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TG **A**. The first letter in all the world-alphabets save a few, such for instance as the Mongolian, the Japanese, the Tibetan, the Ethiopian, etc. It is a letter of great mystic power and “magic virtue” with those who have adopted it, and with whom its numerical value is *one*. It is the *Aleph* of the Hebrews, symbolized by the Ox or Bull; the *Alpha* of the Greeks, the one and the first; the *Az* of the Slavonians, signifying the pronoun “I” (referring to the “I am that I am”). Even in Astrology, Taurus (the Ox or Bull or the *Aleph*) is the first of the Zodiacal signs, its colour being white and yellow. The sacred *Aleph* acquires a still more marked sanctity with the Christian Kabalists when they learn that this letter typifies the Trinity in Unity, as it is composed of two *Yods*, one upright, the other reversed with a slanting bar or nexus, ...Kenneth R. H. Mackenzie states that “the St. Andrew cross is occultly connected therewith.” The divine name, the first in the series corresponding with *Aleph*, is AeHeLeH or *Ahah*, when vowelless, and this is a Sanskrit root.

TG **Aahla** (*Egyptian*) One of the divisions of the *Kemeter* or infernal regions, or Amenti; the word means the “Field of Peace.”

TG **Aanroo** (*Egyptian*) The second division of Amenti. The celestial field of Aanroo is encircled by an iron wall. The field is covered with wheat, and the “Defunct” are represented gleaning it, for the “Master of Eternity;” some stalks being three, others five, and the highest seven cubits high. Those who reached the last two numbers entered the state of bliss (which is called in Theosophy Devachan); the disembodied spirits whose harvest was but three cubits high went into lower regions (*Kamaloka*.) Wheat was with the Egyptians the symbol of the *Law of Retribution* or *Karma*. The cubits had reference to the seven, five and three human “principles.”

TG **Aaron** (*Hebrew*) The elder brother of Moses and the *first Initiate* of the Hebrew Lawgiver. The name means the *Illuminated*, or the *Enlightened*. Aaron thus heads the line, or Hierarchy, of the initiated *Nabim*, or Seers.

TG **Ab** (*Hebrew*) The eleventh month of the Hebrew civil year; the fifth of the sacred year beginning in July.

TG **Abaddon** (*Hebrew*) An angel of Hell, corresponding to the Greek Apollyon.

TG **Abatur** (*Gnostic*) In the Nazarene system the “Ancient of Days,” *Antiquus Altus*, the Father of the Demiurgus of the Universe, is called the *Third Life* or “Abatur.” He corresponds to the *Third* “Logos” in *The Secret Doctrine*.

TG **Abba Amona** (*Hebrew*) Literally, “Father-Mother;” the occult names of the two higher Sephiroth, *Chokmah* and *Binah*, of the upper triad, the apex of which is Sephira or Kether. From this triad issues the lower septenary of the Sephirothal Tree.

TG **Abhamsi** (*Sanskrit*) A mystic name of the “four orders of beings” which are, Gods, Demons, Pitris and Men. Orientalists somehow connect the name with “waters,” but esoteric philosophy connects its symbolism with *Akasa* – the ethereal “waters of space,” since it is on the bosom and on the seven planes of “space” that the “four orders of (lower) beings” and the three higher Orders of Spiritual Beings are born. (See *The Secret Doctrine* I. p. 458, and *Ambhamsi*.)

TG **Abhasvaras** (*Sanskrit*) The Devas or “Gods” of *Light and Sound*, the highest of the upper three celestial regions (planes) of the second *Dhyana* (*which see*) A class of gods *sixty-four* in number, representing a certain cycle and an occult number.

TG **Abhava** (*Sanskrit*) Negation, or non-being of individual objects; the *noumenal* substance, or abstract objectivity.

FY **Abhava** Negation or non-being of individual objects; the substance, the abstract objectivity.

WG **Abhava** Non-existence, non-entity; privation, negation, destruction, death. (*a*, not; *bhava*, being: non-being.)

TG **Abhaya** (*Sanskrit*) “Fearlessness” – a son of Dharma; and also a religious life of duty. As an adjective, “Fearless,” Abhaya is an epithet given to every Buddha.

ST **Abhaya** Fearlessness, mental peace derived from perfect love.

SKs **Abhaya** ‘Fearlessness’; a compound of *a* – not, and *bhaya* – fear, derived from the verb-root *bhi* – to fear.

Abhaya is also that mental peace and serenity that comes from perfect love, as the Bible says: “Perfect love casteth out all fear.”

TG **Abhayagiri** (*Sanskrit*) Literally, “Mount Fearless” in Ceylon. It has an ancient *Vihara* or Monastery in which the well-known Chinese traveller Fa-hien found 5,000 Buddhist priests and ascetics in the year 400 of our era, and a School called *Abhayagiri Vasinah*, “School of the Secret Forest.” This philosophical school was regarded as heretical, as the ascetics studied the doctrines of both the “greater” and the “smaller” vehicles – or the *Mahayana* and the *Hinayana* systems and *Triyana* or the three successive degrees of Yoga; just as a certain Brotherhood does now beyond the Himalayas. This proves that the “disciples of Katyayana” were and are as *unsectarian* as their humble admirers the Theosophists are now. (See *Sthavirah School*) This was the most mystical of all the schools, and renowned for the number of Arhats it produced. The Brotherhood of *Abhayagiri* called themselves the disciples of Katyayana, the favourite Chela of Gautama, the Buddha. Tradition says that owing to bigoted intolerance and persecution, they left Ceylon and passed beyond the Himalayas, where they have remained ever since.

TG **Abhidharma** (*Sanskrit*) The metaphysical (third) part of *Tripitaka*, a very philosophical Buddhist work by Katyayana.

WGa **Abhidharma** The third division of the “Tripitaka” or Buddhist canon. It contains the philosophical dissertations and metaphysics of the Buddhists, and from it the Mahayana and Hinayana schools got their

fundamental doctrines.

TG **Abhijna** (*Sanskrit*) Six phenomenal (or “supernatural”) gifts which Sakyamuni Buddha acquired in the night on which he reached Buddha-ship. This is the “fourth” degree of Dhyana (the seventh in esoteric teachings) which has to be attained by every true Arhat. In China, the initiated Buddhist ascetics reckon six such powers, but in Ceylon they reckon only five. The first Abhijna is *Divyachakchus*, the instantaneous view of anything one *wills* to see; the second, is *Divyasrotra*, the power of comprehending any sound whatever, etc., etc.

TG **Abhimanim** (*Sanskrit*) The name of Agni (fire) the “eldest son of Brahm/a,” in other words, the first element or Force produced in the universe at its evolution (the fire of creative desire). By his wife Swaha, Abhimanim had three sons (the fires) Pavaka, Pavamana and Suchi, and these had “forty-five sons, who, with the original son of Brahm/a and his three descendants, constitute the *forty-nine fires*” of Occultism.

TG **Abhimanyu** (*Sanskrit*) A son of Arjuna. He killed Lakshmana, in the great battle of the Mahabharata on its second day, but was himself killed on the thirteenth.

WG **Abhinivesa** Idle terror causing death.

TG **Abhutarajasas** (*Sanskrit*) A class of gods or *Devas*, during the period of the fifth Manvantara.

WG **Abhutarajasas** Bright incorporeal beings, deities having not even astral forms. (*a*, not; *bhuta*, element; *raj*, shine.)

WG **Abhyasana** Uninterrupted contemplation of an object. (*abhi*, into; *asa*, throwing: “throwing [one’s self] into [study].”)

TG **Abib** (*Hebrew*) The first Jewish sacred month, begins in March; is also called *Nisan*.

TG **Abiegnus Mons** (*Latin*) A mystic name, from whence as from a certain mountain, Rosicrucian documents are often found to be issued – “Monte Abiegnus.” There is a connection with Mount Meru, and other sacred hills.

TG **Ab-i-hayat** (*Persian*) Water of immortality. Supposed to give eternal youth and sempiternal life to him who drinks of it.

FY **Ab-e-Hyat** Water of Life, supposed to give eternal youth.

TG **Abiri** (*Greek*) See **Kabiri**, also written Kabeiri, the Mighty Ones, celestials, sons of Zedec the just one, a group of deities worshipped in Phoenicia: they seem to be identical with the Titans, Corybantes, Curetes, Telchines and Dii Magni of Virgil.

TG **Ablanathanalba** (*Gnostic*) A term similar to “Abracadabra.” It is said by C. W. King to have meant “thou art a father to us;” it reads the same from either end and was used as a charm in Egypt. See **Abracadabra**

TG **Abracadabra** (*Gnostic*) This symbolic word first occurs in a medical treatise in verse by Samonicus, who flourished in the reign of the Emperor Septimus Severus. Godfrey Higgins says it is from *Abra* or *Abar* “God,” in Celtic, and *cad* “holy;” it was used as a charm, and engraved on *Kameas* as an amulet.

Godfrey Higgins was nearly right, as the word “Abracadabra” is a later corruption of the sacred Gnostic term “Abraxas,” the latter itself being a still earlier corruption of a sacred and ancient Coptic or Egyptian word: a magic formula which meant in its symbolism “Hurt me not,” and addressed the deity in its hieroglyphics as “Father.” It was generally attached to an amulet or charm and worn as a *Tat* (**which see**), on the breast under the garments.

TG **Abraxas** or **Abraxas** (*Gnostic*) Mystic words which have been traced as far back as Basilides, the Pythagorean, of Alexandria, A.D. 90. He uses Abraxas as a title for Divinity, the supreme of Seven, and as having 365 virtues. In Greek numeration, *a*. 1, *b*. 2, *r*. 100, *a*. 1, *x*. 60, *a*. 1, *s*. 200 = 365, days of the year, solar year, a cycle of divine action. C. W. King, author of *The Gnostics*, considers the word similar to the Hebrew *Shemhamphorasch*, a holy word, the extended name of God. An Abraxas Gem usually shows a man’s body with the head of a cock, one arm with a shield, the other with a whip.

Abraxas is the counterpart of the Hindu Abhimanim (**which see**) and Brahm/a combined. It is these compound and mystic qualities which caused Oliver, the great Masonic authority, to connect the name of Abraxas with that of Abraham. This was unwarrantable; the virtues and attributes of Abraxas, which are 365 in number, ought to have shown him that the deity was connected with the Sun and solar division of the year – nay, that Abraxas is the antitype, and the Sun, the type.

WGa **Absolute** Anything of which it can be predicated that it is “not relative.” In pure metaphysics that which exists independent of any other cause; unconditioned. Hence the same as Parabrahmam, or the “unknowable.” That state or condition into which it is said the manifested universe disappears upon the great Pralaya. Said to be, by some, the combination of Spirit and Matter.

OG **Absolute** A term which unfortunately is much abused and often misused even in theosophical writings. It is a convenient word in Occidental philosophy by which is described the utterly unconditioned; but it is a practice which violates both the etymology of the word and even the usage of some keen and careful thinkers as, for instance, Sir William Hamilton in his *Discussions* (3rd edition, p. 13n), who apparently uses the word *absolute* in the exactly correct sense in which theosophists should use it as meaning “finished,” “perfected,” “completed.” As Hamilton observes: “The *Absolute* is diametrically opposed to, is contradictory of, the Infinite.” This last statement is correct, and in careful theosophical writings the word Absolute should be used in Hamilton’s sense, as meaning that which is freed, unloosed, perfected, completed.

Absolute is from the Latin *absolutum*, meaning “freed,” “unloosed,” and is, therefore, an exact English parallel of the Sanskrit philosophical term *moksha* or *mukti*, and more mystically of the Sanskrit term so commonly found in

Buddhist writings especially, *nirvana* – an extremely profound and mystical thought.

Hence, to speak of parabrahman as being the Absolute may be a convenient usage for Occidentals who understand neither the significance of the term parabrahman nor the etymology, origin, and proper usage of the English word Absolute – “proper” outside of a common and familiar employment.

In strict accuracy, therefore, the student should use the word Absolute only when he means what the Hindu philosopher means when he speaks of moksha or mukti or of a mukta – i.e., one who has obtained mukti or freedom, one who has arrived at the acme or summit of all evolution possible in any one hierarchy, although as compared with hierarchies still more sublime, such jivanmukta is but a mere beginner. The Silent Watcher in theosophical philosophy is an outstanding example of one who can be said to be absolute in the fully accurate meaning of the word. It is obvious that the Silent Watcher is not parabrahman. See **Moksha, Relativity**

TG Absoluteness When predicated of the UNIVERSAL PRINCIPLE, it denotes an abstract noun, which is more correct and logical than to apply the adjective “absolute” to that which has neither attributes nor limitations, nor can it have any.

KT Absoluteness When predicated of the UNIVERSAL PRINCIPAL, it denotes an abstraction, which is more correct and logical than to apply the adjective “absolute” to that which can have neither attributes nor limitations.

TG Ab-Soo (*Chaldean*) The mystic name for Space, meaning the dwelling of *Ab* the “Father,” or the Head of the source of the Waters of Knowledge. The lore of the latter is concealed in the invisible space or akasic regions. symbol of initiation, immortality, and purity; the tree furnished the sacred Shittim wood of the Hebrews.

TG Acacia (*Greek*) Innocence; and also a plant used in Freemasonry as a symbol of initiation, immortality, and purity; the tree furnished the sacred Shittim wood of the Hebrews.

TG Achamoth (*Gnostic*) The name of the second, the inferior Sophia. Esoterically and with the Gnostics, the elder Sophia was the Holy Spirit (female Holy Ghost) or the *Sakti* of the Unknown, and the *Divine* Spirit; while Sophia Achamoth is but the personification of the female aspect of the creative male Force in nature; also the Astral Light.

TG Achar (*Hebrew*) The Gods over whom (according to the Jews) Jehovah is *the* God.

TG Achara (*Sanskrit*) Personal and social (religious) obligations.

TG Acharya (*Sanskrit*) Spiritual teacher, Guru; as Sankar-*acharya*, literally, a “teacher of ethics.” A name generally given to Initiates, etc., and meaning “Master.”

WG Acharya A holy teacher; an instructor in the mysteries. (Literally, “one who knows the achara, or rules.”)

ST Acharya A spiritual guide, teacher.

TG Achath (*Hebrew*) The *one*, the first, feminine; *achad* being masculine. A Talmudic word applied to Jehovah. It is worthy of note that the Sanskrit term *ak* means one, *ekata* being “unity,” Brahm/a being called *ak*, or *eka*, the one, the first, whence the Hebrew word and application.

SI Achath-Ruach-Elohim-Chiim [‘Ahath ruah ‘elohim hayyim] I 130n (*Hebrew*) “One, the spirit of the living god(s)” (Westcott trans.) or “First, the spirit of the god(s) of the living” (Stenring trans.) — *Sepher Yetzirah* I.9 & nn.

TG Acher (*Hebrew*) The Talmudic name of the Apostle Paul. The Talmud narrates the story of the four *Tanaim*, who entered the *Garden of Delight*, i.e., came to be initiated; Ben Asai, who looked and lost his sight; Ben Zoma, who looked and lost his reason; Acher, who made depredations in the garden and failed; and Rabbi Akiba, who alone succeeded. The Kabbalists say that Acher is Paul.

TG Acheron (*Greek*) One of the rivers of Hades in Greek mythology.

TG Achit (*Sanskrit*) Absolute *non*-intelligence; as *Chit* is – in contrast – absolute intelligence.

WG Achit One of the three inseparable aspects of Parabrahman. (*a*, devoid of; *chit*, thought, intelligent force, mind.)

TG Achyuta (*Sanskrit*) That which is not subject to change or fall; the opposite to *Chyuta*, “fallen.” A title of Vishnu.

WG Achyuta The “unfalling,” that which is not subject to “fall;” a title given to Krishna in the Bhagavat-Gita; a name of Vishnu.

GH Achyuta The unfallen, i.e., the imperishable: a philosophical term about which H. P. Blavatsky writes: “Achyuta is an almost untranslatable term. It means that which is not subject to fall or change for the worse: the Unfalling; and it is the reverse of *chyuta*, ‘the Fallen.’ The Dhyanis who incarnate in the human forms of the Third Root-Race and endow them with intellect (Manas) are called the *chyuta*, for they fall into generation.” (*The Secret Doctrine*, II, p. 47) Achyuta is applied to Vishnu, and to Krishna in his avataric aspect of Vishnu: not, however, as an individualized entity but in respect to the condition or state of essential Cosmic Being. (Compound *a*, not; *chyuta* derived from the verbal root *chyu*, to move to and fro, to fall, to fade. *Bhagavad-Gita*, W. Q. Judge, p. 132)

TG Acosmism (*Greek*) The precreative period, when there was no Kosmos but Chaos alone.

SI Actio in distans I 487, 488, 491, etc. (*Latin*) “Action over (at) a distance.”

TG Ad (*Assyrian*) Ad, “the Father.” In Aramean *ad* means one, and *ad-ad* “the only one.”

TG Adah (*Assyrian*) Borrowed by the Hebrews for the name of their Adah, father of Jubal, etc. But Adah meaning the first, the one, is universal property. There are reasons to think that *Ak-ad*, means the *first*-born or Son of *Ad*.

