

# T

TG **T**. The twentieth letter of the alphabet. In the Latin Alphabet its value was 160, and, with a dash over it (T with a horizontal line over the top) signified 160,000. It is the last letter of the Hebrew alphabet, the *Tau* whose equivalents are T, TH, and numerical value 400. Its symbols are as a *tau*, a cross +, the foundation framework of construction; and as a *teth* (T), the ninth letter, a snake and the basket of the Eleusinian mysteries.

TG **Taaroa** (*Tahitian*) The creative power and chief god of the Tahitians.

TG **Tab-nooth** (*Hebrew*) Form; a Kabbalistic term.

TG **Tad-aikya** (*Sanskrit*) “Oneness;” identification or unity with the Absolute. The universal, unknowable Essence (Parabrahm) has no name in the *Vedas* but is referred to generally as *Tad*, “That.”

TG **Tafne** (*Egyptian*) A goddess; daughter of the sun, represented with the head of a lioness.

TG **Tahmurath** (*Persian*) The Iranian Adam, whose steed was Simorgh Anke, the griffin-phoenix or infinite cycle. A repetition or reminiscence of Vishnu and Garuda.

TG **Tahor** (*Hebrew*) Literally, *Mundus*, the world; a name given to the Deity, which identification indicates a belief in Pantheism.

TG **Taht Esmun** (*Egyptian*) The Egyptian Adam; the first human ancestor.

ST **Taijasa-Tattwa** See *Tattwas*, *Mahabhutas*, *Tanmatras*

TG **Taijasi** (*Sanskrit*) The radiant, flaming – from *Tejas* “fire;” used sometimes to designate the *Manasa-rupa*, the “thought-body,” and also the stars.

KT **Taijas** (*Sanskrit*) From *tejas* “fire;” meaning the “radiant,” the “luminous,” and referring to the *manasa rupa*, “the body of Manas,” also to the stars, and the *star-like* shining envelopes. A term in Vedanta philosophy, having other meanings besides the Occult signification just given.

WG **Taijasi** Bright, luminous, brilliant; in Vedanta philosophy, the “radiant one,” i.e., manas illuminated by atma-buddhi.

WGa **Taijasi** Illuminated, radiant. From *Tejas* – Fire. See *Manasa-Taijasi*

TG **Tairyagyonya** (*Sanskrit*) The fifth creation, or rather the fifth stage of creation, that of the lower animals, reptiles, etc. See *Tiryaksrotas*

TG **Taitriya** (*Sanskrit*) A *Brahmana* of the *Yajur Veda*.

OG **Tala** (*Sanskrit*) A word which is largely used in the metaphysical systems of India, both in contrast and at the same time in conjunction with loka (*which see*). As the general meaning of loka is “place” or rather “world,” so the general meaning of tala is “inferior world.” Every loka has as its twin or counterpart a corresponding tala. Wherever there is a loka there is an exactly correspondential tala, and in fact the tala is the nether pole of its corresponding loka. Lokas and talas, therefore, in a way of speaking, may be considered to be the spiritual and the material aspects or substance-principles of the different worlds which compose and in fact are the kosmic universe. It is impossible to separate a tala from its corresponding loka – quite as impossible as it would be to separate the two poles of electricity.

The number of talas as generally outlined in the exoteric philosophies of Hindustan is usually given as seven, there being thus seven lokas and seven talas; but, as a matter of fact, this number varies. If we may speak of a loka as the spiritual pole, we may likewise call it the principle of any world; and correspondentially when we speak of the tala as being the negative or inferior pole, it is quite proper also to refer to it as the element of its corresponding loka or principle. Hence, the lokas of a hierarchy may be called the principles of a hierarchy, and the talas, in exactly the same way, may be called the elements or substantial or material aspects of the hierarchy.

It should likewise be remembered that all the seven lokas and all the seven talas are continuously and inextricably interblended and interworking; and that the lokas and the talas working together form the universe and its various subordinate hierarchies that encompass us around. The higher lokas with the higher talas are the forces or energies and substantial parts of the spiritual and ethereal worlds; the lowest lokas and their corresponding talas form the forces or energies and substantial parts of the physical world surrounding us; and the intermediate lokas with their corresponding talas form the respective energies and substantial parts of the intermediate or ethereal realms.

Briefly, therefore, we may speak of a tala as the material aspect of the world where it predominates, just as when speaking of a loka we may consider it to be the spiritual aspect of the world where it predominates. Every loka, it should be always remembered, is coexistent with and cannot be separated from its corresponding tala on the same plane.

As an important deduction from the preceding observations, be it carefully noted that man’s own constitution as an individual from the highest to the lowest is a hierarchy of its own kind, and therefore man himself as such a subordinate hierarchy is a composite entity formed of lokas and talas inextricably interworking and intermingled. In

this subordinate hierarchy called man live and evolve vast armies, hosts, multitudes, of living entities, monads in this inferior stage of their long evolutionary peregrination, and which for convenience and brevity of expression we may class under the general term of life-atoms (*which see*).

ST **Tala** Substantial aspect of worlds, spheres, and planes. See *Loka-Talas*

TG **Talapoin** (*Siamese*) A Buddhist monk and ascetic in Siam; some of these ascetics are credited with great magic powers.

ST **Talatala** See *Loka-Talas*

TG **Talisman** From the Arabic *tilism* or *tilsam*, a “magic image.” An object, whether in stone, metal, or sacred wood; often a piece of parchment filled with characters and images traced under certain planetary influences in magical formulae, given by one versed in occult sciences to one unversed, either with the object of preserving him from evil, or for the accomplishment of certain desires. The greatest virtue and efficacy of the talisman, however, resides in the faith of its possessor: not because of the credulity of the latter, or that it possesses no virtue, but because faith is a quality *endowed with a most potent creative power*; and therefore – unconsciously to the believer – intensifies a hundredfold the power originally imparted to the talisman by its maker.

TG **Talmidai Hakameem** (*Hebrew*) A class of mystics and Kabbalists whom the *Zohar* calls “Disciples of the Wise,” and who were *Sarisim* or voluntary *eunuchs*, becoming such for spiritual motives. (See *Matthew* xix., 11-12, a passage implying the laudation of such an act.)

TG **Talmud** (*Hebrew*) Rabbinic Commentaries on the Jewish faith. It is composed of two parts, the older *Mishnah*, and the more modern *Gemara*. Hebrews, who call the *Pentateuch* the written law, call the *Talmud* the unwritten or oral law.

The *Talmud* contains the civil and canonical laws of the Jews, who claim a great sanctity for it. For, save the above-stated difference between the *Pentateuch* and the *Talmud*, the former, they say, can claim no priority over the latter, as both were received simultaneously by Moses on Mount Sinai from Jehovah, *who wrote the one and delivered the other orally*.

FY **Tama** Indifference, dullness.

TG **Tamala Pattra** (*Sanskrit*) Stainless, pure, sage-like. Also the name of a leaf of the *Laurus Cassia*, a tree regarded as having various very occult and magical properties.

TG **Tamarisk**, or **Erica** A sacred tree in Egypt of great occult virtues. Many of the temples were surrounded with such trees, pre-eminently one at Philae, sacred among the sacred, as the body of Osiris was supposed to lie buried under it.

TG **Tamas** (*Sanskrit*) The quality of darkness, “foulness” and inertia; also of ignorance, as matter is blind. A term used in metaphysical philosophy. It is the lowest of the three *gunas* or fundamental qualities.

FY **Tamas** Ignorance or darkness.

WG **Tamas** Darkness; the gloom of hell; a division of hell; mental darkness, constituting one of the five forms of avidya – ignorance – in the Sankhya philosophy; the lowest of the three qualities of matter. See *Guna*, *Tamoguna*

OG **Tamas** (*Sanskrit*) One of the three *gunas* or qualities or essential attributes of manifested beings and things.

Tamas is the quality of darkness, illusion, ignorance; it also means, in a quite different sense, quiescence, passivity, repose, rest, inertia. It becomes immediately obvious from the distinctions that these two series of words show, that there is both a good and an evil side to *tamas*, just as indeed there is a good and evil side to *rajas* (*which see*), and even to *sattva* (*which see*). The condition of manifested existence in the state of cosmic *pralaya* is in one sense of the word the *tamasic* condition, signifying quiescence or rest. When the universe is in the stage of active *manvantaric* manifestation, we may in a generalizing sense say that the universe is in the *rajasic* state or condition; and that aspect of the universe which we may call the *divine-spiritual*, whether in the universe itself or in the *manvantara* or in the *pralaya* of a globe, can be spoken of as the *sattvic* state or condition. From these observations it should be evident that the three *gunas* – *sattva*, *rajas*, *tamas* – not only can exist contemporaneously and coincidentally, but actually do so exist, and that in fact the three are inextricably interblended. They are really three phases or conditions of embodied consciousnesses, and each has its noble and each its “evil” side.

ST **Tamas** Darkness, illusion, ignorance. See *Gunas*

GH **Tamas** One of the three *gunas* – essential attributes or characteristics of manifested beings and things: the quality of darkness, illusion, ignorance. In a different sense *Tamas* also means passivity, repose, inertia. (See *Bhagavad-Gita*, W. Q. Judge, p. chapters xiv and xviii.) (*Bhagavad-Gita*, W. Q. Judge, p. 41)

WG **Tamasha** Show, display; trick, jugglery, performance of phenomena.

WG **Tamisra** Gloom; darkness of mind, illusion.

TG **Tammuz** (*Syrian*) A Syrian deity worshipped by idolatrous Hebrews as well as by Syrians. The women of Israel held annual lamentations over Adonis (that beautiful youth being identical with Tammuz). The feast held in his honour was solstitial, and began with the new moon, in the month of Tammuz (July), taking place chiefly at

Byblos in Phoenicia; but it was also celebrated as late as the fourth century of our era at Bethlehem, as we find St. Jerome writing (*Epistles*, p. 49) his lamentations in these words: “Over Bethlehem, the grove of Tammuz, that is of Adonis, was casting its shadow! And in the grotto where formerly the infant Jesus cried, the lover of Venus was being mourned.” Indeed, in the Mysteries of Tammuz or Adonis a whole week was spent in lamentations and mourning. The funereal processions were succeeded by a fast, and later by rejoicings; for after the fast Adonis-Tammuz was regarded as raised from the dead, and wild orgies of joy, of eating and drinking, as now in Easter week, went on uninterruptedly for several days.

PV **Tamoanchan** “Place of the Hawk and the Serpent.” The ancestral homeland of the Mayas, which was the Pacific coast of Guatemala. The mythological place of origin of the Mayas, where the hawk brought the blood of the serpent from the sea, to knead with the maize which entered into the formation of man of the Fourth Age.

WG **Tamoguna** The lowest of the three qualities of nature, predominating in earth and water, and in human beings productive of sloth, indifference and inaction. (*tamas*, darkness; *guna*, quality.)

TG **Tamra-Parna** (*Sanskrit*) Ceylon, the ancient Taprobana.

TG **Tamti** (*Chaldean*) A goddess, the same as Belita. Tamti-Belita is the personified Sea, the mother of the *City of Erech*, the Chaldean Necropolis. Astronomically, Tamti is Astoreth or Istar, Venus.

TG **Tanaim** (*Hebrew*) Jewish Initiates, very learned Kabbalists in ancient times. The *Talmud* contains sundry legends about them and gives the chief names among them.

TG **Tanga-Tango** (*Peruvian*) An idol much revered by the Peruvians. It is the symbol of the *Triune* or the Trinity, “One in three, and three in One,” and existed before our era.

TG **Tanha** (*Pali*) The thirst for life. Desire to live and clinging to life on this earth. This clinging is that which causes rebirth or reincarnation.

VS **tanha** (I 34, p. 13) *Tanha* – “the will to live,” the fear of death and love for life, that force or energy which causes the rebirths.

VS **Tanha’s** (III 30, p. 69) *Tanha*, the will to live, that which causes rebirth.

FY **Tanha** Thirst; desire for life; that which produces re-birth.

WG **Tanha** Desire; the will to live; thirst for life.

OG **Tanha** (*Pali*) A word familiar in Buddhism and signifying the “thirst” for material life. It is this thirst or yearning to return to familiar scenes that brings the reincarnating ego (*which see*) back to earth-life – and this yearning is more effectual as an individual cause for reincarnation, perhaps, than all else. See *Trishna*

ST **Tanha** (*Pali*) Thirst for material life. See *Trishna*

GH **Tanha** (*Pali*) The familiar Buddhist term, meaning ‘thirst,’ applied specifically to the thirst for life and experience on material planes, which is the prime factor in causing the Reincarnating Ego to return to earth for re-embodiment. Equivalent to the Sanskrit term *trishna*. (*Bhagavad-Gita*, W. Q. Judge, p. 1)

SKo **Tanha** (*Pali*) Literally, ‘thirst.’ Philosophically *Tanha* is that thirst for physical life, for sensation, which is one of the causes of reincarnation. The Buddhists believe *Tanha* to be the source of sorrow in the world, and they consider one who has freed himself of *Tanha* to be an Arhat, a spiritual Initiate.

TG **Tanjur** (*Tibetan*) A collection of Buddhist works translated from the Sanskrit into Tibetan and Mongolian. It is the more voluminous canon, comprising 225 large volumes on miscellaneous subjects. The *Kanjur*, which contains the commandments or the “Word of the Buddha,” has only 108 volumes.

TG **Tanmatras** (*Sanskrit*) The types or rudiments of the five Elements; the subtle essence of these, devoid of all qualities and identical with the properties of the five basic Elements – earth, water, fire, air and ether; i.e., the *tanmatras* are, in one of their aspects, smell, taste, touch, sight, and hearing.

FY **Tanmatras** The subtle elements, the abstract counterpart of the five elements, earth, water, fire, air and ether, consisting of smell, taste, feeling, sight and sound.

WG **Tan-matra** A subtle element, or rudiment of elementary matter, of which five are popularly enumerated, viz: sabda, sparsa, rupa, rasa and gandha, from which are produced the five gross elements. (*tat*, that; *matra*, element.)

ST **Tanmatras** The more ethereal aspect of the cosmic essences or tattwas which produce the five mahabhutas:

Sabda – hearing, gives birth to akasa-bhuta, aether.

Sparsa – touch, gives birth to tajasa-bhuta, fire.

Rupa – sight, gives birth to vayu-bhuta, air.

Rasa – taste, gives birth to apas-bhuta, water.

Gandha – smell, gives birth to prithivi-bhuta, earth.

SKs **Tanmatra, Sabda, Sparsa, Rupa, Rasa, Gandha** *Tanmatra* literally means ‘merely that,’ ‘only a trifle’; a compound of *tat* – that, and *matra* – trifle, or a unit of measure. The five *Tanmatras* are the ‘rudimentary elements’ from which the ‘gross elements’ or Mahabhutas of earth, water, air, fire, and aether arise. These five *Tanmatras* are *Sabda* – sound, *Sparsa* – touch, *Rupa* – form or sight, *Rasa* – taste, and *Gandha* – smell. *Sabda* gives birth to

Aether, Sparsa to Fire, Rupa to air, Rasa to taste, and Gandha to earth.

**TG Tantra** (*Sanskrit*) Literally, “rule or ritual.” Certain mystical and magical works, whose chief peculiarity is the worship of the *female* power, personified in Sakti. Devi or Durga (Kali, Siva’s wife) is the special energy connected with sexual rites and magical powers – *the worst form of black magic or sorcery*.

**FY Tantras** Works on Magic.

**WG Tantra** A religious or magical treatise. The Tantras are very numerous in India, and are usually in the form of a dialogue between Siva and Durga. They comprise five subjects, viz.: the creation; the destruction of the world; the worship of the gods; the attainment of all objects, especially the six mystic yoga powers; the four methods of attaining union with the Supreme Spirit. Though many of them contain noble philosophy, the practice, by uninitiated persons, of the rites and formularies contained in the Tantras leads invariably to black magic.

**OG Tantra(s)** (*Sanskrit*) A word literally meaning a “loom” or the warp or threads in a loom, and, by extension of meaning, signifying a rule or ritual for ceremonial rites. The Hindu Tantras are numerous works or religious treatises teaching mystical and magical formulae or formularies for the attainment of magical or quasi-magical powers, and for the worship of the gods. They are mostly composed in the form of dialogs between Siva and his divine consort Durga, these two divinities being the peculiar objects of the adoration of the Tantrins.

In many parts of India the authority of the Tantras seems almost to have superseded the clean and poetical hymns of the Vedas.

Most tantric works are supposed to contain five different subjects: (1) the manifestation or evolution of the universe; (2) its destruction; (3) the worship or adoration of the divinities; (4) the achievement or attainment of desired objects and especially of six superhuman faculties; (5) modes or methods of union, usually enumerated as four, with the supreme divinity of the kosmos by means of contemplative meditation.

Unfortunately, while there is much of interest in the tantric works, their tendency for long ages has been distinctly towards what in occultism is known as sorcery or black magic. Some of the rites or ceremonies practiced have to do with revolting details connected with sex.

Durga, the consort of Siva, his sakti or energy, is worshiped by the Tantrins as a distinct personified female power. The origin of the Tantras unquestionably goes back to a very remote antiquity, and there seems to be little doubt that these works, or their originals, were heirlooms handed down from originally debased or degenerate Atlantean racial offshoots. There is, of course, a certain amount of profoundly philosophical and mystical thought running through the more important tantric works, but the tantric worship in many cases is highly licentious and immoral.

**ST Tantras** Religious treatises teaching mystical and magical formulae; many of which have degenerated into sorcery.

**SKv Tantra, Tantrika, Sakti, Sakta** Tantra is a word meaning rite or ritual. The Tantras are religious scriptures which give instruction in regard to magical rites and ceremonies to be performed for the attainment of certain powers and desires. These writings are in the form of a dialog between the god Siva and his Sakti or feminine aspect, often called in popular Hinduism his divine consort. These Saktis of the gods of Hindu myths are simply the symbolic presentations of the manifested aspects of a divinity, its energies, qualities, and powers. The Saktis or wives of the gods of the Hindu pantheon, esoterically explained, are the ‘active spiritual powers of these gods. Sakti is derived from the verb-root *sak* – to be able. This symbol of the feminine aspect of the gods has been degraded into a personal feminine divinity, and worship and ceremonies of an immoral character are practised by many who call themselves Tantrikas or followers of the Tantras. Tantrika is the adjectival form of Tantra. A Sakta, the adjectival form of Sakti, is a worshiper of Sakti or the feminine personification of Siva. The Saktas, Vaishnavas, and Saivas are known as the three principal sects of modern Hinduism.

