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TG K. The eleventh letter in both the English and the Hebrew alphabets. As a numeral it stands in the latter for 20, and in the former for 250, and with a stroke over it (symbol K with a horizontal line over it) for 250,000. The Kabalists and the Masons appropriate the word *Kodesh* or *Kadosh* as the name of the Jewish god under this letter.

TG Ka (*Sanskrit*) According to Max Muller, the interrogative pronoun “who?” – raised to the dignity of a deity without cause or reason. Still it has its esoteric significance and is a name of Brahm/a in his phallic character as generator or *Prajapati* (*which see*).

TG Kabah or **Kaaba** (*Arabian*) The name of the famous Mahommedan temple at Mecca, a great place of pilgrimage. The edifice is not large but very original; of a cubical form 23 x 24 cubits in length and breadth and 27 cubits high, with only one aperture on the East side to admit light. In the north-east corner is the “black stone” of Kaaba, said to have been lowered down direct from heaven and to have been as white as snow, but subsequently it became black, owing to the sins of mankind. The “white stone,” the reputed tomb of Ismael, is in the north side and the place of Abraham is to the east: If, as the Mahommedans claim, this temple was, at the prayer of Adam after his exile, transferred by Allah or Jehovah direct from Eden down to earth, then the “heathen” may truly claim to have far exceeded the divine primordial architecture in the beauty of their edifices.

OG Kabala See *Qabbalah*

TG Kabalah (*Hebrew*) “The hidden wisdom of the Hebrew Rabbis of the middle ages derived from the older secret doctrines concerning divine things and cosmogony, which were combined into a theology after the time of the captivity of the Jews in Babylon.” All the works that fall under the esoteric category are termed Kabalistic.

KT Kabbalah or **Kabbala** (*Hebrew*) “The hidden wisdom of the Hebrew Rabbis of the middle ages derived from the older secret doctrines concerning divine things and cosmogony, which were combined into a theology after the time of the captivity of the Jews in Babylon.” All the works that fall under the esoteric category are termed Kabalistic.

FY Kabala Ancient mystical Jewish books.

WG Kabala (*Hebrew*) The esoteric meaning of the scriptures and the traditions of the Jews, derived by them from the Chaldeans. As, in the Hebrew language, the consonants only were usually written and the vowels omitted, the letters being at equal distances and without punctuation, and each letter representing also a numeral, the real meaning could be concealed under an apparently real wording.

IN Kabbalah (*Hebrew*) The esoteric “tradition” or theosophy of the Jews.

TG Kabalist From Q B L H, KABALA, an unwritten or oral tradition. The kabalist is a student of “secret science,” one who interprets the hidden meaning of the Scriptures with the help of the symbolical *Kabala*, and explains the real one by these means. The Tanaim were the first kabalists among the Jews; they appeared at Jerusalem about the beginning of the third century before the Christian era. The books of *Ezekiel*, *Daniel*, *Henoch*, and the *Revelation* of St. John, are purely kabalistical. This secret doctrine is identical with that of the Chaldeans, and includes at the same time much of the Persian wisdom, or “magic.” History catches glimpses of famous kabalists ever since the eleventh century. The Mediaeval ages, and even our own times, have had an enormous number of the most learned and intellectual men who were students of the *Kabala* (or *Qabbalah*, as some spell it). The most famous among the former were Paracelsus, Henry Khunrath, Jacob Bohmen, Robert Fludd, the two Van Helmonts, the Abbot John Trithemius, Cornelius Agrippa, Cardinal Nicolao Cusani, Jerome Carden, Pope Sixtus IV., and such Christian scholars as Raymond Lully, Giovanni Pico de la Mirandola, Guillaume Postel, the great John Reuchlin, Dr. Henry More, Eugenius Philalethes (Thomas Vaughan), the erudite Jesuit Athanasius Kircher, Christian Knorr (Baron) von Rosenroth; then Sir Isaac Newton, Leibniz, Lord Bacon, Spinoza, etc., etc., the list being almost inexhaustible. As remarked by Mr. Isaac Myer, in his *Qabbalah*, the ideas of the Kabalists have largely influenced European literature. “Upon the practical *Qabbalah*, the Abbe de Villars (nephew of de Montfaucon) in 1670, published his celebrated satirical novel, ‘The Count de Gabalis’, upon which Pope based his ‘Rape of the Lock’. *Qabbalism* ran through the Mediaeval poems, the ‘Romance of the Rose’, and permeates the writings of Dante.” No two of them, however, agreed upon the origin of the *Kabala*, the *Zohar*, *Sepher Yetzirah*, etc. Some show it as coming from the Biblical Patriarchs, Abraham, and even Seth; others from Egypt, others again from Chaldea. The system is certainly very old; but like all the rest of systems, whether religious or philosophical, the *Kabala* is derived directly from the primeval Secret Doctrine of the East; through the Vedas, the Upanishads, Orpheus and Thales, Pythagoras and the Egyptians. Whatever its source, its substratum is at any rate identical with that of all the other systems from the *Book of the Dead* down to the later Gnostics. The best exponents of the *Kabala* in the Theosophical Society were among the earliest, Dr. S. Pancoast, of Philadelphia, and Mr. G. Felt; and among the latest, Dr. W. Wynn Westcott, Mr. S. L. MacGregor Mathers (both of the Rosicrucian College) and a few others. See *Qabbalah*

IU **Kabalist** From {Hebrew characters}, KABALA; an unwritten or oral tradition. The kabalist is a student of “secret science,” one who interprets the hidden meaning of the Scriptures with the help of the symbolical *Kabala*, and explains the real one by these means. The Tanaim were the first kabalists among the Jews; they appeared at Jerusalem about the beginning of the third century before the Christian era. The Books of *Ezekiel*, *Daniel*, *Henoch*, and the *Revelation* of St. John, are purely kabalistical. This secret doctrine is identical with that of the Chaldeans, and includes at the same time much of the Persian wisdom, or “magic.”

TG **Kabalistic Faces** These are Nephesch, Ruach and Neschamah, or the animal (vital), the Spiritual and the Divine Souls in man – Body, Soul and Mind.

TG **Kabiri** (*Phoenecian*) or **the Kabirim** Deities and very mysterious gods with the ancient nations, including the Israelites, some of whom – as Terah, Abram’s father – worshipped them under the name of *Teraphim*. With the Christians, however, they are now devils, although the modern Archangels are the direct transformation of these same Kabiri. In Hebrew the latter name means “the mighty ones,” *Gibborim*. At one time all the deities connected with fire – whether they were divine, infernal or volcanic – were called Kabirian.

IN **Kabiri** (*Greek, kabeiroi*, possibly of Phrygian origin) Divine instructors of arts, sciences, and agriculture, linked with cosmic and terrestrial fire; also, regents of seasons and cosmic cycles.

TG **Kadmon** (*Hebrew*) Archetypal man. See *Adam Kadmon*

WGa **Kadmon** See *Adam Kadmon*

TG **Kadosh** (*Hebrew*) Consecrated, holy; also written *Kodesh*. Something set apart for temple worship. But between the etymological meaning of the word, and its subsequent significance in application to the *Kadeshim* (the “priests” set apart for certain temple rites) – there is an abyss. The words *Kadosh* and *Kadeshim* are used in II. *Kings* as rather an opprobrious name, for the *Kadeshuth* of the Bible were identical in their office and duties with the Nautch girls of some Hindu temples. They were *Galli*, the mutilated priests of the lascivious rites of Venus Astarte, who lived “by the house of the Lord.” Curiously enough the terms *Kadosh*, etc., were appropriated and used by several degrees of Masonic knighthood.

TG **Kailasa** (*Sanskrit*) In metaphysics “heaven,” the abode of gods; geographically a mountain range in the Himalayas, north of the Mansaravara lake, called also lake *Manasa*.

TG **Kailem** (*Hebrew*) Literally, vessels or vehicles; the vases for the source of the Waters of Life; used of the Ten Sephiroth, considered as the primeval *nuclei* of all Kosmic Forces. Some Kabalists regard them as manifesting in the universe through twenty-two canals, which are represented by the twenty-two letters of the Hebrew alphabet, thus making with the Ten Sephiroth thirty-two paths of wisdom.

TG **Kaimarath** (*Persian*) The last of the race of the *prehuman* kings. He is identical with Adam Kadmon. A fabulous Persian hero.

WG **Kaivalya** Emancipation of the soul from matter; enjoyment by the jiva, in its real condition, of supreme bliss. (Literally, “isolated,” “detached.”)

TG **Kakodaemon** (*Greek*) The evil genius as opposed to *Agathodaemon*, the good genius, or deity. A Gnostic term.

TG **Kala** (*Sanskrit*) A measure of time; four hours, a period of thirty *Kashthas*.

TG **Kala** (*Sanskrit*) Time, fate; a cycle and a proper name, or title given to Yama, King of the nether world and Judge of the Dead.

WG **Kala** Time. See *Time*

TG **Kalabhana** (*Sanskrit*) The same as Taraka (See *The Secret Doctrine*, Vol. II., p. 382, foot-note).

TG **Kalagni** (*Sanskrit*) The flame of time. A divine Being created by Siva, a monster with 1,000 heads. A title of Siva meaning “the fire of fate.”

TG **Kalahansa** or **Hansa** (*Sanskrit*) A mystic title given to Brahma (or Parabrahman); means “the swan *in* and *out* of time.” Brahm/a (male) is called Hansa-Vahan, the vehicle of the “Swan.”

ST **Kalahansa** Parabrahman, the “Swan out of Space and Time.”

SKv **Kala-hansa, Kali-hansa, Hansa-Vahana, Brahm/anda** Kala-hansa, literally meaning ‘the Swan in Eternity,’ is a title of Brahm/a (masculine), the ‘Self of the Solar System.’ The ancient Aryans symbolized this ‘First Cause’ of our Solar System as an invisible mystical Bird who dropped into Space an Egg, which became the Solar Universe or *Brahm/anda*, the *anda* or ‘Egg’ of Brahm/a. The *Kala* or ‘Eternity’ represents the great age of Brahm/a’s life or a Maha-Manvantara. The word *Hansa*, or *Hansa*, interpreted esoterically is equivalent to *aham-sa* - ‘I am HE,’ a highly occult phrase implying that universal mystery of the identity of the Solar System and all in it with the essence of Brahma, the highest Principle or Self of the Galactic Universe. Brahma (neuter), ‘the Universal Self’ or ‘He who breathes forth the various Brahmas or Solar Selves,’ is called the Hansa-Vahana, or ‘the Bearer of the Swan.’ Vahana is derived from the verb-root *vah* – to carry. Brahma (neuter) is also called *Kali-Hansa*, ‘the Black Swan,’ suggesting the unrevealed Divine Wisdom of this great Being which is Darkness to mankind.

TG **Kalavingka** (*Sanskrit*) also **Kuravikaya** and **Karanda**, etc. “The sweet-voiced bird of immortality.” Eitel

identifies it with *cuculus melanoleicus*, though the bird itself is allegorical and non-existent. Its voice is heard at a certain stage of *Dhyana* in Yoga practice. It is said to have awakened King Bimbisara and thus saved him from the sting of a cobra. In its esoteric meaning this sweet-voiced bird is our Higher Ego.

WG **Kalayana** Truth-seeking, mercy, charity; fair, lovely.

TG **Kalevala** The Finnish Epic of Creation.

TG **Kali** (*Sanskrit*) The “black,” now the name of Parvati, the consort of Siva, but originally that of one of the seven tongues of Agni, the god of fire – “the black, fiery tongue.” Evil and wickedness.

WG **Kali** Black; an epithet of Siva; the goddess Durga.

TG **Kalidasa** (*Sanskrit*) The greatest poet and dramatist of India.

WG **Kalidasa** The greatest dramatist of India, well known in European literature. His drama *Sakuntala* was first translated into English in 1789. He is said to have lived in the sixth century A.D.

ST **Kali-Kara** Strife-producer, aspect of Narada, agent of karmic destiny.

TG **Kaliya** (*Sanskrit*) The five-headed serpent killed by Krishna in his childhood. A mystical monster symbolizing the passions of man – the river or water being a symbol of matter.

TG **Kaliyuga** (*Sanskrit*) The fourth, the *black* or iron age, our present period, the duration of which is 432,000 years. The last of the ages into which the evolutionary period of man is divided by a series of such ages. It began 3,102 years B.C. at the moment of Krishna’s death, and the first cycle of 5,000 years will end between the years 1897 and 1898.

FY **Kaliyuga** The last of the four ages in which the evolutionary period of man is divided. It began 3,000 years B.C.

WG **Kali-yuga** The age of vice, a period of 432,000 years of mortals in Brahmanical computation. It is the present yuga, the age in which we live, and is described in the *Mahabharata* as characterized by great material advance, with spiritual darkness. See *Yuga*

OG **Kali-Yuga** See *Yuga*

ST **Kali Yuga** Iron or Black Age. See *Yuga*

TG **Kalki Avatar** (*Sanskrit*) The “White Horse Avatar,” which will be the last manvantaric incarnation of Vishnu, according to the Brahmins; of Maitreya Buddha, agreeably to Northern Buddhists; of Sosiosh, the last hero and Saviour of the Zoroastrians, as claimed by Parsis; and of the “Faithful and True” on the white Horse (*Rev.* xix., 2). In his future epiphany or tenth avatar, the heavens will open and Vishnu will appear “seated on a milk-white steed, with a drawn sword blazing like a comet, for the final destruction of the wicked, the renovation of ‘creation’ and the ‘restoration of purity.’” (Compare *Revelation*.) This will take place at the end of the Kaliyuga 427,000 years hence. The latter end of every Yuga is called “the destruction of the world,” as then the earth changes each time its outward form, submerging one set of continents and upheaving another set.

WG **Kalki Avatar** The tenth and last avatar of Vishnu, who will appear at the end of the four yugas. See *Avatara*

ST **Kalki-Avatara** The tenth or White Horse avatara of Vishnu still to come.