Adon was the first “Lord” of Syria. (See *Isis Unveiled* II., pp. 452, 453.)

TG Adam (*Hebrew*) In the *Kabalah* Adam is the “only-begotten,” and means also “red earth.” (See *Adam-Adami*

in *The Secret Doctrine* II., p. 452.) It is almost identical with *Athamas* or *Thomas*, and is rendered into Greek by *Didumos*, the “twin” – Adam, “the first,” in chap. 1 of *Genesis*, being shown, “male-female.”

WGa **Adam** The first man in the Hebraic system. The word really means *Man* and not a man.

TG **Adamic Earth** (*Alchemical*) Called the “true oil of gold” or the “primal element” in Alchemy. It is but one remove from the pure homogeneous element.

TG **Adam Kadmon** (*Hebrew*) Archetypal Man; Humanity. The “Heavenly Man” not fallen into sin; Kabalists refer it to the Ten Sephiroth on the plane of human perception.

In the *Kabalah* Adam Kadmon is the manifested Logos corresponding to our *Third* Logos; the Unmanifested being the first paradigmatic *ideal* Man, and symbolizing the Universe *in abscondito*, or in its “privation” in the Aristotelean sense. The First Logos is the “Light of the World,” the Second and the Third – its gradually deepening shadows.

KT **Adam Kadmon** (*Hebrew*) “Archetypal man, Humanity. The “Heavenly man” not fallen into sin. Kabalists refer it to the Ten Sephiroth on the plane of human perception.” In the *Kabala* Adam Kadmon is the manifested Logos corresponding to our *third* Logos, the unmanifested being the first paradigmatic *ideal* man, and symbolizing the universe *in abscondito*, or in its “privation” in the Aristotelean sense.

The first Logos is “the light of the World,” the second and the third, its gradually deepening shadows.

FY **Adam Kadmon** The bi-sexual Sephira of the Kabalists.

WGa **Adam Kadmon** In the *Kabalah*, the Heavenly Man; Humanity in its ideal form, for Adam Kadmon is said to stand with his head in heaven and his feet on earth.

IN **Adam Kadmon** (*Hebrew*) In the *Kabbalah*, archetypal or primordial humanity, macrocosmic or Heavenly Man in contradistinction to the earthly Adam; the Sephirothal Tree of Life.

TG **Adbhuta Brahmana** (*Sanskrit*) The Brahmana of miracles; treats of marvels, auguries, and various phenomena.

TG **Adbhuta Dharma** (*Sanskrit*) The “law” of things never heard before. A class of Buddhist works on miraculous or phenomenal events.

SI **Addit Cedrenus (Salem I.3): Stella Martis ab Egyptiis vocatur Ertosi (plantare, generare). Significat autem hoc omnis generis procreationem et vivificationem, omnisque substantiae et materiae naturam et vim ordinantem atque procreantem** II 143-4n (*Latin*) “Cedrenus says (Salmasius I.c): The planet Mars was called by the Egyptians Ertosi (to plant, generate). This implies the creating and generating of everything, the creating and determining of the nature and powers of all substance and matter.”

TG **Adept** (*Latin*) *Adeptus*, “He who has obtained.” In Occultism one who has reached the stage of Initiation, and become a Master in the science of Esoteric philosophy.

KT **Adept** (*Latin adeptus*) In Occultism, one who has reached the stage of initiation and become a master in the Science of Esoteric Philosophy.

FY **Adept** One who, through the development of his spirit, has attained to transcendental knowledge and powers.

WG **Adept** (*English*) As used in these times is applied to the Mahatmas, but as there are black and white, high and low Adepts, that use is erroneous. The word strictly means an expert or master in some particular art or science. In Theosophical literature the term is generally applied to those occultists who have passed beyond the age of pupillage and have, so to speak, “come of age” in the study and practice of occultism, being more than chelas but less than full Initiates.

OG **Adept** The word means one who is “skilled;” hence, even in our ordinary life, a chemist, a physician, a theologian, a mechanic, an engineer, a teacher of languages, an astronomer, are all “adepts,” persons who are skilled, each in his own profession. In theosophical writings, however, an Adept is one who is skilled in the esoteric wisdom, in the teachings of life.

WS **Adept** Relatively perfected human being.

TG **Adharma** (*Sanskrit*) Unrighteousness, vice, the opposite of Dharma.

WG **Adharma** Unrighteousness, wickedness, vice.

TG **Adhi** (*Sanskrit*) Supreme, paramount.

FY **Adhibhautika** Arising from external objects.

WG **Adhibhautika** Natural; a term applied to natural and extrinsic pain.

TG **Adhi-bhautika dukkha** (*Sanskrit*) The second of the three kinds of pain; literally, “Evil proceeding from external things or beings.”

WG **Adhibhuta** The lord of lives; the Supreme Spirit when dwelling in all elemental nature through the mysterious power of nature’s illusion. (*adhi*, over; *bhuta*, element.)

GH **Adhibhuta** Literally, ‘Original Element,’ i.e., the primordial substratum or element of matter and all objects, in its cosmic aspect. (Compound *adhi* ‘above,’ therefore implying superiority; *bhuta*, a word frequently used for ‘element.’ *Bhagavad-Gita*, W. Q. Judge, p. 57)

WG **Adhidaivata** (*also Adhidaiva*) Presiding deity, lord of all the gods; the Supreme Spirit as dwelling in the solar orb (meaning, according to Eastern ideas, that the supreme power for this solar system has its place in the sun), or when fully manifest in man. (*adhi*, over; *deva*, a god.)

GH **Adhidaivata** Literally, the original or primordial divine, i.e., the divine agent operating in and through beings and objects. A generalizing adjective applying to the divine part of any being from the hierarchical standpoint:

applicable to Adhyatman (*which see*). (Compound *adhi* above, therefore implying superiority; *daivata*, divine. *Bhagavad-Gita*, W. Q. Judge, p. 57)

FY **Adhidaivika** Arising from the gods, or accidents.

WG **Adhidaivika** Spiritual; a term applied to superhuman pain.

TG **Adhi-daivika dukkha** (*Sanskrit*) The third of the three kinds of pain. “Evil proceeding from *divine causes*, or a just Karmic punishment.”

FY **Adhikamasansas** Extra months.

TG **Adhishtanam** (*Sanskrit*) Basis; a principle in which some other principle inheres.

ST **Adhishtana** Inflexible courage. See *Paramitas*

FY **Adhishtanum** Basis; a principle in which some other principle inheres.

WG **Adhiyajna** The Supreme Spirit as director of the body, as it is held in the ancient doctrine that one spirit guides all men, assuming in each an apparent separateness which is due to the personal lower self. (*adhi*, over; *yajna*, sacrificial ceremony: “director of the sacrificial ceremony” – which is human life.)

GH **Adhiyajna** Literally, ‘Primordial sacrifice.’ Cosmologically this refers to the Cosmic Logos, which in the Esoteric Philosophy is represented as in a sense sacrificing itself for the benefit of the world; because due to its own coming into manifestation it enables the waiting hosts of monads to come into being. In the small, every Avatara repeats the sacrifice for the benefit of all that lives. The *Bhagavad-Gita* refers to this in the words “Adhiyajna is myself in this body,” i.e., Krishna the Avatara in a physical body. (Compound *adhi* upper, paramount; *yajna*, sacrifice. *Bhagavad-Gita*, W. Q. Judge, p. 58)

WG **Adhyatma** The soul of souls; the over-soul. (*adhi*, over; *atma*, soul.)

GH **Adhyatman** Literally, ‘The Supreme or Original Atman,’ the highest of a hierarchy, equivalent to Paramatman. (Compound *adhi* above, therefore implying superiority; *atman*, Self. *Bhagavad-Gita*, W. Q. Judge, p. 57)

TG **Adhyatma Vidya** (*Sanskrit*) Literally, “the esoteric luminary.” One of the *Pancha Vidya Sastras*, or the Scriptures of the Five Sciences.

FY **Adhyatmika** Arising out of the inner self.

WG **Adhyatmika** Relating to the soul (adhyatma); a term applied to natural and inseparable pain.

TG **Adhyatmika dukkha** (*Sanskrit*) The first of the three kinds of pain; literally, “Evil proceeding from Self,” an induced or a generated evil by *Self*, or man himself.

SKv **Adhyaya** A chapter of a book; a lesson, a reading: derived from *adhi* – towards, and the verb-root *i* – to go; but meaning in combination ‘to study, to turn the minds towards.’

TG **Adi** (*Sanskrit*) The First, the primeval.

WG **Adi** The first, the beginning; the unknown Deity, Brahma.

TG **Adi-bhuta** (*Sanskrit*) The first Being; also primordial element. *Adbhuta* is a title of Vishnu, the “first Element” containing all elements, “the unfathomable deity.”

TG **Adi-Buddha** (*Sanskrit*) The First and Supreme Buddha – not recognised in the Southern Church. The Eternal Light.

WG **Adi-Buddha** First or primeval wisdom; an aspect of Parabrahman. (*adi*, first; *buddha*, wisdom.)

WGa **Adibuddha** The first or supreme Buddha. Buddha in reality is not a person, but a principle incarnating in different so-called Buddhas.

WS **Adi-buddha** (*Sanskrit*) Cosmic buddha; highest of four classes of buddhas.

ST **Adi-Buddha** Original primordial Buddha, the First Logos.

SKv **Adi-Buddha** Adi-Buddha is the ‘Primeval or First Buddha,’ the highest individualized being of the Hierarchy of Wisdom and Compassion in our Solar Universe. The divine nature of this ‘Wondrous Being’ or ‘Silent Watcher,’ as H. P. Blavatsky calls this great being of Light and Truth, permeates all beings, and hence like the Buddha, all men may raise themselves, if they will, to the divine source within them and thus commune with the Supreme Lord who is of the same essence. This Supreme Lord as well as the Divine Monad in man is sometimes given the title of Isvara or Avalokitesvara.

SKf **Adi-Buddha, Dhyani-Buddha, Dhyani-Bodhisattva, Manushya-Buddha** In Trans-Himalayan Buddhism and in the Esoteric Philosophy these four classes of spiritual beings belong to the Hierarchy of Compassionate Guardians of this planet and its inhabitants. Adi-Buddha, the summit of Primeval Wisdom, is the Silent Watcher of the whole Earth Planetary Chain. He is often referred to as the ‘Wondrous Being,’ or as the Logos by the Greeks. The Dhyani-Buddhas watch over the Rounds or great Life-Cycles of this Planet. The Dhyani-Bodhisattvas watch over the Globes of the Earth Planetary Chain. The Manushya-Buddhas are the Guardians and Inspirers of the great Root-Races on each Globe of our Earth Planetary Chain. Gautama the Buddha was one of these Manushya-Buddhas. Manushya is the adjectival form of *manushya* – man, derived from the verb-root *man* – to think. (See roots of the other words in {other *Sanskrit Keys to the Wisdom Religion* entries}.)

TG **Adi-budhi** (*Sanskrit*) Primeval Intelligence or Wisdom; the eternal Budhi or Universal Mind. Used of Divine Ideation, “Mahabudhi” being synonymous with MAHAT.

WG **Adi-Buddhi** The first or unmanifested consciousness.

OG **Adi-Buddhi** See *Svabhavat*

ST **Adi-Buddhi** Primeval wisdom, universal mind, the causal essence of cosmic consciousness-substance. See *Swabhavat*

SP **Adi-buddhi** Original intelligence.

TG **Adikrit** (*Sanskrit*) Literally, the “first produced” or made. The creative Force eternal and uncreate, but manifesting periodically. Applied to Vishnu slumbering on the “waters of space” during “pralaya” (*which see*).

TG **Adi-natha** (*Sanskrit*) The “first” Lord” – *Adi* “first” (masculine), *natha* “Lord.”

TG **Adi-nidana** (*Sanskrit*) First and Supreme Causality, from *Adi*, the first, and *Nidana* the principal cause (or the concatenation of cause and effect).

TG **Adi-Sakti** (*Sanskrit*) Primeval, divine Force; the female creative power, and aspect *in* and *of* every male god. The *Sakti* in the Hindu Pantheon is always the spouse of some god.

TG **Adi-Sanat** (*Sanskrit*) Literally, “First Ancient.” The term corresponds to the Kabbalistic “ancient of days,” since it is a title of Brahm/a – called in the *Zohar* the *Atteekah d’Atteeken*, or “the Ancient of the Ancients,” etc.

WG **Adi-Sanat** “The first ancient,” Brahm/a, the creator.

IN **Adi-Sanat** (*Sanskrit*) “First Ancient,” title of Brahm/a, highest manifesting divinity.

TG **Adi (the Sons of)** In Esoteric philosophy the “Sons of Adi” are called the “Sons of the Fire-mist.” A term used of certain adepts.

ST **Adi-Tattwa** Original or primordial principle. See *Tattwas*

TG **Aditi** (*Sanskrit*) The Vedic name for the *Mulaprakriti* of the Vedantists; the abstract aspect of Parabrahman, though both unmanifested and unknowable. In the *Vedas* Aditi is the “Mother-Goddess,” her terrestrial symbol being infinite and shoreless space.

WG **Aditi** “The boundless,” i.e., space; aether; akasa; Vedic name for mulaprakriti; abstract space, or ideal nature, corresponding with the Egyptian Isis, the female side of procreative nature.

ST **Aditi** Space.

SKs **Aditi, Aditya** Aditi is ‘Boundless Infinitude’; a compound of *a* – not, *diti* – limit; hence in compound, ‘unlimited.’ Ancient mystics called Aditi ‘the Divine Mother of every existing being.’ In a still deeper sense Aditi represents ‘Divine Wisdom.’ Aditya, meaning ‘born of Aditi,’ is one of the names given to the sun. The seven Adityas or ‘Sons of Aditi’ are the seven gods whose bodies or dwellings are the seven planets of our Solar System. Some of the more mystical writings speak of twelve Adityas or Planetary Gods. Esoteric philosophy teaches that five of these twelve planets are invisible to us at present.

TG **Aditi-Gaea** A compound term, Sanskrit and Latin, meaning dual, nature in theosophical writings – spiritual and physical, as Gaea is the goddess of the earth and of objective nature.

TG **Aditya** (*Sanskrit*) A name of the Sun; as Marttanda, he is the Son of Aditi.

TG **Adityas** (*Sanskrit*) The seven sons of Aditi; the seven planetary gods.

WG **Adityas** The twelve sun-gods who bring about the universal conflagration of this solar system.

ST **Adityas** Sons of Aditi, the planets, suns, and solar systems.

GH **Adityas** The twelve great gods of the Hindu pantheon, sometimes also reckoned as seven (as in early Vedic times, and named, Varuna, the chief, Mitra, Aryaman, Bhaga, Daksha, Ansa, Surya): sons of boundless infinitude (Aditi). These great gods have been known under many names in different kalpas: they are the eternal sustainers of the divine life which exists in all things. “The wise call our fathers Vasus; our paternal grandfathers Rudras; our paternal great grandfathers, Adityas; agreeable to a text of the Vedas.” (*The Laws of Manu (Manava-Dharma-Sastra)*, pp. iii, p. 284) Astronomically, the seven Adityas are the regents of the seven planets. (*The Secret Doctrine*, I, p. 99) (Meaning of the word itself: belonging or coming from Aditi. *Bhagavad-Gita*, W. Q. Judge, p. 73)

TG **Adi Varsha** (*Sanskrit*) The first land; the primordial country in which dwelt the first races.

WG **Adi-Varsha** The first country; the Eden of the first races.

TG **Adonai** (*Hebrew*) The same as Adonis. Commonly translated “Lord.” Astronomically – the Sun. When a Hebrew in reading came to the name IHVH, which is called Jehovah, he paused and substituted the word “Adonai,” (Adni); but when written with the points of Alhim, he called it “Elohim.”

WG **Adonai** A Hebrew word, meaning “Lord,” which was used in reading the sacred scrolls as a substitute for the unutterable name of four letters, the J-H-V-H. This term was used by mediaeval writers as a name for certain classes of the Dhyana Chohans.

TG **Adonim-Adonai, Adon** The ancient Chaldeo-Hebrew names for the Elohim or creative terrestrial forces, synthesized by Jehovah.

WG **Adrishta** Unseen; beyond reach of consciousness; the merit or demerit attaching to a man’s conduct in a former incarnation, and the corresponding (apparently arbitrary) punishment or reward in the present or a future incarnation; destiny.

TG **Adwaita** (*Sanskrit*) A Vedanta sect. The non-dualistic (A-dwaita) school of Vedantic philosophy founded by Sankaracharya, the greatest of the historical Brahmin sages. The two other schools are the Dwaita (dualistic) and the Visishtadwaita; all the three call themselves Vedantic.

WG **Advaita** Non-duality; the one secondless existence, the one reality; a system of philosophy based on non-duality.

OG **Advaita-Vedanta** See *Vedanta*

WS **Adwaita-Vedanta** (*Sanskrit*) Nondualistic school of Vedanta. See *Vedanta*

ST **Adwaita Vedanta** Non-dualistic school of Vedantic philosophy.

TG **Adwaitin** (*Sanskrit*) A follower of the said school.