Some of the Tantrika works contain mystical and occult philosophical teachings, but they are veiled in symbolism. The material of these magical treatises could very likely be traced back to Atlantean times when magic, white and black, was prevalent.

Sakti has also been interpreted as follows: Mulaprakriti, or root-matter, or Universal Mother-stuff, develops into three different aspects: Prakriti, that fundamental part of matter which gives birth to manifested things; Sakti, the driving power or force of matter; and Maya, that portion of matter which gives rise to illusion.

**SP Tantra** Literally, “a text,” specifically a class of esoteric Hindu or Buddhist texts dealing with ritual, yogic, and magical practices.

**TG Tantrika** (*Sanskrit*) Ceremonies connected with the above worship. Sakti having a two-fold nature, white and black, good and bad, the Saktas are divided into two classes, the Dakshinacharis and Vamacharis, or the right-hand and the left-hand Saktas, i.e., “white” and “black” magicians. The worship of the latter is most licentious and immoral.

**FY Tantrika** Ceremonies connected with the worship of the goddess Sakti, who typifies Force.

**WG Tantrika** One versed in the Tantras; also, a black magician.

OG **Tantrik** or **Tantrika** (*Sanskrit*) The adjective corresponding to tantra (*which see*). This adjective, however, is sometimes employed to signify one who is deeply versed in some study – a scholar; but more particularly the adjective concerns the Tantras and the doctrines contained in them.

ST **Tantrika** Ceremonies connected with the Tantras.

SP **Tantrika** The adjective for tantra, or a follower of tantric practices.

TG **Tao** (*Chinese*) The name of the philosophy of Lao-tze.

TG **Taoer** (*Egyptian*) The female Typhon, the hippopotamus, called also *Ta-ur*, *Ta-op-oer*, etc.; she is the *Thoueris* of the Greeks. This wife of Typhon was represented as a monstrous hippopotamus, sitting on her hind legs with a knife in one hand and the sacred knot in the other (the *pasa* of Siva). Her back was covered with the scales of a crocodile, and she had a crocodile's tail. She is also called *Teb*, whence the name of Typhon is also, sometimes, *Tebh*. On a monument of the sixth dynasty she is called "the nurse of the gods." She was feared in Egypt even more than Typhon. See **Typhon**

TG **Tao-teh-king** (*Chinese*) Literally, "The Book of the Perfectibility of Nature" written by the great philosopher Lao-tze. It is a kind of cosmogony which contains all the fundamental tenets of Esoteric Cosmogony. Thus he says that in the beginning there was naught but limitless and boundless Space. All that lives and is, was born in it, from the "Principle which exists by Itself, developing Itself from Itself," i.e., *Swabhavat*. As its name is unknown and its essence is unfathomable, philosophers have called it *Tao* (*Anima Mundi*), the uncreate, unborn and eternal energy of nature, manifesting periodically. Nature as well as man when it reaches purity will reach *rest*, and then all become one with Tao, which is the source of all bliss and felicity. As in the Hindu and Buddhist philosophies, such purity and bliss and immortality can only be reached through the exercise of virtue and the perfect quietude of our worldly spirit; the human mind has to control and finally subdue and even crush the turbulent action of man's physical nature; and the sooner he reaches the required degree of moral purification, the happier he will feel. (See *Annales du Musee Guimet*, Vols. XI. and XII.; *Etudes sur la Religion des Chinois*, by Dr. Groot.) As the famous Sinologist, Pauthier, remarked: "Human Wisdom can never use language more holy and profound."

ST **Taparloka** World of spiritual devotion and meditation. See **Loka-Talas**

TG **Tapas** (*Sanskrit*) "Abstraction," "meditation." "To perform *tapas*" is to sit for contemplation. Therefore ascetics are often called *Tapasas*.

WG **Tapas** Burning, heat; self-castigation, asceticism; devotion.

ST **Tapas** Meditation.

TG **Tapasa-taru** (*Sanskrit*) The *Sesamum Orientale*, a tree very sacred among the ancient ascetics of China and Tibet.

TG **Tapasvi** (*Sanskrit*) Ascetics and anchorites of every religion, whether Buddhist, Brahman, or Taoist.

WG **Tapasvin** An ascetic, one who practices religious austerities.

WGa **Tapasya** Asceticism, worship, devotion, silent meditation.

TG **Taphos** (*Greek*) Tomb, the sarcophagus placed in the Adytum and used for purposes of initiation.

TG **Tapo-loka** (*Sanskrit*) The domain of the fire-devas named Vairajas. It is known as the "world of the seven sages," and also "the realm of penance." One of the Shashta-loka (six worlds) above our own, which is the seventh.

TG **Tara** (*Sanskrit*) The wife of Brihaspati (Jupiter), carried away by King Soma, the Moon, an act which led to the war of the Gods with the Asuras. Tara personifies mystic knowledge as opposed to ritualistic faith. She is the mother (by Soma) of Buddha, "Wisdom."

TG **Taraka** (*Sanskrit*) Described as a Danava or Daitya, i.e., a "Giant-Demon," whose superhuman austerities as a yogi made the gods tremble for their power and supremacy. Said to have been killed by Kartikeya. (See *The Secret Doctrine*, II., 382.)

TG **Tarakamaya** (*Sanskrit*) The first war in Heaven through Tara.

TG **Taraka Raja Yoga** (*Sanskrit*) One of the Brahminical Yoga systems for the development of purely spiritual powers and knowledge which lead to Nirvana.

KT **Taraka Raj Yoga** (*Sanskrit*) One of the Brahminical Yoga systems, the most philosophical, and in fact the most secret of all, as its real tenets are never given out publicly. It is a purely intellectual and spiritual school of training.

FY **Taraka Yog** One of the Brahminical systems for the development of psychic powers and attainment of spiritual knowledge.

ST **Taraka-Raja-Yoga** Secret school of Brahminical philosophy.

SKs **Taraka-Raja-Yoga, Karanopadhi, Sukshnopadhi, Sthulopadhi** The Taraka-Raja-Yoga School is one of the most philosophical and most esoteric of the Brahminical Yoga systems. *Taraka* is derived from the causative form of the verb-root *tri* – to cross; hence it means 'to cause to pass 'to liberate.' This School trains its disciples along those purely intellectual and spiritual lines which lead to the highest states of consciousness known to man.

According to their teachings man is divided into Atman or Divinity and its three bases called Upadhis. The Karanopadhi is the vehicle of the child of Atman, the Causal or Spiritual Monad, and corresponds with Buddhi and the Anandamaya-kosa; a compound of *karana*, derived from the causative form of the verb-root *kri* – to do, hence ‘that which causes to do or act;’ and *upadhi* – base. The Sukshmopadhi is the subtil or fine vehicle comprised of the lower mind and the desire principle, and corresponds to the union of Lower Manas and Kama, or to the combination of Vijnanamaya-kosa and Manomaya-kosa; a compound of *sukshma* – fine, and *upadhi*. The Sthulopadhi is composed of vitality, astral body, and physical body, and corresponds to the lower triad of man’s constitution, and to the combination of the Pranamaya-kosa and Annamaya-kosa.

The Sthulopadhi is used by humans while in the conscious waking state, the Sukshmopadhi in the sleeping-dreaming state, and the Karanopadhi in the deep dreaming state. The Karanopadhi is that body which lasts from life to life. Each one of these three Upadhis is dual in aspect, each has its consciousness-side and its vehicle-side; hence they correspond, together with Atman, to the seven principles in man. H. P. Blavatsky describes this division of man’s constitution as the best for practical purposes, and further states:

Though there are seven principles in man, there are but three distinct Upadhis (bases), in each of which his Atma may work independently of the rest. These three Upadhis can be separated by an Adept without killing himself. He cannot separate the seven principles from each other without destroying his constitution.  
– *The Secret Doctrine*, I, 158

**TG Targum** (*Chaldean*) Literally, “Interpretation,” from the root *targem*, to interpret. Paraphrases of Hebrew Scriptures. Some of the Targums are very mystical, the Aramaic (or Targumatic) language being used all through the *Zohar* and other Kabbalistic works. To distinguish this language from the Hebrew, called the “face” of the sacred tongue, it is referred to as *ahorayim*, the “back part,” the real meaning of which must be read between the lines, according to certain methods given to students. The Latin word *tergum*, “back,” is derived from the Hebrew or rather Aramaic and Chaldean *targum*. The *Book of Daniel* begins in Hebrew, and is fully comprehensible till chap. ii., v. 4, when the Chaldees (the Magician-Initiates) begin speaking to the king in Aramaic – not in Syriac, as mistranslated in the Protestant Bible. Daniel speaks in Hebrew before interpreting the king’s dream to him; but explains the dream itself (chap. vii.) in Aramaic. “So in *Ezra* iv., v. and vi., the words of the kings being there literally quoted, all matters connected therewith are in Aramaic,” says Isaac Myer in his *Qabbalah*. The Targumim are of different ages, the latest already showing signs of the Massoretic or vowel-system, which made them still more full of intentional blinds. The precept of the *Pirke Aboth* (c.i., § 1), “Make a fence to the Torah” (law), has indeed been faithfully followed in the Bible as in the Targumim; and wise is he who would interpret either correctly, unless he is an old Occultist-Kabbalist.

**TG Tashilhumpa** (*Tibetan*) The great centre of monasteries and colleges, three hours’ walk from Tchigadze, the residence of the Teshu Lama for details of whom see “Panchen Rimboche.” It was built in 1445 by the order of Tson-kha-pa.

**TG Tassissudun** (*Tibetan*) Literally, “the holy city of the doctrine;” inhabited, nevertheless, by more Dugpas than Saints. It is the residential capital in Bhutan of the ecclesiastical Head of the Bhons – the Dharma Raja. The latter, though professedly a Northern Buddhist, is simply a worshipper of the old demon-gods of the aborigines, the nature-sprites or elementals, worshipped in the land before the introduction of Buddhism. All strangers are prevented from penetrating into Eastern or Great Tibet, and the few scholars who venture on their travels into those forbidden regions, are permitted to penetrate no further than the border-lands of the land of Bod. They journey about Bhutan, Sikkhim, and elsewhere on the frontiers of the country, but can learn or know nothing of true Tibet; hence, nothing of the true Northern Buddhism or Lamaism of Tsong-kha-pa. And yet, while describing no more than the rites and beliefs of the Bhons and the travelling Shamans, they assure the world they are giving it the pure Northern Buddhism, and comment on its great fall from its pristine purity!

**TG Tat** (*Egyptian*) An Egyptian symbol: an upright round standard tapering toward the summit, with four cross-pieces placed on the top. It was used as an amulet. The top part is a regular equilateral cross. This, on its phallic basis, represented the two principles of creation, the male and the female, and related to nature and cosmos; but when the *tat* stood by itself, crowned with the *atf* (or *atef*), the triple crown of Horus – two feathers with the uraeus in front – it represented the *septenary* man; the cross, or the two cross-pieces, standing for the lower quaternary, and the *atf* for the higher triad. As Dr. Birch well remarks: “The four horizontal bars...represent the four foundations of all things, the *tat* being an emblem of stability.”

**WG Tat** That, the Absolute.

**OG Tat** (*Sanskrit*) A pronominal neuter particle which is often used as a noun having the signification THAT. By this word the Vedic sages and archaic scriptural writers of India described the unutterable principle from which all in a single cosmic universe sprang, contrasting it with the pronominal particle *idam*, meaning “this” and signifying the manifested universe. See *Parabrahman*

WS **Tat** (*Sanskrit*) “That;” the Boundless. See *Parabrahman*

ST **Tat** THAT, frontierless Infinitude, beginningless and endless Duration, the utterly incomprehensible Life which forever IS.

GH **Tat** (also **Tad**) The word used by Vedic sages to represent that which is beyond expression, the unnameable principle – rendered THAT – in contradistinction to the manifested world, *Idam* (This). (The neuter form of a pronominal particle used as a noun. *Bhagavad-Gita*, W. Q. Judge, p. 119)

SKo **Tat** A pronoun meaning ‘that.’ The Vedic Sages often used *Tat* as a noun to express the Boundless, the All, or that Infinite Unutterable Principle from which all in the Kosmos sprang. They would ask of their disciples: “*Kas twam asi?*,” “Who art thou?,” and then instructed them: “*Tat twam asi*” “THAT (the Boundless), thou art.” The ancient wisdom teaches that we are children of the Boundless, therefore we have all within us that the Boundless contains; and it is evolution through all the spheres of life that will in time bring this forth.

SP **Tat** Literally, “that,” the indescribable reality, in contrast to *idam*, literally “this,” the manifested universe.

TG **Tathagata** (*Sanskrit*) “One who is like the coming;” he who is, like his predecessors (the Buddhas) and successors, the coming future Buddha or World-Saviour. One of the titles of Gautama Buddha, and the highest epithet, since the *first* and the *last* Buddhas were the direct immediate avatars of the One Deity.

VS **he who has followed in the footsteps of his predecessors** {**Tathagata**} (III 15, p. 57) “One who walks in the steps of his predecessors” or “those who came before him,” is the true meaning of the name *Tathagata*.

WG **Tathagata** A name of Buddha – used in his discourses when he speaks of himself. (Literally, “going the same way [as his predecessors.]”)

ST **Tathagata** Name of a buddha; one who has departed for and arrived at the “other shore” of life, i.e. buddhahood.

SKv **Tathagata** Tathagata is a compound that may be interpreted in two ways: *tatha* – thus, plus *gata* – gone; or *tatha* – thus, plus *agata* – come. Hence we find this descriptive title given to the Buddhas because they come in a serial line through the ages and carry on the lofty spiritual work undertaken by those who have gone before, their predecessors.

SP **Tathagata** A title for a Buddha, meaning literally either “he who comes thus” or “he who goes thus;” what the Buddha calls himself in the Buddhist texts.

TG **Tathagatagupta** (*Sanskrit*) Secret or concealed Tathagata, or the “guardian” protecting Buddhas: used of the Nirmanakayas.

TG **Tattwa** (*Sanskrit*) Eternally existing “That;” also, the different principles in Nature, in their occult meaning. *Tattwa Samasa* is a work of Sankhya philosophy attributed to Kapila himself.

Also the abstract principles of existence or categories, physical and metaphysical. The subtle elements – five exoterically, seven in esoteric philosophy – which are correlative to the five and the seven senses on the physical plane; the last two senses are as yet latent in man, but will be developed in the two last root-races.

FY **Tattwa** Eternally existing “that;” the different principles in Nature.

WG **Tattva** Truth, reality as opposed to illusion. The Sankhya system has twenty-five tattvas, viz.: *avyakta*, *buddhi*, *ahankara*, the five *tan-matras*, the five *maha-bhutas*, the eleven organs and *purusha*. The Mahesvaras enumerate five tattvas, corresponding with the five elements. In Vedantic philosophy *tattva* is called *maha-vakya*, “the great word,” by which the identity of the whole universe with Brahma is expressed. (*tat*, that; *tva*, thou: that art thou.)

OG **Tattvas** (*Sanskrit*) A word the meaning of which is the elementary principles or elements of original substance, or rather the different principles or elements in universal, intelligent, conscious nature when considered from the standpoint of occultism. The word *tattva* perhaps may be literally translated or rendered as “thatness,” reminding one of the “quiddity” of the European Scholastics.

The number of tattvas or nature’s elemental principles varies according to different systems of philosophy. The Sankhya, for instance, enumerates twenty-five tattvas. The system of the Mahesvaras or worshipers of Siva with his consort Durga, reckons five principles, which are simply the five elements of nature found in all ancient literatures. Occultism, of course, recognizes seven tattvas, and, indeed, ten fundamental element-principles or element-substances or tattvas in universal nature, and each one of these tattvas is represented in the human constitution and active therein. Otherwise, the human constitution could not cohere as an organic entity.

ST **Tattvas** The element-principles or substances in universal nature:

Adi-Tattwa – original or primordial principle.

Anupapadaka-Tattwa – parentless or spiritual principle.

Akasa-Tattwa – aether principle.

Tajasa-Tattwa – fire principle.

Vayu-Tattwa – air principle.

Apas-Tattwa – water principle.

Prithivi-Tattva – earth principle.

SKf **Tattva, Mahabhuta** The word *Tattva* means the ‘reality’ or ‘that-ness’ (*tat-tva*) of a thing. The seven Tattvas are the Principles or Essences of the Cosmos, the conscious and directing forces, the sources of the manifested Elements or rudimentary stuffs of the Cosmos, which last are known as the Maha-bhutas or the ‘Great has-beens.’ These great Elements are not the earth, air, water, and fire we perceive here; these latter are but presentiments of these great Maha-bhutas. The two highest of these Tattvas and Bhutas are not as yet recognised by humans, but will be in future ages. Tajjasa and Apas are the adjectival forms of *tejas* fire, and *apas* – water. Like the Lokas and Talas, each Tattva and Bhuta gives birth to the Tattva. and Bhuta below it and retains a portion of all the other tattvas and bhutas within it and yet manifests its own dominant characteristic. Each Tattva has a corresponding Bhuta of the same name. Below are the seven Tattvas with their meaning:

Adi-tattva	Original Principle or THE ONE
Anupapadaka-tattva	Parentless Principle or The Spiritual
Akasa-tattva	Aether Principle
Tajjasa or Tejas-tattva	Fire Principle
Vayu-tattva	Air Principle
Apas or Apas-tattva	Water Principle
Prithivi-tattva	Earth Principle

In order to explain the planets and Constellations of the Zodiac, as given in the large diagram, I quote from Dr. de Purucker’s *Fundamentals of the Esoteric Philosophy*, page 488:

There is a strict and close correspondence between each of the seven Sacred Planets and one of the globes of our Earth-Chain, respectively; and between each one of the globes and one of the constellations of the Zodiac – one of the Houses of the Circle of Life, as the Greeks called it. But while it is true that the Seven Sacred Planets of the ancients, Saturn, Jupiter, Mars, the Sun (as a substitute for a secret planet), Venus, Mercury, and the Moon (as a substitute for another secret planet), do actually build and oversee our Planetary Chain as a whole (one of the Sacred Planets respectively to one of the Globes), nevertheless while the influences of the other six of the Seven Sacred Planets are at work therein also, yet the one predominating power over each globe comes from its especial sacred Planet. Likewise, while each one of these twelve globes of the Planetary Chain is under the particular oversight, or overseeing, of one of the constellations of the Zodiac, that is to say of the predominating Genius or Rector of that constellation of the Zodiac, nevertheless each one of the other eleven constellations is also at work in each of the twelve globes of the Chain. There can be no separation of forces, for everything works together in Nature towards a common end which is one of the noblest proofs we have of our doctrine of Universal Brotherhood.