SI **Kallista polu parthenon** I 395 (*Greek*) “Loveliest by far of the maidens.” — Euripides, *Hippolytos*, line 66

TG **Kalluka Bhatta** (*Sanskrit*) A commentator of the Hindu *Manu Smriti* Scriptures; a well-known writer and historian.

TG **Kalpa** (*Sanskrit*) The period of a mundane revolution, generally a cycle of time, but usually, it represents a “day” and “night” of Brahm/a, a period of 4,320,000,000 years.

VS **Kalpas** (p. 68) Cycles of ages.

FY **Kalpa** The period of cosmic activity; a day of Brahm/a, 4,320 million years.

WG **Kalpa** A day of Brahm/a, or 1,000 yugas, a period of 432,000,000 years of mortals. See *Yuga*

OG **Kalpa** (*Sanskrit*) This word comes from a verb-root *klrip*, meaning “to be in order;” hence a “period of time,” or a “cycle of time.” Sometimes a kalpa is called the period of a mahamanvantara – or “great manvantara” – after which the globes of a planetary chain no longer go into obscurity or repose, as they periodically do, but die utterly. A kalpa is also called a Day of Brahm/a, and its length is 4,320,000,000 years. Seven rounds form a Day of Brahm/a, or a planetary manvantara. See *Brahm/a, Manvantara*

Seven planetary manvantaras (or planetary cycles, each cycle consisting of seven rounds) form one solar kalpa (or solar manvantara), or seven Days of Brahm/a – a week of Brahm/a.

The difficulty that many Western students have had in understanding this word lies in the fact that it is unavoidably a “blind,” because it does not apply with exclusive meaning to the length of one time period alone. Like the English word age, or the English phrase time period, the word kalpa may be used for several different cycles. There is likewise the maha-kalpa or “great kalpa,” which frequently is the name given to the vast time period contained in a complete solar manvantara or complete solar pralaya.

ST **Kalpa** Time period, a cycle of cosmic time.

GH **Kalpa** A period of time, a cycle: a generalizing term and therefore used for time-periods of different lengths;

chronologers, however, compute a Kalpa by the Life of Brahm/a – minor kalpas are numerous. A Mahakalpa is often made the equivalent of a Manvantara. Derived from the verbal root *klrip*, to be in order. *Bhagavad-Gita*, W. Q. Judge, p. 65)

SKo Kalpa, Maha-Kalpa A Kalpa is a cycle of time; from the verb-root *klrip* – to be in order. Like the English word *cycle*, Kalpa may be used for several different periods of time. It is sometimes used synonymously with ‘A Day of Brahm/a,’ a period of 4,320,000,000 years. A Solar Kalpa, or ‘Seven Days of Brahm/a’ is usually called a Maha-Kalpa or Great Kalpa.

IN Kalpa (Sanskrit) An age or vast time cycle.

SP Kalpa A vast cycle of time.

TG Kama (Sanskrit) Evil desire, lust, volition; the cleaving to existence. Kama is generally identified with *Mara*, the tempter.

FY Kama Lust, desire, volition; the Hindu Cupid.

WG Kama Desire, longing, love.

OG Kama (Sanskrit) “Desire;” the fourth substance-principle of which man’s constitution is composed. Kama is the driving or impelling force in the human constitution; per se it is colorless, neither good nor bad, and is only such as the mind and soul direct its use. It is the seat of the living electric impulses, desires, aspirations, considered in their energetic aspect. Usually however, although there is a divine kama as well as an infernal one, this word is restricted, and wrongly so, to evil desire almost exclusively.

ST Kama Desire, the intrinsic force or energy of the universe or of man. See *Principles of Man*

SKo Kama The Desire-principle in man; derived from the verb-root *kam*, ‘to desire.’ Kama is the seat of the driving and electrical forces in man, the basis of action. Kama per se is colorless, neither good nor bad. If this force is used by the impulses of the lower and less evolved parts of our nature, its direction is downward, leading to decay and destruction; if used by the aspirations and desires of the Higher Manas its direction is upward, leading to growth and eternal life. Hence Kama, the fourth of the seven principles in man, has been called the balance-principle, and likened to the sign Libra in the path of the Sun through the Zodiac.

IN Kama (Sanskrit) “Desire;” love in all its ranges, cosmic and human.

SP Kama Desire. Kama-loka is the world or realm of desire. Kama-rupa is the desire body.

TG Kamadeva (Sanskrit) In the popular notions the god of love, a Visvadeva, in the Hindu Pantheon. As the *Eros* of Hesiod, degraded into Cupid by exoteric law, and still more degraded by a later popular sense attributed to the term, so is Kama a most mysterious and metaphysical subject. The earlier Vedic description of Kama alone gives the key-note to what he emblemizes. Kama is the first conscious, *all embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE. Says the *Rig Veda*, “Desire first arose in IT, which was the primal germ of mind, and which Sages, searching with their intellect, have discovered in their heart to be the bond which connects Entity with non-Entity,” or *Manas* with pure *Atma-Buddhi*. There is no idea of *sexual* love in the conception. Kama is preeminently the divine desire of creating happiness and love; and it is only ages later, as mankind began to materialize by anthropomorphization its grandest ideals into cut and dried dogmas, that Kama became the power that gratifies desire on the animal plane. This is shown by what every *Veda* and some *Brahmanas* say. In the *Atharva Veda*, Kama is represented as the Supreme Deity and Creator. In the *Taittiriya Brahmana*, he is the child of Dharma, the god of Law and Justice, of Sraddha and faith. In another account he springs from the heart of Brahm/a. Others show him born from water, i.e., from primordial chaos, or the “Deep.” Hence one of his many names, *Ira-ja*, “the water-born;” and *Aja*, “unborn;” and *Atmabhu* or “Self-existent.” Because of the sign of *Makara* (Capricornus) on his banner, he is also called “Makara Ketu.” The allegory about Siva, the “Great Yogin,” reducing Kama to ashes by the fire from his *central* (or third) *Eye*, for inspiring the Mahadeva with thoughts of his wife, while he was at his devotions – is very suggestive, as it is said that he thereby reduced Kama to his primeval spiritual form.

GH Kamadeva The god of love (literally the god Kama). The first-born in the Vedas: “Him neither devas, nor pitris, nor men have equalled. Thou art superior to these and forever great,” chants the *Atharva-Veda*; while the *Rig-Veda* sings: “Desire first arose in It, which was the primal germ of mind; and which sages, searching with their intellect, have discovered in their heart to be the bond which connects entity with non-entity” (x, 129). Kamadeva is the lord of the Apsarasas (the celestial nymphs, consorts of the Gandharvas, which see), and is represented as a handsome youth riding on a parrot, attended by the Apsarasas, one of whom bears his banner distinguished by the Makara (*which see*). His bow is made of sugar-cane, and his bow-string a line of bees, while each one of his arrows is tipped with a different flower. The *Taittiriya Brahmana* has it that Kamadeva was the son of Dharma (moral religious duty, piety, justice) and of Sraddha (faith); in another hymn he is born from the heart of Brahm/a and therefore called the Self-Existent (Atma-bhu), or the Unborn (Aja).

Kamadeva is in the *Rig-Veda* “the personification of that feeling which leads and propels to creation. He was the *first movement* that stirred the ONE, after its manifestation from the purely abstract principle, to create,” (*The Secret Doctrine*, II, p. 176).

“As Eros was connected in early Greek mythology with the world’s creation, and only afterwards became the sexual Cupid, so was Kama in his original Vedic character,” (ibid.). (*Bhagavad-Gita*, W. Q. Judge, p. 74 – mentioned as ‘the god of love.’)

TG **Kamadhatu** (*Sanskrit*) Called also **Kamavachara**, a region including Kamaloka. In exoteric ideas it is the first of the Trailokya – or three regions (applied also to celestial beings) or seven planes or degrees, each broadly represented by one of the three chief characteristics; namely, *Kama*, *Rupa* and *Arupa*, or those of desire, form and formlessness. The first of the Trailokyas, *Kamadhatu*, is thus composed of the earth and the six inferior Devalokas, the earth being followed by Kamaloka (*which see*). These taken together constitute the seven degrees of the material world of form and sensuous gratification. The second of the Trailokya (or Trilokya) is called *Rupadhatu* or “material form” and is also composed of seven Lokas (or localities). The third is *Arupadhatu* or “immaterial lokas.”

“Locality,” however, is an incorrect word to use in translating the term *dhatu*, which does not mean in some of its special applications a “place” at all. For instance, *Arupadhatu* is a purely subjective world, a “state” rather than a place. But as the European tongues have no adequate metaphysical terms to express certain ideas, we can only point out the difficulty.

ST **Kama-Dhatu** Desire world. See *Dhatu*

WG **Kama-dhuk** A mythological animal, the cow of plenty.

GH **Kamaduh** (dictionary form or ‘crude form’: nominative case **Kamadhuk**) The mythical cow belonging to the sage Vasishtha, produced by the gods at the churning of the cosmic ocean. (See *Ananta*) She is supposed to grant all desires and hence is termed the ‘cow of plenty.’ The alternative form, Kamadhenu, gives the clue to this meaning: *kama*, desire, wish; *dhenu*, milch-cow. In interpretation of the above allegory: the reference is to the appearance of the Earth in space as the mother of all that later appears on it. (*Bhagavad-Gita*, W. Q. Judge, p. 23)

TG **Kamaloka** (*Sanskrit*) The *semi*-material plane, to us subjective and invisible, where the disembodied “personalities,” the astral forms, called *Kamarupa* remain, until they fade out from it by the complete exhaustion of the effects of the mental impulses that created these eidolons of human and animal passions and desires. (See *Kamarupa*) It is the Hades of the ancient Greeks and the Amenti of the Egyptians, the land of Silent Shadows; a division of the first group of the Trailokya. See *Kamadhatu*

KT **Kamaloka** (*Sanskrit*) The *semi*-material plane, to us subjective and invisible, where the disembodied “personalities,” the astral forms called *Kama Rupa*, remain until they fade out from it by the complete exhaustion of the effects of the mental impulses that created these *eidolons* of the lower animal passions and desires. (See *Kama Rupa*) It is the Hades of the ancient Greeks and the Amenti of the Egyptians – the land of Silent Shadows.

FY **Kama Loka** Abode of desire, the first condition through which a human entity passes in its passage, after death, to Devachan. It corresponds to purgatory.

WGa **Kamaloka** Sometimes written *Kama Loka* and *Kama Loca*. Literally, the place, world, or sphere of desire, from *Kama*, desire, and *loka*, place, world, or sphere. That place where the body of passions and desires holds sway after the death of the physical body. It is the same as the Greek *Hades* and Egyptian *Amenti*, where the astral shades of the dead remain until they disintegrate or fade out. As the earthly plane is where the material body disintegrates, so *Kamaloka* is that one wherein the astral body in its turn dies and fades away. *Kamaloka* is much the same as the purgatory of the Christians, and in it remain the bodies of the dead infused with the desires and passions, for which reason is the term *Kamarupa*. The disincarnated Ego sheds its astral body in *Kamaloka*, and from that state passes to *Devachan*; hence the state is intermediate between earth-life and the joys of the Devachanic state.

OG **Kama-Loka** (*Sanskrit*) A compound which can be translated as “desire world,” which is accurate enough, but only slightly descriptive. It is a semi-material plane or rather world or realm, subjective and invisible to human beings as a rule, which surrounds and also encloses our physical globe. It is the habitat or dwelling-place of the astral forms of dead men and other dead beings – the realm of the *kama-rupas* or desire-bodies of defunct humans. “It is the Hades,” as H. P. Blavatsky says, “of the ancient Greeks, and the Amenti of the Egyptians, the land of Silent Shadows.”

It is in the *kama-loka* that the second death (*which see*) takes place, after which the freed upper duad of the human being that was enters the *devachan*. The highest regions of the *kama-loka* blend insensibly into the lowest regions or realms of the *devachan*; and, conversely, the grossest and lowest regions of the *kama-loka* blend insensibly into the highest regions of the *avichi* (*which see*).

When the physical body breaks up at death, the astral elements of the ex-carnate entity remain in the *kama-loka* or “shadow world,” with the same vital centers as in physical life clinging within them, still vitalizing them; and here certain processes take place. The lower human soul that is befouled with earth-thought and the lower instincts

cannot easily rise out of the kama-loka, because it is foul, it is heavy; and its tendency is consequently downwards. It is in the kama-loka that the processes of separation of the monad from the kama-rupic spook or phantom take place; and when this separation is complete, which is the second death above spoken of, then the monad receives the reincarnating ego within its bosom, wherein it enjoys its long rest of bliss and recuperation. If, contrariwise, the entity in the kama-loka is so heavy with evil and is so strongly attracted to earth spheres that the influence of the monad cannot withdraw the reincarnating ego from the kama-rupa, then the latter with its befouled soul sinks lower and lower and may even enter the avichi. If the influence of the monad succeeds, as it usually does, in bringing about the second death, then the kama-rupa becomes a mere phantom or kama-rupic spook, and begins instantly to decay and finally vanishes away, its component life-atoms pursuing each one the road whither its attractions draw it.

WS **Kama-loka** (*Sanskrit*) “Desire-world” surrounding our earth; astral dwelling of kama-rupas; the Greek Hades.

ST **Kama-Loka** Desire world; the astral habitat of the kama-rupas or desire bodies of the dead.

SKo **Kama-loka, Kama-rupa, Bhuta** Kama-loka is literally the ‘Desire-world’; a compound of *kama* – desire, and *loka* – world. Kama-loka is the invisible astral region which penetrates and surrounds the earth. The ruling force in it is desire devoid of intelligence. It is the realm of purgatory through which all entities must pass after death. Therein the Reincarnating Ego must suffer for the evil done on earth, and thus free itself of its grosser astral and kamic clothing in order that it may rise higher. Good men usually pass through the Kama-loka practically unconsciously, whereas men not so good awaken to a semi-dream state of an unhappy nature, and evil-minded men suffer a vivid nightmare. What is known as the ‘Second Death’ takes place in Kama-loka. This death is the separation between the immortal Reincarnating Ego and the body of lower mental and psychical energies. When the Reincarnating Ego is thus freed it enters the Devachan accompanied by the aroma of all its past experiences, while the lower part remains in Kama-loka as the Kama-rupa or ‘Desire-body,’ and soon disintegrates if left alone and not drawn to mediumistic seances, etc. This Kama-rupa is often called a Bhuta, a ‘spook’ or ‘has-been’; for *bhuta* is the past participle of the verb-root *bhu* – to be; hence the ‘shell’ from which the intellectual and spiritual parts have fled.

