning of the above is the following:

“O thou golden sun of most excellent splendor,  
Illumine our hearts and fill our minds, so that we,  
Recognising our oneness with the Divinity, which is the heart of the Universe,  
May see the Pathway before our feet, and tread it to those distant goals of perfection,  
Stimulated by thine own radiant light.”

SP **Gayatri** or **Savitri** A verse (*Rgveda* III.62.10) recited daily by orthodox Brahmanas at morning and evening:

tat savitur varenyam bhargo devasya dhimahi

dhiyo yo nah pracodayat

– approximately translated: “Let us meditate on that most excellent light of the divine Sun, that it may illumine our minds.”

TG **Geber** (*Hebrew*) or **Gibborim** “Mighty men;” the same as the *Kabirim*. In heaven, they are regarded as powerful angels, on earth as the giants mentioned in chapter vi. of *Genesis*.

TG **Gebirol, Salomon Ben Jehudah** Called in literature *Avicebron*. An Israelite by birth, a philosopher, poet and Kabbalist, a voluminous writer and a mystic. He was born in the eleventh century at Malaga (1021), educated at Saragossa, and died at Valencia in 1070, murdered by a Mahomedan. His fellow-religionists called him Salomon the Sephardi, or the Spaniard, and the Arabs, Abu Ayyub Suleiman ben ya’hya Ibn Dgebirol, whilst the scholastics named him Avicebron. (See Myer’s *Qabbalah*.) Ibn Gebirol was certainly one of the greatest philosophers and scholars of his age. He wrote much in Arabic and most of his MSS. have been preserved. His greatest work appears to be the *Megor Hayyim*, i.e., the *Fountain of Life*, “one of the earliest exposures of the secrets of the Speculative Kabbalah,” as his biographer informs us. See *Fons Vitae*

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TG **Geburah** (*Hebrew*) A Kabbalistic term ; the fifth Sephira, a female and passive potency, meaning severity and power; from it is named the Pillar of Severity.

WGa **Geburah** (*Hebrew*) Power. The fifth of the ten Sephiroth of the Kabbalah. A female potency.

TG **Gedulah** (*Hebrew*) Another name for the Sephira *Chesed*.

WGa **Gedulah** (*Hebrew*) Same as *Chesed*.

TG **Gehenna**, in *Hebrew* **Hinnom** No hell at all, but a valley near Jerusalem, where Israelites immolated their children to Moloch. In that valley a place named *Tophet* was situated, where a fire was perpetually preserved for sanitary purposes. The prophet Jeremiah informs us that his countrymen, the Jews, used to sacrifice their children on that spot.

TG **Gehs** (*Zend-Avestian*) Parsi prayers.

FY **Gehs** Parsi prayers.

MO **Geirrod** (*Norse*) (*gay-reud*) [*geir* spear + *rod* red] An early humanity.

**TG Gelukpa** (*Tibetan*) “Yellow Caps” literally; the highest and most orthodox Buddhist sect in Tibet, the antithesis of the *Dugpa* (“Red Caps”) The old “devil worshippers.”

**FY Gelugpas** “Yellow Caps,” the true Magi and their school, so called in Tibet.

**WGa Gelukpa** The same as *Gyalugpa*. Literally, the “yellow caps,” from their wearing such color. They are a sect in Tibet, the opposite of *Dugpas* who wear red caps. Gelukpas are white magicians and Dugpas black.

**ST Gelukpa** Main Tibetan Buddhist sect of Yellow Caps founded by Tsong-kha-pa.

**TG Gemara** (*Hebrew*) The latter portion of the Jewish Talmud, begun by Rabbi Ashi and completed by Rabbis Mar and Meremar, about 300 A.D.

Literally, to finish. It is a commentary on the Mishna.

**TG Gematria** (*Hebrew*) A division of the practical Kabbalah. It shows the numerical value of Hebrew words by summing up the values of the letters composing them; and further, it shows by this means, analogies between words and phrases.

One of the methods (arithmetical) for extracting the hidden meaning from letters, words and sentences.

**TG Gems, Three precious** In Southern Buddhism these are the sacred books, the Buddhas and the priesthood. In Northern Buddhism and its secret schools, the Buddha, his sacred teachings, and the Narjols (Buddhas of Compassion).