FY **Advaiti** A follower of the school of Philosophy established by Sankaracharya.

TG **Adytum** (*Greek*) The Holy of Holies in the pagan temples. A name for the secret and sacred precincts or the inner chamber, into which no profane could enter; it corresponds to the sanctuary of the altars of Christian Churches.

TG **Aebel-Zivo** (*Gnostic*) The Metatron or anointed spirit with the Nazarene Gnostics; the same as the angel Gabriel.

TG **Aeolus** (*Greek*) The god who, according to Hesiod, binds and looses the winds; the king of storms and winds. A king of Aeolia, the inventor of sails and a great astronomer, and therefore deified by posterity.

TG **Aeon** or **Aeons** (*Greek*) Periods of time; emanations proceeding from the divine essence, and celestial beings; genii and angels with the Gnostics.

WGa **Aeons** Periods of time of such duration as to be incomprehensible; also celestial beings.

TG **Aesir** (*Scandinavian*) The same as *Ases*, the creative Forces personified. The gods who created the black dwarfs or the *Elves of Darkness* in Asgard. The divine Aesir, the Ases are the *Elves of Light*. An allegory bringing together darkness which comes from light, and matter born of spirit.

MO **Aesir** (*Norse*) (ay-seer) [gods] Active deities. See *Ase*

TG **Aether** (*Greek*) With the ancients the divine luminiferous substance which pervades the whole universe, the "garment" of the Supreme Deity, Zeus, or Jupiter. With the moderns, Aether, for the meaning of which in physics and chemistry see Webster's *Dictionary* or any other. In esotericism ether is the third principle of the Kosmic Septenary; the Earth being the lowest, then the Astral Light, Ether and *Akasa* (phonetically *akasha*) the highest.

KT **Aether** (*Greek*) With the Ancients, the Divine luminiferous substance which pervades the whole universe; the "garment" of the Supreme Deity, Zeus, or Jupiter. With the Moderns, Ether, for the meaning of which, in physics and chemistry, see Webster's *Dictionary*, or some other. In Esotericism, Aether is the third principle of the Kosmic Septenary, matter (earth) being the lowest, and *Akasa*, the highest.

WGa **Aether** Same as *Ether*. The great luminiferous substance throughout the whole universe. *Astral Light*, *Akasa*, and the like are forms of Aether.

TG **Aethrobacy** (*Greek*) Literally, walking on, or being lifted into the air with no visible agent at work; "levitation."

It may be conscious or unconscious; in the one case it is magic, in the other either disease or a power which requires a few words of elucidation. We know that the earth is a magnetic body; in fact, as some scientists have found, and as Paracelsus affirmed some 300 years ago, it is one vast magnet. It is charged with one form of electricity – let us call it positive – which it evolves continuously by spontaneous action, in its interior or centre of motion. Human bodies, in common with all other forms of matter, are charged with the opposite form of electricity, the negative. That is to say, organic or inorganic bodies, if left to themselves will constantly and involuntarily charge themselves with and evolve the form of electricity opposite to that of the earth itself. Now, what is weight? Simply the attraction of the earth. "Without the attraction of the earth you would have no weight," says Professor Stewart; "and if you had an earth twice as heavy as this, you would have double the attraction." How then, can we get rid of this attraction? According to the electrical law above stated, there is an attraction between our planet and the organisms upon it, which keeps them upon the surface of the globe. But the law of gravitation has been counteracted in many instances, by levitation of persons and inanimate objects. How account for this? The condition of our physical systems, say theurgic philosophers, is largely dependent upon the action of our will. If well-regulated, it can produce "miracles;" among others a change of this electrical polarity from negative to positive; the man's relations with the earth-magnet would then become repellent, and "gravity" for him would have ceased to exist. It would then be as natural for him to rush into the air until the repellent force had exhausted itself, as, before, it had been for him to remain upon the ground. The altitude of his levitation would be measured by his ability, greater or less, to charge his body with positive electricity. This control over the physical forces once obtained, alteration of his levity or gravity would be as easy as breathing. (See *Isis Unveiled*, Vol. I., page xxiii.)

IU **Aethrobacy** Is the Greek name for walking or being lifted in the air; *levitation*, so-called, among modern spiritualists. It may be either conscious or unconscious; in the one case, it is magic; in the other, either disease or a power which requires a few words of elucidation.

A symbolical explanation of aethrobacy is given in an old Syriac manuscript which was translated in the fifteenth century by one Malchus, an alchemist. In connection with the case of Simon Magus, one passage reads thus: "Simon, laying his face upon the ground, whispered in her ear, 'O mother Earth, give me, I pray thee, some of thy breath; and I will give thee mine; *let me loose*, O mother, that I may carry thy words to the stars, and I will return faithfully to thee after a while.' And the Earth strengthening her status, none to her detriment, sent her genius to breathe of her *breath* on Simon, *while he breathed on her*; and the stars rejoiced to be visited by the mighty One." The starting-point here is the recognized electro-chemical principle that bodies similarly electrified repel each other, while those differently electrified mutually attract. "The most elementary knowledge of chemistry," says Professor Cooke, "shows that, while radicals of opposite natures combine most eagerly together, two metals, or two closely-allied metalloids, show but little affinity for each other."

The earth is a magnetic body; in fact, as some scientists have found, it is one vast magnet, as Paracelsus affirmed some 300 years ago. It is charged with one form of electricity – let us call it positive – which it evolves continuously by spontaneous action, in its interior or centre of motion. Human bodies, in common with all other forms of matter, are charged with the opposite form of electricity – negative. That is to say, organic or inorganic bodies, if left to themselves will constantly and involuntarily charge themselves with, and evolve the form of electricity opposed to that of the earth itself. Now, what is weight? Simply the attraction of the earth. “Without the attractions of the earth you would have no weight,” says Professor Stewart, “and if you had an earth twice as heavy as this you would have double the attraction.” [*The Sun and the Earth*] How then, can we get rid of this attraction? According to the electrical law above stated, there is an attraction between our planet and the organisms upon it, which holds them upon the surface of the ground. But the law of gravitation has been counteracted in many instances, by levitations of persons and inanimate objects; how account for this? The condition of our physical systems, say theurgic philosophers, is largely dependent upon the action of our will. If well-regulated, it can produce “miracles;” among others a change of this electrical polarity from negative to positive; the man’s relations with the earth-magnet would then become repellent, and “gravity” for him would have ceased to exist. It would then be as natural for him to rush into the air until the repellent force had exhausted itself, as, before, it had been for him to remain upon the ground. The altitude of his levitation would be measured by his ability, greater or less, to charge his body with positive electricity. This control over the physical forces once obtained, alteration of his levity or gravity would be as easy as breathing.

The study of nervous diseases has established that even in ordinary somnambulism, as well as in mesmerized somnambulists, the weight of the body seems to be diminished. Professor Perty mentions a somnambulist, Koehler, who when in the water could not sink, but floated. The seeress of Prevorst rose to the surface of the bath and could not be kept seated in it. He speaks of Anna Fleischer, who being subject to epileptic fits, was often seen by the Superintendent to rise in the air; and was once, in the presence of two trustworthy witnesses (two deans) and others, raised two and a half yards from her bed in a horizontal position. The similar case of Margaret Rule is cited by Upham in his *History of Salem Witchcraft*. “In ecstatic subjects,” adds Professor Perty, “the rising in the air occurs much more frequently than with somnambulists. We are so accustomed to consider gravitation as being a something absolute and unalterable, that the idea of a complete or partial rising in opposition to it seems inadmissible; nevertheless, there are phenomena in which, by means of material forces, gravitation is overcome. In several diseases – as, for instance, nervous fever – the weight of the human body seems to be increased, but in all ecstatic conditions to be diminished. And there may, likewise, be other forces than material ones which can counteract this power.”

A Madrid journal, *El Criterio Espiritista*, of a recent date, reports the case of a young peasant girl near Santiago, which possesses a peculiar interest in this connection. “Two bars of magnetized iron held over her horizontally, half a metre distant, was sufficient to suspend her body in the air.”

Were our physicians to experiment on such levitated subjects, it would be found that they are strongly charged with a similar form of electricity to that of the spot, which, according to the law of gravitation, ought to *attract* them, or rather prevent their levitation. And, if some physical nervous disorder, as well as spiritual ecstasy produce unconsciously to the subject the same effects, it proves that if this force in nature were properly studied, it could be regulated at will.

TG Afrits (*Arabian*) A name for native spirits regarded as devils by Mussulmen. Elementals much dreaded in Egypt.

WG Agami One of the three sorts of karma. (*a*, not; *gami*, going.) See *Karma*

TG Agapae (*Greek*) Love Feasts; the early Christians kept such festivals in token of sympathy, love and mutual benevolence. It became necessary to abolish them as an institution, because of great abuse; Paul in his First Epistle to the Corinthians complains of misconduct at the feasts of the Christians.

TG Agastya (*Sanskrit*) The name of a great Rishi, much revered in Southern India; the reputed author of hymns in the *Rig Veda*, and a great hero in the *Ramayana*. In Tamil literature he is credited with having been the first instructor of the Dravidians in science, religion and philosophy. It is also the name of the star “Canopus.”

SI agathai kai kakai dunameis II 497, 515 (*Greek*) “Good and evil forces.”

TG Agathodaemon (*Greek*) The beneficent, good Spirit as contrasted with the bad one, Kakodaemon. The “Brazen Serpent” of the Bible is the former; the flying serpents of fire are an aspect of Kakodaemon. The Ophites called Agathodaemon the Logos and Divine Wisdom, which in the Bacchanalian Mysteries was represented by a serpent erect on a pole.

TG Agathon (*Greek*) Plato’s Supreme Deity. Literally, “The Good,” our ALAYA, or “Universal Soul.”

KT Agathon (*Greek*) Plato’s Supreme Deity, literally “the good.” Our ALAYA or the Soul of the World.

TG Aged (*Kabbalistic*) One of the Kabbalistic names for Sephira, called also the Crown, or *Kether*.

MO Ager (*Norse*) (ay-gear) [a titan or giant] Space: brewer of mead for the gods.

TG Agla (*Hebrew*) This Kabbalistic word is a talisman composed of the initials of the four words “Ateh Gibor Leolam Adonai,” meaning “Thou art mighty for ever O Lord” MacGregor Mathers explains it thus: “A, the first; A, the last; G, the trinity in unity; L, the completion of the great work.”

MO Agnar (*Norse*) (ang-nar) Name of two early humanities; one was taught by Grimmer (Odin).

TG Agneyastra (*Sanskrit*) The fiery missiles or weapons used by the Gods in the exoteric *Puranas* and the *Mahabharata*; the magic weapons said to have been wielded by the adept-race (the fourth), the Atlanteans. This “weapon of fire” was given by Bharadwaja to Agnivesa, the son of Agni, and by him to Drona, though the *Vishnu Purana* contradicts this, saying that it was given by the sage Aurva to King Sagara, his chela. They are frequently mentioned in the *Mahabharata* and the *Ramayana*.

TG Agni (*Sanskrit*) The God of Fire in the Veda; the oldest and the most revered of Gods in India. He is one of the three great deities: Agni, Vayu and Surya, and also all the three, as he is the triple aspect of fire; in heaven as the Sun; in the atmosphere or air (Vayu), as Lightning; on earth, as ordinary Fire. Agni belonged to the earlier Vedic *Trimurti* before Vishnu was given a place of honour and before Brahm/a and Siva were invented.

WG Agni Name of a god; fire, especially fire from heaven; sometimes indirectly signifying Parabrahman.

ST Agni Fire.

GH Agni The god of fire: one of the most important of the Vedic deities, to whom the greatest number of hymns are addressed, for he presides chiefly over the earth, and is regarded as the mediator between men and the gods, as protector of men and their homes, and as witness of all their actions. Fire is regarded in three phases: in heaven as the sun, in the air as lightning, and on earth as ordinary fire. Agni is represented as clothed in black, having smoke for his standard and head-piece, and carrying a flaming javelin; he has four hands and seven tongues, with which he licks up the butter used in sacrifices. His chariot is drawn by red horses; the seven winds form the wheels of his car, and he is followed by a ram. Esoterically Agni represents the divine essence present in every atom of the universe, the Celestial Fire; hence in its manifestations Agni is often used synonymously with the Adityas (*which see*) or our spiritual Pitris (*which see*). In this sense Fire is spoken of as the PRIMARY in the Stanzas of Dzyan: “The Spirit, beyond manifested Nature, is the fiery BREATH in its absolute Unity. In the manifested Universe, it is the Central Spiritual Sun, the electric Fire of all Life. In our System it is the visible Sun, the Spirit of Nature, the terrestrial god. And in, on, and around the Earth, the fiery Spirit thereof – *air*, fluidic fire; *water*, liquid fire; *Earth*, solid fire. All is fire – *ignis*, in its ultimate constitution, ...the three Vedic chief gods are Agni (*ignis*), Vayu (*which see*), and Surya – Fire, Air, and the Sun, three occult degrees of fire.” (*The Secret Doctrine*, II, p. 114) (*Bhagavad-Gita*, W. Q. Judge, p. 85)

TG Agni Bahu (*Sanskrit*) An ascetic son of Manu Swayambhuva, the “Self-born.”

TG Agni Bhuvah (*Sanskrit*) Literally, “born of fire,” the term is applied to the four races of Kshatriyas (the second or warrior caste) whose ancestors are said to have sprung from fire. Agni Bhuvah is the son of Agni, the God of Fire; Agni Bhuvah being the same as Kartti-keya, the God of War. (See *The Secret Doctrine*, Vol. II., p. 550)

TG Agni Dhatu Samadhi (*Sanskrit*) A kind of contemplation in Yoga practice, when Kundalini is raised to the extreme and the infinitude appears as one sheet of fire. An ecstatic condition.

TG Agni Hotri (*Sanskrit*) The priests who served the Fire-God in Aryan antiquity. The term Agni Hotri is one that denotes oblation.

WG Agnihotri A priest and invoker of fire. (*agni*, fire, especially fire from heaven; *hotri*, priest, offerer, invoker.)

TG Agni-ratha (*Sanskrit*) A “Fiery Vehicle” literally. A kind of flying machine. Spoken of in ancient works of magic in India and in the epic poems.

TG Agnishvattas (*Sanskrit*) A class of Pitris, the creators of the first ethereal race of men. Our solar ancestors as contrasted with the *Barhishads*, the “lunar” Pitris or ancestors, though otherwise explained in the *Puranas*.

WG Agnisvattas Gods of fire and air; one of the two kinds of Pitris, incorporeal, without even astral forms, who are fashioners of the inner man.

OG Agnishvatta(s) (*Sanskrit*) A compound of two words: *agni*, “fire;” *shvatta*, “tasted” or “sweetened,” from *svad*, verb-root meaning “to taste” or “to sweeten.” Therefore, literally one who has been delighted or sweetened by fire. A class of pitris: our solar ancestors as contrasted with the *barhishads*, our lunar ancestors.

The kumaras, agnishvattas, and manasaputras are three groups or aspects of the same beings: the kumaras represent the aspect of original spiritual purity untouched by gross elements of matter. The agnishvattas represent the aspect of their connection with the sun or solar spiritual fire. Having tasted or been “sweetened” by the spiritual fire – the fire of intellectuality and spirituality – they have been purified thereby. The manasaputras represent the aspect of intellectuality – the functions of higher intellect.

The agnishvattas and manasaputras are two names for the same class or host of beings, and set forth or signify or represent two different aspects or activities of this one class of beings. Thus, for instance, a man may be said to be a kumara in his spiritual parts, an agnishvatta in his buddhic-manasic parts, and a manasaputra in his purely manasic aspect. Other beings could be called kumaras in their highest aspects, as for instance the beasts, but they are not imbodyed agnishvattas or manasaputras.

The agnishvattas are the solar spiritual-intellectual parts of us, and therefore are our inner teachers. In preceding manvantaras, they had completed their evolution in the realms of physical matter, and when the evolution of lower beings had brought these latter to the proper state, the agnishvattas came to the rescue of these who had only the physical “creative fire,” thus inspiring and enlightening these lower lunar pitris with spiritual and intellectual energies or “fires.”

When this earth’s planetary chain shall have reached the end of its seventh round, we, as then having completed the evolutionary course for this planetary chain, will leave this planetary chain as dhyana-chohans, agnishvattas; but the

others now trailing along behind us – the present beasts – will be the lunar pitris of the next planetary chain to come. While it is correct to say that these three names appertain to the same class of beings, nevertheless each name has its own significance in the occult teaching, which is why the three names are used with three distinct meanings. Imagine an unconscious god-spark beginning its evolution in any one solar or maha-manvantara. We may call it a kumara, a being of original spiritual purity, but with a destiny through karmic evolution connected with the realms of matter.

At the other end of the line, at the consummation of the evolution in this maha-manvantara, when the evolving entity has become a fully self-conscious god or divinity, its proper appellation then is agnishvatta, for it has been “sweetened” or purified by means of the working through it of the spiritual fires inherent in itself.

Now then, when such an agnishvatta assumes the role of a bringer of mind or of intellectual light to a lunar pitri which it overshadows and in which a ray from it incarnates, it then, although in its own realm an agnishvatta, functions as a manasaputra or child of mind or mahat. A brief analysis of the compound elements of these three names may be useful.