These four states of Nirvana, Devachan, Kama-loka, and Avichi can be experienced by a man right here on earth while he is awake; and a man in sleep may suffer or enjoy dreams of Kamaloka or Devachan. We are drawn in sleep and death and even in conscious life to the states whither our attractions lead us.

WGa **Kama-manas** A compound term used in Theosophical literature to designate the state of mind or *manas* when closely associated with *Kama*, or desire; it may therefore be said to be lower manas, as it is mind directed by, and functioning in, desire to a greater extent than in and by *Buddhi*.

WS **Kama-manas** (*Sanskrit*) “Desire-mind;” the personal self.

TG **Kamarupa** (*Sanskrit*) Metaphysically, and in our esoteric philosophy, it is the subjective form created through the mental and physical desires and thoughts in connection with things of matter, by all sentient beings, a form which survives the death of their bodies. After that death three of the seven “principles” – or let us say planes of senses and consciousness on which the human instincts and ideation act in turn – viz., the body, its astral prototype and physical vitality, – being of no further use, remain on earth; the three higher principles, grouped into one, merge into the state of Devachan (*which see*), in which state the Higher Ego will remain until the hour for a new reincarnation arrives; and the *eidolon* of the ex-Personality is left alone in its new abode. Here, the pale copy of the man that was, vegetates for a period of time, the duration of which is variable and according to the element of materiality which is left in it, and which is determined by the past life of the defunct. Bereft as it is of its higher mind, spirit and physical senses, if left alone to its own senseless devices, it will gradually fade out and disintegrate. But, if forcibly drawn back into the terrestrial sphere whether by the passionate desires and appeals of the surviving friends or by regular necromantic practices – one of the most pernicious of which is mediumship – the “spook” may prevail for a period greatly exceeding the span of the natural life of its body. Once the Kamarupa has learnt the way back to living human bodies, it becomes a vampire, feeding on the vitality of those who are so anxious for its company. In India these *eidolons* are called *Pisachas*, and are much dreaded, as already explained elsewhere.

KT **Kama Rupa** (*Sanskrit*) Metaphysically and in our esoteric philosophy it is the subjective form created through the mental and physical desires and thoughts in connection with things of matter, by all sentient beings: a form which survives the death of its body. After that death, three of the seven “principles” – or, let us say, planes of the senses and consciousness on which the human instincts and ideation act in turn – viz., the body, its astral prototype and physical vitality, being of no further use, remain on earth; the three higher principles, grouped into one, merge into a state of Devachan (*which see*), in which state the Higher Ego will remain until the hour for a new reincarnation arrives, and the *eidolon* of the ex-personality is left alone in its new abode. Here the pale copy of the man that was, vegetates for a period of time, the duration of which is variable according to the element of materiality which is left in it, and which is determined by the past life of the defunct. Bereft as it is of its higher mind, spirit and physical senses, if left alone to its own senseless devices, it will gradually fade out and disintegrate. But if forcibly drawn back into the terrestrial sphere, whether by the passionate desires and appeals of the surviving friends or by

regular necromantic practices – one of the most pernicious of which is mediumship – the “spook” may prevail for a period greatly exceeding the span of the natural life of its body. Once the Kama Rupa has learnt the way back to living human bodies, it becomes a vampire feeding on the vitality of those who are so anxious for its company. In India these *Eidolons* are called *Pisachas*, – and are much dreaded.

FY Kamarupa The principle of desire in man; the fourth principle.

WG Kama-rupa One of the human “principles;” “desire-form.” (*kama*, desire; *rupa*, form.)

OG Kama-Rupa (Sanskrit) A compound word signifying “desire body.” It is that part of man’s inner constitution in which dwell or inhere the various desires, affections, hates, loves – in short, the various mental and psychical energies. After death it becomes the vehicle in the astral worlds of the higher principles of the man that was. But these higher principles are nevertheless scarcely conscious of the fact, because the rupture of the golden cord of life at the moment of the physical death plunges the cognizing *personal* entity into a merciful stupor of unconsciousness, in which stupor it remains a longer or shorter period depending upon its qualities of spirituality or materiality. The more spiritual the man was the longer the period of merciful unconsciousness lasts, and vice versa.

After death, as has been frequently stated elsewhere, there occurs what is called the second death, which is the separation of the immortal part of the second or intermediate duad from the lower portions of this duad, which lower portions remain as the kama-rupa in the etheric or higher astral spheres which are intermediate between the devachanic and the earthly spheres. In time this kama-rupa gradually fades out in its turn, its life-atoms at such dissolution passing on to their various and unceasing peregrinations.

It is this kama-rupa which legend and story in the various ancient world religions or philosophies speak of as the shade, and which it has been customary in the Occident to call the spook or ghost. It is, in short, all the mortal elements of the human soul that was. The kama-rupa is an exact astral duplicate, in appearance and mannerism, of the man who died; it is his eidolon (*which see*) or “image.” See *Second Death*

WS Kama-rupa (Sanskrit) “Desire-body;” astral vehicle of man’s mental/psychic energies; after death the “shade” or “ghost.”

ST Kama-Rupa Desire body; seat of man’s emotional, lower mental, and psychic attributes.

WGa Kamavasayita One of the eight superhuman faculties. The power to suppress all desire. See *Vibhuti*

TG Kamea (Hebrew) An amulet, generally a magic square.

TG Kandu (Sanskrit) A holy sage of the second root-race, a yogi, whom Pramocha, a “nymph” sent by Indra for that purpose, beguiled, and lived with for several centuries. Finally, the Sage returning to his senses, repudiated and chased her away. Whereupon she gave birth to a daughter, Marisha. The story is in an allegorical fable from the *Puranas*.

TG Kanishka (Sanskrit) A King of the Tochari, who flourished when the third Buddhist Synod met in Kashmir, i.e., about the middle of the last century B.C., a great patron of Buddhism, he built the finest *stupas* or dagobas in Northern India and Kabulistan.

TG Kanishthas (Sanskrit) A class of gods which will manifest in the fourteenth or last manvantara of our world – according to the Hindus.

GH Kansa A king of the Yadava line of the Lunar Dynasty, ruler of the Bhojas, reigning at Mathura, who deposed his own father, Ugrasena. Ugrasena was the brother of Devaka, the latter being the father of Devaki mother of Krishna. Kansa is usually called the uncle of Krishna; strictly speaking, however, he is a cousin. In spite of this relationship, he became the avowed enemy of Krishna because a prophecy had been foretold to him that a son of Devaki would cause his death. In order to prevent this from happening, Kansa imprisoned Devaki and Vasudeva in his palace and commanded that all infants born to them should be put to death. Six children were so slain, but a seventh, Balarama, was saved through the connivance of his parents. Then when Krishna was born, his parents escaped from the palace and fled from the city of Mathura, whereupon the enraged Kansa ordered all infant boys in the kingdom put to death; but the parents escaped from the realm with Krishna, and the child was brought up by cow-herds in seclusion. Kansa at length learned that Krishna had escaped destruction and made several attempts to bring about his death: as an instance, he sent Jarasandha, the king of Magadha, to battle with the young Krishna eighteen times, but that monarch was as many times defeated. Krishna finally slew Kansa, as was predicted, restored Ugrasena, but left Mathura and established his kingdom at Dvaraka. (*Bhagavad-Gita*, W. Q. Judge, p. 121)

TG Kanya (Sanskrit) A virgin or maiden. *Kanya Kumari* “the virgin-maiden” is a title of Durga-Kali, worshipped by the Thugs and Tantrikas.

ST Kanya Virgo. See *Constellations*

FY Kapila The founder of one of the six principal systems of Indian philosophy – viz., the Sankhya.

WG Kapila A great Indian sage, who founded the Sankhya school of philosophy.

GH Kapila One of the famous Rishis. There are many sages by the name of Kapila, the last being the founder of the Sankhya (*which see*) philosophy. A legend relates that while Kapila was engaged in meditation in Patala, he was

menaced by the sixty thousand sons of Sagara, whereupon the sacred flame which darted from his person immediately reduced the sixty thousand sons to ashes. “That the story is an allegory is seen upon its very face: the 60,000 *Sons*, brutal, vicious, and impious, are the personification of the *human passions* that a ‘mere glance of the sage’ – the SELF who represents the highest state of purity that can be reached on earth – reduces to ashes.” (*The Secret Doctrine*, II, p. 571)

“There are several well-known Kapilas in the Puranas. First the primeval sage, then Kapila, one of the three ‘Secret’ Kumaras; and Kapila, son of Kasyapa and Kadru...besides Kapila, the great sage and philosopher of the Kali Yuga.” (*The Secret Doctrine*, II, p. 572) (*Bhagavad-Gita*, W. Q. Judge, p. 74)

TG **Kapila Rishi** (*Sanskrit*) A great sage, a great adept of antiquity; the author of the Sankhya philosophy.

TG **Kapilavastu** (*Sanskrit*) The birthplace of the Lord Buddha; called “the yellow dwelling;” the capital of the monarch who was the father of Gautama Buddha.

KT **Kapilavastu** (*Sanskrit*) The birthplace of the Lord Buddha, called the “yellow dwelling;” the capital of the monarch who was the father of Gautama Buddha.

ST **Kapilavastu** Birthplace of Gautama Buddha.

SKf **Kapilavastu** The birthplace of the Lord Gautama, the Buddha, and also the capital of the kingdom of his father, the King. The word is a compound of *kapila* – golden or yellow, and *vastu* – substance or dwelling. This compound, esoterically interpreted, refers to the sun. All the names connected with the Buddha’s life are suggestive of the deep mystical content of the legend and life of a very great teacher.

TG **Karabtanos** (*Greek*) The spirit of blind or animal desire; the symbol of Kama-rupa. The Spirit “without sense or judgment” in the Codex of the Nazarenes. He is the symbol of matter and stands for the father of the seven spirits of concupiscence begotten by him on his mother, the “Spiritus” or the Astral Light.

TG **Karam** (*Sanskrit*) A great festival in honour of the Sun-Spirit with the Kolarian tribes.

FY **Karam** Great festival of the Kolarian tribes in honour of the sun spirit.

TG **Karana** (*Sanskrit*) Cause (metaphysically).

SKf **Karana** A general word meaning ‘cause’ or ‘origin.’ In Theosophy and Hindu philosophy Karana refers to ‘that metaphysical Cause’ which starts manifested evolution. Karana is derived from the causative form of the verb-root *kri* – to make; and hence means ‘that which causes to make or to act.’

IN **Karana** (*Sanskrit*) “Cause” of existence and of death, the Causeless Cause.

TG **Karana Sarira** (*Sanskrit*) The “Causal body.” It is dual in its meaning. Exoterically, it is *Avidya*, ignorance, or that which is the cause of the evolution of a human ego and its reincarnation; hence the lower Manas esoterically – the causal body or *Karanopadhi* stands in the Taraka Rajayoga as corresponding to Buddhi and the Higher “Manas,” or Spiritual Soul.

FY **Karana Sarira** The causal body; Avidya; ignorance; that which is the cause of the evolution of a human ego.

WG **Karana-sarira** The causal body in which the Logos is reflected. (*karana*, causal; *sarira*, body.)

OG **Karana-Sarira** (*Sanskrit*) A compound signifying “cause body” or “causal body,” the instrument or principle or causal element in man’s constitution, and inferentially in the constitution of any other re embodying entity, which brings about not merely the reproduction in im bodied form of such entity, but likewise its evolution during a manvantara through an unending series of re embodyments. See **Karanopadhi**

ST **Karana-Sarira** Causal body which brings about re embodyments.

TG **Karanda** (*Sanskrit*) The “sweet-voiced bird,” the same as *Kalavingka* (**which see**).

TG **Karanopadhi** (*Sanskrit*) The basis or *upadhi* of Karana, the “causal soul.” In Taraka Rajayoga, it corresponds with both *Manas* and *Buddhi*. See Table in *The Secret Doctrine*, Vol. I., p. 157.

WG **Karanopadhi** The spiritual soul or buddhi, the vehicle of atma. (*karana*, causal; *upadhi*, basis.)

OG **Karanopadhi** (*Sanskrit*) A compound meaning the “causal instrument” or “instrumental cause” in the long series of re embodyments to which human and other re embodying entities are subject. *Upadhi*, the second element of this compound, is often translated as “vehicle;” but while this definition is accurate enough for popular purposes, it fails to set forth the essential meaning of the word which is rather “disguise,” or certain natural properties or constitutional characteristics supposed to be the disguises or clothings or masks in and through which the spiritual monad of man works, bringing about the repetitive manifestations upon earth of certain functions and powers of this monad, and, indeed, upon the other globes of the planetary chain; and, furthermore, intimately connected with the peregrinations of the monad through the various spheres and realms of the solar kosmos. In one sense of the word, therefore, *karanopadhi* is almost interchangeable with the thoughts set forth under the term *maya* (**which see**), or the illusory disguises through which spirit works, or rather through which spiritual monadic entities work and manifest themselves.

Karanopadhi, as briefly explained under the term “causal body,” is dual in meaning. The first and more easily understood meaning of this term shows that the cause bringing about re embodyment is *avidya*, nescience rather than

ignorance; because when a re embodying entity through repeated re embodyments in the spheres of matter has freed itself from the entangling chains of the latter, and has risen into self-conscious recognition of its own divine powers, it thereby shakes off the chains or disguises of maya and becomes what is called a jivanmukta (*which see*). It is only imperfect souls, or rather monadic souls, speaking in a general way, which are obliged by nature's cyclic operations and laws to undergo the repetitive re embodyments on earth and elsewhere in order that the lessons of self-conquest and mastery over all the planes of nature may be achieved. As the entity advances in wisdom and knowledge, and in the acquiring of self-conscious sympathy for all that is, in other words, as it grows more and more like unto its divine-spiritual counterpart, the less is it subject to avidya. It is, in a sense, the seeds of kama-manas left in the fabric or being of the reincarnating entity, which act as the *karana* or reproducing cause, or instrumental cause, of such entity's reincarnations on earth.