**TG Genesis** The whole of the Book of Genesis down to the death of Joseph, is found to be a hardly altered version of the Cosmogony, of the Chaldeans, as is now repeatedly proven from the Assyrian tiles. The first three chapters are transcribed from the allegorical narratives of the beginnings common to all nations. Chapters four and five are a new allegorical adaptation of the same narration in the secret *Book of Numbers*: chapter six is an astronomical narrative of the Solar year and the seven *cosmocratores* from the Egyptian original of the Pymander and the symbolical visions of a series of *Enoichioi* (Seers) – from whom came also the *Book of Enoch*. The beginning of *Exodus*, and the story of Moses is that of the Babylonian Sargon, who having flourished (as even that unwilling authority Dr. Sayce tells us) 3750 B.C. preceded the Jewish lawgiver by almost 2300 years. (See *The Secret Doctrine*, vol. II., pp. 691 et seq.) Nevertheless, *Genesis* is an undeniably esoteric work. It has not borrowed, nor has it disfigured the universal symbols and teachings on the lines of which it was written, but simply adapted the eternal truths to its own national spirit and clothed them in cunning allegories comprehensible only to its Kabbalists and Initiates. The Gnostics have done the same, each sect in its own way, as thousands of years before, India, Egypt, Chaldea and Greece, had also stressed the same incommunicable truths each in its own national garb. The key and solution to all such narratives can be found *only in the esoteric teachings*.

**SI Genitum, non factum** I 399 (*Latin*) “Born, not made.”

**TG Geonic Period** The era of the Geonim may be found mentioned in works treating of the Kabbalah; the ninth century A.D. is implied.

**MO Gerd** (*Norse*) (yayrd) A giantess: spouse of Frey.

**MO Gere** (*Norse*) (yay-reh) [greed] One of Odin’s wolfhounds.

**TG Gharma** (*Sanskrit*) A title of Kartikeya, the Indian god of war and the Kumara born of Siva’s drop of sweat that fell into the Ganges.

**WG Ghee** A common word for *ghi* or *ghrita* – clarified butter, used both for culinary and religious purposes.

**TG Ghocha** (*Sanskrit*) Literally, “the miraculous Voice.” The name of a great Arhat, the author of *Abhidharmamrita Shastra*, who restored sight to a blind man by anointing his eyes with the tears of the audience moved by his (Ghocha’s) supernatural eloquence.

**WG Ghora** Frightful, disagreeable; an epithet of Siva.

**WG Ghrana** The nose; smell; smelling.

**WG Ghrita** Ghee, butter clarified and hardened.

**MO Giant, Giantess** (*Norse*) Matter vivified by divinity.

**TG Gilgolem** (*Hebrew*) The cycle of rebirths with the Hebrew Kabbalists; with the orthodox Kabbalists, the “whirling of the soul” after death, which finds no rest until it reaches Palestine, the “promised land,” and its body is buried there.

**WS Gilgulim** (*Hebrew*) “Circlings;” Qabbalistic term for the peregrinations of souls.

**TG Gimil** (*Scandinavian*) “The Cave of Gimil” or Wingolf. A kind of Heaven or Paradise, or perhaps a New Jerusalem, built by the “Strong and Mighty God” who remains nameless in the *Edda*, above the Field of Ida, and after the new earth rose out of the waters.

**MO Gimle** (*Norse*) (gim-leh) [heavenly abode] A superior shelf of existence.

**TG Ginnungagap** (*Scandinavian*) The “cup of illusion” literally; the abyss of the great deep, or the shoreless, beginningless, and endless, yawning gulf; which in esoteric parlance we call the “World’s Matrix,” the primordial living space. The cup that contains the universe, hence the “cup of illusion.”

MO **Ginnungagap** (*Norse*) (yinn-ung-a-gahp) [*ginn* the void + *unge* offspring + *gap* chasm] The mystery of Nonbeing.

TG **Giol** (*Scandinavian*) The Styx, the river Giol which had to be crossed before the nether-world was reached, or the cold Kingdom of Hel. It was spanned by a gold-covered bridge, which led to the gigantic iron fence that encircles the palace of the Goddess of the Under-World or Hel.

MO **Gladshheim** (*Norse*) (glahds-haym) [gladhome] Location of Valhalla.