Kumara is from *ku* meaning “with difficulty” and *mara* meaning “mortal.” The significance of the word therefore can be paraphrased as “mortal with difficulty,” and the meaning usually given to it by Sanskrit scholars as “easily dying” is wholly exoteric and amusing, and doubtless arose from the fact that kumara is a word frequently used for child or boy, everybody knowing that young children “die easily.” The idea therefore is that purely spiritual beings, although ultimately destined by evolution to pass through the realms of matter, become mortal, i.e., material, only with difficulty.

Agnishvatta has the meaning stated above, “delighted” or “pleased” or “sweetened,” i.e., “purified” by fire – which we may render in two ways: either as the fire of suffering and pain in material existence producing great fiber and strength of character, i.e., spirituality; or, perhaps still better from the standpoint of occultism, as signifying an entity or entities who have become one in essence through evolution with the aethery fire of spirit.

Manasaputra is a compound of two words: *manasa*, “mental” or “intellectual,” from the word *manas*, “mind,” and *putra*, “son” or “child,” therefore a child of the cosmic mind – a “mind-born son” as H. P. Blavatsky phrases it. See *Pitris, Lunar Pitris*

SP **Agnishvatta** Literally, “tasted by fire,” name of a class of pitr, father or progenitor.

ST **Agnishvatta-Pitris** Solar fathers, source of man’s spiritual-intellectual nature. See *Pitris*

TG **Agnia** (*Greek*) “Divested of reason,” literally, “irrationality,” when speaking of the animal Soul. According to Plutarch, Pythagoras and Plato divided the human soul into two parts (the higher and lower manas) – the rational or *noetic* and the irrational, or *agnia*, sometimes written “annia.”

TG **Agnostic** (*Greek*) A word claimed by Mr. Huxley to have been coined by him to indicate one who believes nothing which cannot be demonstrated by the senses. The later schools of Agnosticism give more philosophical definitions of the term.

KT **Agnostic** A word first used by Professor Huxley, to indicate one who believes nothing which cannot be demonstrated by the senses.

TG **Agra-Sandhani** (*Sanskrit*) The “Assessors” or *Recorders* who read at the judgment of a disembodied Soul the record of its life in the heart of that “Soul.” The same almost as the *Lipikas* of *The Secret Doctrine*. (See *The Secret Doctrine*, Vol. I., p. 105.)

TG **Agruerus** A very ancient Phoenician god. The same as Saturn.

TG **Aham** (*Sanskrit*) “I,” – the basis of *Ahankara*, Self-hood.

SKo **Aham Brahmasmi** I am Brahman. (*Aham* – I, *Brahma* – the Universe’s divinity, *asmi* – am.)

SKs **Aham eva Parabrahma** I am verily the Boundless.

TG **Ahan** (*Sanskrit*) “Day,” the Body of Brahm/a, in the *Puranas*.

TG **Ahankara** (*Sanskrit*) The conception of “I,” Self-consciousness or Self-identity; the “I,” the egotistical and *mayavic* principle in man, due to our ignorance which separates our “I” from the Universal ONE-SELF Personality, Egoism.

KT **Ahankara** (*Sanskrit*) The conception of “I,” self-consciousness or self-identity; the “I,” or egoistical and *mayavic* principle in man, due to our ignorance which separates our “I” from the Universal ONE-Self. Personality, egoism also.

VS **Ahankara** (III 14, p. 56) The “I” or feeling of one’s personality, the “I-am-ness.”

FY **Ahankara** Personality; egoism; self identity; the fifth principle.

WG **Ahamkara** Egoism; that which within us says, “I am the actor, for me all this is being done;” in Sankhya philosophy, the third of the eight producers of creation. (*Aham*, I; *kara*, making: the making of self.)

OG **Ahankara** (*Sanskrit*) A compound word: *aham*, “I;” *kara*, “maker” or “doer,” from the verb-root *kri*, “to do,” “to make;” egoism, personality. The egoistical and *mayavi* principle in man, born of the ignorance or *avidya* which produces the notion of the “I” as being different from the universal One-Self.

ST **Ahankara** Personality, egotism, the “I-am-I” feeling which separates one from the universal Self.

GH **Ahankara** or **Ahamkara** Egoism, the sense of personality or ‘I-am-I-ness’: in its lower aspect in man it is the egoistical principle which produces the notion of the personal ego as being different from the Universal One-Self.

Kosmically speaking, Ahankara is “that which first issues from ‘Mahat’ or divine mind; the first shadowy outline of

Self-hood, for 'pure' Ahankara becomes 'passionate' and finally 'rudimental' (initial); ..." (*The Secret Doctrine*, I, pp. 452-3.) (Compound *aham*, I; *kara*, doer, maker; derived from the verbal root *kri* to do. *Bhagavad-Gita*, W. Q. Judge, p. 53)

SKv **Ahankara** Egotism, the conception of 'I am I'; a compound of *aham* – I, and *kara* derived from the verb-root *kri* – to do, to make; hence that conception of self and of personality which tends to lead to selfishness. Before one can attain Buddhahood he must realize the unreality of this idea of a personal Ego, of Ahankara.

SP **Ahankara** [ahamkara, ahankara] Egoism, literally "I-maker."

PV **Ahau** "Lord." The reigning Regent of a Maya calendric cycle; the final day of the month. The Fourth Regent is equated with Hunahpu.

TG **Aheie** (*Hebrew*) Existence. He who exists; corresponds to Kether and Macroprosopus.

TG **Ah-hi** (*Sensar*), **Ahi** (*Sanskrit*), or **Serpents** Dhyani Chohans. "Wise Serpents" or Dragons of Wisdom.

IN **Ah-hi** (*Senzar*) Dhyani-chohans, primordial seven logoi, the elohim, a class of celestial beings through which universal mind manifests.

TG **Ahi** (*Sanskrit*) A serpent. A name of Vritra, the Vedic demon of drought.

ST **Ahimsa** Non-injury, moral law, "Thou shall not kill."

SI '**Ahiye asher ahiye** ['Ehyeh 'asher 'ehyeh] II 539 (*Hebrew*) "I am that I am."

FY **Ahriman** The Evil Principle of the Universe; so called by the Zoroastrians.

WG **Ahriman** The evil principle of the universe; the "Satan" of Zoroastrianism; an asura.

TG **Ahti** (*Scandinavian*) The "Dragon" in the *Eddas*.

TG **Ahu** (*Scandinavian*) "One" and the First.

TG **Ahum** (*Zend-Avestian*) The first three principles of septenary man in the *Avesta*; the gross living man and his vital and astral principles.

FY **Ahum** The first three principles of septenary human constitution; the gross living body of man according to the *Avesta*.

TG **Ahura** (*Zend-Avestian*) The same as *Asura*, the holy, the Breath-like. Ahura Mazda, the Ormuzd of the Zoroastrians or Parsis, is the Lord who bestows light and intelligence, whose symbol is the Sun (See *Ahura Mazda*), and of whom Ahriman, a European form of "Angra Mainyu" (*which see*), is the dark aspect.

TG **Ahura Mazda** (*Zend-Avestian*) The personified deity, the Principle of Universal Divine Light of the Parsis. From Ahura or *Asura*, breath, "spiritual, divine" in the oldest *Rig Veda*, degraded by the orthodox Brahmans into *Asura*, "no gods," just as the Mazdeans have degraded the Hindu Devas (Gods) into Daeva (Devils).

WGa **Ahura-Mazda** The divine principle with the Parsees.

TG **Aidoneus** (*Greek*) The God and King of the Nether World; Pluto or Dionysos Chthonios (subterranean).

TG **Aij Taion** The supreme deity of the *Yakoot*, a tribe in Northern Siberia.

TG **Ain** (*Hebrew*) The negatively existent; deity in repose, and absolutely passive.

TG **Ain-Aior** (*Chaldean*) The only "Self-existent," a mystic name for divine substance.

TG **Aindri** (*Sanskrit*) Wife of Indra.

TG **Aindriya** (*Sanskrit*) Or *Indrani*, *Indriya*; *Sakti*. The female aspect or "wife" of Indra.

TG **Ain Soph** (*Hebrew*) The "Boundless" or Limitless; Deity emanating and extending.

Ain Soph is also written *En Soph* and *Ain Suph*, no one, not even Rabbis, being sure of their vowels. In the religious metaphysics of the old Hebrew philosophers, the ONE Principle was an abstraction, like Parabrahm, though modern Kabbalists have succeeded now, by dint of mere sophistry and paradoxes, in making a "Supreme God" of it and nothing higher. But with the early Chaldean Kabbalists Ain Soph is "without form or being," having "no likeness with anything else" (Franck, *Die Kabbala*, p. 126). That Ain Soph has never been considered as the "Creator" is proved by even such an orthodox Jew as Philo calling the "Creator" the *Logos*, who stands next the "Limitless One," and the "Second God." "The *Second* God is its (Ain Soph's) wisdom," says Philo (*Quaest. et Solut.*). Deity is NO-THING; it is nameless, and therefore called Ain Soph; the word *Ain* meaning NOTHING. (See Franck's *Kabbala*, p. 153 ff.)

KT **Ain-Soph** (*Hebrew*) The "Boundless" or "Limitless" Deity emanating and extending. Ain-Soph is also written En-Soph and Ain-Suph, for no one, not even the Rabbis, are quite sure of their vowels. In the religious metaphysics of the old Hebrew philosophers, the ONE Principle was an abstraction like Parabrahm, though modern Kabbalists have succeeded by mere dint of sophistry and paradoxes in making a "Supreme God" of it, and nothing higher. But with the early Chaldean Kabbalists Ain-Soph was "without form or being" with "no likeness with anything else." (Franck's *Die Kabbala*, p. 126.) That Ain-Soph has never been considered as the "Creator" is proved conclusively by the fact that such an orthodox Jew as Philo calls "creator" the *Logos*, who stands next the "Limitless One," and is "the SECOND God." "The *Second* God is in its (Ain-Soph's) wisdom," says Philo in *Quaest et Solut.* Deity is NO-THING; it is nameless, and therefore called Ain-Soph – the word *Ain* meaning *nothing*. (See Franck's *Kabbala*, p. 153.)

WGa **Ain-Soph** From the Kabbalah; the boundless, the expanding Deity. It is also written En-Soph.

TG **Ain Soph Aur** (*Hebrew*) The Boundless Light which concentrates into the First and highest Sephira or Kether, the Crown.

GH **Airavata** The elephant produced by the gods at the time of the churning of the ocean. (See *Ananta*) He became

the special charge of Indra and one of the eight Lokapalas. These latter are the cosmical spirits who preside over the eight points of the compass (Airavata guards the east), and are closely akin to the four Maharajas – the four ‘Great Watchers.’ Although the Lokapalas are represented as ‘elephants,’ H. P. Blavatsky remarks that “all of them have an occult significance.” (*The Secret Doctrine*, I, p. 128) (Meaning of the word itself: produced from the ocean, from *iravat*, the ocean. *Bhagavad-Gita*, W. Q. Judge, p. 74)

TG **Airyamen Yaego** (*Zend-Avestian*) Or *Airyana Vaego*; the primeval land of bliss referred to in the *Vendidad*, where Ahura Mazda delivered his laws to Zoroaster (Spitama Zarathustra).

TG **Airyana-ishejo** (*Zend-Avestian*) The name of a prayer to the “holy Airyamen,” the divine aspect of Ahriman before the latter became a dark opposing power, a Satan. For Ahriman is of the same essence with Ahura Mazda, just as Typhon-Seth is of the same essence with Osiris (*which see*).

TG **Aish** (*Hebrew*) The word for “Man.”

TG **Aisvarikas** (*Sanskrit*) A theistic school of Nepaul, which sets up Adi Buddha as a supreme god (Isvara), instead of seeing in the name that of a principle, an abstract philosophical symbol.

WG **Aisvarya** Power; superhuman powers of omnipresence, omnipotence, invisibility, etc.

TG **Aitareya** (*Sanskrit*) The name of an Aranyaka (Brahmana) and a Upanishad of the *Rig Veda*. Some of its portions are purely Vedantic.

WG **Aitareya-Brahmana** Name of a Upanishad. See *Brahmana*

TG **Aith-ur** (*Chaldean*) Solar fire, divine Aether.

WG **Aitihya** Oral communication, traditional instruction.

TG **Aja** (*Sanskrit*) “Unborn,” uncreated; an epithet belonging to many of the primordial gods, but especially to the first *Logos* – A radiation of the Absolute on the plane of illusion.

WG **Aja** Not born, existing from all eternity; a term applied to the higher deities.

PV **Ajbit** (*Quiche*) Singular of Bitol, a class of “builder” gods; in Quiche-Maya theogony, Ajbit is associated with Ajtzak.

TG **Ajitas** (*Sanskrit*) One of the Occult names of the twelve great gods incarnating in each Manvantara. The Occultists identify them with the Kumaras. They are called Jnana (or Gnana) Devas. Also, a form of Vishnu in the second Manvantara. Called also Jayas.

TG **Ajnana** (*Sanskrit*) or **Agyana** (*Bengali*) Non-knowledge; absence of knowledge rather than “ignorance” as generally translated. An *Ajnani*, means a “profane.”

VS **Ajnana** (I 21, p. 7) Is ignorance or *non-wisdom* the opposite of “Knowledge” *jnana*.

WGa **Ajnana** Ignorance, or not-knowledge. The word *Ajnyana* is the same.

WG **Ajnyana** Ignorance.

PV **Ajtzak** (*Quiche*) Singular of Tzakol, a class of “builder” gods in Quiche-Maya theogony; associated with Ajbit.

TG **Akar** (*Egyptian*) The proper name of that division of the Ker-neter infernal regions, which may be called Hell.

TG **Akasa** (*Sanskrit*) The subtle, supersensuous spiritual essence which pervades all space; the primordial substance erroneously identified with Ether. But it is to Ether what Spirit is to Matter, or *Atma* to *Kama-rupa*. It is, in fact, the Universal Space in which lies inherent the eternal Ideation of the Universe in its ever-changing aspects on the planes of matter and objectivity, and from which radiates the *First Logos*, or expressed thought. This is why it is stated in the *Puranas* that Akasa has but one attribute, namely sound, for sound is but the translated symbol of *Logos* – “Speech” in its mystic sense. In the same sacrifice (the *Jyotishtoma Agnishtoma*) it is called the “God Akasa.” In these sacrificial mysteries Akasa is the all-directing and omnipotent Deva who plays the part of Sadasya, the superintendent over the magical effects of the religious performance, and it had its own appointed Hotri (priest) in days of old, who took its name. The Akasa is the indispensable agent of every *Kritya* (magical performance) religious or profane. The expression “to stir up the Brahm/a,” means to stir up the power which lies latent at the bottom of every magical operation, Vedic sacrifices being in fact nothing if not ceremonial magic. This power is the Akasa – in another aspect, *Kundalini* – occult electricity, the alkahest of the alchemists in one sense, or the universal solvent, the same *anima mundi* on the higher plane as the *astral light* is on the lower. “At the moment of the sacrifice the priest becomes imbued with the spirit of Brahm/a, is, for the time being, Brahman himself.” (*Isis Unveiled*).

IU **Akasa** Literally, the word means in Sanscrit *sky*, but in its mystic sense it signifies the *invisible* sky; or, as the Brahmans term it in the Soma-sacrifice (the *Gyotishtoma, Agnishtoma*), the god Akasa, or god Sky. The language of the *Vedas* shows that the Hindus of fifty centuries ago ascribed to it the same properties as do the Thibetan lamas of the present day; that they regarded it as the source of life, the reservoir of all energy, and the propeller of every change of matter. In its latent state it tallies exactly with our idea of the universal ether; in its active state it became the Akasa, the all-directing and omnipotent god. In the Brahmanical sacrificial mysteries it plays the part of Sadasya, or superintendent over the magical effects of the religious performance, and it had its own appointed Hotar (or priest), who took its name. In India, as in other countries in ancient times, the priests are the representatives on earth of different gods; each taking the name of the deity in whose name he acts.

The Akasa is the indispensable agent of every *Kritya* (magical performance) either religious or profane. The Brahmanical expression “to stir up the Brahm/a” – *Brahma jinvati* – means to stir up the power which lies latent at the bottom of every such magical operation, for the Vedic sacrifices are but ceremonial magic. This power is the

Akasa or the *occult* electricity; the alkahest of the alchemists in one sense, or the universal solvent, the same *anima mundi* as the astral light. At the moment of the sacrifice, the latter becomes imbued with the spirit of Brahma, and so for the time being is Brahm/a himself. This is the evident origin of the Christian dogma of transubstantiation. As to the most general effects of the Akasa, the author of one of the most modern works on the occult philosophy, *Art-Magic*, gives for the first time to the world a most intelligible and interesting explanation of the Akasa in connection with the phenomena attributed to its influence by the fakirs and lamas.

FY Akasa The subtle supersensuous matter which pervades all space.

WG Akasa The subtle fluid that pervades all space, and exists everywhere and in everything, as the vehicle of life and sound; “out-look,” open space, sky, aether. It is said that by a knowledge and use of the akasa all magical feats can be performed.