The higher karanopadhi, however, although in operation similar to the lower karanopadhi, or karana-sarira just described, nevertheless belongs to the spiritual-intellectual part of man's constitution, and is the reproductive energy inherent in the spiritual monad bringing about its re-emergence after the solar pralaya into the new activities and new series of imbodyments which open with the dawn of the solar manvantara following upon the solar pralaya just ended. This latter karanopadhi or karana-sarira, therefore, is directly related to the element-principle in man's constitution called buddhi – a veil, as it were, drawn over the face or around the being of the monadic essence, much as prakriti surrounds Purusha, or pradhana surrounds Brahman, or mulaprakriti surrounds and is the veil or disguise or sakti of parabrahman. Hence, in the case of man, this karanopadhi or causal disguise or vehicle corresponds in a general way to the buddhi-manas, or spiritual soul, in which the spiritual monad works and manifests itself. It should be said in passing that the doctrine concerning the functions and operations of buddhi in the human constitution is extremely recondite, because in buddhi lie the causal impulses or urges bringing about the building of the constitution of man, and which, when the latter is completed, and when forming man as a septenary entity, express themselves as the various strata or qualities of the auric egg (*which see*).

Finally, the karana-sarira, the karanopadhi or causal body, is the vehicular instrumental form or instrumental body-form, produced by the working of what is perhaps the most mysterious principle or element, mystically speaking, in the constitution not only of man, but of the universe – the very mysterious spiritual bija (*which see*).

The karanopadhi, the karana-sarira or causal body, is explained with minor differences of meaning in various works of Hindu philosophy; but all such works must be studied with the light thrown upon them by the great wisdom-teaching of the archaic ages, esoteric theosophy. The student otherwise runs every risk of being led astray.

I might add that the sushupti state or condition, which is that of deep dreamless sleep, involving entire insensibility of the human consciousness to all exterior impressions, is a phase of consciousness through which the adept must pass, although consciously pass in his case, before reaching the highest state of samadhi, which is the turiya state. According to the Vedanta philosophy, the turiya (meaning "fourth") is the fourth state of consciousness into which the full adept can self-consciously enter and wherein he becomes one with the cosmic Brahman. The Vedantists likewise speak of the anandamaya-kosa, which they describe as being the innermost disguise or frame or vehicle surrounding the atmic consciousness. Thus we see that the anandamaya-kosa and the karana-sarira, or karanopadhi, and the buddhi in conjunction with the manasic ego, are virtually identical.

The author has been at some pains to set forth and briefly to develop the various phases of occult and esoteric theosophical thought given in this article, because of the many and various misunderstandings and misconceptions concerning the nature, characteristics, and functions of the karana-sarira or causal body.

ST Karanopadhi Vehicle of the causal or buddhi-manasic aspect of man. See *Updahi*

KT Kardec, Allan The adopted name of the Founder of the French Spiritists, whose real name was Rivaille. It was he who gathered and published the trance utterances of certain mediums and afterwards made a "philosophy" of them between the years 1855 and 1870.

TG Kardecists The followers of the spiritistic system of Allan Kardec, the Frenchman who founded the modern movement of the Spiritist School. The Spiritists of France differ from the American and English Spiritualists in that *their* "Spirits" teach reincarnation, while those of the United States and Great Britain denounce this belief as a heretical fallacy and abuse and slander those who accept it. "When *Spirits* disagree..."

ST Karkataka Cancer. See *Constellations*

TG Karma (Sanskrit) Physically, action; metaphysically, the LAW OF RETRIBUTION, the Law of cause and effect or Ethical Causation. Nemesis, only in one sense, that of bad Karma. It is the eleventh *Nidana* in the concatenation of causes and effects in orthodox Buddhism; yet it is the power that controls all things, the resultant of moral action, the metaphysical *Samskara*, or the moral effect of an act committed for the attainment of something gratifies a personal desire. There is the Karma of merit and the Karma of demerit. Karma neither punishes nor rewards, it is simply *the one* Universal LAW which guides unerringly, and so to say blindly, all other laws productive of certain effects along the grooves of their respective causations. When Buddhism teaches that "Karma is that moral kernel

(of any being) which alone survives death and continues in transmigration” or reincarnation, it simply means that there remains nought after each Personality but the causes produced by it; causes which are undying, i.e., which cannot be eliminated from the Universe until replaced by their legitimate effects, and wiped out by them, so to speak, and such causes – unless compensated during the life of the person who produced them with adequate effects, will follow the reincarnated Ego, and reach it in its subsequent reincarnation until a harmony between effects and causes is fully reestablished. No “personality” – a mere bundle of material atoms, and of instinctual and mental characteristics – can of course continue, as such, in the world of pure Spirit. Only that which is immortal in its very nature and divine in its essence, namely, the Ego, can exist for ever. And as it is that Ego which chooses the personality it will inform, after each Devachan, and which receives through these personalities the effects of the Karmic causes produced, it is therefore the Ego, that *self* which is the “moral kernel” referred to and embodied karma, “which alone survives death.”

KT Karma (*Sanskrit*) Physically, action; Metaphysically, the LAW of RETRIBUTION; the Law of Cause and Effect or Ethical Causation. It is Nemesis only in the sense of bad Karma. It is the eleventh *Nidana* in the concatenation of causes and effects in orthodox Buddhism; yet it is the power that controls all things, the resultant of moral action, the metaphysical Samskara, or the moral effect of an act committed for the attainment of something which gratifies a personal desire. There is the Karma of merit and the Karma of demerit. Karma neither punishes nor rewards; it is simply *the one* Universal LAW which guides unerringly and, so to say, blindly, all other laws productive of certain effects along the grooves of their respective causations. When Buddhism teaches that “Karma is that moral Kernel (of any being) which alone survives death and continues in transmigration” or reincarnation, it simply means that there remains nought after each personality, but the causes produced by it, causes which are undying, i.e., which cannot be eliminated from the Universe until replaced by their legitimate effects, and so to speak, wiped out by them. And such causes, unless compensated during the life of the person who produced them with adequate effects, will follow the reincarnated Ego and reach it in its subsequent incarnations until a full harmony between effects and causes is fully re-established. No “personality” – a mere bundle of material atoms and instinctual and mental characteristics – can, of course, continue as such in the world of pure spirit. Only that which is immortal in its very nature and divine in its essence, namely, the Ego, can exist for ever. And as it is that Ego which chooses the personality it will inform after each Devachan, and which receives through these personalities the effects of the Karmic causes produced, it is, therefore, the Ego, that *Self*, which is the “moral Kernel” referred to, and embodied Karma itself, that “which alone survives death.”

FY Karma The law of ethical causation; the effect of an act for the attainment of an object of personal desire, merit and demerit.

WG Karma The law of universal harmony, or the self-adjusting force of nature restoring harmony disturbed by action; the self-enforcing equation of action – cause and effect in endless succession; the moral law of compensation, operating to produce all conditions of life, misery and happiness, birth, death and rebirth, being itself both cause and effect, action and the effect of action, the rewarder of good and the punisher of evil, and being always in operation, involving all worlds up to that of Brahm/a. The three divisions of karma in the Siamese school are: *thittham wethaniya kam*, fruits experienced at once, or in this life; *upadha wethaniya kam*, fruits for next life; *aprapara wethaniya kam*, fruits in future lives from the third onward. In the Indian schools some of its great divisions are: karma now being experienced; karma that we are making for the next incarnation or incarnations, and delayed karma from other lives still unexperienced. (*karma*, action, work deed; derived from the root *kri*, “to make,” which is akin to the Latin *cre-are*, whence comes the English “cre-ate.”)

OG Karma (Karman, Sanskrit) This is a noun-form coming from the root *kri* meaning “to do,” “to make.” Literally, *karma* means “doing,” “making,” action. But when used in a philosophical sense, it has a technical meaning, and this technical meaning can best be translated into English by the word consequence. The idea is this: When an entity acts, he acts from within; he acts through an expenditure in greater or less degree of his own native energy. This expenditure of energy, this outflowing of energy, as it impacts upon the surrounding milieu, the nature around us, brings forth from the latter perhaps an instantaneous or perhaps a delayed reaction or rebound. Nature, in other words, reacts against the impact; and the combination of these two – of energy acting upon nature and nature reacting against the impact of that energy – is what is called karma, being a combination of the two factors. Karma is, in other words, essentially a chain of causation, stretching back into the infinity of the past and therefore necessarily destined to stretch into the infinity of the future. It is unescapable, because it is in universal nature, which is infinite and therefore everywhere and timeless; and sooner or later the reaction will inevitably be felt by the entity which aroused it.

It is a very old doctrine, known to all religions and philosophies, and since the renaissance of scientific study in the Occident has become one of the fundamental postulates of modern coordinated knowledge. If you toss a pebble into a pool, it causes ripples in the water, and these ripples spread and finally impact upon the bank surrounding the pool;

and, so modern science tells us, the ripples are translated into vibrations, which are carried outward into infinity. But at every step of this natural process there is a corresponding reaction from every one and from all of the myriads of atomic particles affected by the spreading energy.

Karma is in no sense of the word fatalism on the one hand, nor what is popularly known as chance, on the other hand. It is essentially a doctrine of free will, for naturally the entity which initiates a movement or action – spiritual, mental, psychological, physical, or other – is responsible thereafter in the shape of consequences and effects that flow therefrom, and sooner or later recoil upon the actor or prime mover.

Since everything is interlocked and interlinked and interblended with everything else, and no thing and no being can live unto itself alone, other entities are of necessity, in smaller or larger degree, affected by the causes or motions initiated by any individual entity; but such effects or consequences on entities, other than the prime mover, are only indirectly a morally compelling power, in the true sense of the word moral.

An example of this is seen in what the theosophist means when he speaks of family karma as contrasted with one's own individual karma; or national karma, the series of consequences pertaining to the nation of which he is an individual; or again, the racial karma pertaining to the race of which the individual is an integral member. Karma cannot be said either to punish or to reward in the ordinary meaning of these terms. Its action is unerringly just, for being a part of nature's own operations, all karmic action ultimately can be traced back to the kosmic heart of harmony which is the same thing as saying pure consciousness-spirit. The doctrine is extremely comforting to human minds, inasmuch as man may carve his own destiny and indeed must do so. He can form it or deform it, shape it or misshape it, as he wills; and by acting with nature's own great and underlying energies, he puts himself in unison or harmony therewith and therefore becomes a co-worker with nature as the gods are.

WS Karma (Sanskrit) "Action;" law of action and reaction, cause and effect.

WW Karman (pp. 103-105) Karman is a well known term in all Hindu philosophical literature. It comes from the Sanskrit root *kri*. The word is popularly written and pronounced *karma*, but we had better follow our plan of adopting the 'crude' form, the dictionary form of these words, such as *atman* instead of *atma*. *Kri* means *to do, to act, to make, to perform*. *Karman* is a noun meaning *act, action*; nothing more. That is the meaning of the word. On it has been founded one of the grandest doctrines that the mind of man has ever conceived: the philosophical doctrine of karma. It is held with some variation by the different Indian sects, the Buddhists, for instance, having some minor variations as compared with the orthodox Hindus or Brahmans. But throughout Hindustan the general meaning is that Karman is the totality of results at any instant of time of all a man's thoughts, emotions, actions. Now we speak of the laws of nature, and so common has the phrase become that we do not or at least we rarely stop to analyze the phrase. Theoretically, of course, a law means a commandment, a command, an order, a mandate, issuing from the sovereign head of a state, or from the sovereign, as it is usually expressed, setting forth a rule of action, and in legal usage must be accompanied by words called a sanction, that is, a penalty. We speak of the 'laws' of nature, and it is correct for a Christian to so speak of them, because his God is a personal God, a moral being governing the world by his fiat, by his will. According to Christian theory, he created the laws (as far as I can understand it) and set them to working, and then withdrew the almighty hand. The result of a doctrine like that – ethical and philosophical results – are tremendous. The Deity at once takes the responsibility for everything that ensues. He is the author of all good, all evil, all iniquity, as well as all virtue. That the Deity is the author of evil would be indignantly denied by all pious Christians, yet there is no escape from this logical consequence, and we have here another of the theological contradictions into which the unfortunate theologians of Christendom have fallen. But it is common to all modern European languages to speak of the laws of nature. The phrase evidently arose from an analogy with the methods of man on earth.

Zeus, Jupiter, the Jewish Lord Jehovah, and all gods of the same kind stand on one level; they are demiurges, {*demiourgoi*} (*demiourgoi*), as the Greeks called them, workmen, artificers in the cosmos; and we will see that it was with great reason that the Gnostics put the Jewish Lord and the Christian God and the Greek Zeus and the Roman Jupiter on the plane merely of an angel, the head of the angels or the head of one hierarchy of angels, but not the Ineffable, the Unspeakable, THAT, as the Hindus say, and no word can be more reverent.