Below are the Sanskrit and English names of the seven Sacred Planets and the twelve Constellations of the Zodiac:

CONSTELLATIONS OF ZODIAC	THE SEVEN SACRED PLANETS
Mesha - The Ram	Sani - Saturn
Rishaba - The Bull	Brihaspati - Jupiter
Mithuna - The Twins	Angaraka - Mars
Karkataka - The Crab	Surya - Sun
Simha - The Lion	Usanas-Sukra - Venus
Kanya - The Virgin	Budha - Mercury
Tula - The Scales	Soma - Moon
Vrischika - The Scorpion	
Dhanus - The Archer	
Makara - The Sea-Goat	
Kumbha - The Watering Man	
Mina - The Fish	

Not only do the seven Lokas and Talas have their correspondences with the seven Tattvas and Bhutas and with the twelve Globes of the Planetary Chain, but they likewise correspond to the seven principles in man (See {*Sanskrit Keys to the Wisdom Religion, The Ocean of Theosophy* section}), and also to the development of the seven senses, as shown in the large diagram. just as two of the Cosmic Elements are as yet unknown to us, so are two of the senses. Intuition, a harbinger of the sense of Spiritual Understanding, is just beginning to be recognised. As the ages roll by and the Sixth Race men appear, this spiritual sense will become more and more evident.

It will only be in the next, or fifth, Round that the fifth Element, *Ether* – the gross body of Akasa, if it can be called even that – will, by becoming a familiar fact of Nature to all men, as air is familiar to us now, cease to be as at present hypothetical, and also an “agent” for so many things. And only during that Round will those higher senses, the growth and development of which Akasa subserves, be susceptible of a

complete expansion. As already indicated, a *partial* familiarity with the characteristic of matter – permeability – which should be developed concurrently with the sixth sense, may be expected to develop at the proper period in this Round. But with the next element added to our resources in the next Round, *permeability* will become so manifest a characteristic of matter, that the densest forms of this will seem to man’s perceptions as obstructive to him as a thick fog, and no more. – *The Secret Doctrine*, Vol. I, pp. 257-8

SP **Tattva** [**tattwa**] A fundamental principle or substance.

ST **Tat Twam Asi** “THAT am I.”

FY **Tatwams** The abstract principles of existence or categories, physical and metaphysical.

TG **Tau** (*Hebrew*) That which has now become the square Hebrew letter *tau*, but was ages before the invention of the Jewish alphabet, the Egyptian handled cross, the *crux ansata* of the Latins, and identical with the Egyptian *ankh*. This mark belonged exclusively, and still belongs, to the Adepts of every country. As Kenneth R. F. Mackenzie shows, “It was a symbol of salvation and consecration, and as such has been adopted as a Masonic symbol in the Royal Arch Degree.” It is also called the astronomical cross, and was used by the ancient Mexicans – as its presence on one of the palaces at Palenque shows – as well as by the Hindus, who placed the *tau* as a mark on the brows of their Chelas.

WG **Tau** (*Greek*) The letter T; the cross of that shape.

TG **Taurus** (*Latin*) A most mysterious constellation of the Zodiac, one connected with all the “First-born” solar gods. Taurus is under the asterisk *A*, which is its figure in the Hebrew alphabet, that of *Aleph*; and therefore that constellation is called the “One,” the “First,” after the said letter. Hence, the “First-born,” to all of whom it was made sacred. The *Bull* is the symbol of force and procreative power – the Logos; hence, also, the horns on the head of Isis, the female aspect of Osiris and Horus. Ancient mystics saw the ansated cross, in the horns of Taurus (the upper portion of the Hebrew *Aleph*) pushing away the Dragon, and Christians connected the sign and constellation with Christ. St. Augustine calls it “the great City of God,” and the Egyptians called it the “interpreter of the divine voice,” the *Apis-Pacis* of Hermonthis. See **Zodiac**

SI **Taurus Draconem genuit, et Taurum Draco** II 133 (*Latin*) “A bull has begotten a dragon, and a dragon a bull” (see A. Wilder, “The Primeval Race Double-Sexed,” *Theosophist* (4:112-14, Feb 1883).

TG **Taygete** (*Greek*) One of the seven daughters of Atlas – the third, who became later one of the Pleiades. These seven daughters are said to typify the seven sub-races of the fourth root-race, that of the Atlanteans.

{NOTE: The Sanskrit words commencing with the letters **Tch** were, owing to faulty transliteration, misplaced, and now come under **C**. See under letter **C** for the following words – *Tchaitya*, *Tchakchur*, *Tchakra*, *Tchandalas*, *Tchandragupta*, *Tchartur Maharaja*, *Tcherno-Bog*, *Tchertchen*, *Tchhanda Riddhi Pada*, *Tchikitsa Vidya Shastra*, *Tchina*, *Tchitta Riddhi Pada*, and *Tchitta Smirti Upasthana*.}

TG **Tebah** (*Hebrew*) Nature; which mystically and esoterically is the same as its personified Elohim, the numerical value of both words – Tebah and Elohim (or Aleim) being the same, namely 86.

TG **Tefnant** (*Egyptian*) One of the three deities who inhabit “the land of the rebirth of gods” and good men, i.e., *Aamroo* (Devachan). The three deities are Scheo, Tefnant, and Seb.

WG **Tejas** Flame; radiance, brilliance.

ST **Tejas**, **Taijasa** Fire, fiery energy, ardor. See **Tattwas**

SP **Tejas** Brightness, the element of fire. **Taijasa** is the corresponding adjective, fiery.

TG **Telugu** One of the Dravidian languages spoken in Southern India.

FY **Telugu** A language spoken in Southern India.

TG **Temura** (*Hebrew*) Literally, “Change.” The title of one division of the practical *Kabalah*, treating of the analogies between words, the relationship of which is indicated by certain changes in position of the letters, or changes by substituting one letter for another.

TG **Ten Pythagorean Virtues** Virtues of Initiation, etc., necessary before admission. (See *Pythagoras*.) They are identical with those prescribed by Manu, and the Buddhist Paramitas of Perfection.

PV **Tepeu** (*Quiche*) One of six hypostases of Cabahuil. Especially associated with Cabahuil itself and with another hypostasis, Gucumatz, as the three suns of the line of parallel (rising, at zenith, setting). Corresponds to the sun at rising.

PV **Tepexpan** The site in Mexico where in 1947 a human skull and a considerable part of the skeleton were unearthed in association with bones of extinct mammoths and bone and stone artifacts. Tepexpan man is given a geological horizon of 11-12,000 years before the present.

TG **Teraphim** (*Hebrew*) The same as Seraphim, or the Kabeiri Gods; serpent-images. The first *Teraphim*,

according to legend, were received by Dardanus as a dowry, and brought by him to Samothrace and Troy. The idol-oracles of the ancient Jews. Rebecca stole them from her father Laban.

**TG Teratology** A Greek name coined by Geoffroi St. Hilaire to denote the pre-natal formation of monsters, both human and animal.

**FY Tesshu Lama** The head of the Tibetan Church.

**TG Tetragrammaton** The four-lettered name of God, its Greek title: the four letters are in Hebrew “yod, he, vau, he” or in English capitals, IHVH. The true ancient pronunciation is now unknown; the sincere Hebrew considered this name too sacred for speech, and in reading the sacred writings he substituted the title “Adonai,” meaning Lord. In the *Kabbalah*, I is associated with Chokmah, H with Binah, V with Tiphereth, and H final with Malkuth. Christians in general call IHVH Jehovah, and many modern Biblical scholars write it Yahveh. In *The Secret Doctrine*, the name Jehovah is assigned to Sephira Binah alone, but this attribution is not recognised by the Rosicrucian school of Kabbalists, nor by Mathers in his translation of Knorr Von Rosenroth’s *Kabbalah Denudata*: certain Kabbalistic authorities have referred Binah alone to IHVH, but only in reference to the Jehovah of the exoteric Judaism. The IHVH of the *Kabbalah* has but a faint resemblance to the God of the Old Testament. The *Kabbalah* of Knorr von Rosenroth is no authority to the Eastern Kabbalists; because it is well known that in writing his *Kabbalah Denudata* he followed the modern rather than the ancient (Chaldean) MSS.; and it is equally well known that those MSS. and writings of the *Zohar* that are classified as “ancient,” mention, and some even use, the Hebrew vowel or Massoretic points. This alone would make these would-be Zoharic books spurious, as there are no direct traces of the Massorah scheme before the tenth century of our era, nor any remote trace of it before the seventh. See *Tetraktys*

**KT Tetragrammaton** (*Greek*) The deity-name in four letters, which are in their English form IHVH. It is a kabalistical term and corresponds on a more material plane to the sacred Pythagorean *Tetraktys*. (See *Theosophical Glossary*)

**WGa Tetragrammaton** The four-lettered name of God with the Greeks.

**TG Tetraktys** (*Greek*) or the **Tetrad** The sacred “Four” by which the Pythagoreans swore, this being their most binding oath. It has a very mystic and varied signification, being the same as the Tetragrammaton. First of all it is Unity, or the “One” under four different aspects; then it is the fundamental number Four, the Tetrad containing the Decad, or Ten, the number of perfection; finally it signifies the primeval Triad (or Triangle) merged in the divine Monad. Kircher, the learned Kabbalist-Jesuit, in his *Oedipus Aegypticus* (II., p. 267), gives the Ineffable Name IHVH – one of the Kabbalistic formulae of the 72 names – arranged in the shape of the Pythagorean Tetrad. Mr. I. Myer gives it in this wise:

.	1	[I] = 10
..	2 The Ineffable	[IH] = 15
...	3 Name thus	[IHV] = 21
....	4	[IHVH] = 26
	10	72 {Totals}

He also shows that “the sacred Tetrad of the Pythagoreans appears to have been known to the ancient Chinese.” As explained in *Isis Unveiled* (I, xvi.): The mystic Decad, the resultant of the Tetraktys, or the 1+2+3+4 = 10, is a way of expressing this idea. The One is the impersonal principle ‘God’; the Two, matter; the Three, combining Monad and Duad and partaking of the nature of both, is the phenomenal world; the Tetrad, or form of perfection, expresses the emptiness of all; and the Decad, or sum of all, involves the entire Kosmos.

**TG Thalassa** (*Greek*) The sea. See *Thallath*

**TG Thales** (*Greek*) The Greek philosopher of Miletus (*circa* 600 years B.C.) who taught that the whole universe was produced from water, while Heraclitus of Ephesus maintained that it was produced by fire, and Anaximenes by air. Thales, whose real name is unknown, took his name from Thallath, in accordance with the philosophy he taught.

**TG Thallath** (*Chaldean*) The same as Thalassa. The goddess personifying the sea, identical with Tiamat and connected with Tamti and Belita. The goddess who gave birth to every variety of primordial monster in Berossus’ account of cosmogony.

**TG Tharana** (*Sanskrit*) “Mesmerism,” or rather self-induced trance or self-hypnotisation; an action in India, which is of magical character and a kind of exorcism. Literally, “to brush or sweep away” (evil influences, *tharhn* meaning a broom, and *tharnhan*, a duster); driving away the bad *bhuts* (bad aura and bad spirits) through the mesmeriser’s beneficent will.

**OG That** See *Parabrahman, Tat*

**TG Thaumaturgy** Wonder or “miracle-working;” the power of working wonders with the help of gods. From the Greek words *thauma*, “wonder,” and *thergia*, “divine work.”

**TG Theanthropism** A state of being both god and man; a divine *Avatar* (*which see*).

TG **Theiohel** (*Hebrew*) The man-producing habitable globe, our earth in the *Zohar*.

TG **Theli** (*Chaldean*) The great Dragon said to environ the universe symbolically. In Hebrew letters it is TLI = 400+30+10 = 440: when “its crest [initial letter] is repressed,” said the Rabbis, 40 remains, or the equivalent of *Mem*; M = Water, the waters above the firmament. Evidently the same idea as symbolised by Shesha – the Serpent of Vishnu.

TG **Theocracy** Literally, “mixing of gods.” The worship of various gods, as that of Jehovah and the gods of the Gentiles in the case of the idolatrous Jews.

TG **Theodicy** “Divine right,” i.e., the privilege of an all-merciful and just God to afflict the innocent, and damn those predestined, and still remain a loving and just Deity: theologically – a mystery.

TG **Theodidaktos** (*Greek*) Literally, “God-taught.” Used of Ammonius Saccas, the founder of the Neo-Platonic Eclectic School of the Philalethae, in the fourth century at Alexandria.

KT **Theodidaktos** (*Greek*) The “God taught,” a title applied to Ammonius Saccas.

FY **Theodidaktos** (Literally, “God taught.”) A school of philosophers in Egypt.

TG **Theogony** The genesis of the gods; that branch of all non-Christian theologies which teaches the genealogy of the various deities. An ancient Greek name for that which was translated later as the “genealogy of the generation of Adam and the Patriarchs” – the latter being all “gods and planets and zodiacal signs.”

KT **Theogony** From the Greek *theogonia*, literally, the “Genesis of the Gods.”

WW **Theology** (p. 12) This word is from {*theos*} (*theos*) and {*logos*} (*logos*). *Logos* literally means *word*, but it has many literary colorings. It may mean discourse, pronouncement, anything which is given out by vocables, by words, and it also had a particular application in the mysteries of Greece as referring to the sayings or pronouncements of the hierophant, or, the chief functionary in the celebration of the mysteries. The words of Jesus are a case in point. Now, we may see that per se, in itself, ‘theology’ has a close similarity to the word ‘Theosophy’. Very much the same meanings are involved in both, but theology has come to signify in Christian countries the dogmas, doctrines, tenets, and beliefs, which belong to the Christian system. The word is not of Christian usage originally. It is found first in Plato and Aristotle, and was used by them to signify very much what we mean by Theosophy – the words or discourses or pronouncements or expositions concerning the Gods. That also was the brief way they had of describing the study of the *causal physiology* of the Universe.

TG **Theomachy** Fighting with, or against the gods, such as the “War of the Titans,” the “War in Heaven” and the Battle of the Archangels (gods) against their brothers the Arch-fiends (ex-gods, *Asuras*, etc.).

TG **Theomancy** Divination through oracles, from *theos*, a god, and *manteia*, divination.

TG **Theopathy** Suffering for one’s god. Religious fanaticism.

TG **Theophilanthropism** (*Greek*) Love to God and man, or rather, in the philosophical sense, love of God through love of Humanity. Certain persons who during the first revolution in France sought to replace Christianity by pure philanthropy and reason, called themselves *theophilanthropists*.

TG **Theophilosophy** Theism and philosophy combined.

TG **Theopneusty** Revelation; something given or inspired by a god or divine being. Divine inspiration.

TG **Theopoea** (*Greek*) A magic art of endowing inanimate figures, statues, and other objects, with life, speech, or locomotion.

TG **Theosophia** (*Greek*) Wisdom-religion, or “Divine Wisdom.” The substratum and basis of all the world-religions and philosophies, taught and practised by a few elect ever since man became a thinking being. In its practical bearing, Theosophy is purely *divine ethics*; the definitions in dictionaries are pure nonsense, based on religious prejudice and ignorance of the true spirit of the early Rosicrucians and mediaeval philosophers who called themselves Theosophists.

KT **Theosophia** (*Greek*) Literally, “divine wisdom or the wisdom of the gods.”

TG **Theosophical Society**, or “**Universal Brotherhood**” Founded in 1875 at New York, by Colonel H. S. Olcott and H. P. Blavatsky, helped by W. Q. Judge and several others. Its avowed object was at first the scientific investigation of psychic or so-called “spiritualistic” phenomena, after which its three chief objects were declared, namely (1) Brotherhood of man, without distinction of race, colour, religion, or social position; (2) the serious study of the ancient world-religions for purposes of comparison and the selection therefrom of universal ethics; (3) the study and development of the latent *divine* powers in man. At the present moment it has over 250 Branches scattered all over the world, most of which are in India, where also its chief Headquarters are established. It is composed of several large Sections – the Indian, the American, the Australian, and the European Sections.

TG **Theosophists** A name by which many mystics at various periods of history have called themselves. The Neo-Platonists of Alexandria were Theosophists; the Alchemists and Kabbalists during the mediaeval ages were likewise so called, also the Martinists, the Quietists, and other kinds of mystics, whether acting independently or incorporated in a brotherhood or society. All real lovers of divine Wisdom and Truth had, and have, a right to the name, rather

than those who, appropriating the qualification, live lives or perform actions opposed to the principles of Theosophy. As described by Brother Kenneth R. Mackenzie, the Theosophists of the past centuries – “entirely speculative, and founding no schools, have still exercised a silent influence upon philosophy; and, no doubt, when the time arrives, many ideas thus silently propounded may yet give new directions to human thought. One of the ways in which these doctrines have obtained not only authority, but power, has been among certain enthusiasts in the higher degrees of Masonry. This power has, however, to a great degree died with the founders, and modern Freemasonry contains few traces of theosophic influence. However accurate and beautiful some of the ideas of Swedenborg, Pernetty, Paschalis, Saint Martin, Marconis, Ragon, and Chastanier may have been, they have but little direct influence on society.” This is true of the Theosophists of the last three centuries, but not of the later ones. For the Theosophists of the current century have already visibly impressed themselves on modern literature, and introduced the desire and craving for some philosophy in place of the blind dogmatic faith of yore, among the most intelligent portions of human-kind. Such is the difference between past and modern THEOSOPHY.

**IU Theosophists** In the mediaeval ages it was the name by which were known the disciples of Paracelsus of the sixteenth century, the so-called fire-philosophers or *Philosophi per ignem*. As well as the Platonists they regarded the soul ({psyche}) and the divine spirit, nous ({nous}), as a particle of the great Archos – a fire taken from the eternal ocean of light.