OG Akasa (*Sanskrit*) The word means “brilliant,” “shining,” “luminous.” The fifth cosmic element, the fifth essence or “quintessence,” called Aether by the ancient Stoics; but it is not the ether of science. The ether of science is merely one of its lower elements. In the Brahmanical scriptures akasa is used for what the northern Buddhists call svabhavat, more mystically Adi-buddhi – “primeval buddhi;” it is also mulaprakriti, the kosmical spirit-substance, the reservoir of Being and of beings. The Hebrew Old Testament refers to it as the cosmic “waters.” It is universal substantial *space*; also mystically Alaya. See *Mulaprakriti, Alaya*

WS Akasa (*Sanskrit*) “Brilliant, shining;” ethereal-spiritual substance; fifth cosmic element; aether of the Stoics. See *Astral Light*

ST Akasa Literally, luminous substance; the fifth cosmic element, aether. The spiritual and ethereal ‘body’ of manifested cosmic Space, ranging from the anima mundi down to the astral light. See *Tattwas, Mahabhutas, Tanmatras*

GH Akasa The Fifth Kosmic Element: the spiritual Essence which pervades all space; in fact it may be called imbodyed universal Space – in this aspect known as Aditi. It is the substratum for the seven Prakritis (roots) of all in the universe; thus in one sense is Mulaprakriti (the Kosmical Root-Substance). The word itself, without its philosophical meaning, signifies the sky, the open space, hence it is often rendered ‘ether’ in translations from the Sanskrit works, but as H. P. Blavatsky pointed out, Akasa “is not that Ether of Science, not even the Ether of the Occultist, who defines the latter as one of the principles of Akasa only” (*The Secret Doctrine*, I, p. 296). In the Brahmanical scriptures the term is used in the same manner that Northern Buddhists employ Svabhavat – more mystically Adi-Buddhi. Some have associated the Astral Light with Akasa, but the former is but a reflection of the latter: “To put it plainly, ETHER is the Astral Light, and the Primordial Substance is AKASA, the *Upadhi* of DIVINE THOUGHT.” (*The Secret Doctrine*, I, p. 326) (Derived from the verbal root *kas*, to shine, to appear. *Bhagavad-Gita*, W. Q. Judge, p. 53)

SKo Akasa, Akasic Akasa is the fifth Kosmic Element; the Element above or rather within the other elements of earth, water, air, and fire; derived from the verb-root *kas* – to shine; hence ‘the shining substance.’ Akasa is primordial spacial substance of a subtil supersensuous and spiritual nature and it pervades all things. It is the vehicle of Divine Thought and hence it is said to have but one attribute, that of sound. The Akasa is the medium of the higher thoughts of men, the medium by which they can communicate with the Gods. Akasa, sometimes called ‘occult electricity,’ is used in the carrying out of any magical or spiritual performance. Akasa has been called by the Mahatmans the ‘tablet of memory’ of the Hierarchy of Dhyan-Chohans as well as of every spiritual Ego, while the Astral Light is the ‘tablet of memory’ of the earth and of animal man. When a man loves all things, as did the Buddha, he surrounds himself with Akasic substance which becomes a protective shield which no malevolent influences can penetrate.

IN Akasha, Akasa (*Sanskrit*, from *kas*, “to shine”) “space, vacuity,” aether, the fifth cosmic element; subtle spiritual essence or substance which pervades all space.

SP Akasa The fifth cosmic element, aether; also space.

TG Akbar The great Mogul Emperor of India, the famous patron of religions, arts, and sciences, the most liberal of all the Mussulman sovereigns. There has never been a more tolerant or enlightened ruler than the Emperor Akbar, either in India or in any other Mahometan country.

WG Akhyayikas Short tales or anecdotes.

TG Akiba (*Hebrew*) The only one of the four Tanaim (initiated prophets) who entering the *Garden of Delight* (of the occult sciences) succeeded in getting himself initiated while all the others failed. See the *Kabbalistic Rabbis*

WS Akousmatikoi (*Greek*) “Hearers, listeners;” probationers in the school of Pythagoras.

WG Aksha Eye; any round thing.

TG Akshara (*Sanskrit*) Supreme Deity; literally, “indestructible,” ever perfect.

VS Akshara, the indestructible Fount of Omniscience (I 19, p. 6) The region of the full Spiritual Consciousness beyond which there is no longer danger for him who has reached it.

WG Akshara Unbroken, imperishable; Brahm/a, Vishnu, or Siva: the syllable Om; the soul. (*aksha*, a round thing, a circle, unbroken [like a circle].)

ST Akshara Imperishable; the Supreme Deity.

SKv Akshara The ‘Imperishable’; a compound of *a* – not, and *kshara*, derived from the verbal root *kshar* – to flow, to perish. Akshara is another descriptive name given to Brahma, the Universal Self. It is sometimes also applied to

other high gods of the Hindu pantheon in order to suggest their enduring nature for long cycles of time.
TG **Akta** (*Sanskrit*) Anointed: a title of Twashtri or Visvakarman, the highest “Creator” and Logos in the *Rig-Veda*. He is called the “Father of the Gods” and “Father of the sacred Fire” (See note page 101, Vol. II., *The Secret Doctrine*).

WG **Akta** Anointed, initiated.

TG **Akupara** (*Sanskrit*) The Tortoise, the symbolical turtle on which the earth is said to rest.

TG **Al** or **El** (*Hebrew*) The deity-name is commonly translated “God,” meaning mighty, supreme. The plural is Elohim, also translated in the Bible by the word God, in the singular.

TG **Al-ait** (*Phoenecian*) The God of Fire, an ancient and very mystic name in Koptic Occultism.

TG **Alaparus** (*Chaldean*) The second *divine* king of Babylonia who reigned “three Sari.” The first king of the divine Dynasty was Alorus according to Berossus. He was “the appointed Shepherd of the people” and reigned *ten* Sari (or 36,000 years, a *Saros* being 3,600 years).

TG **Alaya** (*Sanskrit*) The Universal Soul (See *The Secret Doctrine* Vol. I., pp. 47 et seq.). The name belongs to the Tibetan system of the contemplative *Mahayana* School. Identical with *Akasa* in its mystic sense, and with *Mulaprakriti*, in its essence, as it is the basis or root of all things.

WG **Alaya** The over-soul. (*a*, not; *laya*, dissolution: non-dissolution, permanence.)

WGa **Alaya** In addition to meaning already given it, may be rendered Universal Soul.

OG **Alaya** (*Sanskrit*) A compound word: *a*, “not;” *laya*, from the verb-root *li*, “to dissolve;” hence “the indissoluble.” The universal soul; the basis or root or fountain of all beings and things – the universe, gods, monads, atoms, etc. Mystically identical with *akasa* in the latter’s highest elements, and with *mulaprakriti* in the latter’s essence as “root-producer” or “root-nature.” See *Akasa, Buddhi, Mulaprakriti*

[NOTE: *The Secret Doctrine* (I:49) mentions Alaya in the Yogachara system, most probably referring to *alaya-vijnana*, but adds that with the “Esoteric ‘Buddhists’... ‘Alaya’ has a double and even a triple meaning.” –

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ST **Alaya** The universal essence, the root of all beings and things.

SKv **Alaya** The ‘Indissoluble’ or the ‘Everlasting’; a compound of *a* – not, and *laya* derived from the verb-root *li* – to dissolve. According to the Buddhists, Alaya is the fountain of all beings and things, hence corresponds to the higher forms of *Akasa*, the fifth Cosmic Element, and with *Mulaprakriti*, or substantial Space, when it is considered as the Originator of manifested things. Alaya is also used to describe the Spiritual Self in man, which endures throughout the great period of the Planet’s Life.

IN **Alaya** (*Sanskrit*) The “indissoluble;” in Buddhism the universal soul or mahabuddhi.

TG **Alba Petra** (*Latin*) The white stone of Initiation. The “white cornelian” mentioned in St. John’s *Revelation*.

TG **Al-Chazari** (*Arabian*) A Prince-Philosopher and Occultist. See *Book Al-Chazari*

TG **Alchemists** From *Al* and *Chemi*, fire, or the god and patriarch, *Kham*, also, the name of Egypt. The Rosicrucians of the middle ages, such as Robertus de Fluctibus (Robert Fludd), Paracelsus, Thomas Vaughan (Eugenius Philalethes), Van Helmont, and others, were all alchemists, who sought for the *hidden spirit* in every inorganic matter. Some people – nay, the great majority – have accused alchemists of charlatanry and false pretending. Surely such men as Roger Bacon, Agrippa, Henry Khunrath, and the Arabian Geber (the first to introduce into Europe some of the secrets of chemistry), can hardly be treated as impostors – least of all as fools. Scientists who are reforming the science of physics upon the basis of the atomic theory of Democritus, as restated by John Dalton, conveniently forget that Democritus, of Abdera, was an alchemist, and that the mind that was capable of penetrating so far into the secret operations of nature in one direction must have had good reasons to study and become a Hermetic philosopher. Olaus Borrichius says that the cradle of alchemy is to be sought in the most distant times. (*Isis Unveiled*).

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TG **Alchemy**, in Arabic **Ul-Khemi** Is, as the name suggests, the chemistry of nature. *Ul-Khemi* or *Al-Kimia*, however, is only an Arabianized word, taken from the Greek...(*chemeia*) from... – “juice,” sap extracted from a plant. Says Dr. Wynn Westcott: “The earliest use of the actual term ‘alchemy’ is found in the works of Julius Firmicus Maternus, who lived in the days of Constantine the Great. The Imperial Library in Paris contains the oldest extant alchemic treatise known in Europe; it was written by Zosimus the Panopolite about 400 A.D. in the Greek language, the next oldest is by Aeneas Gazeus, 480 A.D.” It deals with the finer forces of nature and the various conditions in which they are found to operate. Seeking under the veil of language, more or less artificial, to convey

to the uninitiated so much of the *mysterium magnum* as is safe in the hands of a selfish world, the alchemist postulates as his first principle the existence of a certain Universal Solvent by which all composite bodies are resolved into the homogeneous substance from which they are evolved, which substance he calls pure gold, or *summa materia*. This solvent, also called *menstrum universale*, possesses the power of removing all the seeds of disease from the human body, of renewing youth and prolonging life. Such is the *lapis philosophorum* (philosopher's stone). Alchemy first penetrated into Europe through Geber, the great Arabian sage and philosopher, in the *eighth* century of our era; but it was known and practised long ages ago in China and in Egypt, numerous papyri on alchemy and other proofs of its being the favourite study of kings and priests having been exhumed and preserved under the generic name of Hermetic treatises. (See *Tabula Smaragdina*) Alchemy is studied under three distinct aspects, which admit of many different interpretations, viz.: the Cosmic, Human, and Terrestrial. These three methods were typified under the three alchemical properties – sulphur, mercury, and salt. Different writers have stated that there are three, seven, ten, and twelve processes respectively; but they are all agreed that there is but one object in alchemy, which is to transmute gross metals into pure gold. What that gold, however, really is, very few people understand correctly. No doubt that there is such a thing in nature as transmutation of the baser metals into the nobler, or gold. But this is only one aspect of alchemy, the terrestrial or purely material, for we sense logically the same process taking place in the bowels of the earth. Yet, besides and beyond this interpretation, there is in alchemy a symbolical meaning, purely psychic and spiritual. While the Kabbalist-Alchemist seeks for the realization of the former, the Occultist-Alchemist, spurning the gold of the mines, gives all his attention and directs his efforts only towards the transmutation of the baser *quaternary* into the divine upper *trinity* of man, which when finally blended are one. The spiritual, mental, psychic, and physical planes of human existence are in alchemy compared to the four elements, fire, air, water and earth, and are each capable of a threefold constitution, i.e., fixed, mutable and volatile. Little or nothing is known by the word concerning the origin of this archaic branch of philosophy; but it is certain that it antedates the construction of any known Zodiac, and, as dealing with the personified forces of nature, probably also any of the mythologies of the world; nor is there any doubt that the true secret of transmutation (on the physical plane) was known in days of old, and lost before the dawn of the so-called historical period. Modern chemistry owes its best fundamental discoveries to alchemy, but regardless of the undeniable truism of the latter that there is but *one* element in the universe, chemistry has placed metals in the class of elements and is only now beginning to find out its gross mistake. Even some Encyclopaedists are now forced to confess that if most of the accounts of transmutations are fraud or delusion, “yet some of them are accompanied by testimony *which renders them probable...* By means of the galvanic battery even the alkalis have been discovered to have a metallic base. The possibility of obtaining metal from other substances which contain the ingredients composing it, and *of changing one metal into another...* must therefore be left undecided. Nor are all alchemists to be considered impostors. Many have laboured under the conviction of obtaining their object, with indefatigable patience and purity of heart, which is earnestly recommended by sound alchemists as the principal requisite for the success of their labours.” (*Popular Encyclopedia*)

KT Alchemy In Arabic Ul-Khemi, is as the name suggests, the chemistry of nature. Ul-Khemi or Al-Kimia, however, is really an Arabianized word, taken from the Greek {*chemeia*} from {*chumos*} “juice,” extracted from a plant. Alchemy deals with the finer forces of nature and the various conditions of matter in which they are found to operate. Seeking under the veil of language, more or less artificial, to convey to the uninitiated so much of the *Mysterium Magnum* as is safe in the hands of a selfish world, the Alchemist postulates as his first principle, the existence of a certain Universal Solvent in the homogeneous substance from which the elements were evolved; which substance he calls pure gold, or *summa materiae*. This solvent, also called *menstruum universale*, possesses the power of removing all the seeds of disease out of the human body, of renewing youth, and prolonging life. Such is the *lapis philosophorum* (philosopher's stone). Alchemy first penetrated into Europe through Geber, the great Arabian sage and philosopher, in the eighth century of our era; but it was known and practised long ages ago in China and Egypt. Numerous papyri on Alchemy, and other proofs that it was the favourite study of Kings and Priests, have been exhumed and preserved under the generic name of Hermetic treatises (See *Tabula Smaragdina*). Alchemy is studied under three distinct aspects, which admit of many different interpretations, viz.: the Cosmic, the Human, and the Terrestrial.

These three methods were typified under the three alchemical properties – sulphur, mercury, and salt. Different writers have stated that these are three, seven, ten and twelve processes respectively; but they are all agreed there is but one object in Alchemy, which is to transmute gross metals into pure gold. But what that *gold* really is, very few people understand correctly. No doubt there is such a thing in Nature as transmutation of the baser metal into the nobler; but this is only one aspect of Alchemy, the terrestrial, or purely material, for we see logically the same process taking place in the bowels of the earth. Yet, besides and beyond this interpretation, there is in Alchemy a symbolical meaning, purely psychic and spiritual. While the Kabalist-Alchemist seeks for the realization of the former, the Occultist-Alchemist, spurning the gold of the earth, gives all his attention to and directs his efforts only towards the transmutation of the baser *quaternary* into the divine upper *trinity* of man, which when finally blended, is one. The spiritual, mental, psychic, and physical planes of human existence are in Alchemy compared to the four elements – fire, air, water, and earth, and are each capable of a three-fold constitution, i.e., fixed, unstable, and volatile. Little or nothing is known by the world concerning the origin of this archaic branch of philosophy; but it is

certain that it antedates the construction of any known Zodiac, and as dealing with the personified forces of nature, probably also any of the mythologies of the world. Nor is there any doubt that the true secrets of transmutation (on the physical plane) were known in the days of old, and lost before the dawn of the so-called historical period. Modern chemistry owes its best fundamental discoveries to Alchemy, but regardless of the undeniable truism of the latter, that there is but one element in the universe, chemistry placed metals in the class of elements, and is only now beginning to find out its gross mistake. Even some encyclopedists are forced to confess that if most of the accounts of transmutation are fraud or delusion, “yet some of them are accompanied by testimony *which renders them probable*. By means of the galvanic battery even the alkalis have been discovered to have a metallic basis. The possibility of obtaining metal from other substances which contain the ingredients composing it, of *changing one metal into another*...must therefore be left undecided. Nor are all Alchemists to be considered impostors. Many have laboured under the conviction of obtaining their object, with indefatigable patience and purity of heart, which is soundly recommended by Alchemists as the principal requisite for the success of their labours.” (Pop. Encyclop.)

TG **Alcyone** (*Greek*) Or Halcyon, daughter of Aeolus, and wife of Ceyx, who was drowned as he was journeying to consult the oracle, upon which she threw herself into the sea. Accordingly both were changed, through the mercy of the gods, into king-fishers. The female is said to lay her eggs *on the sea and keep it calm* during the seven days before and seven days after the winter solstice. It has a very occult significance in ornithomancy.

TG **Alectromancy** (*Greek*) Divination by means of a cock, or other bird; a circle was drawn and divided into spaces, each one allotted to a letter; corn was spread over these places and note was taken of the successive lettered divisions from which the bird took grains of corn.

TG **Alethae** (*Phoenecian*) “Fire worshippers” from *Al-ait*, the God of Fire. The same as the Kabiri or *divine* Titans. As the seven emanations of Agruerus (Saturn) they are connected with all the fire, solar and “storm” gods (*Maruts*).