The 'law' of gravitation no more can draw an apple to earth or hold me in my chair than the 'law' or 'laws' of navigation can propel and direct a vessel on a cruise. 'Law,' here is an abstraction. The laws of nature mean two things, or mean at least one thing with two aspects, two sides. They mean the regular and uninterrupted course of physical phenomena, or the mode of action of a natural force. The 'law' of gravitation is the action of gravity; the laws of numbers are mathematics; the laws of thought are thinking (there seems to be no other word in English that expresses it). And we see by that, that as on earth a law, a human law, is the Will of the sovereign expressed or sent out, so a natural law is a *habit* of nature, a *characteristic* of nature, a mode of action, which must by the same analogy find its causes, its source, in the will of some intelligent being. Order, cosmos, regularity, uninterrupted succession of phenomena in the same manner and under the same conditions, predicate intelligence. We see then

that the so-called laws of nature are, in nature, the wills of beings. We see nature in conflict, in travail: we see storms, hurricanes, devastating conflagrations and winds; volcanoes erupt and tornados destroy, but through it all there runs the one purpose – everything works towards a determined end. These destructive forces themselves act according to set habits, characteristics, according to a nature; and as we saw that the origin of evil was in the conflict of wills, and the necessity of things showed us that it must be so, so is evil but untransmuted good, and both good and evil are, relative. This is a subject we shall have to pursue later. So we see that in the working of natural law, so-called, we find nothing but the phenomena of nature pursuing a regularity, a succession of events, and this we trace to intelligence and will, or rather intelligences and wills. As the soul of man is worked on by the spirit, the soul governing the body, so nature is the body of a soul or souls, worked on by a spirit or spirits. Karma, therefore, in nature, is the acting of the intelligences and wills governing nature, the totality of any instant of time of all results. So the karma of a man is the totality of any instant of time of all the results of his past, in this life and in other lives. The karmans of different men conflict, but the very conflict is governed by order and regularity.

ST Karma Law of consequences; action and reaction.

GH Karma Briefly, the teaching of Karma in the *Bhagavad-Gita* (and for that matter throughout the whole of the *Mahabharata*) is, that man's actions set in motion causes which in due time react upon their producer, hence until he can "burst the bonds of Karma and rise above them" he is in fact chained thereby, and must return to the scene of his actions again and again, i.e., he is reborn on Earth again and again until he is freed from the bonds of Karma. The means for freeing himself are inculcated, principally in chapters iii v, xiv, and xviii. Derived from the verbal root *kri*, to do, to act: dictionary form or 'crude form': *karman*, nominative case: *karma*. *Bhagavad-Gita*, W. Q. Judge, p. 15)

SKo Karman, Karmic Literally, Karman means 'action'; derived from the verbal root *kri* – to do, to act. The philosophical doctrine of Karman teaches that every act affects all nature, inner and outer; and that Nature, whose very essence is harmony and justice, reacts sooner or later, returning to the original actor the consequence of his own deeds whether good or evil. Hence Karman simply expressed is "As ye sow, so shall ye also reap." Every being, from god to atom, possesses the body, character, abilities, and powers which it has built for itself by its choice of action some time in the past. At every moment we have the divine gift of free will to build a better Karmic destiny, to choose a pathway which will unfold the spiritual powers within us, and thus harmonize, raise, beautify, and glorify our whole being.

FY Karman Action; attributes of Linga Sarira.

IN Karma (*Sanskrit*) "Action" and reaction, cause and effect, absolute justice and harmony.

SP Karman Action, especially morally significant action which has *karmic* consequences, karma.

WG Karma-yoga The religion of good deeds, or the proper performance of duty, as prescribed in the *Bhagavad-Gita*, always keeping in view the Supreme Spirit.

ST Karma-Yoga Union through action, work, and service. See *Yoga*

WG Karmendriyas The five organs of action, namely: vak, voice; pani, hand; pada, foot; payu, anus; upastha, organs of generation. (*karma*, action; *indriya*, organ.)

ST Karmendriyas Vital-astral-physical organs. See *Indriyas*

GH Karna The son of Pritha (or Kunti) by Surya, the god of the sun, through the instrumentality of a mantra granted to her by the sage Durvasas. This occurred before her marriage to Pandu, hence Karna was the half-brother of the Pandavas, although this was not known to them until after his death, which was accomplished by Arjuna during the battle at Kurukshetra. Karna had been abandoned by his mother while yet a child: he was found by the suta (Charioteer) of Dhritarashtra, named Adhiratha (or Nandana), and brought up as his own son. Although knowing his relationship to the Pandavas, Karna sided with the Kauravas, because Duryodhana had given him the kingdom of Anga. During the great conflict Karna was on the point of slaying Arjuna, of whom he was especially envious, but was prevented from doing so by Krishna. (*Bhagavad-Gita*, W. Q. Judge, p. 2)

TG Karnaim (*Hebrew*) Horned, an attribute of Ashtoreth and Astarte those horns typify the male element, and convert the deity into an androgyne. Isis also is at times horned. Compare also the idea of the Crescent Moon – symbol of Isis – as horned.

TG Karnak (*Egyptian*) The ruins of the ancient temples, and palaces which now stand on the emplacement of ancient Thebes. The most magnificent representatives of the art and skill of the earliest Egyptians. A few lines quoted from Champollion, Denon and an English traveller, show most eloquently what these ruins are. Of Karnak Champollion writes: – "The ground covered by the mass of remaining buildings is square; and each side measures 1,800 feet. One is astounded and overcome by the grandeur of the sublime remnants, the prodigality and magnificence of workmanship to be seen everywhere. No people of ancient or modern times has conceived the art of architecture upon a scale so sublime, so grandiose as it existed among the ancient Egyptians; and the imagination, which in Europe soars far above our porticos, arrests itself and falls powerless at the foot of the hundred and forty

columns of the hypostyle of Karnac! In one of its halls, the Cathedral of Notre Dame might stand and not touch the ceiling, but be considered as a small ornament in the Centre of the Hall.”

Another writer exclaims: “Courts, halls, gateways, pillars, obelisks, monolithic figures, sculptures, long rows of sphinxes, are found in such profusion at Karnak, that the sight is too much for modern comprehension.” Says Denon, the French traveller: “It is hardly possible to believe, after seeing it, in the reality, of the existence of so many buildings collected together on a single point, in their dimensions, in the resolute perseverance which their construction required, and in the incalculable expenses of so much magnificence! It is necessary that the reader should fancy what is before him to be a dream, as he who views the objects themselves occasionally yields to the doubt whether he be perfectly awake.... There are lakes and mountains *within the periphery of the sanctuary*. These two edifices are selected as examples from a list *next to inexhaustible*. The whole valley and delta of the Nile, from the cataracts to the sea, was covered with temples, palaces, tombs, pyramids, obelisks, and pillars. The execution of the sculptures is beyond praise. The mechanical perfection with which artists wrought in granite, serpentine, breccia, and basalt, is wonderful, according to all the experts...animals and plants look as good as natural, and artificial objects are beautifully sculptured; battles by sea and land, and scenes of domestic life are to be found in all their *bas-reliefs*.”

TG **Karneios** (*Greek*) “Apollo *Karneios*,” is evidently an *avatar* of the Hindu “*Krishna Karna*.” Both were Sun-gods; both “*Karna*” and *Karneios* meaning “*radiant*.” (See *The Secret Doctrine* II., p. 44. note.)

TG **Karshipta** (*Mazdean*) The holy bird of Heaven in the Mazdean Scriptures, of which Ahura Mazda says to Zaratushta that “*he recites the Avesta in the language of birds*” (*Bund.* xix. et seq.). The bird is the symbol of “*Soul*” of Angel and Deva in every old religion. It is easy to see, therefore, that this “*holy bird*” means the divine Ego of man, or the “*Soul*.” The same as *Karanda* (*which see*).

TG **Karshvare** (*Zend-Avestian*) The “*seven earths*” (our septenary chain) over which rule the *Amesha Spenta*, the Archangels or Dhyana Chohans of the Parsis. The seven earths, of which one only, namely Hvanirata – our earth – is known to mortals. The Earths (esoterically), or seven divisions (exoterically), are our own planetary chain as in *Esoteric Buddhism* and *The Secret Doctrine*. The doctrine is plainly stated in Fargard XIX., 39, of the *Vendidad*.

WG **Karshvares** The seven spheres of our planetary chain.

FY **Kartika** The Indian god of war, son of Siva and Parvati; he is also the personification of the power of the Logos.

TG **Kartikeya** (*Sanskrit*), or **Kartika** The Indian God of War, son of Siva, born of his seed fallen into the Ganges. He is also the personification of the power of the Logos. The planet Mars. Kartika is a very occult personage, a nursling of the Pleiades, and a Kumara. (See *The Secret Doctrine*.)

WG **Karttika** A name of Skanda. See **Karttikeya**

WG **Karttikeya** Skanda, the god of war, so called because he was nourished by the Pleiads or Karttikas.

TG **Karuna-Bhawana** (*Sanskrit*) The meditation of pity and compassion in Yoga.

SP **Karuna** Compassion.

WG **Karya** Action; effect.

TG **Kasbeck** The mountain in the Caucasian range where Prometheus was bound.

WG **Kashaya** In the practice of yoga, that disposition of the mind which impels to thinking of unpleasant things.

WGa **Kashi** The same as *Casi* and *Kasi*.

WG **Kashta** See **Time**

TG **Kasi** (*Sanskrit*) Another and more ancient name of the holy city of Benares.

FY **Kasi** Another name for the sacred city of Benares.

WG **Kasi** Benares; the sacred city; consciousness fully developed and figured as located between the eyebrows.

GH **Kasi** (or **Kasi**) A country situated in the vicinity of modern Benares, whose king, Kasya, sided with the Pandavas. (*Bhagavad-Gita*, W. Q. Judge, p. 2)

TG **KasiKhanda** (*Sanskrit*) A long poem, which forms a part of the *Skanda Purana*, and contains another version of the legend of Daksha’s head. Having lost it in an affray, the gods replaced it with the head of a ram *Mekha Shivas*, whereas the other versions describe it as the head of a goat, a substitution which changes the allegory considerably.

TG **Kasina** (*Sanskrit*) A mystic Yoga rite used to free the mind from all agitation and bring the *Kamic* element to a dead stand-still.

ST **Kas Twam Asi** “Who art thou?”

TG **Kasyapa** (*Sanskrit*) A Vedic Sage; in the words of *Atharva Veda*, “The self-born who sprang from Time.”

Besides being the father of the Adityas headed by Indra, Kasyapa is also the progenitor of serpents, reptiles, birds and other walking, flying and creeping beings.

WG **Kasyapi** An epithet of Aruna, charioteer of the sun; also of Garuda, the bird of Vishnu. (Literally, “having black teeth.”)

TG **Katha** (*Sanskrit*) One of the Upanishads commented upon by Sankaracharya.

TG **Kaumara** (*Sanskrit*) The “Kumara Creation,” the virgin youths who sprang from the body of Brahm/a.

WGa **Kauravas** The same as *Kuravas*.

GH **Kauravas** See *Kurus*

TG **Kauravya** (*Sanskrit*) The King of the Nagas (Serpents) in Patala, exoterically a hall. But esoterically it means something very different. There is a tribe of the *Nagas* in Upper India; *Nagal* is the name in Mexico of the chief medicine men to this day, and was that of the chief adepts in the twilight of history; and finally *Patal* means the Antipodes and is a name of America. Hence the story that Arjuna travelled to Patala, and married *Ulupi*, the daughter of the King Kauravya, may be as historical as many others regarded first as fabled and then found out to be true.

TG **Kavanim** (*Hebrew*) Also written Cunim; the name of certain mystic cakes offered to *Ishtar*, the Babylonian Venus. Jeremiah speaks of these Cunim offered to the “Queen of Heaven,” vii. 18. Nowadays we do not offer the buns, but eat them at *Easter*.

TG **Kavyavahana** (*Sanskrit*) The fire of the Pitris.

ST **Kaya** Vehicle. See *Trikaya*

TG **Kchana** (*Sanskrit*) A second incalculably short: the 90th part or fraction of a thought, the 4,500th part of a minute, during which from 90 to 100 births and as many deaths occur on this earth.

TG **Kebar-Zivo** (*Gnostic*) One of the chief creditors in the *Codex Nasaraeus*.

TG **Keherpas** (*Sanskrit*) Aerial form.

FY **Keherpas** Aerial form; third principle.

MO **Kenning** A descriptive epithet used in lieu of a name.

WG **Kesava** One of the titles of Krishna. (Literally, “having long or much handsome hair.”)

GH **Kesava** A name applied to Krishna, likewise to Vishnu. (Meaning of the word itself: having much or fine hair. *Bhagavad-Gita*, W. Q. Judge, p. 18)

TG **Keshara** (*Sanskrit*) “Sky Walker,” i.e., a Yogi who can travel in his astral form.

GH **Kesin** A daitya (or ‘demon’) slain by Krishna when the prince was attacked by Kesin in the form of a horse. The daitya was believed to have been sent by Kansa (*which see*) in order to cause the death of Krishna. (*Bhagavad-Gita*, W. Q. Judge, p. 121)

TG **Kether** (*Hebrew*) The Crown, the highest of the ten Sephiroth; the first of the Supernal Triad. It corresponds to the Macroprosopus, vast countenance, or Arikh Anpin, which differentiates into Chokmah and Binah.

KT **Kether** (*Hebrew*) “The Crown, the highest of the ten Sephiroth; the first of the supernal Triad. It corresponds to the Macroprosopus, Vast Countenance, or Arikh Anpin, which differentiates into Chokmah and Binah.”

WGa **Kether** (*Hebrew*) The Crown. The highest of the ten Sephiroth, the emanations of Deity in the Hebrew *Kabalah*. The first of the supernal Triad.

TG **Ketu** (*Sanskrit*) The descending node in astronomy; the tail of the celestial dragon who attacks the Sun during the eclipses; also a comet or meteor.

TG **Key** A symbol of universal importance, the emblem of silence among the ancient nations. Represented on the threshold of the Adytum, a key had a double meaning : it reminded the candidates of the obligations of silence, and promised the unlocking of many a hitherto impenetrable mystery to the profane. In the “Oedipus Coloneus” of Sophocles, the chorus speaks of “the golden key which had come upon the tongue of the ministering Hierophant in the mysteries of Eleusis,” (1051). The priestess of Ceres, according to Callimachus, bore a key as her ensign of office, and the key was in the Mysteries of Isis, symbolical of the opening or disclosing of the heart and conscience before the forty-two assessors of the dead” (*Royal Masonic Cyclopaedia*).

TG **Kha** (*Sanskrit*) The same as “Akasa.”