The Theosophical Society, to which these volumes are dedicated by the author as a mark of affectionate regard, was organized at New York in 1875. The object of its founders was to experiment practically in the occult powers of Nature, and to collect and disseminate among Christians information about the Oriental religious philosophies. Later, it has determined to spread among the “poor benighted heathen” such evidences as to the practical results of Christianity as will at least give both sides of the story to the communities among which missionaries are at work. With this view it has established relations with associations and individuals throughout the East, to whom it furnishes authenticated reports of the ecclesiastical crimes and misdemeanors, schisms and heresies, controversies and litigations, doctrinal differences and biblical criticisms and revisions, with which the press of Christian Europe and America constantly teems. Christendom has been long and minutely informed of the degradation and brutishness into which Buddhism, Brahmanism, and Confucianism have plunged their deluded votaries, and many millions have been lavished upon foreign missions under such false representations. The Theosophical Society, seeing daily exemplifications of this very state of things as the sequence of Christian teaching and example – the latter especially – thought it simple justice to make the facts known in Palestine, India, Ceylon, Cashmere, Tartary, Thibet, China, and Japan, in all which countries it has influential correspondents. It may also in time have much to say about the conduct of the missionaries to those who contribute to their support.

**FY Theosophy** The Wisdom-Religion taught in all ages by the sages of the world.

**WGa Theosophy** Divine wisdom; the wisdom of the Gods, obtained through the Gods, not however by revelation, but through individual aspiration and experience.

**OG Theosophy** A compound Greek word: *theos*, a “divine being,” a “god;” *sophia*, “wisdom;” hence divine wisdom. Theosophy is the majestic wisdom-religion of the archaic ages and is as old as thinking man. It was delivered to the first human protoplasts, the first thinking human beings on this earth, by highly intelligent spiritual entities from superior spheres. This ancient doctrine, this esoteric system, has been passed down from guardians to guardians through innumerable generations until our own time. Furthermore, portions of this original and majestic system have been given out at various periods of time to various races in various parts of the world by those guardians when humanity stood in need of such extension and elaboration of spiritual and intellectual thought. Theosophy is not a syncretistic philosophy-religion-science, a system of thought or belief which has been put together piecemeal and consisting of parts or portions taken by some great mind from other various religions or philosophies. This idea is false. On the contrary, theosophy is that single system or systematic formulation of the facts of visible and invisible nature which, as expressed through the illuminated human mind, takes the apparently separate forms of science and of philosophy and of religion. We may likewise describe theosophy to be the formulation in human language of the nature, structure, origin, destiny, and operations of the kosmical universe and of the multitudes of beings which infill it.

It might be added that theosophy, in the language of H. P. Blavatsky (*Theosophical Glossary*, p. 328), is “the substratum and basis of all the world-religions and philosophies, taught and practiced by a few elect ever since man became a thinking being. In its practical bearing, Theosophy is purely *divine ethics*; the definitions in dictionaries are pure nonsense, based on religious prejudice and ignorance.” See *Universal Brotherhood*

**WW Theosophy** (pp. 10-11) The word Theosophy comes from the Greek word *{theos}*, a god (not necessarily the supreme arbiter of the universe, or the great architect of the cosmos, but a god in the general sense as understood by the ancients, a divine being), and *{sophia}*, wisdom. In one sense the word Theosophy can be considered as expressing “Divine Wisdom;” in a better and larger sense as the “Wisdom of Divine Beings.” Let us consider this

definition: it is dual. First, the Wisdom of Divine Beings, i.e. how they consider the universe, subjectively, through processes of intellection rather than thought, because it is doubtful, I fancy, if we can speak of divine beings, the spiritual entities who govern the cosmos, as thinking, in our sense of the word; so possibly we may use the word intellection. And the second aspect is the “Wisdom of Divine Beings,” i.e. concerning those matters, things, concerns, which are the objects of their intellection.

It is very interesting in this connection to remember that this is a descriptive definition of the Qabalah, and that the Jewish philosophers who represent the Theosophy of Judaism have given practically that definition of the Qabalah – the study of divine things *as the higher spiritual entities conceive them*. It thus becomes apparent that Theosophy is far removed from the ordinary conception of it such as we have just read in the encyclopedia. You see immediately, I presume, that it is not uncanny, it is not weird, it is not superstition, it is not even hypothetical; and as we progress in our studies, it will be our duty to come to a firm and positive understanding of the doctrines of Theosophy; and having arrived at this point, having grasped the reality of the conception, we shall instinctively perceive that we may say with truth and with logic that Theosophy is real, that it is not founded on simple hypothesis, because it appeals to the ultimate tribunal of judgment which all men have within them, and that is intelligence. In the nature of things all proofs are submitted to the mind; it depends upon the mind of the one who receives how a subject is conceived. For instance, take a court of law; to a court of law matters in dispute are presented, the jury may sit and hear, the judge sits and judges; but during the course of the trial it is what may come up in the shape of proof, the testimony of witnesses, the evidence that is presented – it is this that counts. What is the tribunal which renders the final decision? It is the sense of justice, of truth, of reality innate in us, and it is this faculty which we must try and awaken in our studies in Theosophy.

**TG Therapeutae** (*Greek*) or **Therapeutes** A school of Esotericists, which was an inner group within Alexandrian Judaism and not, as generally believed, a “sect.” They were “healers” in the sense that some “Christian” and “Mental” Scientists, members of the Theosophical Society, are healers, while they are at the same time good Theosophists and students of the esoteric sciences. Philo Judaeus calls them “servants of god.” As justly shown in *A Dictionary of...Literature, Sects, and Doctrines* (Vol. IV., art. “Philo Judaeus”) in mentioning the Therapeutes – “There appears no reason to think of a special ‘sect’, but rather of an esoteric circle of *illuminati*, of ‘wise men’ ... They were contemplative Hellenistic Jews.”

**KT Therapeutae** also **Therapeuts** (*Greek*) A school of Jewish mystic healers, or esotericists, wrongly referred to, by some, as a sect. They resided in and near Alexandria, and their doings and beliefs are to this day a mystery to the critics, as their philosophy seems a combination of Orphic, Pythagorean, Essenian and purely Kabalistic practices. (See *Theosophical Glossary*)

**TG Thermutis** (*Egyptian*) The asp-crown of the goddess Isis; also the name of the legendary daughter of Pharaoh who is alleged to have saved Moses from the Nile.

**TG Thero** (*Pali*) A priest of Buddha. *Therunnanse*, also.

**TG Theurgia**, or **Theurgy** (*Greek*) A communication with, and means of bringing down to earth, planetary spirits and angels – the “gods of Light.” Knowledge of the inner meaning of their hierarchies, and purity of life alone can lead to the acquisition of the powers necessary for communion with them. To arrive at such an exalted goal the aspirant must be absolutely worthy and unselfish.

**TG Theurgist** The first school of practical theurgy (from *{theos}*, god, and *{epgon}*, work,) in the Christian period, was founded by Iamblichus among certain Alexandrian Platonists. The priests, however, who were attached to the temples of Egypt, Assyria, Babylonia and Greece, and whose business it was to evoke the gods during the celebration of the Mysteries, were known by this name, or its equivalent in other tongues, from the earliest archaic period. Spirits (but not those of the dead, the evocation of which was called *Necromancy*) were made visible to the eyes of mortals. Thus a theurgist had to be a hierophant and an expert in the esoteric learning of the Sanctuaries of all great countries. The Neoplatonists of the school of Iamblichus were called theurgists, for they performed the so-called “ceremonial magic,” and evoked the *simulacra* or the images of the ancient heroes, “gods,” and daimonia (*{daimonian}*, divine, spiritual entities). In the rare cases when the presence of a *tangible* and *visible* “spirit” was required, the theurgist had to furnish the weird apparition with a portion of his own flesh and blood – he had to perform the *theopaea*, or the “creation of gods,” by a mysterious process well known to the old, and perhaps some of the modern, *Tantrikas* and initiated Brahmans of India. Such is what is said in the *Book of Evocations* of the pagodas. It shows the perfect identity of rites and ceremonial between the oldest Brahmanic theurgy and that of the Alexandrian Platonists.

The following is from *Isis Unveiled*: “The Brahman Grihasta (the evocator) must be in a state of complete purity before he ventures to call forth the Pitris. After having prepared a lamp, some sandal-incense, etc., and having traced the magic circles taught him by the superior Guru, in order to keep away *bad* spirits, he ceases to breathe, and calls *the fire (Kundalini)* to his help to disperse his body.” He pronounces a certain number of times the sacred word, and

“his soul (astral body) escapes from its prison, his body disappears, and the soul (image) of the evoked spirit descends into the *double* body and animates it.” Then “his (the theurgist’s) soul (astral) re-enters its body, whose subtle particles have again been aggregating (to the objective sense), after having formed from themselves an aerial body for the *deva* (god or spirit) he evoked.” ...And then, the operator propounds to the latter questions “on the mysteries of Being and the transformation of the *imperishable*.” The popular prevailing idea is that the theurgists, as well as the magicians, worked wonders, such as evoking the souls or shadows of the heroes and gods, and other thaumaturgic works, by *supernatural* powers. But this never was the fact. They did it simply by the liberation of their own astral body, which, taking the form of a god or hero, served as a *medium* or vehicle through which the special current preserving the ideas and knowledge of that hero or god could be reached and manifested. See

### **Iamblichus**

**IU Theurgist** From {*Theos*}, god, and {*Epgon*}, work. The first school of practical theurgy in the Christian period was founded by Iamblichus among the Alexandrian Platonists; but the priests attached to the temples of Egypt, Assyria, and Babylonia, and who took an active part in the evocations of the gods during the Sacred Mysteries, were known by this name from the earliest archaic period. The purpose of it was to make spirits visible to the eyes of mortals. A theurgist was one expert in the esoteric learning of the Sanctuaries of all the great countries. The Neoplatonists of the school of Iamblichus were called theurgists, for they performed the so-called “ceremonial magic,” and evoked the “spirits” of the departed heroes, “gods,” and Daimonia ({*daimonian*}), divine, spiritual entities). In the rare cases when the presence of a *tangible* and *visible* spirit was required, the theurgist had to furnish the weird apparition with a portion of his own flesh and blood – he had to perform the theopoeia, or the “creation of gods,” by a mysterious process well known to the modern Fakirs and initiated Brahmans of India. This is what is said in the *Book of Evocations* of the pagodas. It shows the perfect identity of rites and ceremonial between the oldest Brahmanic theurgy and that of the Alexandrian Platonists:

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After having prepared a lamp, some sandal, incense, etc., and having traced the magic circles taught to him by the superior guru, in order to keep away *bad* spirits, he “ceases to breathe, and calls *the fire* to his help to disperse his body.” He pronounces a certain number of times the sacred word, and “his soul escapes from his body, and his body disappears, and the soul of the evoked spirit descends into the *double* body and animates it.” Then “His (Grihasta’s) soul reenters into his body, whose subtle particles have again been aggregating, after having formed of their emanations an aerial body to the spirit he evoked.”

And now, that he has formed for the Pitri a body with the particles the most essential and pure of his own, the grihasta is allowed, after the ceremonial sacrifice is over, to “converse with the souls of the ancestors and the Pitris, and offer them questions on the mysteries of the *Being* and the transformations of the *imperishable*.”

“Then after having blown out his lamp he must light it again, and set at liberty the bad spirits shut out from the place by the magical circles, and leave the sanctuary of the Pitris.” [*Book of Brahmanical Evocations*, part iii.]

The school of Iamblichus was distinct from that of Plotinus and Porphyry, who were strongly against ceremonial magic and practical theurgy as dangerous, though these two eminent men firmly believed in both. “The *theurgic* or *benevolent* magic, the Goetic, or dark and evil necromancy, were alike in preeminent repute *during the first century* of the Christian era.” [Bulwer-Lytton: *Last Days of Pompeii*, p. 147.] But never have any of the highly moral and pious philosophers, whose fame has descended to us spotless of any evil deed, practiced any other kind of magic than the theurgic, or *benevolent*, as Bulwer-Lytton terms it. “Whoever is acquainted with the nature of *divinely luminous appearances* ({*padmata*}) knows also on what account it is requisite to abstain from all birds (animal food), and especially for him who hastens to be liberated from terrestrial concerns and to be established with the celestial gods,” says Porphyry. [“Select Works,” p. 159.]

Though he refused to practice theurgy himself, Porphyry, in his *Life of Plotinus*, mentions a priest of Egypt, who, “at the request of a certain friend of Plotinus (which friend was perhaps Porphyry himself, remarks T. Taylor), exhibited to Plotinus, in the temple of Isis at Rome, the familiar daimon, or, in modern language, the *guardian angel* of that philosopher.” [Ibid., p. 92.]

The popular, prevailing idea was that the theurgists, as well as the magicians, worked wonders, such as evoking the souls or shadows of the heroes and gods, and doing other thaumaturgic works by supernatural powers.

**KT Theurgy** (from the Greek *theiourgia*) Rites for bringing down to earth planetary and other Spirits or Gods. To arrive at the realization of such an object, the Theurgist had to be absolutely pure and unselfish in his motives. The practice of theurgy is very undesirable and even dangerous in the present day. The world has become too corrupt and wicked for the practice of that which such holy and learned men as Ammonius, Plotinus, Porphyry and Iamblichus (the most learned Theurgist of all) could alone attempt with impunity. In our day theurgy or divine, beneficent magic is but too apt to become *goetic*, or in other words Sorcery. Theurgy is the first of the three

subdivisions of magic, which are theurgic, goetic and natural magic.

WGa **Theurgy** Divine Magic, or power to work phenomena through Divine aid or by the aid of the “Gods,” or powers of nature. See *Magic*

WG **Thirty-two Characteristics** The thirty-two marks some or all of which are found on spiritually developed men, or Bodhisattvas. On Buddha all were found.

TG **Thirty-two Ways of Wisdom** (*Kabalistic*) The *Zohar* says that Chochmah or Hokhmah (wisdom) generates all things “by means of (these) thirty-two paths.” (*Zohar* iii., 290a). The full account of them is found in the *Sepher Yezirah*, wherein letters and numbers constitute as entities the Thirty-two Paths of Wisdom, by which the Elohim built the whole Universe. For, as said elsewhere, the brain “hath an outlet from Zeir Anpin, and therefore it is spread and goes out to thirty-two ways.” Zeir Anpin, the “Short Face” or the “Lesser Countenance,” is the Heavenly Adam, Adam Kadmon, or Man. Man in the *Zohar* is looked upon as the twenty-two letters of the Hebrew alphabet to which the decad is added; and hence the thirty-two symbols of his faculties or paths.

TG **Thohu-Bohu** (*Hebrew*) From *Tohoo* – “the Deep” and *Bohu* “primeval Space” – or the Deep of Primeval Space, loosely rendered as “Chaos” “Confusion” and so on. Also spelt and pronounced “*tohu-bohu*.”

TG **Thomei** (*Egyptian*) The Goddess of Justice, with eyes bandaged and holding a cross. The same as the Greek Themis.

TG **Thor** (*Scandinavian*) From *Thonar* to “thunder.” The son of Odin and Freya, and the chief of all Elemental Spirits. The god of thunder, *Jupiter Tonans*. The word Thursday is named after Thor. Among the Romans Thursday was the day of Jupiter, *Jovis dies*, *Jeudi* in French – the fifth day of the week, sacred also to the planet Jupiter.

MO **Thor** (*Norse*) [*thorr, thonor, thur* thunder, consecrator, guileless power] An Ase: god of power, life force, electricity, and of the planet Jupiter. Also called Trudgalmer, Vior, Lorrinde in different applications.

TG **Thorah** (*Hebrew*) “Law,” written down from the transposition of the letters of the Hebrew alphabet. Of the “hidden Thorah” it is said that before At-tee-kah (the “Ancient of all the Ancients”) had arranged Itself into limbs (or members) preparing Itself to manifest, It willed to create a Thorah; the latter upon being produced addressed It in these words: “It, that wishes to arrange and to appoint other things, should first of all, arrange Itself in Its proper Forms.” In other words, Thorah, the *Law*, snubbed its Creator from the moment of its birth, according to the above, which is an interpolation of some later Talmudist. As it grew and developed, the mystic Law of the primitive Kabbalist was transformed and made by the Rabbins to supersede in its dead letter every metaphysical conception; and thus the Rabbinical and Talmudistic Law makes Ain Soph and every divine Principle subservient to itself, and turns its back upon the true esoteric interpretations.

TG **Thor’s Hammer** A weapon which had the form of the Svastika; called by European Mystics and Masons the “Hermetic Cross,” and also “Jaina Cross,” *croix cramponnee*; the most archaic, as the most sacred and universally respected symbol. See *Svastika*

TG **Thoth** (*Egyptian*) The most mysterious and the least understood of gods, whose personal character is entirely distinct from all other ancient deities. While the permutations of Osiris, Isis, Horus, and the rest, are so numberless that their individuality is all but lost, Thoth remains changeless from the first to the last Dynasty. He is the god of wisdom and of authority over all other gods. He is the recorder and the judge. His ibis-head, the pen and tablet of the celestial scribe, who records the thoughts, words and deeds of men and weighs them in the balance, liken him to the type of the esoteric *Lipikas*. His name is one of the first that appears on the oldest monuments. He is the lunar god of the first dynasties, the master of Cynocephalus – the dog-headed ape who stood in Egypt as a living symbol and remembrance of the Third Root-Race. (*The Secret Doctrine*, II. pp. 184 and 185). He is the “Lord of Hermopolis” – Janus, Hermes and Mercury combined. He is crowned with an *atef* and the lunar disk, and bears the “Eye of Horus,” the *third eye*, in his hand. He is the Greek Hermes, the god of learning, and Hermes *Trismegistus*, the “Thrice-great Hermes,” the patron of physical sciences and the patron and very soul of the occult esoteric knowledge. As Mr. J. Bonwick, F.R.G.S., beautifully expresses it: “Thoth...has a powerful effect on the imagination...in this intricate yet beautiful phantasmagoria of thought and moral sentiment of that shadowy past. It is in vain we ask ourselves however man, in the infancy of this world of humanity, in the rudeness of supposed incipient civilization, could have dreamed of such a heavenly being as Thoth. The lines are so delicately drawn, so intimately and tastefully interwoven, that we seem to regard a picture designed by the genius of a Milton, and executed with the skill of a Raphael.” Verily, there was some truth in that old saying, “The wisdom of the Egyptians.”... “When it is shown that the wife of Cephren, builder of the second Pyramid, was a priestess of Thoth, one sees that the ideas comprehended in him were fixed 6,000 years ago.” According to Plato, “Thoth-Hermes was the discoverer and inventor of numbers, geometry, astronomy and letters.” Proclus, the disciple of Plotinus, speaking of this mysterious deity, says: “He presides over every species of condition, leading us to an intelligible essence from this mortal abode, governing the different herds of souls.” In other words Thoth, as the Registrar and Recorder of Osiris in Amenti, the Judgment Hall of the Dead was a psychopompic deity; while Iamblichus hints that “the cross with a handle (the *thau* or *tau*)

which Tot holds in his hand, was none other than the monogram of his name.” Besides the Tau, as the prototype of Mercury, Thoth carries the serpent-rod, emblem of Wisdom, the rod that became the Caduceus. Says Mr. Bonwick, “Hermes was the serpent itself in a mystical sense. He glides like that creature, noiselessly, without apparent exertion, along the course of ages. He is...a representative of the spangled heavens. But he is the foe of the bad serpent, for the ibis devoured the snakes of Egypt.”