TG **Aletheia** (*Greek*) Truth; also Alethia, one of Apollo’s nurses.

TG **Alexandrian School (of Philosophers)** This famous school arose in Alexandria (Egypt) which was for several centuries the great seat of learning and philosophy. Famous for its library, which bears the name of “Alexandrian,” founded by Ptolemy Soter, who died in 283 B.C., at the very beginning of his reign; that library which once boasted of 700,000 rolls or volumes (Aulus Gellius); for its museum, the first real academy of sciences and arts; for its world-famous scholars, such as Euclid (the father of scientific geometry), Apollonius of Perga (the author of the still extant work on conic sections), Nicomachus (the arithmetician); astronomers, natural philosophers, anatomists such as Herophilus and Erasistratus, physicians, musicians, artists, etc., etc.; it became still more famous for its Eclectic, or the *New Platonic* school, founded in 193 A.D., by Ammonius Saccas, whose disciples were Origen, Plotinus, and many others now famous in History. The most celebrated schools of Gnostics had their origin in Alexandria. Philo Judaeus, Josephus, Iamblichus, Porphyry, Clement of Alexandria, Eratosthenes the astronomer, Hypatia the virgin philosopher, and numberless other stars of second magnitude, all belonged at various times to these great schools, and helped to make Alexandria one of the most justly renowned seats of learning that the world has ever produced.

KT **Alexandrian Philosophers (or School)** This famous school arose in Alexandria, Egypt, which city was for long ages the seat of learning and philosophy. It was famous for its library, founded by Ptolemy Soter at the very beginning of his reign (Ptolemy died in 283 B.C.) – a library which once boasted 700,000 rolls, or volumes (Aulus Gellius), for its museum, the first real Academy of Sciences and Arts, for world-renowned scholars, such as Euclid, the father of scientific geometry; Apollonius of Perga, the author of the still extant work on conic sections; Nicomachus, the arithmetician: for astronomers, natural philosophers, anatomists such as Herophilus and Erasistratus; physicians, musicians, artists, etc. But it became still more famous for its eclectic, or new Platonic school, founded by Ammonius Saccas in 173 A.D., whose disciples were Origen, Plotinus, and many other men now famous in history. The most celebrated schools of the Gnostics had their origin in Alexandria. Philo-Judaeus, Josephus, Iamblichus, Porphyry, Clement of Alexandria, Eratosthenes the astronomer, Hypatia, the virgin philosopher, and numberless other stars of second magnitude, all belonged at various times to these great schools, and helped to make of Alexandria one of the most justly renowned seats of learning that the world has ever produced.

MO **Alf** (*Norse*) (alv) [channel] Elf, soul.

TG **Alhim** (*Hebrew*) See **Elohim**

TG **Alkahest** (*Arabian*) The universal solvent in Alchemy (See **Alchemy**); but in mysticism, the Higher Self, the union with which makes of matter (lead), gold, and restores all compound things such as the human body and its attributes to their primaeval essence.

WGa **Alkoran** Same as *Koran*, **which see**.

MO **Allvis** (*Norse*) (al-veece) [all + vis wise] A dwarf: worldly wise wooer of Thor’s daughter.

TG **Almadel, the Book** A treatise on Theurgia or White Magic by an unknown mediaeval European author; it is not infrequently found in volumes of MSS. called *Keys of Solomon*.

TG **Almeh** (*Arabian*) Dancing girls; the same as the Indian *nautches*, the temple and public dancers.

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

TG **Alpha and Omega** A. and {O}., the First and the Last, the beginning and ending of all active existence; the

Logos, hence (with the Christians) Christ. See *Revelations*. xxi, 6., where John adopts “Alpha and Omega” as the symbol of a Divine Comforter who “will give unto him that is athirst of the fountain of the water of life freely.” The word *Azot* or *Azoth* is a mediaeval glyph of this idea, for the word consists of the first and last letters of the Greek alphabet, A and [O], of the Latin alphabet, A and Z, and of the Hebrew alphabet, A and T, or *aleph* and *tau*. See *Azoth*

TG **Alpha Polaris** (*Latin*) The same as *Dhruva*, the pole-star of 31,105 years ago.

TG **Alswider** (*Scandinavian*) “All-swift,” the name of the horse of the moon, in the *Eddas*.

TG **Altruism** (*Latin*) From *alter* = other. A quality opposed to egoism. Actions tending to do good to others, regardless of self.

KT **Altruism** From *Alter*, other. A quality opposed to Egoism. Actions tending to do good to others, regardless of self.

TG **Alze**, Liber, de Lapide Philosophico. An alchemic treatise by an unknown German author; dated 1677. It is to be found reprinted in the Hermetic Museum; in it is the well known design of a man with legs extended and his body hidden by a seven pointed star. Eliphaz Levi has copied it.

TG **Ama** (*Hebrew*) **Amia** (*Chaldean*) Mother. A title of Sephira Binah, whose “divine name is Jehovah” and who is called “Supernal Mother.”

TG **Amanasa** (*Sanskrit*) The “Mindless,” the early races of this planet; also certain Hindu gods.

WG **Amanasa** The mindless. (*a*, not; *manas*, mind.)

IN **Amanasa** (*Sanskrit*) The mindless, protohuman races. See *Manas*

TG **Amara-Kosha** (*Sanskrit*) The “immortal vocabulary.” The oldest dictionary known in the world and the most perfect vocabulary of classical Sanskrit; by Amara Sinha, a sage of the second century.

TG **Amba** (*Sanskrit*) The name of the eldest of the seven *Pleiades*, the heavenly sisters married each to a Rishi belonging to the *Saptariksha* or the seven Rishis of the constellation known as the Great Bear.

GH **Amba** The eldest daughter of the king of Kasi. Through the fault of Bhishma she was rejected by her suitor, whereupon she withdrew to the forest and after practising severe penances she ended her life on the funeral pyre, and was then reborn as Sikhandin (*which see*). The word in the text (last line of p. iii *Bhagavad-Gita*, W. Q. Judge) should read Ambika (*which see*) – the second daughter of the king.

GH **Ambalika** The third daughter of the king of Kasi given by Bhishma in marriage to his half brother Vichitravirya. After the latter’s death she was wedded to Vyasa, and became the mother of Pandu (*which see*). (*Bhagavad-Gita*, W. Q. Judge, p. iii)

TG **Ambhamsi** (*Sanskrit*) A name of the chief of the Kumaras, Sanat-Sujata, signifying the “waters.” This epithet will become more comprehensible when we remember that the later type of Sanat-Sujata was Michael, the Archangel, who is called in the Talmud “the Prince of *Waters*,” and in the Roman Catholic Church is regarded as the patron of gulfs and promontories. Sanat-Sujata is the immaculate son of the immaculate mother (Amba or Aditi, chaos and space) or the “waters” of limitless space. (See *The Secret Doctrine*, Vol. I., p. 460.)

GH **Ambika** The second daughter of the king of Kasi wedded to Vichitravirya. After his death she was married to Vyasa, and gave birth to Dhritarashtra (*which see*). (*Bhagavad-Gita*, W. Q. Judge, p. iii)

TG **Amdo** (*Tibetan*) A sacred locality, the birthplace of Tson-kha-pa, the great Tibetan reformer and the founder of the Gelukpa (yellow caps), who is regarded as an Avatar of Amita-buddha.

TG **Amen** In Hebrew is formed of the letters A M N = 1, 40, 50 = 91, and is thus a simile of “Jehovah Adonai” = 10, 5, 6, 5 and 1, 4, 50, 10 = 91 together; it is one form of the Hebrew word for “truth.” In common parlance Amen is said to mean “so be it.”

But, in *esoteric* parlance *Amen* means “The concealed.” Manetho Sebennites says the word signifies *that which is hidden* and we know through Hecataeus and others that the Egyptians used the word to call upon their great God of Mystery, Ammon (or “Ammas, the hidden god”) to make himself conspicuous and manifest to them. Bonomi, the famous hieroglyphist, calls his worshippers very pertinently the “Amenoph,” and Mr. Bonwick quotes a writer who says: “Ammon, the hidden god, will remain for ever hidden till anthropomorphically revealed; gods who are afar off are useless.” Amen is styled “Lord of the new-moon festival.” Jehovah-Adonai is a new form of the ram-headed god Amoun or Ammon (*which see*) who was invoked by the Egyptian priests under the name of Amen.

TG **Amenti** (*Egyptian*) Esoterically and literally, the dwelling of the God Amen, or Amoun, or the “hidden,” secret god. Exoterically the kingdom of Osiris divided into fourteen parts, each of which was set aside for some purpose connected with the after state of the defunct. Among other things, in one of these was the Hall of Judgment. It was the “Land of the West,” the “Secret Dwelling,” the *dark* land, and the “doorless house.” But it was also *Ker-neter*, the “abode of the gods,” and the “land of ghosts” like the “Hades” of the Greeks (*which see*). It was also the “Good Father’s House” (in which there are “many mansions”). The fourteen divisions comprised, among many others, *Aanroo* (*which see*), the hall of the Two Truths, the Land of Bliss, *Neter-xer* “the funeral (or burial) place” *Otamer-xar*, the “Silence-loving Fields,” and also many other mystical halls and dwellings, one like the Sheol of the Hebrews, another like the Devachan of the Occultists, etc., etc. Out of the fifteen gates of the abode of Osiris, there were two chief ones, the “gate of entrance” or *Rustu*, and the “gate of exit” (reincarnation) *Amh*. But there was no room in Amenti to represent the orthodox Christian Hell. The worst of all was the Hall of the eternal Sleep and Darkness. As Lepsius has it, the defunct “sleep (therein) in *incorruptible* forms, they wake not to see their brethren,

they recognize no longer father and mother, their hearts feel nought toward their wife and children. This is the dwelling of the god *All-Dead*.... Each trembles to pray to him, for he hears not. Nobody can praise him, for he regards not those who adore him. Neither does he notice any offering brought to him.” This god is *Karmic Decree*; the land of Silence – the abode of those who die absolute disbelievers, those dead from accident before their allotted time, and finally the dead on the threshold of *Avichi*, which is never in *Amenti* or any other subjective state, *save in one case*, but on this land of forced re-birth. These tarried not very long even in their state of heavy sleep, of oblivion and darkness, but, were carried more or less speedily toward *Amh* the “exit gate.”

WGa **Amenti** In the Egyptian system the dwelling of the God Amon; the same as *Hades* of the Greeks. In fact the state of man after death, as it was divided into various parts corresponding to the possible various conditions of the soul after death of the body.

TG **Amesha Spentas** (*Zend-Avestian*) **Amshaspends**. The six angels or divine Forces personified as gods who attend upon Ahura Mazda, of which he is the synthesis and the seventh. They are one of the prototypes of the Roman Catholic “Seven Spirits” or Angels with Michael as chief, or the “Celestial Host;” the “Seven Angels of the Presence.” They are the Builders, Cosmocratores, of the Gnostics and identical with the Seven Prajapatis, the Sephiroth, etc. (*which see*).

IN **Amshaspends**(s) (*Pahlavi*) In Zoroastrianism, “immortal benefactors,” the six or seven creative deities, aspects of Ahura Mazda; similar to the elohim or sephiroth.

TG **Amitabha** The Chinese perversion of the Sanskrit *Amrita Buddha*, or the “Immortal Enlightened,” a name of Gautama Buddha. The name has such variations as Amita, Abida, Amitaya, etc., and is explained as meaning both “Boundless Age” and “Boundless Light.” The original conception of the ideal of an impersonal divine light has been anthropomorphized with time.

WG **Amitabha** A Dhyani-Buddha; the celestial name of Gautama Buddha, much used in Japanese Buddhism. (Literally, “of unmeasured splendor.”)

ST **Amitabha** Boundless Light; the cosmic dhyani-buddha; the Second or manifest-unmanifest Logos.

SKv **Amitabha** ‘Unmeasured Splendor,’ ‘Boundless Light’; a compound of *a* – not; *mita*, the past participle of the verb-root *ma* – to measure; and *abha* – splendor. Parabrahman, or the Infinite All, is called Amitabha. In Buddhist literature we find that that Dhyani-Buddha, or that Over-Lord of Spiritual Beings who enlightened the human soul of Gautama, or, in other words, that Inner God of divine splendor which infilled the soul of Gautama the Buddha, is called the Amitabha-Buddha, or the ‘Buddha of Boundless Light.’

TG **Ammon** (*Egyptian*) One of the great gods of Egypt. Ammon or Amoun is far older than Amoun-Ra, and is identified with Baal. Hammon, the Lord of Heaven. Amoun-Ra was Ra the Spiritual Sun, the “Sun of Righteousness,” etc., for – “the Lord God is a Sun.” He is the God of Mystery and the hieroglyphics of his name are often reversed. He is Pan, All-Nature esoterically, and therefore the universe, and the “Lord of Eternity.” Ra, as declared by an old inscription, was “begotten by Neith but not engendered.” He is called the “self begotten” Ra, and created goodness from a glance of his fiery eye, as Set-Typhon created evil from his. As Ammon (also Amoun and Amen), Ra, he is “Lord of the worlds enthroned on the Sun’s disk and appears in the abyss of heaven.” A very ancient hymn spells the name “*Amen-ra*,” and hails the “Lord of the thrones of the earth... Lord of Truth, father of the gods, maker of man, creator of the beasts, Lord of Existence, Enlightener of the Earth, sailing in heaven in tranquillity.... All hearts are softened at beholding thee, sovereign of life, health and strength! We worship *thy spirit who alone made us*,” etc., etc. (See Bonwick’s *Egyptian Belief*.) Ammon Ra is called “his mother’s husband” and her son. (See *Chnoumis*, *Chnouphis* and also *The Secret Doctrine* I, pp. 91 and 393.) It was to the “ram-headed” god that the Jews sacrificed *lambs*, and the *lamb* of Christian theology is a disguised reminiscence of the ram.

TG **Ammonias Saccas** A great and good philosopher who lived in Alexandria between the second and third centuries of our era, and who was the founder of the Neo-Platonic School of Philaletheians or “lovers of truth.” He was of poor birth and born of Christian parents, but endowed with such prominent, almost divine, goodness as to be called *Theodidaktos*, the “god-taught.” He honoured that which was good in Christianity, but broke with it and the churches very early, being unable to find in it any superiority over the older religions.

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TG **Amrita** (*Sanskrit*) The ambrosial drink or food of the gods; the food giving immortality. The elixir of life churned out of the ocean of milk in the Puranic allegory. An old Vedic term applied to the sacred Soma juice in the Temple Mysteries.

VS **Amrita** (p. 28) Immortality.

WG **Amrita** The water of immortality obtained, according to an allegory in the Mahabharata, from the churning of the ocean by the suras and asuras, meaning the spiritual cultivation resulting from the conflict between our higher and lower nature; Soma juice; immortality; the collective body of immortals; the immortal light; final emancipation. (Literally, “deathless.”)

ST **Amrita** Immortal, non-dying; ambrosial food of the gods.

GH Amrita The nectar of the gods, by quaffing which immortality was attained; hence called the waters of immortality or the elixir of life. The amrita was produced when the gods used Ananta (*which see*) for churning the ocean. In the Vedas, amrita is applied to the mystical Soma (*which see*), which makes a new man of the Initiate. “Amrita is beyond any guna [quality], for it is UNCONDITIONED per se;” (*The Secret Doctrine*, I, p. 348). Mystically it is the drinking of the water of supernal wisdom and the spiritual bathing in its life-giving power. (Compound *a*, not; *mrita*, dying. *Bhagavad-Gita*, W. Q. Judge, p. 74)

SKv Amrita Immortality; a compound of *a* – not, and *mrita*, the past participle of the verb-root *mri* – to die. In Hindu literature Amrita is symbolized as the ‘Elixir of Life,’ as the ‘Ambrosial drink or food of the gods.’ Hence one who drank of this Amrita was one who partook of the life-giving waters of god-wisdom and thus became a master of life and death and radiated the spiritual glory with which he had united himself.

ST Amrita-Yana Deathless path; path of compassion. See **Yana**

SKf Amrita-Yana, Pratyeka-Yana The Amrita-Yana is the ‘Pathway of Immortality’; a compound of *a* – not, and *mrita* – mortal, derived from the verb-root *mri* – to die, and *yana* – path. The Pratyeka-Yana is the ‘Pathway of Each for Himself’; a compound of the preposition *prati* – for or towards, and *eka* one. The Pratyeka-Yana is followed by spiritually great souls who strive for peace and wisdom for themselves. A Pratyeka-Buddha is such a one. It is the ‘Path of the Personality’, the Open and material Path to certain of the lower states of Nirvana. One who follows this lower and external aspect of the Upward Path is a disciple of ‘Head-learning,’ of the ‘Eye-Doctrine’ of the Wisdom Teachings.

The Amrita-Yana is followed self-consciously by great-souled Initiates such as the Buddhas of Compassion. This is the ‘Pathway of Individuality,’ the Secret and Spiritual Path to a lofty Nirvana. One who follows this higher and inner aspect of the Upward Path is a disciple of ‘Soul-Wisdom,’ the ‘Heart-Doctrine’ of the Wisdom Teachings. The lesser Pathway awakens only the five lower principles in man, whereas the more glorious Pathway awakens the three highest principles in man.