TG **Khado** (*Tibetan*) Evil female demons in popular folk-lore. In the Esoteric Philosophy occult and evil Forces of nature. Elementals known in Sanskrit as *Dakini*.

IN **Khado** or **Khadomas** (*Tibetan*) Female demons, mindless elemental beings in female form, equivalent of Sanskrit *dakini*.

TG **Khaldi** The earliest inhabitants of Chaldea who were first the worshippers of the Moon god, Deus Lunus, a worship which was brought to them by the great stream of early Hindu emigration, and later a caste of regular Astrologers and Initiates.

TG **Khamism** A name given by the Egyptologists to the ancient language of Egypt. *Khami*, also.

WG **Khanda** Broken; a portion, a chapter; divisions of some of the Upanishads.

TG **Khanda Kala** (*Sanskrit*) Finite or conditioned time in contradistinction to infinite time, or eternity – *Kala*.

WG **Khanda-kala** Conditioned time; time reckoned by the revolutions of the planets.

ST **Khandakala** Broken time; the appearance of Duration being broken up into time periods.

FY **Khanda period** A period of Vedic literature.

OG **Khe-Chara (Khecara, Sanskrit)** “Ether-goer” or sometimes rendered as “sky-walker.” The name used in the mystical and philosophical literature of Hindustan to signify one of the *siddhis* or psychospiritual powers that belong to yogis of advanced grade, or to initiates. It is, in fact, nothing more than what in Tibet is called hpho-wa, the projection of the mayavi-rupa (*which see*) to any part of the earth’s surface or, indeed, farther than that, and the doing of this at will.

ST **Khechara** Sky-walker; projection of thought-body to a distance. See *Hpho-Wa*

SKv **Khechara** One of the Siddhis; the magical power of flying, or rather of clothing one’s inner consciousness in a temporary thought-body and wandering therein anywhere in the spaces of the heavens and thus learning of the mysteries of suns, stars, and planets, and of the wondrous relationships of all in the universe. Khechara is a compound of *khe* – in the sky or heaven, from *kha* – sky; and *chara* from the verb-root *char* – to go, to wander, hence, a wanderer in the sky or heavens.’

TG **Khem (Egyptian)** The same as Horus. “The God Khem will avenge his father Osiris;” says a text in a papyrus.

TG **Khepra (Egyptian)** An Egyptian god presiding over rebirth and transmigration. He is represented with a scarabaeus instead of a head.

TG **Khi (Chinese)** Literally, “breath;” meaning Buddhi.

FY **Khi (Chinese)** (Literally, breath.) The spiritual ego; the sixth principle in man.

TG **Khnoom (Egyptian)** The great Deep, or Primordial Space.

TG **Khoda (Persian)** The name for the Deity.

TG **Khons or Chonso (Egyptian)** The Son of Maut and Ammon, the personification of morning. He is the Theban Harpocrates, according to some. Like Horus he crushes under his foot a crocodile, emblem of night and darkness or Seb (Sebek) who is Typhon. But in the inscriptions, he is addressed as “the Healer of diseases and banisher of all evil.” He is also the “god of the hunt,” and Sir Gardner Wilkinson would see in him the Egyptian Hercules, probably because the Romans had a god named Consus who presided over horse races and was therefore called “the concealer of secrets.” But the latter is a later variant on the Egyptian Khons, who is more probably an aspect of Horus, as he wears a hawk’s head, carries the whip and crook of Osiris the *tat* and the *crux ansata*.

TG **Khoom (Egyptian)** or **Knooph** The Soul of the world; a variant of *Khnoom*.

TG **Khubilkhan (Mongolian)** or **Shabrong** In Tibet the names given to the supposed incarnations of Buddha. Elect Saints.

TG **Khunrath, Henry** A famous Kabbalist, chemist and physician born in 1502, initiated into Theosophy (Rosicrucian) in 1544. He left some excellent Kabbalistic works, the best of which is the “Amphitheatre of Eternal Wisdom” (1598).

TG **Kimapurushas (Sanskrit)** Monstrous Devas, half-men, half-horses.

WG **Kim-purushas** Heavenly spirits.

TG **Kings of Edom** Esoterically, the early, tentative, malformed races of men. Some Kabbalists interpret them as “sparks,” worlds in formation disappearing as soon as formed.

TG **Kinnaras (Sanskrit)** Literally, “What men?” Fabulous creatures of the same description as the *Kim-purushas*. One of the four classes of beings called “Maharajas.”

TG **Kioo-tche (Chinese)** An astronomical work.

TG **Kiratarjuniya of Bharavi (Sanskrit)** A Sanskrit epic, celebrating the strife and prowess of Arjuna with the god Siva disguised as a forester.

FY **Kiratarjuniya of Bharavi** A Sanskrit epic, celebrating the encounters of Arjuna, one of the heroes of the Mahabharata with the god Siva, disguised as a forester.

WS **Kismet (Aramaic)** “Portion, lot;” Islamic fate or destiny.

TG **Kiver-Shans (Chinese)** The *astral* or “Thought Body.”

TG **Kiyun (Hebrew)** Or the god *Kivan* which was worshipped by the Israelites in the wilderness and was probably identical with Saturn and even with the god Siva. Indeed, as the Zendic H is S in India (their “hapta” is “sapta,” etc.), and as the letters K, H, and S, are interchangeable, Siva may have easily become *Kiva* and *Kivan*.

TG **Klesha (Sanskrit)** Love of life, but literally “pain and misery.” Cleaving to existence, and almost the same as *Kama*.

VS **Klesa (III 29, p. 69)** Is the love of pleasure or of worldly enjoyment, evil or good.

WGa **Klesha** Literally, “misery.” Cleaving to existence; love of life; *Kama*.

ST **Klesa** Pain caused by love of worldly enjoyment.

SKv **Klesa** Literally, ‘pain,’ but philosophically ‘that love of pleasure or of worldly enjoyment, good or evil,’ which is the cause of the pain and suffering experienced by man. The word is derived from the verb-root *klis* – to suffer.

According to Yoga philosophy there are five Klesas: ignorance, egotism, desire, aversion, and tenacity of worldly

existence. According to Buddhism there are ten Klesas: three sins of the body, four of speech, and three of the mind. In order to progress on the spiritual path, it is essential to remove these Klesas.

TG **Klikoosha** (*Russian*) One possessed by the Evil one. Literally, a “crier out,” a “screamer,” as such unfortunates are periodically attacked with fits during which they crow like cocks, neigh, bray and prophesy.

TG **Klippoth** (*Hebrew*) Shells: used in the Kabbalah in several senses; (1) evil spirits, demons; (2) the shells of dead human beings, not the physical body, but the remnant of the personality after the spirit has departed; (3) the Elementaries of some authors.

TG **Kneph** (*Egyptian*) Also **Cneph** and **Nef**, endowed with the same attributes as Khem. One of the gods of creative Force, for he is connected with the Mundane Egg. He is called by Porphyry “the creator of the world;” by Plutarch the “unmade and eternal deity;” by Eusebius he is identified with the *Logos*: and Jamblichus goes so far as almost to identify him with Brahm/a, since he says of him that “this god is intellect itself, intellectually, perceiving itself, and consecrating intellections to itself; and *is to be worshipped in silence.*” One form of him, adds Mr. Bonwick “was *Av* meaning *flesh*. He was criocephalus, with a solar disk on his head, and standing on the serpent Mehen. In his, left hand was a viper, and a cross was in his right. He was actively engaged in the underworld upon a mission of creation.” Deveria writes: “His journey to the lower hemisphere appears to symbolize the evolutions of substances which are born to die and to be reborn.” Thousands of years before Kardec, Swedenborg, and Darwin appeared, the old Egyptians entertained their several philosophies. (*Egyptian Belief and Modern Thought.*)

VS **Knower** of All Self (I 9, p. 5) The *Tattvajnanin* is the “knower” or discriminator of the principles in nature and in man; and *Atmajnanin* is the knower of ATMAN or the Universal, ONE SELF.

VS **Tree of Knowledge** (II 2, p. 23) The “tree of knowledge” is a title given by the followers of the *Bodhidharma* (Wisdom religion) to those who have attained the height of mystic knowledge – adepts. Nagarjuna the founder of the Madhyamika School was called the “Dragon Tree,” Dragon standing as a symbol of Wisdom and Knowledge. The tree is honoured because it is under the Bodhi (wisdom) Tree that Buddha received his birth and enlightenment, preached his first sermon and died.

TG **Koinobi** (*Greek*) A sect which lived in Egypt in the early part of the first Christian century; usually confounded with the *Therapeutae*. They passed for magicians.

SI **Koion te, Kroion te melan [megan], Phorkun te krataion, / Kai Kronon, Okeanon d', Huperioa [Huperion] te, Iapetonte** II 143 (*Greek*) “Coeus, the great Croeus, the strong Phorcys, / Also Cronos [Saturn], Ocean, Hyperion, and Iapetus.” — Cf. Proclus, *On the Timaeus of Plato*, 2.5.324 (Thomas Taylor translation.)

TG **Kokab** (*Chaldean*) The Kabalistic name associated with the planet Mercury; also the Stellar light.

TG **Kol** (*Hebrew*) A voice, in Hebrew letters QUL. The Voice of the divine. See **Bath Kol, Vach**

TG **Kols** One of the tribes in central India, much addicted to magic. They are considered to be great sorcerers.

FY **Kols** One of the tribes in Central India.

TG **Konx-Om-Pax** (*Greek*) Mystic Words used in the Eleusinian mysteries. It is believed that these words are the Greek mutation of ancient Egyptian words once used in the secret ceremonies of the Isiac cult. Several modern authors give fanciful translations, but they are all only guesses at the truth.

TG **Koorgan** (*Russian*) An artificial mound, generally an old tomb. Traditions of a supernatural or magical character are often attached to such mounds.

TG **Koran** (*Arabian*) or **Quran** The sacred Scripture of the Mussulmans, revealed to the Prophet Mohammed by Allah (god) himself. The revelation differs, however, from that given by Jehovah to Moses. The Christians abuse the Koran calling it a hallucination, and the work of an Arabian impostor. Whereas, Mohammed preaches in his Scripture the unity of Deity, and renders honour to the Christian prophet “Issa Ben Yussuf” (Jesus, son of Joseph). The Koran is a grand poem, replete with ethical teachings proclaiming loudly Faith, Hope and Charity.

WGa **Koran** The sacred Scriptures of the Mussalmans – Mohamedans – containing their moral and religious code; revealed to Mohamet.

WG **Kosa (Kosha)** Sheath; a term, especially Vedantic, for five of the human principles, regarded as successive “sheaths” around the divine monad.

ST **Kosa** In Vedantic philosophy Atman, the Self, manifests through five vehicles or sheaths (Pancha-kosas):

Anandamaya-Kosa – bliss-formed sheath; spiritual soul or buddhi.

Vijnanamaya-Kosa – perception-formed sheath; higher mind or manasaputric soul.

Manomaya-Kosa – mind-formed sheath; lower mind linked with desire principle; the human ego.

Pranamaya-Kosa – vital breath-formed sheath; the vital-astral soul.

Annamaya-Kosa – food-formed sheath; physical body.

WGa **Kosha** The same as *Kosa*, **which see**.

OG **Kosmic Life** All the great religions and philosophies of past times, all the ancient sciences likewise, taught the fact of the existence of inner, invisible, intangible, but causal realms, as the foundation and background of these

various systems. According to them all, our physical world is but the outer shell or garment or veil of other worlds which are inner, vital, alive, and causal, which in their aggregate embody the cosmic life. This cosmic life is not a person, not an individualized entity. It is far, far different from any such merely human conception, because it is infinite, boundless, beginningless, endless, coextensive with infinity, coextensive with eternity. The cosmic life is in very truth the ultimate reality behind and within all that is.

All the energies and matters in our world are really only various and innumerable manifestations of the cosmic life existing in truly infinitely large variety. The cosmic life, therefore, is, as said, the reality behind all the infinitely varied hosts of entities and things. But this reality is no personal or individualized Deity. It is precisely what theosophy calls it: the boundless and, in its totality, incomprehensible life-substance-consciousness.

TG Kosmos (*Greek*) The Universe, as distinguished from the world, which may mean our globe or earth.

OG Kosmos (*Greek*) A word meaning "arrangement;" that which was arranged and kept along the lines and rules of harmony, the arrangement of the universe. Kosmos, therefore, is virtually interchangeable with universe. It must be distinctly understood that kosmos and universe, when employed in the esoteric philosophy, signify above everything else the indwelling boundless life expressing itself in its multiform entities and forms producing the amazing variety, and unity in diversity, that we see around us. See *Cosmos*

WW Kosmos (pp. 77-78) Now *Kosmos*... You will remember that the word came from the Greek, *Kosmen*, to set in order, to arrange, to marshal as an army; and following the same thought it is applied to those things which are worn, as being those things which are arranged on the body, the garments, the clothing; and you will remember that we said that Nature among the old poets of whatever nation was conceived of as a maiden arrayed in her finest, was conceived of as having a feminine characteristic or nature. And it was called Kosmos because the primal substance, as acted upon by the Divine Reason, was brought out of chaos into cosmos, out of lack of order into order, out of relative homogeneity into heterogeneity. Now this being so, it would doubtless be proper to apply the term Kosmos to our solar system, also to the whole manifestation of nature which we see and which is commonly called the universe, and properly so called. It is proper, with this definition before us, to apply likewise the word Kosmos to the world of infinitesimals, commonly called the atomic world. Anything which is marshalled, set in order, arranged in formal and exact lines, would be a Kosmos. Now it is very interesting to recall that the Latins had a word *mundus*; the ordinary meaning of this is *world*, that is to say, Kosmos. And, what does this word come from? It comes from or is allied to a verb *mun-do*, to clean, to cleanse, to make things proper; in other words, to set in order. *Mundus*, therefore has the same meaning as the Greek word Kosmos, and is also applied to a woman's garments, that which she wears. This is significant of the fact that antiquity followed certain set lines of thought, a common system of philosophy. There is no obvious reason why the Latins should have had a word similar in meaning to a Greek word, and that both words should have been applied in the same way, and both had a sub-sense or meaning as applying to a woman's ornaments. What it does show is that there is a thread that runs through all antiquity, one common philosophy.