**TG Thothori Nyan Tsan** (*Tibetan*) A King of Tibet in the fourth century. It is narrated that during his reign he was visited by five mysterious strangers, who revealed to him how he might use for his country’s welfare *four precious things* which had fallen down from heaven, in 331 A.D., in a golden casket and “the use of which no one knew.” These were (1) hands folded as the Buddhist ascetics fold them; (2) a be-jewelled *Shorten* (a Stupa built over a receptacle for relics); (3) a gem inscribed with the “Aum mani padme hum;” and (4) the *Zamatog*, a religious work on ethics, a part of the Kanjur. A voice from heaven then told the King that after a certain number of generations every one would learn how precious these four things were. The number of generations stated carried the world to the seventh century, when Buddhism became the accepted religion of Tibet. Making an allowance for legendary licence, the four things fallen from heaven, the voice, and the five mysterious strangers, may be easily seen to have been historical facts. They were without any doubt five Arhats or Bhikshus from India, on their proselytising tour. Many were the Indian sages who, persecuted in India for their new faith, betook themselves to Tibet and China.

**OG Thought Transference** The power of transferring one’s thoughts without a word – voiceless speech. This is no psychical power. Its psychical aspect, commonly called thought transference or telepathy, is but a feeble manifestation of a truly sublime power, and is illusory, because it is but a reflected light of the real spiritual power within. True thought transference is a spiritual faculty. Having this spiritual power you can transfer your thought and your consciousness and your will to any part of the earth – and actually be there, see what goes on, know what is happening there. No merely psychical power will ever enable you to do that. In Tibet this power is called by the generalizing name *hpho-wa*. Having this power your conscious and percipient inner self can pass through stone walls as easily as the electric current runs along or through the copper wire. See *Mayavi-Rupa*

**TG Thraetaona** (*Mazdean*) The Persian Michael, who contended with Zohak or Azhi-Dahaka, the destroying serpent. In the *Avesta* Azhi-Dahaka is a three-headed monster, one of whose heads is human, and the two others Ophidian. Dahaka, who is shown in the Zoroastrian Scriptures as coming from Babylonia, stands as the allegorical symbol of the Assyrian dynasty of King Dahaka (Az-Dahaka) which ruled Asia with an iron hand, and whose banners bore the purple sign of the dragon, *purpureum signum draconis*. Metaphysically, however, the human head denotes the physical man, and the two serpent heads the dual manasic principles – the dragon and serpent both standing as symbols of wisdom and occult powers.

**TG Thread Soul** The same as *Sutratma* (*which see*).

**KT Thread Soul** The same as *Sutratma*, *which see*.

**WGa Thread-Soul** See *Sutratman*

**TG Three Degrees (of Initiation)** Every nation had its exoteric and esoteric religion, the one for the masses, the other for the learned and elect. For example, the Hindus had three degrees with several sub-degrees. The Egyptians had also three preliminary degrees, personified under the “three guardians of the fire” in the Mysteries. The Chinese had their most ancient *Triad* Society: and the Tibetans have to this day their “triple step;” which was symbolized in the *Vedas* by the three strides of Vishnu. Everywhere antiquity shows an unbounded reverence for the Triad and Triangle – the first geometrical figure. The old Babylonians had their three stages of initiation into the priesthood (which was then esoteric knowledge); the Jews, the Kabbalists and mystics borrowed them from the Chaldees, and the Christian Church from the Jews. “There are Two,” says Rabbi Simon ben Jochai, “in conjunction with One; hence they are Three, and if they are Three, then they are One.”

**VS sacred three** (I 38, p. 19) Every stage of development in *Raja Yoga* is symbolised by a geometrical figure. This one is the sacred *Triangle* and precedes *Dharana*. The {triangle} is the sign of the high chelas, while another kind of triangle is that of high Initiates. It is the symbol “I” discoursed upon by Buddha and used by him as a symbol of the embodied form of Tathagata when released from the three methods of the *Prajna*. Once the preliminary and lower stages passed, the disciple sees no more the {triangle} but the abbreviation of the –, the full Septenary. *Its true form is not given here, as it is almost sure to be pounced upon by some charlatans and – desecrated in its use for fraudulent purposes.*

**TG Three Faces** The *Trimurti* of the Indian Pantheon; the three persons of the one godhead. Says the *Book of Precepts*: “There are two Faces, one in *Tushita* (Devachan) and one in Myalba (earth); and the Highest Holy unites them and finally absorbs both.”

**TG Three Fires** (*Occult*) The name given to Atma-Buddhi-Manas, which when united become one.

**SKs Three Jewels**

Buddham saranam gachchhami;

Dharmam saranam gachchhami;  
Samgham saranam gachchhami.  
I go to the Buddha as my refuge;  
I go to the Light of the Law as my refuge;  
I go to the Order of Holy Ones as my refuge.

TG **Thsang Thisrong tsan** (*Tibetan*) A king who flourished between the years 728 and 787, and who invited from Bengal Pandit Rakshit, called for his great learning Bodhisattva, to come and settle in Tibet, in order to teach Buddhist philosophy to his priests.

TG **Thumi Sambhota** (*Sanskrit*) An Indian mystic and man of erudition, the inventor of the Tibetan alphabet.

TG **Thummim** (*Hebrew*) “Perfections.” An ornament on the breastplates of the ancient High Priests of Judaism. Modern Rabbins and Hebraists may well pretend they do not know the joint purposes of the *Thummim* and the *Urim*; but the Kabbalists do and likewise the Occultists. They were the instruments of *magic* divination and oracular communication – theurgic and astrological. This is shown in the following well-known facts: – (1) upon each of the twelve precious stones was engraved the name of one of the twelve sons of Jacob, each of these “sons” personating one of the signs of the zodiac; (2) both were oracular images, like the *teraphim*, and uttered *oracles* by a voice, and both were agents for hypnotisation and throwing the priests who wore them into an ecstatic condition. The *Urim* and *Thummim* were not original with the Hebrews, but had been borrowed, like most of their other religious rites, from the Egyptians, with whom the mystic scarabaeus, worn on the breast by the Hierophants, had the same functions. They were thus purely *heathen and magical* modes of divination; and when the Jewish “Lord God” was called upon to manifest his presence and speak out his will through the *Urim* by preliminary incantations, the *modus operandi* was the same as that used by all the Gentile priests the world over.

TG **Thumos** (*Greek*) The astral, animal soul; the *Kama-Manas*; *Thumos* means passion, desire and confusion and is so used by Homer. The word is probably derived from the Sanskrit *Tamas*, which has the same meaning.

KT **Thumos** (*Greek*) A Pythagorean and Platonic term; applied to an aspect of the human soul, to denote its passionate *Kamarupic* condition: – almost equivalent to the Sanskrit word *tamas*: “the quality of darkness,” and probably derived from the latter.

MO **Thurse** (*Norse*) [dull, stupid] Uninspired matter giant.

VS **thus have I heard** (II, 10, p. 27) The usual formula that precedes the Buddhist Scriptures, meaning, that that which follows is what has been recorded by direct oral tradition from Buddha and the Arhats.

WG **Thvak** The skin as the organ of touch.

TG **Tia-Huanaco** (*Peruvian*) Most magnificent ruins of a pre-historic city in Peru.

TG **Tiamat** (*Chaldean*) A female dragon personifying the ocean; the “great mother” or the living principle of chaos. Tiamat wanted to swallow Bel, but Bel sent a wind which entered her open mouth and killed Tiamat.

TG **Tiaou** (*Egyptian*) A kind of Devachanic *post mortem* state.

SI **Tibi sunt Malchut [Malkuth] et Geburah [Geburah] et Chessed [Hesedh] per Aeonas** II 562 (*Latin*) “For thine is the Kingdom, the Justice, and the Mercy throughout the Aeons.”

TG **Tien-Hoang** (*Chinese*) The twelve hierarchies of Dhyanis.

TG **Tien-Sin** (*Chinese*) Literally, “the heaven of mind,” or abstract, subjective, ideal heaven. A metaphysical term applied to the *Absolute*.

TG **Tikkun** (*Chaldean*) Manifested Man or Adam Kadmon, the first ray from the manifested *Logos*.

FY **Tikkun** Adam Kadmon, the ray from the Great Centre.

KT **Timaeus (of Locris)** A Pythagorean philosopher, born at Locris. He differed somewhat from his teacher in the doctrine of metempsychosis. He wrote a treatise on the Soul of the World and its nature and essence, which is in the Doric dialect and still extant.

WG **Time** *Kala* is divided by the Hindus as follows: 15 nimishas (twinklings of the eye) equal 1 kashta; 30 kashtas equal 1 kala; 30 kalas equal 1 kshana; 12 kshanas equal 1 muhurtta; 30 muhurttas equal 1 day and night.

IU {**Time Periods**} To complete the list, we will now add that in the course of the following chapters, whenever we use the term *Archaic*, we mean before the time of Pythagoras; when *Ancient*, before the time of Mahomet; and when *Mediaeval*, the period between Mahomet and Martin Luther. It will only be necessary to infringe the rule when from time to time we may have to speak of nations of a pre-Pythagorean antiquity, and will adopt the common custom of calling them “ancient.”

MO **Ting, Thing** (*Norse*) [costly articles, inventory] Parliament.

TG **Tiphereth** (*Hebrew*) Beauty; the sixth of the ten Sephiroth, a masculine active potency, corresponding to the Vau, V, of the Tetragrammaton IHVH; also called Melekh or King; and the Son. It is the central Sephira of the six which compose Zaur Anpin, the Microprosopus, or Lesser Countenance. It is translated “Beauty” and “Mildness.”

WGa **Tiphereth** (*Hebrew*) Beauty. The sixth of the ten Sephiroth of the Kabbalah. A male potency.

TG **Tirthakas** or **Tirthika** and **Tirthyas** (*Sanskrit*) “Heretical teachers.” An epithet applied by the Buddhist ascetics to the Brahmans and certain Yogis of India.

TG **Tirthankara** (*Sanskrit*) Jaina saints and chiefs, of which there are twenty-four. It is claimed that one of them was the spiritual Guru of Gautama Buddha. Tirthankara is a synonym of Jaina.

WG **Tirthankara** (*also Tirthankar*) A Jaina term signifying nearly the same as Avatara; a Jaina Arhat. (Literally, “bathing in holy water.”)

ST **Tirthankaras** Jain equivalent of Tathagatas.

VS **Tirthikas, the unbelievers** (p. 28) Brahman ascetics.

WG **Tirthika** A pilgrim.

SKv **Tirthika** Tirthika literally means ‘one belonging to a *tirtha* or holy place,’ hence ‘a worthy and holy man,’ a Brahmana. Later when Brahmanism, Jainism, and Buddhism became antagonistic to one another, this word was applied to a follower or leader of a religion or philosophy other than one’s own. For instance, the Buddhists called the Jainas, ‘Tirthikas,’ or ironically ‘Brahmanical ascetics,’ or ‘unbelievers.’ The Jainas, in their turn, called the Buddhists ‘Tirthikas,’ also implying ‘infidels,’ ‘unbelievers.’

TG **Tiryaksrota** (*Sanskrit*) From *tiryak* “crooked,” and *srotas* (digestive) “canal.” The name of the “creation” by Brahm/a of men or beings, whose stomachs were, on account of their erect position as bipeds, in a horizontal position. This is a Puranic invention, absent in Occultism.

TG **Tishya** (*Sanskrit*) The same as Kaliyuga, the Fourth Age.

TG **Titans** (*Greek*) Giants of divine origin in Greek mythology who made war against the gods. Prometheus was one of them.

TG **Titiksha** (*Sanskrit*) Literally, “long-suffering, patience.” Titiksha, daughter of Daksha and wife of Dharma (divine law) is its personification.

VS **Titiksha state** (III 22, p. 64) *Titiksha* is the fifth state of *Raja Yoga* one of supreme indifference; submission, if necessary, to what is called “pleasures and pains for all,” but deriving neither pleasure nor pain from such submission – in short, the becoming physically, mentally, and morally indifferent and insensible to either pleasure or pain.

FY **Titiksha** Renunciation.

WG **Titiksha** Endurance, patience, resignation, forbearance.

ST **Titiksha** Patience, resignation, endurance.

SKv **Titiksha** Patience, resignation, and endurance; derived from the desiderative or wishing form of the verb-root *tij* – to endure, to suffer. In *The Voice of the Silence* it is said:

*Titiksha* is the fifth state of *Raja Yoga* – one of supreme indifference; submission, if necessary, to what is called “pleasures and pains for all,” but deriving neither pleasure nor pain from such submission-in short, the becoming physically, mentally, and morally indifferent and insensible to either pleasure or pain. –

Fragment III, note 22

MO **Tjalfe** (*Norse*) (chal-veh) [speed] Son of Egil and servant of Thor.

MO **Tjasse** (*Norse*) (chass-eh) A giant: an earlier life period.

MO **Tjodvitner** (*Norse*) (chod-veet-ner) [*tjod* tether + *vitner* witness] Fenris; wolf that fishes for the souls of men.

TG **Tobo** (*Gnostic*) In the *Codex Nazaraeus*, a mysterious being which bears the soul of Adam from Orcus to the place of life, and thence is called “the liberator of the soul of Adam.”

TG **Todas** A mysterious people of India found in the unexplored fastnesses of Nilgiri (Blue) Hills in the Madras Presidency, whose origin, language and religion are to this day unknown. They are entirely distinct, ethnically, philologically, and in every other way, from the *Badagas* and the *Mulakurumbas*, two other races found on the same hills.

FY **Toda** A mysterious tribe in India that practise black magic.

VS **to-morrow** (II 24, p. 34) “To-morrow” means the following rebirth or reincarnation.

MO **Tomte** (*Norse*) (tom-teh) [*tom* empty] Nature sprite, helpful.

ST **Tong-pa-nid** (*Tibetan*) Sunyata or Emptiness.

TG **Toom** (*Egyptian*) A god issued from Osiris in his character of the Great Deep *Noot*. He is the Protean god who generates other gods, “assuming the form he likes.” He is Fohat. (*The Secret Doctrine*, I., 673.)

TG **To On** (*Greek*) The “Being,” the “Ineffable All” of Plato. He “whom no person has seen except the Son.”

TG **Tope** An artificial mound covering relics of Buddha or some other great Arhat. The Topes are also called Dagobas.

TG **Tophet** (*Hebrew*) A place in the valley of Gehenna, near Jerusalem, where a constant fire was kept burning, in which children were immolated to Baal. The locality is thus the prototype of the Christian Hell, the fiery Gehenna of endless woe.

**TG Toralva, Dr. Eugene** A physician who lived in the fourteenth century, and who received as a gift from Friar Pietro, a great magician and a Dominican monk, a demon named Zequiel to be his faithful servant. (See *Isis Unveiled*, II., 60.)

**SI Totum corpus circumagimur** II 552 (*Latin*) “All bodies move in a circle.”

**TG Toyambudhi** (*Sanskrit*) A country in the northern part of which lay the “White Island” – *Shveta Dwipa* – one of the seven Puranic islands or continents.

**OG Transmigration** This word is grossly misunderstood in the modern Occident, as also is the doctrine comprised under the old Greek word metempsychosis, both being modernly supposed to mean, through the common misunderstanding of the ancient literatures, that the human soul at some time after death migrates into the beast realm and is reborn on earth in a beast body. The real meaning of this statement in ancient literature refers to the destiny of what theosophists call the life-atoms (*which see*), but it has absolutely no reference to the destiny of the *human* soul, as an entity.

Theosophy accepts all aspects of the ancient teaching, but explains and interprets them. Our doctrine in this respect unless, indeed, we are treating of the case of a “lost soul (*which see*), “is “once a man, always a man.” The human soul can no more migrate over and incarnate in a beast body than can the psychical apparatus of a beast incarnate in human flesh. Why? Because in the former case, the beast vehicle offers to the human soul no opening at all for the expression of the spiritual and intellectual and psychical powers and faculties and tendencies which make a man human. Nor can the soul of the beast enter into a human body, because the impassable gulf of a psychical and intellectual nature, which separates the two kingdoms, prevents any such passage from the one up into another so much its superior in all respects. In the former case, there is no attraction for the man beastwards; and in the latter case there is the impossibility of the imperfectly developed beast mind and beast soul finding a proper lodgment in what to it is truly a godlike sphere which it simply cannot enter.

Transmigration, however, has a specific meaning when the word is applied to the human soul: the living entity migrates or passes over from one condition to another condition or state or plane, as the case may be, whether these latter be in the invisible realms of nature or in the visible realms, and whether the state or condition be high or low. The specific meaning of this word, therefore, implies nothing more than a change of state or of condition or of plane: a migrating of the living entity from one to the other, but always in conditions or estates or habitudes appropriate and pertaining to its human dignity.