OG **Globe** Every one of the physical globes that we see scattered over the fields of space is accompanied by six – really eleven – invisible and superior globes, forming what in theosophy is called a chain. This is the case with every sun or star, with every planet, and with every moon of every planet. It is likewise the case with the nebulae and the comets: all are septiform entities in manifestation; all have a sevenfold – indeed twelvefold – constitution, even as man has, who is a copy in the little of what the universe is in the great. The seven manifested globes for purposes of convenience are enumerated as A, B, C, D, E, F, and G; but reference is sometimes made more mystically to the globes from “A to Z,” here hinting at but not specifying all the twelve globes of the chain.

The life-waves circle around these globes in seven great cycles which are called rounds. Each life-wave first enters globe A, runs through its life cycle there, and then passes on to globe B. Finishing its cycle on globe B, it passes on to globe C, and then to globe D, the lowest of the manifested seven. In our own planetary chain, globe D is our earth. Three globes precede it on the downward arc, and three globes follow it on the ascending arc of evolution – referring here to the manifested seven.

The passing through or traversing of any one of these seven globes by the life-wave is a globe round; and during any one globe round on a globe, seven root-races are born, attain their efflorescence, and then pass away. See **Round**

TG **Gna** (*Scandinavian*) One of the three handmaidens of the goddess Freya. She is a female Mercury who bears her mistress messages into all parts of the world.

TG **Gnana** (*Sanskrit*) Knowledge as applied to the esoteric sciences.

WG **Gnana** See **Jnana**

TG **Gnanasakti** (*Sanskrit*) The power of true knowledge, one of the seven great forces in nature (*six*, exoterically).

TG **Gnan Devas** (*Sanskrit*) Literally, “the gods of knowledge.” The higher classes of gods or *devas*; the “mind-born” sons of Brahm/a, and others including the *Manasa-putras* (the Sons of Intellect). Esoterically, our reincarnating *Egos*.

WG **Gnani** See **Jnanin**

FY **Gnansakti** The power of true knowledge, one of the six forces.

TG **Gnatha** (*Sanskrit*) The Kosmic *Ego*; the conscious, intelligent Soul of Kosmos.

TG **Gnomes** (*Alchemical*) The Rosicrucian name for the mineral and earth elementals.

TG **Gnosis** (*Greek*) Literally, “knowledge.” The technical term used by the schools of religious philosophy, both before and during the first centuries of so-called Christianity, to denote the object of their enquiry. This Spiritual and Sacred Knowledge, the *Gupta Vidya* of the Hindus, could only be obtained by Initiation into Spiritual Mysteries of which the ceremonial “Mysteries” were a type.

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WGa **Gnosis** “Knowledge.” The term used in the earlier Western mystical systems to denote the final wisdom to be achieved. The same as the *Gupta Vidya* of the Hindus.

TG **Gnostics** (*Greek*) The philosophers who formulated and taught the Gnosis or Knowledge (*which see*). They flourished in the first three centuries of the Christian era: the following were eminent, Valentinus, Basilides, Marcion, Simon Magus, etc.

KT **Gnostics** (*Greek*) The philosophers who formulated and taught the “Gnosis” or knowledge. They flourished in the first three centuries of the Christian Era. The following were eminent: Valentinus, Basilides, Marcion, Simon Magus, etc.

WGa **Gnostics** Philosophers of the first, second, and third century who followed the *Gnosis* (knowledge) and taught a doctrine almost identical with present-day Theosophy.

WS **Gnostics** (*Greek*) Seekers of the ancient gnosis, “knowledge;” philosophers, including some early Christians.

WG **Gnyana** See **Jnyana**, **Jnana**

TG **Gnypa** (*Scandinavian*) The cavern watched by the dog Garm (*which see*).

OG **God** The core of the core of a human being or of any other organic entity whatsoever is a cosmic spirit, a spark so to say of the cosmic flame of life. See **Inner God**

OG **Gods** The old pantheons were builded upon an ancient and esoteric wisdom which taught, under the guise of a

public mythology, profound secrets of the structure and operations of the universe which surrounds us. The entire human race has believed in gods, has believed in beings superior to men; the ancients all said that men are the “children” of these gods, and that from these superior beings, existent in the azure spaces, men draw all that in them is; and, furthermore, that men themselves, as children of the gods, are in their inmost essence divine beings linked forever with the boundless universe of which each human being, just as is the case with every other entity everywhere, is an inseparable part. This is a truly sublime conception.