TG Amulam Mulam (*Sanskrit*) Literally, the “rootless root;” Mulaprakriti of the Vedantins, the spiritual “root of nature.”

FY Amulam Mulam (Literally, “the rootless root.”) Prakriti; the material of the universe.

TG Amun (*Coptic*) The Egyptian god of wisdom, who had only Initiates or Hierophants to serve him as priests.

TG Ana (*Chaldean*) The “invisible heaven” or Astral Light; the heavenly mother of the terrestrial sea, *Mar*, whence probably the origin of *Anna*, the mother of *Mary*.

TG Anacalypsis (*Greek*) Or an “Attempt to withdraw the veil of the Saitic Isis,” by Godfrey Higgins. This is a very valuable work, now only obtainable at extravagant prices; it treats of the origin of all myths, religions and mysteries, and displays an immense fund of classical erudition.

TG Anagamin (*Sanskrit*) **Anagam** One who is no longer to be reborn into the world of desire. One stage before becoming Arhat and ready for Nirvana. The *third* of the four grades of holiness on the way to final Initiation.

ST Anagamin Initiate of the third state: “he who will be reincarnated no more.”

TG Anahata Chakram (*Sanskrit*) The seat or “wheel” of life; the heart, according to some commentators.

FY Anahatachakram The heart, the seat of life.

TG Anahata Shabda (*Sanskrit*) The mystic voices and sounds heard by the Yogi at the incipient stage of his meditation. The third of the four states of sound, otherwise called Madhyama – the fourth state being when it is perceptible by the physical sense of hearing. The sound in its previous stages is not heard except by those who have developed their internal, highest spiritual senses. The four stages are called respectively, Para, Pashyanti, Madhyama and Vaikhari.

SKv Anahata-sabda Akasic or spiritual sounds and vibrations; a compound of *an* – not, *ahata*, the past participle of the verb-root *ahan* – to beat, to strike; and *sabda* – sound; hence a ‘sound not made by beating.’ These mystic sounds reach the ear only of one whose body, mind, and heart have become pure and free from illusion and its many evil results.

WG Anaisvarya Powerless, without supremacy.

TG Anaitia (*Chaldean*) A derivation from Ana (*which see*), a goddess identical with the Hindu *Annapurana*, one of the names of Kali – the female aspect of Siva – at her best.

TG Analogeticists The disciples of Ammonius Saccas (*which see*), so called because of their practice of interpreting all sacred legends, myths and mysteries by a principle of analogy and correspondence, which is now found in the Kabbalistic system, and pre-eminently so in the Schools of Esoteric Philosophy, in the East. (See “The Twelve Signs of the Zodiac,” by T. Subba Row in *Five Years of Theosophy*.)

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FY Ananda Bliss.

WG **Ananda** Bliss; an aspect of Parabrahmam.

OG **Ananda** See *Sat*

ST **Ananda** Bliss.

SP **Ananda** Bliss.

TG **Ananda-Lahari** (*Sanskrit*) “The wave of joy;” a beautiful poem written by Sankaracharya, a hymn to Parvati, very mystical and occult.

TG **Anandamaya-Kosha** (*Sanskrit*) “The illusive Sheath of Bliss,” i.e., the mayavic or illusory form, the appearance of that which is *formless*. “Bliss,” or the higher soul. The Vedantic name for one of the five Koshas or “principles” in man; identical with our Atma-Buddhi or the Spiritual Soul.

FY **Ananda-maya-kosha** The blissful; the fifth sheath of the soul in the Vedantic system; the sixth principle.

WG **Anandamaya-kosa** The spiritual soul, buddhi. See *Kosa*

ST **Anandamaya-Kosa** Highest sheath of consciousness. See *Kosa*

TG **Ananga** (*Sanskrit*) The “Bodiless.” An epithet of Kama, god of love.

WG **Ananta** Infinite; a term applied to different deities, and to the seven-headed serpent couch upon which Krishna (the manifested Vishnu) reclines when he creates the worlds; the infinite beyond time and space.

GH **Ananta** The name of the serpent Seshha, represented as seven-headed and forming the couch of Vishnu (*which see*), on which he reclines during the pralayas. Seshha, is called Ananta (meaning the unending, the infinite) because he perdures through manvantaras as well as during the pralayas, i.e., during the periods of activity and quiescence. Ananta is represented as carrying a plow and a pestle, for during the churning of the waters for the purpose of making Amrita (*which see*), the gods used Seshha as a great rope, twisting his tail around the mountain Mandara, and thus using it as a churn. Ananta is also the symbol of eternity, i.e., a serpent in the form of a circle. In the Puranas Seshha is said to have a thousand heads – an expansion of the legend. The seven beads of the serpent “typifies the Seven principles throughout nature and man; the highest or middle head being the seventh.” (*The Secret Doctrine*, I, p. 407) (Compound *an*, not; *anta*, ending. *Bhagavad-Gita*, W. Q. Judge, p. 74)

TG **Ananta-Sesha** (*Sanskrit*) The Serpent of Eternity – the couch of Vishnu during Pralaya (literally, endless remain).

GH **Ananta-Vijaya** The name of the conch-shell of Yudhishtira. (Meaning of the word itself: eternally victorious. *Bhagavad-Gita*, W. Q. Judge, p. 4)

TG **Anastasis** (*Greek*) The continued existence of the soul.

FY **Anastasis** The continued existence of the soul.

TG **Anatu** (*Chaldean*) The female aspect of Anu (*which see*). She represents the Earth and Depth, while her consort represents the Heaven and Height. She is the mother of the god Hea, and produces heaven and earth. Astronomically she is Ishtar, Venus, the Ashtoreth of the Jews.

WG **Anavasada** Indifference to miseries.

TG **Anaxagoras** (*Greek*) A famous Ionian philosopher who lived 500 B.C., studied philosophy under Anaximenes of Miletus, and settled in the days of Pericles at Athens. Socrates, Euripides, Archelaus and other distinguished men and philosophers were among his disciples and pupils. He was a most learned astronomer and was one of the first to explain openly that which was taught by Pythagoras secretly, namely, the movements of the planets, the eclipses of the sun and moon, etc. It was he who taught the theory of Chaos, on the principle that “nothing comes from nothing;” and of atoms, as the underlying essence and substance of all bodies, “of the same nature as the bodies which they formed.”

These atoms, he taught, were primarily put in motion by *Nous* (Universal Intelligence, the Mahat of the Hindus), which *Nous* is an immaterial, eternal, spiritual entity; by this combination the world was formed, the material gross bodies sinking down, and the ethereal atoms (or fiery ether) rising and spreading in the upper celestial regions. Antedating modern science by over 2000 years, he taught that the stars were of the same material as our earth, and the sun a glowing mass; that the moon was a dark, uninhabitable body, receiving its light from the sun; the comets, wandering stars or bodies; and over and above the said science, he confessed himself thoroughly convinced that *the real existence of things*, perceived by our senses, could not be demonstrably proved. He died in exile at Lampsacus at the age of seventy-two.

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things, perceived by our senses, could not be demonstrably proved. He died in exile at Lampsacus, at the age of seventy-two.

WG **Anayam** A measure of time, 180 days.

TG **Ancients, The** A name given by Occultists to the seven creative Rays, born of Chaos, or the “Deep.”

TG **Anda-Kataha** (*Sanskrit*) The outer covering, or the “shell” of Brahm/a’s egg; the area within which our manifested universe is encompassed.

WG **Andhatamisra** Utter darkness of the soul.

MO **Andrimner** (*Norse*) [*and* air + *rimner* computation, calendar] One of the boars that feed the One-harriers.

TG **Androgyne Goat** (of Mendes) See **Baphomet**

TG **Androgyne Ray** (*Esoteric*) The first differentiated ray; the Second Logos; Adam Kadmon in the *Kabalah*; the “male and female created he them,” of the first chapter of *Genesis*.

TG **Angaraka** (*Sanskrit*) Fire Star; the planet Mars; in Tibetan, *Mig-mar*.

ST **Angaraka** Mars. See **Planets**

TG **Angirasas** (*Sanskrit*) The generic name of several Puranic individuals and things; a class of *Pitris*, the ancestors of man; a river in *Plaksha*, one of the *Sapta dwipas* (*which see*).

TG **Angra Mainyus** (*Zend-Avestian*) The Zoroastrian name for Ahriman; the evil spirit of destruction and opposition who (in the *Vendidad*, Fargard I.) is said by Ahura Mazda to “counter-create by his witchcraft” every beautiful land the God creates; for “Angra Mainyu is all death.”

WG **Anima** A power or *siddhi* by which one can go into the smallest atom.

TG **Anima Mundi** (*Latin*) The “Soul of the World,” the same as the *Alaya* of the Northern Buddhists; the divine essence which permeates, animates and informs all, from the smallest atom of matter to man and god. It is in a sense the “seven-skinned mother” of the stanzas in *The Secret Doctrine*, the essence of seven planes of sentience, consciousness and differentiation, moral and physical. In its highest aspect it is *Nirvana*, in its lowest Astral Light. It was feminine with the Gnostics, the early Christians and the Nazarenes; bisexual with other sects, who considered it only in its four lower planes. Of igneous, ethereal nature in the objective world of form (and then ether), and divine and spiritual in its three higher planes. When it is said that every human soul was born by detaching itself from the *Anima Mundi*, it means, esoterically, that our higher Egos are of an essence identical with *It*, which is a radiation of the ever unknown Universal ABSOLUTE.

KT **Anima Mundi** (*Latin*) The “Soul of the World,” the same as *Alaya* of the Northern Buddhists; the divine Essence which pervades, permeates, animates, and informs all things, from the smallest atom of matter to man and god. It is in a sense “the seven-skinned Mother” of the stanzas in *The Secret Doctrine*; the essence of seven planes of sentience, consciousness, and differentiation, both moral and physical. In its highest aspect it is *Nirvana*; in its lowest, the Astral Light. It was feminine with the Gnostics, the early Christians, and the Nazarenes; bisexual with other sects, who considered it only in its four lower planes, of igneous and ethereal nature in the objective world of forms, and divine and spiritual in its three higher planes. When it is said that every human soul was born by detaching itself from the *Anima Mundi*, it is meant, esoterically, that our higher Egos are of an essence identical with *It*, and *Mahat* is a radiation of the ever unknown Universal ABSOLUTE.

FY **Anima Mundi** The soul of the world.

WG **Anima Mundi** (*Latin*) The soul of the world. In Esotericism it means the actual soul or psychic force of the world; that is, that this globe as a whole with its creatures has its own soul.

WG **Anishtubha** A peculiar Sanskrit metre.

WG **Anitya** Temporary, not everlasting.

TG **Anjala** (*Sanskrit*) One of the personified powers which spring from Brahm/a’s body – the Prajapatis.

TG **Anjana** (*Sanskrit*) A serpent, a son of Kasyapa Rishi.

SI **An lumen sit corpus, nec non?** I 483 (*Latin*) “Is light a body, or is it not?”

TG **Annamaya Kosha** (*Sanskrit*) A Vedantic term. The same as *Sthula Sharira* or the physical body. It is the first “sheath” of the *five* sheaths accepted by the Vedantins, a sheath being the same as that which is called “principle” in Theosophy.

FY **Annamaya Kosha** (Vedantic) The gross body; the first sheath of the divine monad.

WG **Annamaya-kosa** The material body. See **Kosa**

ST **Annamaya-Kosa** Lowest or physical sheath. See **Kosa**

TG **Annapura** (*Sanskrit*) See **Ana**

TG **Annedotus** (*Greek*) The generic name for the Dragons or Men-Fishes, of which there were five. The historian Berossus narrates that there rose out of the Erythraean Sea on several occasions a semi-dæmon named Oannes or Annedotus, who although part animal yet taught the Chaldeans useful arts and everything that could humanise them. (See Lenormant *Chaldean Magic*, p. 203, and also **Oannes**.)

TG **Anoia** (*Greek*) “Want of understanding,” “folly.” *Anoia* is the name given by Plato and others to the lower *Manas* when too closely allied with *Kama*, which is irrational (*agnoia*). The Greek word *agnoia* is evidently a derivation from and cognate to the Sanskrit word *ajnana* (phonetically, *agnyana*) or ignorance, irrationality, absence of knowledge. See **Agnoia**, **Agnostic**

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TG **Anouki** (*Egyptian*) A form of Isis; the goddess of life, from which name the Hebrew *Ank*, life. See **Anuki**

TG **Anumat** (*Sanskrit*) A Puranic personage, the “nephew of 60,000 uncles” King Sagara’s sons, who were reduced to ashes by a single glance from Kapila Rishi’s “Eye.”

TG **Antahkarana** (*Sanskrit*), or **Antaskarana** The term has various meanings, which differ with every school of philosophy and sect. Thus Sankaracharya renders the word as “understanding;” others, as “the internal instrument, the Soul, formed by the thinking principle and egoism;” whereas the Occultists explain it as the *path* or bridge between the Higher and the Lower Manas, the divine *Ego*, and the *personal* Soul of man. It serves as a medium of communication between the two, and conveys from the Lower to the Higher Ego all those personal impressions and thoughts of men which can, by their nature, be assimilated and stored by the undying Entity, and be thus made immortal with it, these being the only elements of the evanescent *Personality* that survive death and time. It thus stands to reason that only that which is noble, spiritual and divine in man can testify in Eternity to his having lived.

VS **Antahkarana** (III 9, p. 50) Is the lower *Manas*, the Path of communication or communion between the personality and the higher *Manas* or human Soul. At death it is destroyed as a Path or medium of communication, and its remains survive in a form as the *Kamarupa* – the “shell.”

FY **Antahkarana** The internal instrument, the soul, formed by the thinking principle and egoism.

WG **Antahkarana** The channel of communication between the higher and lower aspects of manas; the seat of thought and feeling. (*antar*, within; *karana*, instrument or means of causing.)

WGa **Antaskarana** The same as *antakarana*.

OG **Antaskarana** (*Sanskrit*) Perhaps better spelled as *antahkarana*. A compound word: *antar*, “interior,” “within;” *karana*, sense organ. Occultists explain this word as the bridge between the higher and lower manas or between the spiritual ego and *personal* soul of man. Such is H. P. Blavatsky’s definition. As a matter of fact there are several *antahkaranas* in the human septenary constitution – one for every *path* or *bridge* between any two of the several monadic centers in man. Man is a microcosm, therefore a unified composite, a unity in diversity; and the *antahkaranas* are the links of vibrating consciousness-substance uniting these various centers.

ST **Antaskarana** or **Antahkarana** Link connecting the spiritual ego and the personal soul in man.

SKv **Antaskarana**, **Antahkarana** *Antaskarana* (more correctly spelled *Antahkarana*) Is a compound of *antar* – between or intermediate, and *karana*, the present participle form of *kri* – to do, hence meaning ‘effecting,’ ‘acting.’ Thus *Antaskarana* is an ‘intermediate instrument’ or ‘that which acts or works between.’ H. P. Blavatsky in *The Voice of the Silence* refers to the *Antaskarana* as the Lower *Manas*, that path or bridge of communication between the personality and the higher *Manas* or reincarnating part of man, and calls it “that path that lies between thy Spirit and thy self.” When an adept unites himself with his Spirit and has sacrificed his personal self to the Greater Impersonal Self within, the *Antaskarana* vanishes because there is no further need of it.

The word *Antaskarana*, in a more general sense, may be applied to any intermediary, a person or thing, acting between something higher and something lower than itself. A Messenger could be called the *Antaskarana* between the Masters of Wisdom and humanity.

SP **Antaskarana** or **Antahkarana** Intermediate instrument, the link between higher and lower self.

WGa **Antaratma** Mind, the human soul.

WGa **Antaryamin** That which is latent in all; a title of Ishwara.

TG **Anthesteria** (*Greek*) The feast of Flowers (*Floralia*): during this festival the rite of Baptism or purification was performed in the Eleusinian Mysteries in the temple lakes, the *Limnae*, when the *Mystae* were made to pass through the “narrow gate” of Dionysus, to emerge therefrom as full Initiates.

IN **Anthropogenesis** (from Greek *anthropos* “man” + *genesis* “birth”) Genesis and evolution of mankind.

TG **Anthropology** The Science of man; it embraces among other things: – *Physiology*, or that branch of natural science which discloses the mysteries of the organs and their functions in men, animals and plants; and also, and especially, – *Psychology* or the great, and in our days, too much neglected science of the soul, both as an entity distinct from the spirit, and in its relation to the spirit and body. In modern science, psychology deals only or principally with conditions of the nervous system, and almost absolutely ignores the psychical essence and nature. Physicians denominate the science of insanity psychology, and name the lunacy chair in medical colleges by that designation. (*Isis Unveiled*.)

IU **Anthropology** The science of man; embracing among other things:

Physiology, or that branch of natural science which discloses the mysteries of the organs and their functions in men, animals, and plants; and also, and especially,

Psychology, or the great, and in our days, so neglected science of the soul, both as an entity distinct from the spirit and in its relations with the spirit and body. In modern science, psychology relates only or principally to conditions of the nervous system, and almost absolutely ignores the psychical essence and nature. Physicians denominate the science of insanity *psychology*, and name the lunatic chair in medical colleges by that designation.