In its application to the life-atoms, to which are to be referred the observations of the ancients with regard to the lower realms of nature, transmigration means briefly that the particular life-atoms, which in their aggregate compose man’s lower principles, at and following the change that men call death migrate or transmigrate or pass into other bodies to which these life-atoms are attracted by similarity of development – be these attractions high or low, and they are usually low, because their own evolutionary development is as a rule far from being advanced.

Nevertheless, it should be remembered that these life-atoms compose man’s inner – and outer – vehicles or bodies, and that in consequence there are various grades or classes of these life-atoms, from the physical upwards (or inwards if you please) to the astral, purely vital, emotional, mental, and psychical.

This is, in general terms, the meaning of transmigration. The word means no more than the specific senses just outlined, and stops there. But the teaching concerning the destiny of the entity is continued and developed in the doctrine pertaining to the word metempsychosis.

**WW Transmigration** (pp. 37-40) The subject is so difficult for the reason that it touches upon esoteric matters, and there is a great deal that cannot be said for reasons I think should be obvious to you all. But this much it will be proper to say: first, transmigration in one or another form was recognized by all the ancient world, in the sense that there is a close relationship between the ‘souls’ of all beings lower than man, commonly set forth under the saying the ‘animal world’ – and this belief also includes the vegetable and the mineral. The popular conception of transmigration, as we explained at our first class, is that if a man does not reincarnate in a human body, he may, according to the unworthy life he may have led in a previous existence, find his next embodiment in an animal form. As we then remarked, that was what is called the so-called Pythagorean idea of metempsychosis, which however, was denounced by several of the most prominent ancient philosophers, as absurd, or ludicrous, or impossible. Syrianus, Iamblichus, Porphyry, Plotinus, Proclus, Hierocles, Plutarch the biographer, and indeed all the Neo-Platonic school refused to accept the so-called Pythagorean metempsychosis, that is to say, as it has been misunderstood in Christian times. Yet each and every one of these philosophers, and, as I have said, the whole of the ancient world, and the vast majority of mankind today, believe that there is a *relation* between the soul of man after death and the kingdoms of nature below man.

Now there is a certain truth in transmigration, using the word in its popular and misunderstood sense of the soul of man passing over or transmigrating into animals. It is this: the Higher Triad, that is to say Atma-Buddhi-Manas, can under no circumstances incarnate in an animal (sub-human) body; with one exception – and I touch on this most

reluctantly – where it is conceivable that one of the Teachers or some other perfected being belonging to mankind, might under extraordinary circumstances find it advisable or necessary to enter an animal body. It is, however, an almost unheard-of and inconceivable probability, but it is a possibility; it can be done.

The lower quaternary, or the inferior four principles composing Man, is animal in its nature. At death it breaks up and goes to pieces, as the body breaks up and goes to pieces, returning the elements of which it was composed to the earth, to the astral world, and to the lower manasic sphere, from each of which it drew its respective elements. But those elements have been somewhat individualized with the power, the dignity, the divinity of human thought; and that impress persists, remains on the elements which compose man's lower nature. These elements inform, that is to say ensoul, the lower creatures. The higher of these lower elements which made up the lower quaternary of man will form the souls of the higher animals; the middle will form the souls of animals inferior to those, and the lowest portions, the dregs of the lower quaternary, will go to form the sensitive parts of plants. This does not mean that animals have no principles in the sense of our seven principles, except such as are drawn from the human dross and dregs and lees, which man casts off or leaves behind him after death. But the animals, the plants, even the mineral, draw this in; they aspire toward them. There is an old saying that the Gods eat men, live on men. We aspire to the Gods, to the spiritual beings higher than ourselves in the universe. From them we get our higher principles, from them we draw our inspiration, flashes of intuition, impulses to good; our moral sense is strengthened. In other words, everything which is higher than ourselves is like sunlight to us, enlightening us on our forward way as we progress; we live in the light of those who have gone beyond us. Even so are we gods to the lower creatures, strengthening them, leading them upward, feeding them, as it were, on what we have left behind. Therefore the coarse, ignorant, evil life which some men may have led stamps the atoms of his lower nature with a coarse, evil, and bestial impulse, and by a species of attraction, like to like, they seek out and are sought out by creatures similar to themselves.

**TG Trees of Life** From the highest antiquity trees were connected with the gods and mystical forces in nature. Every nation had its sacred tree, with its peculiar characteristics and attributes based on natural, and also occasionally on occult properties, as expounded in the esoteric teachings. Thus the peepul or *Ashvattha* of India, the abode of Pitris (elementals in fact) of a lower order, became the Bo-tree or *ficus religiosa* of the Buddhists the world over, since Gautama Buddha reached the highest knowledge and Nirvana under such a tree. The ash tree, Yggdrasil, is the world-tree of the Norsemen or Scandinavians. The banyan tree is the symbol of spirit and matter, descending to the earth, striking root, and then re-ascending heavenward again. The triple-leaved *palasa* is a symbol of the triple essence in the Universe – Spirit, Soul, Matter. The dark cypress was the world-tree of Mexico, and is now with the Christians and Mahomedans the emblem of death, of peace and rest. The fir was held sacred in Egypt, and its cone was carried in religious processions, though now it has almost disappeared from the land of the mummies; so also was the sycamore, the tamarisk, the palm and the vine. The sycamore was *the* Tree of Life in Egypt, and also in Assyria. It was sacred to Hathor at Heliopolis; and is now sacred in the same place to the Virgin Mary. Its juice was precious by virtue of its occult powers, as the Soma is with Brahmans, and Haoma with the Parsis. “The fruit and sap of the Tree of Life bestow immortality.” A large volume might be written upon these sacred trees of antiquity, the reverence for some of which has survived to this day, without exhausting the subject.

**TG Trefoil** Like the Irish shamrock, it has a symbolic meaning, “the three-in-one mystery” as an author calls it. It crowned the head of Osiris, and the wreath fell off when Typhon killed the radiant god. Some see in it a phallic significance, but we deny this idea in Occultism. It was the plant of Spirit, Soul, and Life.

**WG Treta** Third; name of the second of the four yugas or ages. It contains 1,296,000 years of mortals. See **Yuga**

**TG Treta Yuga** (*Sanskrit*) The second age of the world, a period of 1,296,000 years.

**OG Treta Yuga** See **Yuga**

**ST Treta Yuga** Silver Age, the second age of the world. See **Yuga**

**TG Triad or the Three** The ten Sephiroth are contemplated as a group of three triads: Kether, Chochmah and Binah form the supernal triad; Chesed, Geburah and Tiphereth, the second; and Netzach, Hod and Yesod, the inferior triad. The tenth Sephira, Malkuth, is beyond the three triads.

The above is Orthodox Western Kabbalah. Eastern Occultists recognise but one triad – the upper one (corresponding to Atma-Buddhi and the “Envelope” which reflects their light, the three in one) – and count seven lower Sephiroth, every one of which stands for a “principle,” beginning with the Higher Manas and ending with the Physical Body – of which Malkuth is the representative in the Microcosm and the Earth in the Macrocosm.

**KT Triad or Trinity** In every religion and philosophy – the three in One.

**WGa Triad** The triad consists of *Atma-Buddhi-Manas*, and is the reincarnating man. It is the upper third of the *Septenary*; **which see**. Its symbol is an equilateral triangle.

**TG Tri-bhuvana or Tri-loka** (*Sanskrit*) The three worlds – Swarga, Bhumi, Patala – or, Heaven, Earth, and Hell in popular beliefs; esoterically, these are the Spiritual and Psychic (or Astral) regions, and the Terrestrial sphere.

WGa **Tribhuvana** The words called Swarga, Bhumi, and Patala; vulgarly heaven, earth, and hell, but in occultism the Terrestrial, Psychic, and Spiritual spheres. See **Tri-Lokas**

TG **Tridandi** (*Sanskrit*) The name generally given to a class or sect of Sanyasis, who constantly keep in the hand a kind of club (*danda*) branching off into three rods at the top. The word is variously etymologized, and some give the name to the triple Brahmanical thread.

FY **Tridandi** (*tri*, “three,” *danda*, “chastisement.”) Name of Brahmanical thread.

TG **Tri-dasha** (*Sanskrit*) Three times ten or “thirty.” This is in round numbers the sum of the Indian Pantheon – the thirty-three *crores* of deities – the twelve Adityas, the eight Vasus, the eleven Rudras and the two Ashvins, or *thirty-three kotis*, or 330 millions of gods.

IN **Tridasa** (*Sanskrit*) “Thrice ten,” in round numbers the sum of the Hindu pantheon, 330 million deities (lives).

TG **Trigunas** (*Sanskrit*) The three divisions of the inherent qualities of differentiated matter – i.e., of pure quiescence (*satva*), of activity and desire (*rajas*), of stagnation and decay (*tamas*). They correspond with Vishnu, Brahm/a, and Shiva. See **Trimurti**

ST **Triguna** Three qualities inherent in nature. See **Gunas**

TG **Trijnana**, (*Sanskrit*) Literally, “triple knowledge.” This consists of three degrees: (1) belief on faith; (2) belief on theoretical knowledge; and (3) belief through personal and practical knowledge.

TG **Trikaya** (*Sanskrit*) Literally, three bodies, or forms. This is a most abstruse teaching which, however, once understood, explains the mystery of every triad or trinity, and is a true key to every three-fold metaphysical symbol. In its most simple and comprehensive form it is found in the human Entity in its triple division into spirit, soul, and body, and in the universe, regarded pantheistically, as a unity composed of a Deific, purely spiritual Principle, Supernal Beings – its direct rays – and Humanity. The origin of this is found in the teachings of the pre-historic Wisdom Religion, or Esoteric Philosophy. The grand Pantheistic ideal, of the unknown and unknowable Essence being transformed first into subjective, and then into objective matter, is at the root of all these triads and triplets. Thus we find in philosophical Northern Buddhism (1) Adi-Buddha (or Primordial Universal Wisdom); (2) the Dhyani-Buddhas (or Bodhisattvas); (3) the Manushi (Human) Buddhas. In European conceptions we find the same: God, Angels and Humanity symbolized theologically by the God-Man. The Brahmanical *Trimurti* and also the three-fold body of Shiva, in Shaivism, have both been conceived on the same basis, if not altogether running on the lines of Esoteric teachings. Hence, no wonder if one finds this conception of the triple body – or the vestures of Nirmanakaya, Sambhogakaya and Dharmakaya, the grandest of the doctrines of Esoteric Philosophy – accepted in a more or less disfigured form by every religious sect, and explained quite incorrectly by the Orientalists. Thus, in its general application, the three-fold body symbolizes Buddha’s statue, his teachings and his stupas; in the priestly conceptions it applies to the Buddhist profession of faith called the *Triratna*, which is the formula of taking “refuge in Buddha, Dharma, and Sangha.” Popular fancy makes Buddha ubiquitous, placing him thereby on a par with an anthropomorphic god, and lowering him to the level of a tribal deity; and, as a result, it falls into flat contradictions, as in Tibet and China. Thus the exoteric doctrine seems to teach that while in his Nirmanakaya body (which passed through 100,000 *kotis* of transformations on earth), he, Buddha, is at the same time a Lochana (a heavenly Dhyani-Bodhisattva), in his Sambhogakaya “robe of absolute completeness,” and in Dhyana, or a state which must cut him off from the world and all its connections; and finally and lastly he is, besides being a Nirmanakaya and a Sambhogakaya, also a Dharmakaya “of absolute purity,” a Vairochana or Dhyani-Buddha in full Nirvana! (See Eitel’s *Sanskrit-Chinese Dictionary*.) This is the jumble of contradictions, impossible to reconcile, which is given out by missionaries and certain Orientalists as the *philosophical* dogmas of Northern Buddhism. If not an intentional confusion of a philosophy dreaded by the upholders of a religion based on inextricable contradictions and guarded “mysteries,” then it is the product of ignorance. As the Trailokya, the Trikaya, and the Triratna are the three aspects of the same conceptions, and have to be, so to say, blended in one, the subject is further explained under each of these terms. (See in this relation the term **Trisharana**.)

ST **Trikaya** The three vestures of a Buddha:

Dharmakaya – body of dharma or the law; state of pure nirvanic consciousness; corresponds in man to atma-buddhi-higher manas.

Sambhogakaya – participation body; state of consciousness in which the buddha still retains his egoship; corresponds in man to higher manas-kama-higher pranas.

Nirmanakaya – formed body; used by high adepts for their work of compassion in the world; complete man minus lower triad.

SKv **Trikaya, Dharmakaya, Sambhogakaya, Nirmanakaya** The Trikaya or the three glorious vestures in which the Hierarchies of spiritual beings clothe themselves are the Dharmakaya, Sambhogakaya, and the Nirmanakaya. These glorious vestures which are composed of spiritual, ethereal, and astral substances are unfolded and strengthened as a man progresses on the upward path to Nirvana. The highest Cosmic Spirits function in the

Dharmakaya, the intermediate grades of spiritual beings in the Sambhogakaya, and the guardian spirits of humanity, such as a Buddha of Compassion, in the Nirmanakaya.

The highest robe, the Dharmakaya or the body (*kaya*) of the Law (*dharma*), is that vesture in which all Nirvanins live. One who chooses to live in the Dharmakaya loses all sense of egoity and is freed from all the limitations and sufferings of the worlds of form beneath – “The dew-drop slips into the shining sea” of Oneness with Reality. The second and intermediate robe, the Sambhogakaya, or the vesture of *sambhoga* – delightful participation – is that lofty ethereal body in which a Buddha or a god may partake of a certain portion of the wisdom and bliss and repose of Nirvana and the freedom from earthly concerns and at the same time retain his self-consciousness as an individual. The third and lowest vesture of an astral texture, the Nirmanakaya, or the ‘creating’ or ‘forming’ kaya or body, is chosen by a Bodhisattva who becomes a Buddha of Compassion. He gives up the unspeakable bliss of Nirvana in order to live a ‘Secret Life’ of service to humanity.

Dr. de Purucker in his *Occult Glossary* describes a Nirmanakaya thus:

He is one who lives on the plane of being next superior to the physical plane, and his purpose in so doing is to save men from themselves by being with them, and by continuously instilling thoughts of self-sacrifice, of self-forgetfulness, of spiritual and moral beauty, of mutual help, of compassion, and of pity.

The Nirmanakaya is sometimes considered as the highest vesture because of the wondrous self-sacrifice involved. When Gautama the Buddha died, his Divine Ego entered the Dharmakaya, his Spiritual Ego the Sambhogakaya, and his enlightened Human Ego or the Bodhisattva-part of him chose the Nirmanakaya.

TG **Tri-kuta** (*Sanskrit*) Literally, “three peaks”. The mountain on which Lanka (modern Ceylon) and its city were built. It is said, allegorically, to be a mountain range running south from Meru. And so no doubt it was before Lanka was submerged, leaving now but the highest summits of that range out of the waters. Submarine topography and geological formation must have considerably changed since the Miocene period. There is a legend to the effect that Vayu, the god of the wind, broke the summit off Meru and cast it into the sea, where it forthwith became Lanka.

TG **Trilohana** (*Sanskrit*) Literally, “three-eyed,” an epithet of Shiva. It is narrated that while the god was engaged one day on a Himalayan summit in rigid austerities, his wife placed her hand lovingly on his third eye, which burst from Shiva’s forehead with a great flame. This is the eye which reduced Kama, the *god of love* (as Mara, the tempter), to ashes, for trying to inspire him during his devotional meditation with thoughts of his wife.

TG **Trailokya** or **Trilokya** (*Sanskrit*) Literally, the “three regions” or worlds; the complementary triad to the Brahmanical quaternary of worlds named *Bhuvanatraya*. A Buddhist profane layman will mention only three divisions of every world, while a non-initiated Brahman will maintain that there are four. The four divisions of the latter are purely physical and sensuous, the *Trailokya* of the Buddhist are purely spiritual and ethical. The Brahmanical division may be found fully described under the heading of *Vyahritis*, the difference being for the present sufficiently shown in the following parallel: –

*Brahmanical Division of the Worlds.*

1. *Bhur*, earth.
2. *Bhuvah*, heaven, firmament.
3. *Swar*, atmosphere, the sky.
4. *Mahar*, eternal luminous essence.

*Buddhist Division of the Regions.*

1. World of desire, *Kamadhatu* or *Kamaloka*.
2. World of form, *Rupadhatu*.
3. The formless world, *Arupadhatu*.
- {Part of} The formless world, *Arupadhatu*.

All these are the worlds of *post mortem* states. For instance, *Kamaloka* or *Kamadhatu*, the region of Mara, is that which mediaeval and modern Kabalists call the world of astral light, and the “world of shells.” *Kamaloka* has, like every other region, its seven divisions, the lowest of which begins on earth or invisibly in its atmosphere; the six others ascend gradually, the highest being the abode of those who have died owing to accident, or suicide in a fit of temporary insanity, or were otherwise victims of external forces. It is a place where all those who have died before the end of the term allotted to them, and whose higher principles do not, therefore, go at once into Devachanic state – sleep a dreamless sweet sleep of oblivion, at the termination of which they are either reborn immediately, or pass gradually into the Devachanic state. *Rupadhatu* is the celestial world of *form*, or what we call *Devachan*. With the uninitiated Brahmans, Chinese and other Buddhists, the *Rupadhatu* is divided into eighteen *Brahm/a* or *Devalokas*; the life of a soul therein lasts from half a Yuga up to 16,000 Yugas or Kalpas, and the height of the “Shades” is from half a Yojana up to 16,000 Yojanas (a *Yojana* measuring from five and a half to ten miles!!), and such-like theological twaddle evolved from priestly brains. But the Esoteric Philosophy teaches that though for the *Egos* for the time being, everything or everyone preserves its form (as in a dream), yet as *Rupadhatu* is a *purely mental region*, and a state, the *Egos* themselves have *no form* outside their own consciousness. Esotericism divides this “region” into seven Dhyanas, “regions,” or states of contemplation, which are not localities but mental representations of these. *Arupadhatu*: this “region” is again divided into seven Dhyanas, still more abstract and formless, for this “World” is without any form or desire whatever. It is the highest region of the *post mortem* *Trailokya*; and as it is the abode of those who are almost ready for Nirvana, and is, in fact, the very threshold of the

Nirvanic state, it stands to reason that in Anupadhatu (or Arupavachara) there can be neither form nor sensation, nor any feeling connected with our three dimensional Universe.