One should not think of human forms when the theosophist speaks of the gods; we mean the *arupa* – the “formless” – entities, beings of pure intelligence and understanding, relatively pure essences, relatively pure spirits, formless as we physical humans conceive form. The gods are the higher inhabitants of nature. They are intrinsic portions of nature itself, for they are its informing principles. They are as much subject to the *wills* and *energies* of still higher beings – call these wills and energies the “laws” of higher beings, if you will – as we are, and as are the kingdoms of nature below us.

The ancients put realities, *living beings*, in the place of laws which, as Occidentals use the term, are only abstractions – an expression for the *action of entities in nature*; the ancients did not cheat themselves so easily with words. They called them gods, spiritual entities. Not one single great thinker of the ancients, until the Christian era, ever talked about laws of nature, as if these laws were living entities, as if these abstractions were actual entities which did things. Did the *laws* of navigation ever navigate a ship? Does the *law* of gravity pull the planets together? Does it unite or pull the atoms together? This word laws is simply a mental abstraction signifying unerring action of conscious and semi-conscious energies in nature.

TG **Gogard** (*Zend-Avestian*) The Tree of Life in the *Avesta*.

TG **Golden Age** The ancients divided the life cycle into the Golden, Silver, Bronze and Iron Ages. The Golden was an age of primeval purity, simplicity and general happiness.

KT **Golden Age** The ancients divided the life cycle into the Golden, Silver, Bronze and Iron Ages. The Golden was an age of primeval purity, simplicity and general happiness.

WS **Golden Chain** (Living Chain) of Hermes. Succession of spiritual teachers.

TG **Gonpa** (*Tibetan*) A temple or monastery; a *Lamasery*.

TG **Gopis** (*Sanskrit*) Shepherdesses – the playmates and companions of Krishna, among whom was his wife Raddha.

TG **Gossain** (*Sanskrit*) The name of a certain class of ascetics in India.

ST **Gotrabhujnana** Knowledge concerning the races of the earth.

SKv **Gotrabhujnana, Jnanadarsanasuddhi** Gotra-bhu-jnana means ‘knowledge concerning the races of the earth’ or ‘knowledge of humankind’; a compound of *gotra* – race, *bhu* – earth, and *jnana* – knowledge. Jnana-darsana-suddhi means ‘perfection in visioning Wisdom or Truth’; a compound of *jnana* – wisdom, *darsana*, a participial form of verb-root *dris* – to perceive, and *suddhi* – purity or perfection. All the ancient Gurus, Acharyas, and Naljor, were versed in Secret Wisdom of this kind.

WG **Govinda** The finder of cows, the searcher for cows, an epithet of Krishna or manifested Vishnu.

GH **Govinda** A name applied to Krishna. It refers to the time of his youth, for he was reared amongst the cowherds. (Meaning of the word itself: chief of cowherds: *go*, a cow. *Bhagavad-Gita*, W. Q. Judge, p. 11)

TG **Great Age** There were several “great ages” mentioned by the ancients. In India it embraced the whole Mahamanvantara, the “age of Brahm/a,” each “Day” of which represents the life cycle of a chain – i.e. it embraces a period of seven Rounds. (See *Esoteric Buddhism*, by A. P. Sinnett.) Thus while a “Day” and a “Night” represent, as Manvantara and Pralaya, 8,640,000,000 years, an “age” lasts through a period of 311,040,000,000 years; after which the *Pralaya*, or dissolution of the universe, becomes universal. With the Egyptians and Greeks the “great age” referred only to the tropical or sidereal year, the duration of which is 25,668 solar years. Of the complete age – that of the gods – they say nothing, as it was a matter to be discussed and divulged only in the Mysteries, during the initiating ceremonies. The “great age” of the Chaldees was the same in figures as that of the Hindus.

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TG **Grihastha** (*Sanskrit*) Literally, “a householder,” “one who lives in a house with his family.” A Brahman “family priest” in popular rendering, and the sacerdotal hierarchy of the Hindus.

WG **Grihastha** A priest of the exoteric ritual only; a house holder. (*griha*, house *stha*, standing, abiding.)

ST **Grihastha** Householder; the second period in a brahman's religious life.

MO **Grimner** (*Norse*) [disguised] Odin as teacher of the younger Agnar.

MO **Groa** (*Norse*) (groo-a) [growth] A sibyl: the evolutionary past leading up to the present.

MO **Grotte** (*Norse*) (grott-eh) [growth] Magic mill of change, creation, destruction: evolution.