TG Kounbourn (*Tibetan*) The sacred Tree of Tibet, the "tree of the 10,000 images" as Huc gives it. It grows in an enclosure on the Monastery lands of the Lamasery of the same name, and is well cared for. Tradition has it that it grew out of the hair of Tson-ka-pa, who was buried on that spot. This "Lama" was the great Reformer of the Buddhism of Tibet, and is regarded as an incarnation of Amita Buddha. In the words of the Abbe Huc, who lived several months with another missionary named Gabet near this phenomenal tree: "Each of its leaves, in opening, bears either a letter or a religious sentence, written in sacred characters, and these letters are, of their kind, of such a perfection that the type-foundries of Didot contain nothing to excel them. Open the leaves, which vegetation is about to unroll, and you will there discover, on the point of appearing, the letters or the distinct words which are the marvel of this unique tree! Turn your attention from the leaves of the plant to the bark of its branches, and new characters will meet your eyes! Do not allow your interest to flag; raise the layers of this bark, and Still OTHER CHARACTERS will show themselves below those whose beauty had surprised you. For, do not fancy that these superposed layers repeat the same *printing*. No, quite the contrary; for each lamina you lift presents to view its distinct type. How, then, can we suspect jugglery? I have done my best in that direction to discover the slightest trace of human trick, and my baffled mind could not retain the slightest suspicion." Yet promptly the kind French Abbe suspects – the *Devil*.

WGa Kounbourn A sacred Tree of Thibet, on whose leaves and bark are said to be imprinted innumerable religious sentences in sacred characters, each leaf containing a distinct word or sentence. The tree is said to have grown out of the hair of the Lama Tson-ka-pa, who was buried under the soil on which it flourishes.

TG Kratudwishas (*Sanskrit*) The enemies of the Sacrifices; the Daityas, Danavas, Kinnaras, etc., etc., all represented as great ascetics and Yogis. This shows who are really meant. They were the enemies of religious mummeries and ritualism.

TG Kravyad (*Sanskrit*) A flesh-eater; a carnivorous man or animal.

GH **Kripa** The son of the sage Saradvat. With his sister Kripa he was adopted by king Santanu (the father of Bhishma). Kripa was one of the privy councillors at Hastinapura, and was one of the three sole surviving warriors of the conflict on the side of the Kauravas (hence he is referred to in the text as ‘the conqueror in battle’). (*Bhagavad-Gita*, W. Q. Judge, p. 3)

TG **Krisaswas, Sons of** (*Sanskrit*) The weapons called *Agneyastra*. The magical living weapons endowed with intelligence, spoken of in the *Ramayana* and elsewhere. An occult allegory.

TG **Krishna** (*Sanskrit*) The most celebrated avatar of Vishnu, the “Saviour” of the Hindus and their most popular god. He is the eighth Avatar, the son of Devaki, and the nephew of Kansa, the Indian King Herod, who while seeking for him among the shepherds and cowherds who concealed him, slew thousands of their newly-born babies. The story of Krishna’s conception, birth, and childhood are the exact prototype of the New Testament story. The missionaries, of course, try to show that the Hindus stole the story of the Nativity from the early Christians who came to India.

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WG **Krishna** One of the manifestations, within the comprehension of finite intelligence, of the Absolute and, in Itself, Unknowable One; the personification of the Supreme Spirit; the human spirit; a divine Avatar who remained in mortal form 125 years and died 3,001 B.C. (Literally, “dark,” “black.”)

GH **Krishna** The son of Devaki and Vasudeva (of the Yadava line of the Chandravansa – the Lunar Dynasty). (For particulars as to his birth see *Kansa*.) Krishna is represented as the eighth Avatara of Vishnu: in this aspect he is the spiritual teacher, the embodiment of wisdom; but as with other Saviors, stories and allegories have been woven around him in great abundance. In the *Mahabharata* his story is briefly sketched, yet all his exploits are enumerated: he appears throughout the work mostly as the advisor of the Pandavas. The life of Krishna is told in full in the *Harivansa* (a work regarded as an addition to the epic), also in great detail in the *Vishnu- and Bhagavata-Puranas*, and popularized for the multitude in the *Prem Sagar* (written in Hindi. The various stories and allegories woven around Krishna are still the most loved topic among the populace of India today, who revere him as a god. Nevertheless his teachings as outlined in the *Bhagavad-Gita* are as applicable today in the Occident as in the Orient – although couched in the metaphor and background of a people living thousands of years ago. The date of Krishna’s death is given as 3102 B.C., and this event marked the commencement of the Kali-yuga, the present ‘Iron Age.’ The *Bhagavad-Gita* itself best describes the avataric character of Krishna: it represents the teacher as the Logos, while Arjuna typifies man.

H. P. Blavatsky makes the following interesting comment regarding the successive incarnations of avatars of Vishnu (i.e., the Narasinha Avatara, Rama, and Krishna) and the successive reincarnations of Daityas.

Hiranyakasipu, the unrighteous but valiant monarch of the Daityas, because of his wickedness was slain by the Avatara Nara-sinha (Man-lion). “Then he was born as Ravana, the giant king of Lanka, and killed by Rama; after which he is reborn as Sisupala, the son of Raja-rishi (King Rishi) Damaghosha, when he is again killed by Krishna, the last incarnation of Vishnu. This parallel evolution of Vishnu (spirit) with a Daitya, as men, may seem meaningless, yet it gives us the key not only to the respective dates of Rama and Krishna but even to a certain psychological mystery.” (*The Secret Doctrine*, II, p. 225)

(Meaning of the word itself: dark-colored, black, or blue-black. Krishna is represented as being very dark-skinned. *Bhagavad-Gita*, W. Q. Judge, p. 3)

SP **Krsna [Krishna]** Literally, “dark one,” an avatara of Vishnu, and the advisor of the sons of Pandu in the Mahabharata, who converses with Arjuna in the Bhagavad-gita.

GH **Krishna Dvaipayana** See *Vyasa* (*Bhagavad-Gita*, W. Q. Judge, p. iii)

GH **Krishna-Yajur-Veda** Literally, ‘the Black Yajur-Veda’ – an alternative name for the Taittiriya-Samhita – one of the two divisions of this Veda, the other part being known as the White YajurVeda. It is called ‘black’ (krishna) because the Samhita and Brahmana portions of this Veda are confused and mixed together, whereas the part named ‘white’ (sukla) is free from this confusion and is arranged in an orderly manner. *Yajur-Veda* means ‘sacrificial Veda’: – it is a collection of sacred mantras which are practically identical with some of the mantras in the *Rig-Veda*; in fact it is simply a collection, cut up and rearranged for the priests as a sort of sacrificial prayer-book. The principal sacrifices are those to be performed at the new and full moon, and at the horse-sacrifice (asvamedha). (*Bhagavad-Gita*, W. Q. Judge, p. 31)

WG **Krita** Made, done, well done, good; the side of a die marked with four spots.

TG **Krita-Yuga** (*Sanskrit*) The first of the four Yugas or Ages of the Brahmans; also called *Satya-Yuga*, a period

lasting 1,728,000 years.

WG **Krita-yuga** The first age, sometimes called satya-yuga, “the age of truth,” containing 4,800 divine years, which multiplied by 360 gives 1,728,000 years. See *Yuga*

ST **Krita Yuga** Satya or Golden Age. See *Yuga*

TG **Krittika** (*Sanskrit*) The Pleiades. The seven nurses of Karttikiya, the god of War.

WG **Krittikas** The Pleiad{e}s.

WG **Kriya** Performance, duty, action; doing one’s duty, as prescribed in the Vedas, as perfectly as possible.

TG **Kriyasakti** (*Greek*) The power of thought; one of the Seven forces of Nature. Creative potency of the *Siddhis* (powers) of the full Yogis.

FY **Kriyasakti** The power of thought; one of the six forces in Nature.

WG **Kriya-sakti** The power of thought which, by its knowledge, produces results on the objective plane. (*kriya*, power; *sakti*, power: capability to act.)

ST **Kriyasakti** Power of forming a thought- and will-body from the outer layers of one’s auric egg.

SKf **Kriya-sakti** Literally, ‘the power of action’; but mystically it is that power of creative thought attained by adepts whose higher faculties of will and consciousness are awakened. *The Secret Doctrine*, Vol. II, p. 173, says: *Kriyasakti* – the mysterious *power of thought* which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself *externally* if one’s attention (and Will) is deeply concentrated upon it; similarly, an intense volition will be followed by the desired result.

The Ancient Wisdom teaches that the Seventh Race of mankind will bring forth its offspring by means of Kriya-sakti.

IN **Kriyasakti** (*Sanskrit*) “Power of action,” the creative power of thought and spiritual will.

TG **Kronos** (*Greek*) Saturn. The God of Boundless Time and of the Cycles.

TG **Krura-lochana** (*Sanskrit*) The “evil-eyed;” used of Sani, the Hindu Saturn, the planet.

WG **Ksha** Loss; destruction of the world; the fourth incarnation of Vishnu, as the man-lion, or nara-sinha.

WG **Kshana** A measure of time. See *Time*

TG **Kshanti** (*Sanskrit*) Patience, one of the *Paramitas* of perfection.

VS **Kshanti** (p. 53) Kshanti, “patience,” see also the enumeration of the golden keys. {Paramitas.}

WG **Kshanti** Indifference, patience, forbearance.

ST **Kshanti** Patience.

WG **Kshara** Water; that which streams or flows; perishable; a material body.

WG **Kshatra** Rule, dominion, temporal power; the second or military tribe or caste.

TG **Kshatriya** (*Sanskrit*) The second of the four castes into which the Hindus were originally divided.

FY **Kshatriya** The second of the four castes into which the Hindu nation was originally divided.

WG **Kshatriya** The second or military tribe or caste in India.

OG **Kshatriya** (*Sanskrit*) The warrior, the administrator, the king, the prince, in short, the world of officialdom, etc.; the second of the four grades or classes, social and political, of the early civilizations of Hindustan in the Vedic Period. See *Brahmana, Vaisya, Sudra*

ST **Kshatriya** Warrior caste. See *Castes*

IN **Kshatriya** (*Sanskrit*) In Hinduism, a member of the warrior, administrator, and ruler class.

GH **Kshatriya** (or **Kshatriya**) The second of the four social classes in the Vedic period: generally called the warrior caste, but the term refers also to the world of officialdom, i.e., kings, princes, administrators, etc. (See *Bhagavad-Gita*, W. Q. Judge, pp. 127-8). (*Bhagavad-Gita*, W. Q. Judge, p. 14)

SP **Ksatriya** [**kshatriya**] A member of the warrior class, the second of the four classes.

WG **Kshetra** A field; the field of evil passions, i.e., the body.

GH **Kshetra** A sphere of action, a field, a vehicle. Referred to (in *Bhagavad-Gita*, W. Q. Judge) as the compounded constitution of the knower, or of the conscious entity, i.e., the body. (*Bhagavad-Gita*, W. Q. Judge, p. 93)

TG **Kshetrajna** or **Kshetrajneswara** (*Sanskrit*) Embodied spirit, the Conscious Ego in its highest manifestations; the reincarnating Principle; the “Lord” in us.

KT **Kshetragna** or **Kshetragneswara** (*Sanskrit*) Embodied Spirit in Occultism, the conscious Ego in its highest manifestations; the reincarnating Principle, or the “Lord” in us.

FY **Kshetrajnesvara** Embodied spirit, the conscious ego in its highest manifestation.

WG **Kshetra-jna** The embodied soul. (*kshetra*, field; *jna*, knowing.)

ST **Kshetrajna** The spiritual ego in man’s constitution.

GH **Kshetrajna** The conscious ego: the cognising and recognising element in the human constitution – *Buddhi-Manas* (translated ‘soul’ in *Bhagavad-Gita*, W. Q. Judge). (Compound *kshetra*, field, i.e., body; *jna*, the knower.

Bhagavad-Gita, W. Q. Judge, p. 93)

SKs **Kshetrajna**, **Kshetrajneshvara** Kshetrajna is 'Imbodied Spirit,' the Conscious Ego or 'Knower' (*jna*) in the *kshetra* or 'field' of action; in other words, the Spiritual Ego in man's constitution or compound make-up.

Kshetrajneshvara (*kshetrajna-ishvara*) is an extension in meaning of Kshetrajna, and means 'the Lordly Knower in man's constitution.'

ST **Kshetrajneshvara** The lordly knower in man.

TG **Kshetram** (*Sanskrit*) The "Great Deep" of the Bible and *Kabala*. Chaos, Yom; Prakriti, Space.

FY **Kshetram** The great abyss of the Kabbala; chaos; Yoni, Prakriti; space.

TG **Kshira Samudra** (*Sanskrit*) Ocean of milk, churned by the gods.

TG **Kuch-ha-guf** (*Hebrew*) The astral body of a man. In Franz Lambert it is written "Coach-ha-guf." But the Hebrew word is Kuch, meaning vis, "force," motive origin of the earthy body.

WG **Kuchakri** "The intriguer," a title that has been by some commentators on the *Bhagavad-Gita* applied to Krishna, because of a certain allegory concerning him.

TG **Kukkuta Padagiri** (*Sanskrit*) Called also *Gurupadagiri*, the "teacher's mountain." It is situated about seven miles from Gaya, and is famous owing to a persistent report that Arhat Mahakasyapa even to tills day dwells in its Caves.