**WG Tri-lokas** The three worlds – of men, gods and semi-divine beings. (*tri*, three; *lokas*, worlds.)

**ST Trailokya** Three regions, or worlds, three conditions of manifestation. See **Dhatus**

**TG Trimurti** (*Sanskrit*) Literally, “three faces,” or “triple form” – the Trinity. In the modern Pantheon these three persons are Brahm/a, the creator, Vishnu, the preserver, and Shiva, the destroyer. But this is an after-thought, as in the *Vedas* neither Brahm/a nor Shiva is known, and the Vedic trinity consists of Agni, Vayu and Surya; or as the *Nirukta* explains it, the terrestrial fire, the atmospheric (or aerial), and the heavenly fire, since Agni is the god of fire, Vayu of the air, and Surya is the sun. As the *Padma Purana* has it: “In the beginning, the great Vishnu, desirous of creating the whole world, became threefold: creator, preserver, destroyer. In order to produce this world, the Supreme Spirit emanated from the right side of his body, himself, as Brahm/a; then, in order to preserve the universe, he produced from the left side of his body Vishnu; and in order to destroy the world he produced from the middle of his body the eternal Shiva. Some worship Brahm/a, some Vishnu, others Shiva; but Vishnu, one yet threefold, creates, preserves, and destroys, therefore let the pious make no difference between the three.” The fact is, that all the three “persons” of the Trimurti are simply the three qualificative *gunas* or attributes of the universe of differentiated Spirit-Matter, self-formative, self-preserving and self-destroying, for purposes of regeneration and perfectibility. This is the correct meaning; and it is shown in Brahm/a being made the personified embodiment of *Rajoguna*, the attribute or quality of activity, of desire for procreation, that desire owing to which the universe and everything in it is called into being. Vishnu is the embodied *Sattvaguna*, that property of preservation arising from quietude and restful enjoyment, which characterizes the intermediate period between the full growth and the beginning of decay; while Shiva, being embodied *Tamoguna* – which is the attribute of stagnancy and final decay – becomes of course the destroyer. This is as highly philosophical under its mask of anthropomorphism, as it is unphilosophical and absurd to hold to and enforce on the world the dead letter of the original conception.

**FY Trimurti** The Indian Trinity – Brahm/a, Vishnu and Siva, Creator, Preserver and Destroyer.

**WGa Trimurti** The name of the Hindu trinity, of Brahm/a, Vishnu, and Siva, or creation, preservation, and destruction. In some old pictures the Trimurti is shown appearing on a lotus which springs from Krishna’s body.

**ST Trimurti** Literally, three faces; Trinity of Brahm/a the evolver or emanator, Vishnu the preserver, Siva the destroyer and renovator.

**SKv Trimurti, Brahm/a, Vishnu, Siva** The Trimurti is the Hindu Solar Triad; a compound of *tri* – three, and *murti* – manifestation or form. This Trimurti or ‘Trinity’ is composed of Brahm/a, the Emanator or Evolver, Vishnu, the Sustainer or Preserver, and Siva, the Beneficent Destroyer and Regenerator. Brahm/a is derived from the verb-root *brih* – to expand; and Vishnu from the verb-root *vis* – to pervade. Siva is a word meaning ‘kindly,’ ‘auspicious’; thus Siva is often called ‘the Propitious One,’ because she destroys the old and worn out and degenerate, and awakens something higher and more spiritual. Imagine life, if the old never died, if all things remained the same forever! Could anything more terrible be conceived of in a Universe which is built up of beings permeated with the impulse of becoming?

The One Mightiest God of the Solar System is called Brahm/a when he becomes Rajasic or active and brings forth the Solar System; is called Vishnu when by means of his Sattvika quality of purity and truth he preserves all created things through the successive cycles of existence; is called Siva when, filled with the quality of Tamas, he destroys the Solar System and dies, and then reposes for a long cycle in the depths of some greater being than himself, only to come forth refreshed again to evolve still higher.

In *Isis Unveiled*, Volume II, pages 277-8, H. P. Blavatsky says that Brahm/a, Vishnu, and Siva “are a trinity in a unity, and like the Christian trinity, they are mutually convertible. In the esoteric doctrine they are one and the same manifestation of him ‘whose name is too sacred to be imagined.’”

**SP Trimurti** The triple form or trinity of Hinduism:

Brahm/a – the creator

Visnu – the preserver

Siva – the destroyer.

**TG Trinity** Everyone knows the Christian dogma of the “three in one” and “one in three ;” therefore it is useless to repeat that which may be found in every catechism. Athanasius, the Church Father who defined the Trinity as a dogma, had little necessity of drawing upon inspiration or his own brain power; he had but to turn to one of the innumerable trinities of the heathen creeds, or to the Egyptian priests, in whose country he had lived all his life. He modified slightly only one of the three “persons.” All the triads of the Gentiles were composed of the Father, Mother, and the Son. By making it “Father, Son, and Holy Ghost,” he changed the dogma only outwardly, as the Holy Ghost had always been feminine, and Jesus is made to address the Holy Ghost as his “mother” in every Gnostic Gospel.

**WW Trinity (Christian)** (pp. 34-37) ...I would like to develop the Christian doctrine concerning the Trinity, because upon it hangs...a good comprehension of what the Christians regard as one of the greatest mysteries of their faith....

Let us take the question of the Trinity first. You will remember that we came to the conclusion that the Christians were Trinitarians: they believe in a Trinity. This Trinity was composed of three persons, Father, Son, and Holy Ghost. The Trinity is not an original Christian doctrine. It was born in the early centuries of Christianity, and the reference to what are called the “three witnesses,” in the well-known verse, I *John* 7, 8, has been proved to be an interpolation; the three oldest codices – the Sinaitic, the Vatican, the Alexandrian, do not have it. The early Christian teaching about the Trinity was substantially this: all three persons of the Trinity are co-eternal, co-substantial, have one will; yet as there are three persons in one god-head, it is conceived to be in the nature of the Trinity that these three persons can exist, each one not separate, not apart, from the other two, but in some indefinable manner can have an individual being – as they put it, three persons in one God; not three Gods but one God, yet three persons. We can figure it possibly as a triangle, looking at it from a theosophical point of view. I do not know that the Christians will so accept it, but at least it will give some conception of what their idea seems to be. We will call this (...pointing to the apex) the Father, this (pointing to left-hand corner) the Son, and this the Holy Ghost.

Some of the greatest quarrels in the history of Christianity have arisen with regard to the mutual relations and dignities of the three persons, especially as concerned in the ‘incarnation’ and status of the Word, Jesus Christ. In the early centuries of Christianity, as said, there was no set doctrine; ideas were inchoate, vague, floating, before they crystallized in the Nicene Symbol (the Nicene Creed.) The word Nicene is from the name of a town in Bithynia, in Asia Minor, Nicaea, Nikaia in Greek, (and it is commonly called Nice in English, hence ‘Nicene’). A council was held there in the beginning of the 4th century, in 325 A.D., which had been convoked by the Emperor Constantine to determine certain theological quarrels, and here the dogmas of the Christian faith found their embodiment or exposition in the Nicene Symbol or the Nicene Creed, that settled – since this Council is considered ‘ecumenical’ or universal – so far as those churches which accepted the Nicene Creed were concerned, the dogma of the divinity of the Son, leaving the status of the Holy Ghost still rather vague. Then later, the Council held at Constantinople in 381 (the ‘second general’ Council) settled a quarrel regarding the divinity of the Holy Ghost. It set forth that the three persons are one Godhead: the Father and the Holy Ghost and the Son; the son was from God, “begotten, not made.” Being of one substance with the Father, the Holy Ghost was considered as co-essential, that is, of the same essence, co-substantial; therefore, Father, Son, and the Holy Ghost are one. In the present Nicene Creed as used by the Western Church (not by the Greek) there are the words “and from the Son” – the famous ‘filioque’ clause. Those words were first put in the Nicene Creed as an interpolation in the 6th Century. The Greek church does not recognize that the Holy Ghost proceeds from the Father and the Son. The Greek says that the Holy Ghost proceeds from the Father alone. Up until the 9th century the Roman Catholic church fought strongly for the same conception, although the *Filioque Clause*, meaning “and from the son” (“the Holy Ghost proceedeth from the Father and from the Son, who together with the Father and the Son is worshiped and glorified”) was finally accepted. We thus see that this creed is an evolution, a fruit of changing ideas.

The Latin Church, that is the Church of Rome, now professes what is called the “Double procession,” that is to say, the procession, emanation of the Holy Ghost from the Father – one; and from the Son – two. The Greek Church holds to the “single procession,” to wit, that the Holy Ghost proceeds from the Father alone. Historically, from the standpoint of priority of belief, they are correct. Mystically, possibly as much can be said for the one as for the other; but unquestionably the early Christian faith was “from the Father,” and “and from the Son.” The *Filioque Clause*, about which there have been so many quarrels, was an interpolation of the 6th century. In the 9th century, as said before, the Roman Church still strongly opposed it; but in the 11th century it was the accepted and orthodox symbol, or form rather, of faith, of the Western Church. This includes the Church of Rome and nearly all Churches which in the West have more or less taken their origin from the Church of Rome – the Anglican Communion, the Lutheran Communion, etc. {Elsewhere} I...have a great deal more to say about these things and the degree and amount by which the new faith, later called Christianity, was affected by the golden thread of Theosophy running down from archaic ages.

**TG Tripada** (*Sanskrit*) “Three-footed,” fever, personified as having three feet or stages of development – cold, heat and sweat.

**TG Tripitaka** (*Sanskrit*) Literally, “the three baskets;” the name of the Buddhist canon. It is composed of three divisions: (1) the doctrine; (2) the rules and laws for the priesthood and ascetics; (3) the philosophical dissertations and metaphysics: to wit, the Abhidharma, defined by Buddhaghosa as that law (*dharma*) which goes beyond (*abhi*) the law. The Abhidharma contains the most profoundly metaphysical and philosophical teachings, and is the store-house whence the Mahayana and Hinayana Schools got their fundamental doctrines. There is a fourth division – the *Samyakta Pitaka*. But as it is a later addition by the Chinese Buddhists, it is not accepted by the Southern Church of

Siam and Ceylon.

**WG Tri-pitakas** The three classes of the sacred books of the Buddhists, viz: Sutra-Pitaka, Vinaya-Pitaka and Abhidharma-Pitaka. (*tri*, three; *pitaka*, basket, collection.)

**TG Triratna or Ratnatraya** (*Sanskrit*) The Three Jewels, the technical term for the well-known formula “Buddha, Dharma and Sangha” (or Samgha), the two latter terms meaning, in modern interpretation, “religious law” (Dharma), and the “priesthood” (Sangha). Esoteric Philosophy, however, would regard this as a very loose rendering. The words “Buddha, Dharma and Sangha,” ought to be pronounced as in the days of Gautama, the Lord Buddha, namely “Bodhi, Dharma and Sangha;” and interpreted to mean “Wisdom, its laws and priests,” the latter in the sense of “spiritual exponents,” or adepts. Buddha, however, being regarded as personified “Bodhi” on earth, a true *avatar* of Adi-Buddha, Dharma gradually came to be regarded as his own particular law, and Sangha as his own special priesthood. Nevertheless, it is the profane of the later (now modern) teachings who have shown a greater degree of natural intuition than the actual interpreters of Dharma, the Buddhist priests. The people see the Triratna in the three statues of Amitabha, Avalokiteshvara and Maitreya Buddha; i.e., in “Boundless Light” or Universal Wisdom, an impersonal principle which is the correct meaning of Adi-Buddha; in the “Supreme Lord” of the Bodhisattvas, or Avalokiteshvara; and in Maitreya Buddha, the symbol of the terrestrial and human Buddha, the “Manushi Buddha.” Thus, even though the uninitiated do call these three statues “the Buddhas of the Past, the Present and the Future,” still every follower of true *philosophical* Buddhism – called “atheistical” by Mr. Eitel – would explain the term Triratna correctly. The philosopher of the Yogacharya School would say – as well he could – Dharma is not a person but an unconditioned and underived entity, combining in itself the spiritual and material principles of the universe, whilst from Dharma proceeded, by emanation, Buddha [‘reflected’ Bodhi rather], as the creative energy which produced, in conjunction with Dharma, the third factor in the trinity, viz., ‘Samgha’, which is the comprehensive sum total of all real life.” Samgha, then, is not and cannot be that which it is now understood to be, namely, the actual “priesthood;” for the latter is not the sum total of all *real* life, but only of religious life. The real primitive significance of the word Samgha or “Sangha” applies to the Arhats or Bhikshus, or the “initiates,” alone, that is to say to the real exponents of Dharma – the divine law and wisdom, coming to them as a reflex light from the one “boundless light.” Such is its *philosophical* meanings. And yet, far from satisfying the scholars of the Western races, this seems only to irritate them; for E. J. Eitel, of Hongkong, remarks, as to the above: “Thus the dogma of a Triratna, originating from three primitive articles of faith, and at one time culminating in the conception of three persons, a trinity in unity, *has degenerated into a metaphysical theory of the evolution of three abstract principles*”! And if one of the ablest European scholars will sacrifice every philosophical ideal to gross anthropomorphism, then what can Buddhism with its subtle metaphysics expect at the hands of ignorant missionaries?

**TG Trisharana** (*Sanskrit*) The same as “Triratna” and accepted by both the Northern and Southern Churches of Buddhism. After the death of the Buddha it was adopted by the councils as a mere kind of *formula fidei*, enjoining “to take refuge in Buddha to take refuge in Dharma,” and “to take refuge in Sangha,” or his Church, in the sense in which it is now interpreted; but it is not in this sense that the “Light of Asia” would have taught the formula. Of Trikaya, Mr. E. J. Eitel, of Hongkong, tells us in his *Handbook of Chinese Buddhism* that this “tricho-tomism was taught with regard to the nature of all Buddhas. Bodhi being the characteristic of a Buddha” – a distinction was made between “essential Bodhi” as the attribute of the Dharmakaya, i.e., “essential body;” “reflected Bodhi” as the attribute of Sambhogakaya; and “practical Bodhi” as the attribute of Nirmanakaya. Buddha combining in himself these three conditions of existence, was said to be living at the same time in three different spheres. Now, this shows how greatly misunderstood is the purely pantheistical and philosophical teaching. Without stopping to enquire how even a Dharmakaya vesture can have any “attribute” in Nirvana, which state is shown, in philosophical Brahmanism as much as in Buddhism, to be absolutely devoid of any attribute as conceived by human *finite* thought – it will be sufficient to point to the following: – (1) the Nirmanakaya vesture is preferred by the “Buddhas of Compassion” to that of the Dharmakaya state, precisely because the latter precludes him who attains it from any communication or relation with the finite, i.e., with humanity; (2) it is not Buddha (Gautama, the mortal man, or any other personal Buddha) who lives ubiquitously in “three different spheres, at the same time,” but Bodhi, the universal and abstract principle of divine wisdom, symbolised in philosophy by Adi-Buddha. It is the latter that is ubiquitous because it is the universal essence or principle. It is Bodhi, or the spirit of Buddhahood, which, having resolved itself into its primordial homogeneous essence and merged into it, as Brahm/a (the universe) merges into Parabrahm, the ABSOLUTENESS – that is meant under the name of “essential Bodhi.” For the Nirvanee, or Dhyani-Buddha, must be supposed – by living in Arupadhatu, the *formless* state, and in Dharmakaya – to be that “essential Bodhi” itself. It is the Dhyani Bodhisattvas, the primordial rays of the universal Bodhi, who live in “reflected Bodhi” in Rupadhatu, or the world of subjective “forms;” and it is the Nirmanakayas (plural) who upon ceasing their lives of “practical Bodhi,” in the “enlightened” or Buddha forms, remain voluntarily in the Kamadhatu (the world of desire), whether

in objective forms on earth or in subjective states in its sphere (the second Buddhakshetra). This they do in order to watch over, protect and help mankind. Thus, it is neither *one* Buddha who is meant, nor any particular *avatar* of the collective Dhyani Buddhas, but verily *Adi-Bodhi* – the first Logos, whose primordial ray is Mahabuddhi, the Universal Soul, *ALAYA*, whose flame is ubiquitous, and whose influence has a different sphere in each of the three forms of existence, because, once again, *it is Universal Being itself* or the reflex of the *Absolute*. Hence, if it is philosophical to speak of Bodhi, which “as Dhyani Buddha rules in the domain of the spiritual” (fourth Buddhakshetra or region of Buddha); and of the Dhyani Bodhisattvas “ruling in the third Buddhakshetra” or the domain of ideation; and even of the Manushi Buddhas, who are in the second Buddhakshetra as Nirmanakayas – to apply the “idea of a unity in trinity” to three *personalities* – is highly unphilosophical.

TG **Trishna** (*Sanskrit*) The fourth Nidana; spiritual love.

WG **Trishna** Thirst; thirst for life.

OG **Trishna** (*Sanskrit*) The meaning of this word is “thirst” or “longing,” but it is a technical term embodying the idea that it is this “thirst” for the things which the human ego formerly knew, and which it wills and desires to know again – things familiar and akin to it from past experiences – which draws the intermediate nature or human ego of man back again to incarnation in earth-life. It is attracted anew to what is to it old and familiar worlds and scenes; it thirsts for the manifested life comprising them, for the things which it formerly made akin to itself; and thus is it attracted back to those spheres which it left at some preceding period of its evolutionary journey through them, when death overtook it. Its attraction to return to earth is naught but an operation of a law of nature. Here the intermediate nature or human ego sowed the seeds of thought and of action in past lives, and here therefore must it of necessity reap their fruits. It cannot reap where it has not sown, as is obvious enough. It never goes whither it is not attracted or drawn.

After death has released the intermediate nature, and during long ages has given to it its period of bliss and rest and psychical recuperation – much as a quiet and reposeful night’s sleep is to the tired physical body – then, just as a man reawakens by degrees, so does this intermediate nature or human ego by degrees recede or awaken from that state of rest and bliss called devachan (*which see*). And the seeds of thoughts, the seeds of actions which it had done in former lives, are now laid by in the fabric of itself – seeds whose natural energy is still unexpended and unexhausted – and inhere in that inner psychical fabric, for they have nowhere else in which to inhere, since the man produced them there and they are a part of him. These seeds of former thoughts and acts, of former emotions, desires, loves, hates, yearnings, and aspirations, each one of such begins to make itself felt as an urge earthwards, towards the spheres and planes in which they are native, and where they naturally grow and expand and develop. In this our present life, all of us are setting in motion causes in thought and in action which will bring us back to this earth in the distant future. We shall then reap the harvest of the seeds of thought and action that we are in this present life planting in the fields of our human nature.