PV **Guacamayo** Spanish, "macaw." Six macaws, with the game ball, compose the symbol of the god-Seven (Cabahuil), the disguise or nahual of the Solar deity.

PV **Guaman Poma de Ayala, Felipe** "Falcon Puma." An Andean Indian nobleman of the Inca caste, the author of the *Nueva Coronica y Buen Gobierno*, an illustrated codex or manuscript describing the origins of the Incas, the four ages of mankind, and related matters from indigenous Andean pre-Conquest belief. The manuscript severely indicts Spanish treatment of the native Andean peoples. Prepared sometime between 1567 and 1615, it was directed to King Philip III of Spain, but somehow found its way to the Royal Library in Copenhagen, where it lay untouched for 300 years, until 1908, when European scholars interested in the early New World brought it to light.

TG **Guardian Wall** A suggestive name given to the host of translated adepts (Narjols) or the Saints collectively, who are supposed to watch over, help and protect Humanity. This is the so-called "Nirmanakaya" doctrine in Northern mystic Buddhism. (See *Voice of the Silence*, Part III.)

VS **Guardian Wall** (III 28, p. 68) The "Guardian Wall" or the "Wall of Protection." It is taught that the accumulated efforts of long generations of Yogis, Saints and Adepts, especially of the *Nirmanakayas* – have created, so to say, a wall of protection around mankind, which wall shields mankind invisibly from still worse evils.

WGa **Guardian Wall** The metaphorical wall of protection created around mankind by the accumulated efforts of all the hosts of Saints, Adepts, Narjols, and Nirmanakayas, to save it from falling lower in the scale than it already is, and to shield it from yet more terrible evils than are at present its lot.

PV **Gucumatz** (*Quiche*) "Serpent-bird" or "Feathered Serpent." One of six hypostases of Cabahuil, it is especially associated with Cabahuil itself and another hypostasis, Tepeu, as the three suns of the line of parallel (rising, at zenith, setting). Corresponds to the sun at setting. Identical with the Quetzalcoatl of Toltec tradition. Stands also for the class of creative gods as a whole.

GH **Gudakesa** One of the names given to Arjuna. (Meaning of the word itself: thick-haired. *Bhagavad-Gita*, W. Q. Judge, p. 79)

MO **Gudasaga** (*Norse*) (goo-dah-sah-ga) [*gud* god + *saga* spell] A divine tale given orally, a god-spell or gospel.

TG **Guff** (*Hebrew*) Body; physical form; also written Gof.

WG **Guha** A cave or subterranean resort of a yogi.

TG **Guhya** (*Sanskrit*) Concealed, secret.

TG **Guhya Vidya** (*Sanskrit*) The secret knowledge of mystic Mantras.

KT **Guhya Vidya** (*Sanskrit*) The secret knowledge of mystic-mantras.

SKs **Guhya-Vidya** The knowledge of Mantras or mystical incantation, the science of the mystical potency of the sounds or letters of a chant. Guhya-Vidya is a compound of *vidya* – wisdom, and *guhya* – hidden, derived from the verb-root *guh* – to hide, to protect.

FY **Gujarathi** The vernacular dialect of Gujrat, a province of Western India.

TG **Gullweig** (*Scandinavian*) The personification of the "golden" ore. It is said in the *Edda* that during the Golden Age, when lust for gold and wealth was yet unknown to man, "when the gods played with golden disks, and no passion disturbed the rapture of mere existence," the whole earth was happy. But, no sooner does "Gullweig (Gold ore) the bewitching enchantress come, who, thrice cast into the fire, arises each time more beautiful than before, and fills the souls of gods and men with unappeasable longing," than all became changed. It is then that the Norns, the Past, Present and Future, entered into being, the blessed peace of childhood's dreams passed away and Sin came into existence with all its evil consequences. (*Asgard and the Gods*.)

MO **Gullveig** (*Norse*) (gull-vayg) [*guld* gold + *veig* drink or thirst] The soul's yearning for wisdom.

TG **Gunas** (*Sanskrit*) Qualities, attributes (See **Triguna**); a thread, also a cord.

FY **Gunas** Qualities, properties.

WG **Guna** A quality, attribute; as a term in philosophy, one of the three pervading qualities of prakriti, matter, which specifically are: sattva, truth, purity; rajas, passionate activity; tamas, darkness. (*guna*, a single thread of a cord.)