TG **Kuklos Anagkes** (*Greek*) Literally, "The Unavoidable Cycle" or the "Circle of Necessity." Of the numerous Catacombs in Egypt and Chaldea the most renowned were the subterranean crypts of Thebes and Memphis. The former began on the Western side of the Nile extending toward the Libyan desert, and were known as the *serpents'* (initiated Adepts) catacombs. It was there that the Sacred Mysteries of the *Kuklos Anagkes* were performed, and the candidates were acquainted with the inexorable laws traced for every disembodied Soul from the beginning of time. These laws were that every reincarnating Entity, casting away its body should pass from this life on earth unto another life on a more subjective plane, a state of bliss, unless the sins of the personality, brought on a complete separation of the higher from the lower principles that the "circle of necessity" or the *unavoidable cycle* should last a given period (front one thousand to even three thousand years in a few cases), and that when closed the Entity *should return to its mummy*, i.e., to a new incarnation. The Egyptian and Chaldean teachings were those of the "Secret Doctrine" of the Theosophists. The Mexicans had the same. Their demi-god, Votan, is made to describe in *Popol Vuh* (See de Bourbourg's work) the *ahugero de colubra* which is identical with the "Serpent's Catacombs," or passage, adding that it ran underground and "terminated at the root of heaven," into which *serpent's hole*, Votan was admitted because he was himself "a son of the Serpents," or a *Dragon of Wisdom*, i.e., an initiate. The world over, the priest-adepts called themselves "Sons of the Dragon" and "Sons of the Serpent-god."

TG **Kumara** (*Sanskrit*) A virgin boy, or young celibate. The first Kumaras are the seven sons of Brahm/a, born out of the limbs of the god, in the so-called *ninth* creation. It is stated that the name was given to them owing to their formal refusal to "procreate their species," and so they remained Yogis," as the legend says.

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WG **Kumaras** Gods who incarnated in the third root-race. (Literally, "easily dying.")

ST **Kumaras** Pure cosmic spirits. See *Pitris*

SP **Kumara** child, youth.

TG **Kumarabudhi** (*Sanskrit*) An epithet given to the human "Ego."

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TG **Kumara guha** (*Sanskrit*) Literally, "the mysterious virgin youth." A title given to Kartikeya owing to his strange origin.

ST **Kumbha** Aquarius. See *Constellations*

TG **Kumbhaka** (*Sanskrit*) Retention of breath, according to the regulations of the Hatha Yoga system.

FY **Kumbhaka** Retention of breath, regulated according to the system of Hatha Yoga.

WG **Kumbhaka** Immovable concentration on the conviction of the identity of the individual soul and the Supreme Spirit; in hatha-yoga, stopping the breath by shutting the mouth and closing the nostrils with the fingers of the right hand.

OG **Kumbhaka** (*Sanskrit*) An extremely dangerous practice belonging to the hatha yoga system. It consists in retaining the breath by shutting the mouth and holding the nostrils closed with the fingers of the right hand. All these breathing exercises of whatever kind are attended with the utmost physiological danger to those who attempt to practice them, unless under the skilled guidance of a genuine Adept; and their practice is virtually forbidden, at least in the first few degrees, to all chelas of genuinely occult or esoteric schools. Indeed, except in rare instances, and for

extraordinary reasons, the chela of a true Master of Wisdom will have no need to practice these hatha yoga exercises, for the whole purpose of esoteric training is to evolve forth the faculties and powers of the inner divinity, and not to gain minor and often misleading powers of small range which are occasionally acquired by following the hatha yoga physiologic and physical practices.

TG **Kumbhakarna** (*Sanskrit*) The brother of King Ravana of Lanka, the ravisher of Rama's wife, Sita. As shown in the *Ramayana*, Kumbhakarna under a curse of Brahma slept for six months, and then remained awake one day to fall asleep again, and so on, for many hundreds of years. He was awakened to take part in the war between Rama and Ravana, captured Hanuman, but was finally killed himself.

WG **Kumudi-Pati** The moon. (*kumud*, lotus, water-lily; *pati*, father: father of the lotus.)

TG **Kundalini Sakti** (*Sanskrit*) The power of life; one of the Forces of Nature; that power that (reiterates a certain light in those who sit for spiritual and clairvoyant development. It is a power known only to those who practise concentration and Yoga.

FY **Kundalinisakti** The power of life; one of the six forces of Nature.

VS {**Kundalini**} **mystic Power** (I 31, p. 12) Kundalini, the "Serpent Power" or mystic fire. *Kundalini* is called "Serpentine" or the *annular* power on account of its spiral-like working or progress in the body of the ascetic developing the power in himself. It is an electric fiery occult or *Fohatic* power, the great pristine force, which underlies all organic and inorganic matter.

WG **Kundalini-sakti** The serpentine force, the astral fire, an aspect of buddhi, the basic force of all manifested nature. (*kundalini*, annular, spiral, winding; *sakti*, force.)

OG **Kundalini** or **Kundalini-Sakti** (*Sanskrit*) A term whose essential meaning is "circular" or "winding" or "spiral" or "coiling" action, or rather energy, and signifies a recondite power in the human constitution. Kundalini-sakti is derivative of one of the elemental forces of nature. It works in and through, in the case of man, his auric egg (*which see*), and expresses itself in continuous action in many of the most familiar phenomena of existence even when man himself is unconscious of it. In its higher aspect Kundalini is a power or force following winding or circular pathways carrying or conveying thought and force originating in the higher triad. Abstractly, in the case of man it is of course one of the fundamental energies or qualities of the pranas. Unskilled or unwise attempts to interfere with its normal working in the human body may readily result in insanity or malignant or enfeebling disease.

ST **Kundalini, Kundalini-Sakti** Circular or spiral action or energetic power working in man through his pranas.

SKv **Kundalini** Kundalini literally means 'circular' or 'spiral.' It is one of the secret and mystic powers in man which can be brought into full activity only by highly advanced Yogins and adepts. In *The Voice of the Silence* we read that Kundalini

is called the "Serpentine" or the *annular* power on account of its spiral-like working or progress in the body of the ascetic developing the power in himself. It is an electric fiery occult or *Fohatic* power, the great pristine force, which underlies all organic and inorganic matter. – Fragment I, note 31

Further H. P. Blavatsky explains that Kundalini is Buddhi in an active state. In spiritually undeveloped men Buddhi is passive. When a man acts with divine love and compassion Kundalini is aroused.

TG **Kunti** (*Sanskrit*) The wife of Pandu and the another of the Pandavas, the heroes and the foes of their cousins the Kauravas, in the *Bhagavad-gita*. It is an allegory of the Spirit-Soul or Buddhi. Some think that Draupadi, the wife in common of the five brothers, the Pandavas, is meant to represent Buddhi: but this is not so, for Draupadi stands for the *terrestrial life* of the Personality. As such, we see it made little of, allowed to be insulted and even taken into slavery by Yudhishtira, the *elder* of the Pandavas and her chief lord, who represents the Higher Ego with all its qualifications.

WG **Kunti** Arjuna's mother.

GH **Kunti** The patronymic of Pritha, the sister of Krishna's father, Vasudeva, and daughter of a Yadava prince named Sura, who gave her to his childless cousin Kunti (or Kuntibhoja), by whom she was adopted – hence she was called Kunti. As a maiden she paid such respect and devotion to the sage Durvasas that he taught her a mantra whereby she was enabled to have a child by any god she chose to invoke. In order to test the efficacy of this she invoked the god of the sun, Surya, and Karna (*which see*) was born: but Kunti abandoned the child. She chose Pandu as her husband (at a *svayamvara*). With the aid of her mantra she invoked the god of justice, Dharma, by whom Yudhishtira was born by invoking Vayu, the god of the wind, Bhima was born; and by supplication to Indra, the god of the sky, Kunti gave birth to Arjuna. In the *Mahabharata* Kunti is represented as the model of maternal affection and devotion, ever watching over the Pandavas, with whom she spent thirteen years in exile. After the great war she retired with Gandhari and Dhritarashtra into the forest, where she perished in a conflagration.

"As Aditi is called *Surarani* (the matrix or 'mother' of the *sura* gods), so Kunti the mother of the Pandavas, is called in Mahabharata *Pandavarani* – which term is already *physiologized*." (*The Secret Doctrine*, II, p. 527) (*Bhagavad-*

Gita, W. Q. Judge, p. 4)

GH **Kuntibhoja** (or **Kunti**) King of the Kuntis (a people of ancient India). This Yadava prince adopted Pritha, the daughter of his cousin Sura, hence she was called Kunti (*which see*). (*Bhagavad-Gita*, W. Q. Judge, p. 2)

WG **Kuravas** Sons of Kuru (who was the ancestor of both Pandu and Dhritarashtra, though this patronymic is applied only to the descendants of the latter); the personified evil propensities of man, his vices and their allies.

TG **Kurios** (*Greek*) The Lord, the Master.

GH **Kuru** A king of the Paurava line of the Chandravansa (the Lunar Dynasty) reigning at Hastinapura. He was the son of Samvarana and Tapati and the ancestor of Dhritarashtra and Pandu by the fourteenth remove. Hence Arjuna is referred to as 'son of Kuru' (*Bhagavad-Gita*, W. Q. Judge, p. 51) or 'best of the Kurus' (*Bhagavad-Gita*, W. Q. Judge, p. 35).

WG **Kuru-kshetra** The field of the battle between the Kurus and the Pandus; allegorically, the human personality as the contested ground between cosmic energy and spiritual forces. (*kuru*, son of Dhritarashtra or personified material existence, the cosmic or astral forces; *kshetra*, a field.)

GH **Kurukshetra** Literally, 'The field of the Kurus': a plain situated in the vicinity of modern Delhi on which was staged the great conflict which forms the principal theme of the *Mahabharata*. (Compound *Kuru*, and *kshetra*, field. *Bhagavad-Gita*, W. Q. Judge, p. 1)

TG **Kurus** (*Sanskrit*) or **Kauravas** The foes of the Pandavas in the *Bhagavad Gita*, on the plain of Kurukshetra. This plain is but a few miles from Delhi.

WG **Kurus** The enemies of the Pandavas in the *Mahabharata*. The *Kurus* represent the lower material elements in our nature: the *Pandavas* the higher. The war which is carried on between these on the plane of *Kurukshetra* represents the struggle Man has to make in order to gain control over his lower nature.

GH **Kurus** (or **Kauravas**) An ancient people inhabiting the northwest of India, in the vicinity of the modern Delhi.

In the *Mahabharata* they are divided into northern and southern Kurus: the northern occupying one of the four Mahadvipas (principal divisions of the known world), and regarded as a country beyond the most northern range of the Himalayas, often described as a country of everlasting happiness and considered to be the ancient home of the Aryan Race. The southern Kurus were those referred to in the *Bhagavad-Gita* reigning at Hastinapura.

In the text (of the *Bhagavad-Gita*, W. Q. Judge, p.), the reference to the Kurus is applicable to the sons of Dhritarashtra, although the sons of Pandu are equally 'Kurus.' And so Arjuna is referred to as 'the best of the Kurus,' for he was a descendant of Kuru by the fifteenth remove. (*Bhagavad-Gita*, W. Q. Judge, p. 4)

TG **Kusa** (*Sanskrit*) A sacred grass used by the ascetics of India, called the grass of lucky augury. It is very occult.

WG **Kusa** The *poa cynosuroides*, a grass with long stalks and numerous pointed leaves, considered sacred and used in certain religious ceremonies. It is said to have strong magnetic properties.

ST **Kusa** Sacred grass used in religious ceremonies.

GH **Kusa** The sacred grass (*Poa cynosuroides*), used in India at certain religious ceremonies. H. P. Blavatsky remarks that it has certain occult properties. (*Theosophical Glossary*, H. P. Blavatsky, p. 183) (*Bhagavad-Gita*, W. Q. Judge, p. 46)

TG **Kusadwipa** (*Sanskrit*) One of the seven islands named *Saptadwipa* in the *Puranas*. (See *The Secret Doctrine* II., p. 404, Note.)

TG **Kusala** (*Sanskrit*) Merit, one of the two chief constituents of Karma.

TG **Kusinara** (*Sanskrit*) The city near which Buddha died. It is near Delhi, though some Orientalists would locate it in Assam.

WG **Kusinagara** The scene of Buddha's nirvana, said to be some one hundred miles north by north-east of Benares.

GH **Kusumakara** The season of Spring. (Compound *kusuma*, flower, blossom; *akara*, making a quantity of. *Bhagavad-Gita*, W. Q. Judge, p. 76)

WG **Kutastha** In philosophy, whatever is immovable, unchangeable, perpetually and universally the same; the indestructible spirit. (*kuta*, the summit; *stha*, standing: standing on the peak.)

GH **Kutastha** A philosophical term meaning 'holding the highest position,' hence the primordial divinity. As a noun it is often used as a synonym for Isvara, the Divine-Spiritual Monad. Kutastha is often used derivatively for Akasa (*which see*) and for Mulaprakriti. (Compound *kuta*, the highest, the summit; *stha*, standing. *Bhagavad-Gita*, W. Q. Judge, p. 108)

WG **Kuthumi** A pupil of Panshyinji and teacher of the Sama Veda.

TG **Kuvera** (*Sanskrit*) God of the Hades, and of wealth like Pluto. The king of the evil demons in the Hindu Pantheon.

MO **Kvasir** (*Norse*) (kva-h-seer) A hostage given to the Aesir by the Varier, and whose blood is epic poetry

TG **Kwan-shai-yin** (*Chinese*) The male logos of the Northern Buddhists and those of China; the "manifested god."

WGa **Kwan-Shai-Yin** The manifested spiritual side of nature in Northern and Chinese Buddhism. The Male Logos.
IN **Kwan-Shi-Yin** (*Chinese*) Male aspect of divine wisdom, the first manifested Logos or the seventh (highest) universal principle.

TG **Kwan-yin** (*Chinese*) The female logos, the “Mother of Mercy.”

WGa **Kwan-Yin** (*Chinese*) The permanent, hidden side of the manifested Universe. The female Logos.

IN **Kwan-Yin** (*Chinese*) Buddhist “goddess of compassion,” female aspect of Kwan-Shi-Yin.

TG **Kwan-yin-tien** (*Chinese*) The heaven where Kwan-yin and the other logoi dwell.

IN **Kwan-Yin-Tien** (*Chinese*) “Melodious heaven of sound,” abode of Kwan-Yin.

FY **Kwer Shans** Chinese for third principle; the astral body.