In the Pali books of the Orient this word is called *tanha* (*which see*).

ST **Trishna** (**Tanha**) Thirst, desire for life. See *Nidanas*

SKf **Trishna** Literally, ‘thirst’ or ‘desire’; derived from the verb-root *trish* – to thirst, to desire. In Eastern philosophy Trishna is applied to that desire for manifested life which brings humans back and back again into earth-life. Trishna is synonymous with the Pali word *Tanha* (*which see*).

SP **Trsna** [**trishna**] Thirst or craving. Pali *tanha*.

TG **Trishula** (*Sanskrit*) The trident of Shiva.

TG **Trisuparna** (*Sanskrit*) A certain portion of the *Veda*, after thoroughly studying which a Brahman is also called a Trisuparna.

TG **Trithemius** An abbot of the Spanheim Benedictines, a very learned Kabbalist and adept in the Secret Sciences, the friend and instructor of Cornelius Agrippa.

TG **Triton** (*Greek*) The son of Poseidon and Amphitrite, whose body from the waist upwards was that of a man and whose lower limbs were those of a dolphin. Triton belongs in esoteric interpretation to the group of fish symbols – such as *Oannes* (Dagon), the *Matsya* or Fish-avatar, and the *Pisces*, as adopted in the Christian symbolism. The dolphin is a constellation called by the Greeks *Capricornus*, and the latter is the Indian *Makara*. It has thus an anagrammatical significance, and its interpretation is entirely occult and mystical, and is known only to the advanced students of Esoteric Philosophy. Suffice to say that it is as physiological as it is spiritual and mystical. (See *The Secret Doctrine* II., pp. 578 and 579.)

WGa **Triveni** The junction of the three minor currents respectively called *Ida*, *Pingala*, and *Sushumna*, called also best of all places of pilgrimage or *Tirtharaja*. This is because the discovery of these powers and currents is made by effort or pilgrimage to them, and when the spot is found complete mastery over self becomes possible.

TG **Trividha Dvara** (*Sanskrit*) Literally, the “three gates,” which are body, mouth, and mind; or purity of body, purity of speech, purity of thought -the three virtues requisite for becoming a Buddha.

TG **Trividya** (*Sanskrit*) Literally, “the three knowledges” or “sciences.” These are the three fundamental axioms in mysticism: – (a) the impermanency of all existence, or *Anitya*; (b) suffering and misery of all that lives and is, or *Dukha*; and (c) all physical, objective existence as evanescent and unreal as a water-bubble in a dream, or *Anatma*.

TG **Trivikrama** (*Sanskrit*) An epithet of Vishnu used in the *Rig Veda* in relation to the “three steps of Vishnu.” The first step he took on earth, in the form of Agni; the second in the atmosphere, in the form of Vayu, god of the air; and the third in the sky, in the shape of Surya, the sun.

TG **Triyana** (*Sanskrit*) “The three vehicles” across Sansara – the ocean of births, deaths, and rebirths – are the vehicles called *Sravaka*, *Pratyeka Buddha* and *Bodhisattva*, or the three degrees of Yogaship. The term Triyana is also used to denote the three schools of mysticism – the Mahayana, Madhyamaya and Hinayana schools; of which the first is the “Greater,” the second the “Middle,” and the last the “Lesser” Vehicle. All and every system between the Greater and the Lesser Vehicles are considered “useless.” Therefore the Pratyeka Buddha is made to correspond with the Madhyamaya. For, as explained, “this (the Pratyeka Buddha state) refers to him who lives all for himself and very little for others, occupying the middle of the vehicle, filling it all and leaving no room for others.” Such is the selfish candidate for Nirvana.

MO **Troll** (*Norse*) Nature sprite, mischievous.

MO **Trudgalmer** (*Norse*) (trood-yell-mer) Cosmic Thor.

VS **four modes of Truth** (I 43, p. 20) The “four modes of truth” are, in Northern Buddhism, *Ku* “suffering or misery;” *Tu* the assembling of temptations; *Mu* “their destructions” and *Tao*, the “path.” The “five impediments” are the knowledge of misery, truth about human frailty, oppressive restraints, and the absolute necessity of separation from all the ties of passion and even of desires. The “Path of Salvation” – is the last one.

VS **Tao, “the Path” that leads to knowledge – the fourth truth** (I 45, p. 21) This is the fourth “Path” out of the five paths of rebirth which lead and toss all human beings into perpetual states of sorrow and joy. These “paths” are but subdivisions of the One, the Path followed by Karma.

MO **Trym** (*Norse*) (trim) [noise, battle] A giant: our physical planet Earth.

TG **Tsanagi-Tsunami** (*Japanese*) A kind of creative god in Japan.

TG **Tsien-Sin** (*Chinese*) The “Heaven of Mind,” Universal Ideation and Mahat, when applied to the plane of differentiation: “Tien-Sin” (**which see**) when referring to the Absolute.

TG **Tsien-Tchan** (*Chinese*) The universe of form and matter.

TG **Tsi-tsai** (*Chinese*) The “Self-Existent” or the “Unknown Darkness,” the root of *Wuliang Sheu*, “Boundless Age,” all Kabbalistic terms, which were used in China ages before the Hebrew Kabbalists adopted them, borrowing them from Chaldea and Egypt.

TG **Tubal-Cain** (*Hebrew*) The Biblical Kabir, “an instructor of every artificer in brass and iron,” the son of Zillah and Lamech; one with the Greek Hephaestos or Vulcan. His brother Jubal, the son of Adah and the co-uterine brother of Jabal, one the father of those “who handle the harp and organ,” and the other the father “of such as have cattle,” are also Kabiri: for, as shown by Strabo, it is the Kabiri (or Cyclopes in one sense) who made the harp for Kronos and the trident for Poseidon, while some of their other brothers were instructors in agriculture. Tubal-Cain (or Thubal-Cain) is a word used in the Master-Mason’s degree in the ritual and ceremonies of the Freemasons.

ST **Tula** Libra. See **Constellations**

ST **Tulku** (*Tibetan*) Human embodiment of a superior energy or power in a chosen vehicle for the transmission of spiritual teaching.

TG **Tullia** (*Latin*) A daughter of Cicero, in whose tomb, as claimed by several alchemists, was found burning a perpetual lamp, placed there more than a thousand years previously.

TG **Tum** or **Toom** The “Brothers of the Tum,” a very ancient school of Initiation in Northern India in the days of Buddhist persecution. The “Tum B’hai” have now become the “Aum B’hai,” spelt, however, differently at present, both schools having merged into one. The first was composed of Kshatriyas, the second of Brahmans. The word “Tum” has a double meaning, that of darkness (absolute darkness), which as absolute is higher than the highest and purest of lights, and a sense resting on the mystical greeting among Initiates, “Thou art thou, thyself,” equivalent to saying “Thou art one with the infinite and the All.”

SI **Tum virgam capit, hac animas ille evocat Orco [pallentis]** II 28 (*Latin*) “Then he takes his wand; with this he calls pale ghosts from Orcus.” — Virgil, *Aeneid* 4.242

MO **Tund** (*Norse*) [tinder] A river: time.

TG **Turiya** (*Sanskrit*) A state of the deepest trance – the fourth state of the Taraka Raja Yoga, one that corresponds with Atma, and on this earth with *dreamless* sleep – a causal condition.

OG **Turiya** See **Jagrat, Karanopadhi**

WS **Turiya** (*Sanskrit*) “Fourth;” the highest state of human consciousness. See **Samadhi**

ST **Turiya** The fourth or highest state of consciousness, Samadhi. See **Avasthas, Yoga**

**TG Turiya Avastha** (*Sanskrit*) Almost a Nirvanic state in Samadhi, which is itself a beatific state of the contemplative Yoga beyond this plane. A condition of the higher Triad, quite distinct (though still inseparable) from the conditions of *Jagrat* (waking), *Svapna* (dreaming), and *Sushupti* (sleeping).

**FY Turiya Avastha** The state of Nirvana.

**WG Turiyatita** A state of consciousness beyond turiyavastha; name of an Upanishad. (*turiya*, fourth; *atita*, having passed beyond.)

**WG Turiyavastha** The fourth state of consciousness, not attainable by the ordinary man but only by Initiates. (*turiya*, fourth; *avastha*, state.)

**TG Tushita** (*Sanskrit*) A class of gods of great purity in the Hindu Pantheon. In exoteric or popular Northern Buddhism, it is a Deva-loka, a celestial region on the material plane, where all the Bodhisattvas are *reborn*, before they descend on this earth as future Buddhas.

**WG Tushiti** Satisfaction; acquiescence; indifference.

**SI Tu vestis solem et te sol vestit** I 393 (*Latin*) “You clothe the Sun and the Sun clothes you.”

**TG Twashtri** (*Sanskrit*) The same as Vishwakarma, “the divine artist,” the carpenter and weapon-maker of the gods. See *Vishwakarma*

**WG Tyaga** Forsaking; abandonment of the world of illusion.

**TG Tyndarus** (*Greek*) King of Lacedaemon, the fabled husband of Leda, the mother of Castor and Pollux and of Helen of Troy.

**TG Typhaeus** (*Greek*) A famous giant, who had a hundred heads like those of a serpent or dragon, and who was the reputed father of the Winds, as Siva was that of the Maruts – also “winds.” He made war against the gods, and is identical with the Egyptian Typhon.

**TG Typhon** (*Egyptian*) An aspect or shadow of Osiris. Typhon is not, as Plutarch asserts, the distinct “Evil Principle” or the Satan of the Jews; but rather the lower cosmic “principles” of the divine body of Osiris, the god in them – Osiris being the personified universe as an ideation, and Typhon as that same universe in its material realization. The two in one are Vishnu-Siva. The true meaning of the Egyptian myth is that Typhon is the terrestrial and material envelope of Osiris, who is the indwelling spirit thereof. In chapter 42 of the *Ritual* (“Book of the Dead”), Typhon is described as “Set, formerly called Thoth.” Orientalists find themselves greatly perplexed by discovering Set-Typhon addressed in some papyri as “a great and good god,” and in others as the embodiment of evil. But is not Siva, one of the Hindu *Trimurti*, described in some places as “the best and most bountiful of gods,” and at other times, “a dark, black, destroying, terrible” and “fierce god”? Did not Loki, the Scandinavian Typhon, after having been described in earlier times as a beneficent being, as the god of fire, the presiding genius of the peaceful domestic hearth, suddenly lose caste and become forthwith a power of evil, a cold-hell Satan and a demon of the worst kind? There is a good reason for such an invariable transformation. So long as these dual gods, symbols of good and necessary evil, of light and darkness, keep closely allied, i.e., stand for a combination of differentiated human qualities, or of the element they represent – they are simply an embodiment of the average *personal* god. No sooner, however, are they separated into two entities, each with its two characteristics, than they become respectively the two opposite poles of good and evil, of light and darkness; they become in short, two independent and distinct entities or rather *personalities*. It is only by dint of sophistry that the Churches have succeeded to this day in preserving in the minds of the few the Jewish deity in his primeval integrity. Had they been logical they would have separated Christ from Jehovah, light and goodness from darkness and badness. And this was what happened to Osiris-Typhon; but no Orientalist has understood it, and thus their perplexity goes on increasing. Once accepted – as in the case of the Occultists – as an integral part of Osiris, just as Ahriman is an inseparable part of Ahura Mazda, and the Serpent of Genesis the dark aspect of the Elohim, blended into our “Lord God” – every difficulty in the nature of Typhon disappears. Typhon is a later name of Set, later but ancient – as early in fact as the fourth Dynasty; for in the *Ritual* one reads: “O Typhon-Set! I invoke thee, terrible, invisible, all-powerful god of gods, thou who destroyest and renderest desert.” Typhon belongs most decidedly to the same symbolical category as Siva the Destroyer, and Saturn – the “dark god.” In the *Book of the Dead*, Set, in his battle with Thoth (wisdom) – who is his spiritual counterpart – is emasculated as Saturn-Kronos was and Ouranos before him. As Siva is closely connected with the bull Nandi – an aspect of Brahma-Vishnu, the creative and preserving powers – so is Set-Typhon allied with the bull Apis, both bulls being sacred to, and allied with, their respective deities. As Typhon was originally worshipped as an *upright stone*, the phallus, so is Siva to this day represented and worshipped as a lingam. Siva is Saturn. Indeed, Typhon-Set seems to have served as a prototype for more than one god of the later ritualistic cycle, including even the god of the Jews, some of his ritualistic observances having passed bodily into the code of laws and the canon of religious rites of the “chosen people.” Who of the Bible-worshippers knows the origin of the scape-goat (*ez* or *aza*) sent into the wilderness as an atonement? Do they know that ages before the exodus of Moses the goat was sacred to Typhon, and that it is over the head of that Typhonic goat that the Egyptians confessed

their sins, after which the animal was turned into the desert? “And Aaron shall take the scapegoat (Azazel)...and lay his hands upon the head of the live goat, *and confess over him all the iniquities* of the children of Israel...and shall send him away...into the wilderness” (*Leviticus*, xvi.). And as the goat of the Egyptians made an atonement with Typhon, so the goat of the Israelites “made an atonement before the Lord” (*Ibid.*, v. 10). Thus, if one only remembers that every anthropomorphic creative god was with the philosophical ancients the “Life-giver” and the “Death-dealer” – Osiris and Typhon, Ahura Mazda and Ahriman, etc., etc. – it will be easy for him to comprehend the assertion made by the Occultists, that Typhon was but a symbol for the lower quaternary, the ever conflicting and turbulent principles of differentiated chaotic matter, whether in the Universe or in Man, while Osiris symbolized the higher spiritual triad. Typhon is accused in the *Ritual* of being one who “steals reason from the soul.” Hence, he is shown fighting with Osiris and cutting him into fourteen (twice seven) pieces, after which, left without his counterbalancing power of good and light, he remains steeped in evil and darkness. In this way the fable told by Plutarch becomes comprehensible as an allegory. He asserts that, overcome in his fight with Horus, Typhon “fled seven days on an ass, and escaping begat the boys Ierosolumos and Ioudaios.” Now as Typhon was worshipped at a later period under the form of an ass, and as the name of the ass is AO, or (phonetically) IAO, the vowels mimicking the braying of the animal, it becomes evident that Typhon was purposely blended with the name of the Jewish God, as the two names of Judea and Jerusalem, begotten by Typhon – sufficiently imply.

MO **Tyr** (*Norse*) (teer) [Ase, god] A divine power, also the regent of Mars. Tyr sacrificed his hand to help bind Fenris.

TG **Tzaila** (*Hebrew*) A rib; see *Genesis* for the myth of the creation of the first woman from a rib of Adam, the first man. It is curious that no other myth describes anything like this “rib” process, except the Hebrew Bible. Other similar Hebrew words are “Tzela,” a “fall,” and Tzelem, “the image of God.” Inman remarks that the ancient Jews were fond of punning conceits, and sees one here – that Adam *fell*, on account of a *woman*, whom God made in *his image*, from a *fall* in the man’s side.

PV **Tzakol** (*Quiche*) One of six hypostases of Cabahuil. Especially associated with three other hypostases: Bitol, Alom, and Cajolom; these four are regent gods of the 4 cosmic angles. Their mediation produces light.

TG **Tzelem** (*Hebrew*) An image, a shadow. The shadow of the physical body of a man, also the astral body – *Linga Sharira*. See **Tzool-mah**

TG **Tzim-tzum** (*Kabbalistic*) Expansion and contraction, or, as some Kabbalists explain it – “the centrifugal and centripetal energy.”

TG **Tziruph** (*Hebrew*) A set of combinations and permutations of the Hebrew letters, designed to shew analogies and preserve secrets. For example, in the form called Atbash, A and T were substitutes, B and Sh, G and R, etc.

PV **Tzolkin** A sacred 260-day period, the Maya ritual calendar, called *cholquih* in Quiche. This 260-day count, calculated as 13 times the 20-day month, was intricately connected with other time-reckoning cycles, and applied to all important acts in life.

FY **Tzong-ka-pa** Celebrated Buddhist reformer of Tibet, who instituted the order of *Gelugpa* Lamas.

TG **Tzool-mah** (*Kabbalistic*) Literally, “shadow.” It is stated in the *Zohar* (I., 218 a, i. fol. 117 a, col. 466.), that during the last seven nights of a man’s life, the *Neshamah*, his spirit, leaves him and the shadow, *tzool-mah*, acts no longer, his body casting no shadow; and when the *tzool-mah* disappears entirely, then *Ruach* and *Nephesh* – the soul and life – go with it. It has been often urged that in Kabbalistic philosophy there were but three, and, with the Body, *Guff*, four “principles.” It can be easily shown there are seven, and several subdivisions more, for there are the “upper” and the “lower,” *Neshamah* (the dual Manas); *Ruach*, Spirit or Buddhi; *Nephesh* (Kama) which “has no light from her own substance,” but is associated with the *Guff*, Body; *Tzelem*, “Phantom of the Image;” and *D’yooknah*, Shadow of the Phantom Image, or *Mayavi Rupa*. Then come the *Zurath*, Prototypes, and *Tab-nooth*, Form; and finally, *Tzurah*, “the highest Principle (Atman) which remains above,” etc., etc. (See Myer’s *Qabbalah*, pp. 400 et. seq.)

TG **Tzuphon** (*Hebrew*) A name for Boreas, the Northern Wind, which some of the old Israelites deified and worshipped.

TG **Tzurah** (*Hebrew*) The divine prototype in the *Kabbalah*. In Occultism it embraces Atma-Buddhi-Manas, the Highest Triad; the eternal divine *Individual*. The plural is *tzurath*.

TG **Tzure** (*Hebrew*) Almost the same as the above: the prototype of the “Image” *tzelem*; a Kabbalistic term used in reference to the so-called creation of the divine and the human Adam, of which the *Kabala* (or *Kabbalah*) has four types, agreeing with the root-races of men. The Jewish Occultists knew of no Adam and, refusing to recognise in the first human race Humanity with its Adam, spoke only of “primordial sparks.”