OG **Gunas** or **Trigunas** (*Sanskrit*) Differentiated matter is considered to possess or to have in occult philosophy three essential qualities or characteristics inherent in it, and their Sanskrit names are *satva*, *rajas*, and *tamas* (see also each one of these). These three are the gunas or trigunas.

ST **Gunas** Universal qualities or modes or consciousness:  
 Sattva – reality, truth, goodness, purity.

Rajas – longing, passion, activity.

Tamas – ignorance, darkness, inertia; also, quiescence, passivity.

**SKo Guna, Triguna, Sattva, Rajas, Tamas, Sattvika, Rajasa, Tamasa** Guna is a word meaning ‘a quality,’ or ‘a characteristic.’ All Prakriti or all Nature possesses three basic qualities or Trigunas, those of Sattva, the quality of purity, truth, goodness, or substantial reality; Rajas, the quality of activity, passion, or desire; and Tamas, the quality of quiescence, darkness, ignorance, inertia, or immobility. Each one of these Trigunas has its good and its evil side; and each itself is threefold; hence there is a Sattva-sattva, a Rajas-sattva, and a Tamas-sattva; a Sattva-rajasa, etc. These three qualities and their subdivisions may be traced in all visible and invisible things, and also in the actions of all living beings. When a man dies his Ego is in a Tamasa, a quiescent, state; when alive it is in a Rajasa state; while the divine-spiritual part of man, either during life or death, is in the Sattvika state. A wise man endeavors to express and live the highest aspects of all these three qualities.

Sattvika, Rajasa, and Tamasa are the Sanskrit adjectival forms of Sattva, Rajas, and Tamas.

**SP Guna** quality, one of three qualities of prakriti:

sattva [sattwa] – clarity or purity

rajas – passion or activity

tamas – darkness or inertia.

**WGa Gunasamyā** The state in which the qualities – *gunas* – are in equilibrium.

**TG Gunavat** (*Sanskrit*) That which is endowed with qualities.

**FY Gunavat** Endowed with qualities.

**WG Gunavishesha** Modifications or affections of the qualities.

**MO Gunnlod** (*Norse*) (gun-leud) Giantess who served mead to Odin in the mountain.

**TG Gupta Vidya** (*Sanskrit*) The same as Guhya Vidya; Esoteric or Secret Science; knowledge.

**KT Gupta Vidya** (*Sanskrit*) The same as *Guhya Vidya*. Esoteric or secret science, knowledge.

**WG Gupta-vidya** Guarded or secret knowledge. (*gupta*, hidden; *vidya*, knowledge.)

**ST Gupta-Vidya, Guhya-Vidya** Esoteric or secret knowledge.

**SKf Gupta-Vidya** The Secret and Esoteric Wisdom of the ages, the fountain source of all Truth known to mankind. Gupta-Vidya is a compound of *gupta* – hidden, derived from the verb-root *gup* – to hide, to protect; and *vidya* – wisdom, derived from the verb-root *vid* – to know, to be wise.

**TG Guru** (*Sanskrit*) “Spiritual Teacher; a master in metaphysical and ethical doctrines; used also for a teacher of any science.

**VS Seek for him {Guru} who is to give thee birth** (I 20, p. 7) The Initiate who leads the disciple through the Knowledge given to him to his spiritual, or second, birth is called the *Father* guru or Master.

**FY Guru** Spiritual preceptor.

**WG Guru** A spiritual parent or preceptor. (*guru*, weighty, important, worthy of honor.)

**OG Guru** (*Sanskrit*) Sometimes *gurudeva*, “master divine.” The word used in the old Sanskrit scriptures for teacher, preceptor. According to the beautiful teachings of the ancient wisdom, the guru acts as the midwife bringing to birth, helping to bring into the active life of the chela, the spiritual and intellectual parts of the disciple – the soul of the man. Thus the relationship between teacher and disciple is an extremely sacred one, because it is a tie which binds closely heart to heart, mind to mind. The idea is, again, that the latent spiritual potencies in the mind and heart of the learner shall receive such assistance in their development as the teacher can karmically give; but it does not mean that the teacher shall do the work that the disciple himself or herself must do. The learner or disciple must tread his own path, and the teacher cannot tread it for him. The teacher points the way, guides and aids, and the disciple follows the path.

**ST Guru** Teacher or preceptor.

**GH Guru** A Teacher, a Preceptor, especially one who imparts spiritual teachings to a disciple. (*Bhagavad-Gita*, W. Q. Judge, p. 86)

**SKv Guru, Gurudeva, Upadhyaya** A Guru is a spiritual parent or spiritual preceptor. The word is derived from the verbal root *gur* – to raise, to lift up. Guru may also be used for the Higher Self within, whose influence is ever inspiring and uplifting the learning human being. In order to express the sacredness and reverence felt by the pupil towards his spiritual guide, inner or outer, a Guru is often called Gurudeva, ‘divine Teacher’ or the guide and awakener of the divine life within. Another word used in ancient Hindu literature for a spiritual guide is Upadhyaya, a compound of *upa* – according to, and the preposition *adhi* plus the verb-root *i* – meaning in combination ‘one who causes one to learn according to the Vedic scriptures or the wisdom-teachings.’

**SP Guru** Teacher.

**TG Guru Deva** (*Sanskrit*) Literally, “divine Master.”

**OG Guru-parampara** (*Sanskrit*) This is a compound formed of *guru*, meaning “teacher,” and a subordinate

compound *param-para*, the latter compound meaning “a row or uninterrupted series or succession.” Hence *guru-parampara* signifies an uninterrupted series or succession of teachers. Every Mystery school or esoteric college of ancient times had its regular and uninterrupted series or succession of teacher succeeding teacher, each one passing on to his successor the mystical authority and headship he himself had received from his predecessor.

Like everything else of an esoteric character in the ancient world, the guru-parampara or succession of teachers faithfully copied what actually exists or takes place in nature herself, where a hierarchy with its summit or head is immediately linked on to a superior hierarchy as well as to an inferior one; and it is in this manner that the mystical circulations of the kosmos (*which see*), and the transmission of life or vital currents throughout the fabric or web of being is assured.

From this ancient fact and teaching of the Mystery schools came the greatly distorted Apostolic Succession of the Christian Church, a pale and feeble reflection in merely ecclesiastical government of a fundamental spiritual and mystical reality. The great Brotherhood of the sages and seers of the world, which in fact is the association of the Masters of Wisdom and Compassion headed by the Maha-chohan, is the purest and most absolute form or example of the guru-parampara existing on our earth today. See *Hermetic Chain*

**ST Guruparampara** A series or succession of sages or teachers.

**SKf Guruparampara** ‘The Golden Chain of Hermes’; an uninterrupted succession of spiritual teachers one following another; a compound of *guru* – teacher, and *parampara* – one following the other. In the ancient Mystery-Schools, as in our own Theosophical Mystery-School, the Hierophant or Spiritual Guardian of the sacred teachings passed on his holy trust to another worthy one just as he had received it from the one before him. Another use of the word Guruparampara is the graded series of Divine Rulers ranging from the Hierophants of a Spiritual Center of Truth among men to the highest Divine Guardians of our Universe, and verily, even farther, beyond our ken.

**SP Guru-parampara** A succession or lineage of teachers.

**TG Gyan-Ben-Gian** (*Persian*) The King of the Peris, the Sylphs, in the old mythology of Iran.

**TG Gyges** (*Greek*) “The ring of Ages” has become a familiar metaphor in European literature. Gyges was a Lydian who, after murdering the King Candaules, married his widow. Plato tells us that Gyges descended once into a chasm of the earth and discovered a brazen horse, within whose open side was the skeleton of a man who had a brazen ring on his finger. This ring when placed on his own finger made him invisible.

**KT Gyges** “The ring of Gyges” has become a familiar metaphor in European literature. Gyges was a Lydian, who, after murdering the King Candaules, married his widow. Plato tells us that Gyges descending once into a chasm of the earth, discovered a brazen horse, within whose opened side was the skeleton of a man of gigantic stature, who had a brazen ring on his finger. This ring when placed on his own finger made him invisible.

**MO Gylfe** (*Norse*) (yil-veh) A legendary king and seeker of wisdom.

**MO Gymer** (*Norse*) (yi-mayr) A giant: father of Gerd.

**TG Gymnosophists** (*Greek*) The name given by Hellenic writers to a class of naked or “air-clad” mendicants; ascetics in India: extremely learned and endowed with great mystic powers. It is easy to recognise in these gymnosophists the Hindu *Arayaka* of old, the learned yogis and ascetic philosophers who retired to the jungle and forest, there to reach, through great austerities, superhuman knowledge and experience.

**TG Gyn** (*Tibetan*) Knowledge acquired under the tuition of an adept teacher or guru.