TG **Anthropomorphism** (*Greek*) From “anthropos” meaning man. The act of endowing god or gods with a human form and human attributes or qualities.

KT **Anthropomorphism** From the Greek *Anthropos*, man. The act of endowing God or the gods with a human

form and human attributes or qualities.

SI **Antimimon Pneumatos** II 604, 604-5n (*Greek*) “Modeled after the spirit.”

TG **Anu** (*Sanskrit*) An “atom,” a title of Brahm/a, who is said to be an atom just as is the infinite universe. A hint at the pantheistic nature of the god.

TG **Anu** (*Chaldean*) One of the highest of Babylonian deities, “King of Angels and Spirits, Lord of the city of Erech.” He is the Ruler and God of Heaven and Earth. His symbol is a star and a kind of Maltese cross – emblems of divinity and sovereignty. He is an abstract divinity supposed to inform the whole expanse of ethereal space or heaven, while his “wife” informs the more material planes. Both are the types of the Ouranos and Gaia of Hesiod. They sprang from the original Chaos. All his titles and attributes are graphic and indicate health, purity physical and moral, antiquity and holiness. Anu was the earliest god of the city of Erech. One of his sons was *Bil* or *Vil-Kan*, the god of fire, of various metals, and of weapons. George Smith very pertinently sees in this deity a close connection with a kind of cross breed between “the biblical Tubal Cain and the classical Vulcan”...who is considered to be moreover “the most potent deity in relation to witchcraft and spells generally.”

WG **Anu** Atomic,

WGa **Anu** Atom; also, one of the names of Brahma.

ST **Anu** Infinitesimal particle, an atom.

SKs **Anu, Jivanu, Paramanu** Anu literally means ‘infinitesimal’; probably a compound of *a* – not and *nu* – certainty, knowledge. Anu is an atom of matter, the chemical atom, the vehicle of Jivanu (*jiva* – life, and *anu* – atom). The Jivanu is a life-atom or the soul of a chemical atom. Jivanu in its turn is the vehicle of Paramanu (*parama* – highest, and *anu* – atom), which is the supreme or highest atom or the spirit of the chemical atom.

TG **Anubis** (*Greek*) The dog-headed god, identical, in a certain aspect, with Horus. He is pre-eminently the god who deals with the disembodied, or the resurrected in *post mortem* life. *Anepou* is his Egyptian name. He is a psychopompic deity, “the Lord of the Silent Land of the West, the land of the Dead, the preparer of the way to the other world,” to whom the dead were entrusted, to be led by him to Osiris, the Judge. In short, he is the “embalmer” and the “guardian of the dead.” One of the oldest deities in Egypt, Mariette Bey having found the image of this deity in tombs of the Third Dynasty.

WG **Anuddharsha** Contentment, satisfaction with one’s condition.

TG **Anugita** (*Sanskrit*) One of the Upanishads. A very occult treatise. (See *The Sacred Books of the East*.)

KT **Anugita** (*Sanskrit*) One of the Upanishads. A very occult treatise. (See Clarendon Press *series* “The Sacred Books of the East.”)

WG **Anugita** An episode from the fourteenth book of the Mahabharata. It gives the discourse between Krishna and Arjuna after the battle with which the *Bhagavad-Gita* opens. (*anu*, after; *gita*, song: an after-song.)

TG **Anugraha** (*Sanskrit*) The eighth creation in the *Vishnu Purana*.

TG **Anuki** (*Egyptian*) See *Anouki* supra. “The word *Ank* in Hebrew, means ‘my life,’ my being, which is the personal pronoun *Anochi*, from the name of the Egyptian goddess *Anouki*,” says the author of the *Hebrew Mystery*, or the *Source of Measures*.

WG **Anumana** Inference, drawing a conclusion from given premises, one of the means of obtaining knowledge according to the Sankhya or Nyaya systems.

WG **Anumapaka** The basis of inference.

WG **Anumata** Producer of satisfaction in the doer of an act, though not himself concerned in action, still appearing as such.

TG **Anumati** (*Sanskrit*) The moon at the full; when from a god – Soma – she becomes a goddess.

TG **Anumitis** (*Sanskrit*) Inference, deduction in philosophy.

FY **Anumiti** Inference.

TG **Anunit** (*Chaldean*) The goddess of Akkad; Lucifer, the morning star. Venus as the evening star was Ishtar of Erech.

TG **Anunnaki** (*Chaldean*) Angels or Spirits of the Earth; terrestrial Elementals also.

TG **Anupadaka** (*Sanskrit*) Anupadaka, also Aupapaduka; means “parentless,” “self-existing,” born without any parents or progenitors. A term applied to certain self-created gods, and the Dhyani Buddhas.

WG **Anupadaka** Without progenitors; a name applied to celestial beings generally, and also to the highest Adepts.

OG **Aupapaduka** (*Sanskrit*) A compound term meaning “self-produced,” “spontaneously generated.” It is a term applied in Buddhism to a class of celestial beings called dhyani-buddhas; and because these dhyani-buddhas are conceived of as issuing forth from the bosom of Adi-buddhi or the kosmic mahat without intermediary agency, are they mystically said to be, as H. P. Blavatsky puts it, “parentless” or “self-existing,” i.e., born without any parents or progenitors. They are therefore the originants or root from which the hierarchy of buddhas of various grades flows forth in mystical procession or emanation or evolution.

There are variants of this word in Sanskrit literature, but they all have the same meaning. The term *aupapaduka* is actually a key word, opening a doctrine which is extremely difficult to set forth; but the doctrine itself is inexpressibly sublime. Indeed, not only are there *aupapaduka* divinities of the solar system, but also of every organic entity, because the core of the core of any organic entity is such an *aupapaduka* divinity. It is, in fact, a very mystical way of stating the doctrine of the “inner god.”

[NOTE: Later research shows that *anupapadaka*, as found in Monier-Williams' *Sanskrit-English Dictionary*, is a misreading of *aupapaduka*. Cf. Franklin Edgerton, *Buddhist Hybrid Sanskrit Grammar and Dictionary*, Yale University Press, New Haven, 1953, 2:162. – PUBLISHER]

ST Anupapadaka Parentless; a class of self-born avatars.

SKs Anupapadaka One who is self-born; from *an* – not, *upa* – according to, and the causative form of the verb-root *pad* – to proceed; hence Anupapadaka means 'one who does not cause to proceed according to regular succession,' 'parentless.' A Buddha or any other human being who so purifies his intermediate nature that it may become a channel for his inner divinity is called an Anupapadaka Avatara. (See *Avatara* in {*Sanskrit Keys to the Wisdom Religion, The Ocean of Theosophy* section}.) His divinity is born or becomes manifest because of the man's own efforts, it is self-evolved. Thus all the beings or gods of the Hierarchy of Compassion are known as Anupapadaka.

SP Anupapadaka Having no progenitor, parentless, name of a class of celestial beings.

IN Anupapadaka (*Sanskrit*) "Parentless," self-born or -existing; applied in Buddhism to certain self-created gods and dhyani-buddhas.

ST Anupapadaka-Tattwa Parentless or spiritual principle. See *Tattwas*

WG Anusrava Vedic tradition; acquired by repeated hearing.

TG Anuttara (*Sanskrit*) Unrivalled, peerless. Thus *Anuttara Bodhi* means unexcelled or unrivalled intelligence," *Anuttara Dharma*, unrivalled law or religion, etc.

TG Anyamsam Aniyasam (*Sanskrit*) *Ano-vaniyansam* (in *Bhagavad gita*). Literally, "the most atomic of the atomic; smallest of the small." Applied to the universal deity, whose essence is everywhere.

WG Anyathajnana Confounding of the attributes of one thing with those of another. (*anyatha*, otherwise; *jnana*, knowing.)

SI aoidon hoide dustenoi logoi II 764 (*Greek*) "Those miserable stories of the poets." — Euripides, *Hercules Mad* 1.1346

TG Aour (*Chaldean*) The synthesis of the two aspects of *astro-etheric* light; and the *od* – the life-giving, and the *ob* – the death-giving light.

WG Ap Water; air; the intermediate region.

WG Apah (plural of Ap) Divinities and potencies.

TG Apam Napat (*Zend-Avestian*) A mysterious being, corresponding to the *Fohat* of the Occultists. It is both a Vedic and an Avestian name. Literally, the name means the "Son of the Waters" (of space, i.e., Ether), for in the *Avesta* Apam Napat stands between the *fire-yazatas* and the *water-yazatas* (See *The Secret Doctrine*, Vol. II., p. 400, note).

WG Apam-Napat Vedic name for Agni, or fire as sprung from water; intelligent force pervading nature, the "light of the Logos," Fohat. (*apam*, water; *napat*, offspring.)

TG Apana (*Sanskrit*) "Inspirational breath;" a practice in Yoga. *Prana* and *apana* are the "expirational" and the "inspirational" breaths. It is called "vital wind" in *Anugita*.

WG Apana Breathing out, expiration, one of the five vital airs, (opposed to *prana*); a cultivated physical faculty utilized in certain Hatha Yoga exercises.

ST Apana One of the five breaths or *pranas*. See *Pranas*

SKs Apana, Samana, Vyana, Prana, Udana Each one of the seven principles of man's constitution has its own particular 'vital flow' or 'life-current' which helps to build and sustain it. The full explanations and correspondences of these 'Vital Airs' are kept secret because of the danger of their misuse. The two higher 'Vital Breaths' are not spoken of in most exoteric literature. Hatha-Yoga, one of the lower aspects of Yoga training, treats of ways and means of controlling these different 'breaths;' but without a greater knowledge of the mysteries of our inner nature, practice of this kind is not advisable, and in fact is discouraged.

Apana is that 'vital breath' which casts out of the human system all that is not wanted there, that is, all waste material; a compound of *apa* – away, and the verb-root *an* – to breathe. Samana is that 'vital breath' which controls digestion and assimilation, and hence is that which carries on the chemical processes in the body; a compound of *sam* – together, and *an* – to breathe. Vyana is that 'vital breath' which governs the circulations in the body, and hence, is that which separates and disintegrates, and resists the destructive elements that are ever at work, and keeps the body in shape; a compound of *vi* – apart, *a* – towards, and *an* – to breathe. Prana is that 'vital breath' with which we are most familiar, that which controls our breathing, and which enables us to draw in vital essences from without and cast out through the breath certain gases which are destructive to the body; a compound of *pra* – forth, and the verb-root *an* – to breathe. Udana is that 'vital breath' which directs the vital currents of the body upwards to their sources, to the higher centers of the heart and brain. It therefore controls death; a compound of *ud* – up, and *an* – to breathe. Because these *Pranas* are the circulations of vital force in the body corresponding to the Circulations of the Cosmos, they are keys to an understanding of the Pathways of Life and Death.

TG Apap (*Egyptian*) In Greek *Apophis*. The symbolical Serpent of Evil. The Solar Boat and the Sun are the great Slayers of Apap in the *Book of the Dead*. It is Typhon, who having killed Osiris, incarnates in Apap, seeking to kill Horus. Like Taoer (or *Ta-ap-oe*) the female aspect of Typhon, Apap is called "the devourer of the Souls," and truly, since Apap symbolizes the animal body, as matter left soulless and to itself. Osiris, being, like all the other Solar

gods, a type of the Higher Ego (Christos), Horus (his son) is the lower Manas or the *personal* Ego. On many a monument one can see Horus, helped by a number of dog-headed gods armed with crosses and spears, killing Apap. Says an Orientalist: "The God Horus standing as conqueror upon the Serpent of Evil, may be considered as the earliest form of our well-known group of St. George (who is Michael) and the Dragon, or holiness trampling down sin." Draconianism did not die with the ancient religions, but has passed bodily into the latest Christian form of the worship.

TG **Aparinamin** (*Sanskrit*) The Immutable and the Unchangeable, the reverse of Parinamin, that which is subject to modification, differentiation or decay.

TG **Aparoksha** (*Sanskrit*) Direct perception.

FY **Aparoksha** Direct perception.

ST **Apas-Tattwa** Water principle. See *Tattwas*

TG **Apava** (*Sanskrit*) Literally, "He who sports in the Water." Another aspect of Narayana or Vishnu and of Brahm/a combined, for Apava, like the latter, divides himself into two parts, male and female, and creates Vishnu, who creates Viraj, who creates Manu. The name is explained and interpreted in various ways in Brahmanical literature.

TG **Apavarga** (*Sanskrit*) Emancipation from repeated births.

FY **Apavarya** Emancipation from repeated births.

WG **Apavarga** The emancipation of the soul from the misery of repeated re-births; final beatitude. (*apa*, from, away; *varga*, purified, exempt.)

TG **Apis** (*Egyptian*) or **Hapi-ankh** The "living deceased one" or Osiris incarnate in the sacred white Bull. Apis was the bull-god that, on reaching the age of twenty-eight, the age when Osiris was killed by Typhon – was put to death with great ceremony. It was not the Bull that was worshipped but the Osiridian symbol; just as Christians kneel now before the Lamb, the symbol of Jesus Christ, in their churches.

TG **Apocrypha** (*Greek*) Very erroneously explained and adopted as doubtful, or spurious. The word means simply *secret, esoteric, hidden*.

TG **Apollo Belvidere** Of all the ancient statues of Apollo, the son of Jupiter and Latona, called Phoebes, Helios, the radiant and the Sun, the best and most perfect is the one known by this name, which is in the Belvidere gallery of the Vatican at Rome. It is called the *Pythian Apollo*, as the god is represented in the moment of his victory over the serpent Python. The statue was found in the ruins of Antium, in 1503.

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TG **Apollonius of Tyana** (*Greek*) A wonderful philosopher born in Cappadocia about the beginning of the first century; an ardent Pythagorean, who studied the Phoenician sciences under Euthydemus; and Pythagorean philosophy and other studies under Euxenus of Heraclea. According to the tenets of this school he remained a vegetarian the whole of his long life, fed only on fruit and herbs, drank no wine, wore vestments made only of plant-fibres, walked barefooted, and let his hair grow to its full length, as all the Initiates before and after him. He was initiated by the priests of the temple of Aesculapius (Asclepius) at Aegea, and learnt many of the "miracles" for healing the sick wrought by the god of medicine. Having prepared himself for a higher initiation by a silence of five years, and by travel, visiting Antioch, Ephesus, Pamphylia and other parts, he journeyed via Babylon to India, all his intimate disciples having abandoned him, as they feared to go to the "land of enchantments." A casual disciple, Damis, however, whom he met on his way, accompanied him in his travels. At Babylon he was initiated by the Chaldees and Magi, according to Damis, whose narrative was copied by one named Philostratus a hundred years later. After his return from India, he showed himself a true Initiate, in that the pestilences and earthquakes, deaths of kings and other events, which he prophesied duly happened. At Lesbos, the priests of Orpheus, being jealous of him, refused to initiate him into their peculiar mysteries, though they did so several years later. He preached to the people of Athens and other cities the purest and noblest ethics, and the phenomena he produced were as wonderful as they were numerous and well attested. "How is it," enquires Justin Martyr in dismay – "how is it that the talismans (*telesmata*) of Apollonius have power, for they prevent, *as we see*, the fury of the waves and the violence of the winds, and the attacks of the wild beasts; and *whilst our Lord's miracles are preserved by tradition alone*, those of Apollonius are most numerous and actually manifested in present facts?"... (*Quaest*, XXIV.). But an answer is easily found to this in the fact that after crossing the Hindu Kush, Apollonius had been directed by a king to the *abode of the Sages*, whose abode it may be to this day, by whom he was taught unsurpassed knowledge. His dialogues with the Corinthian Menippus indeed give us the esoteric catechism and disclose (when understood) many an important mystery of nature. Apollonius was the friend, correspondent and guest of kings and queens, and no marvellous or "magic" powers are better attested than his. At the end of his long and wonderful life he opened an esoteric school at Ephesus, and died aged almost one hundred years.

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whole of his long life, ate only fruit and herbs, drank no wine, wore vestments made only of plant fibres, walked barefooted and let his hair grow to the full length, as all the Initiates have done before and after him. He was initiated by the priests of the temple of Aesculapius (Asclepius) at Aegae, and learnt many of the “miracles” for healing the sick wrought by the God of medicine. Having prepared himself for a higher initiation by a silence of five years, and by travel – visiting Antioch, Ephesus, and Pamphylia and other parts – he repaired via Babylon to India, alone, all his disciples having abandoned him as they feared to go to the “land of enchantments.” A casual disciple, Damis, whom he met on his way, accompanied him, however, on his travels. At Babylon he got initiated by the Chaldees and Magi, according to Damis, whose narrative was copied by one named Philostratus one hundred years later. After his return from India, he showed himself a true Initiate in that the pestilence, earthquakes, deaths of kings and other events, which he prophesied, duly happened.

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TG **Aporreta** (*Greek*) Secret instructions upon esoteric subjects given during the Egyptian and Grecian Mysteries.

FY **Apporrheta** Secret discourses in Egyptian and Grecian mysteries.

SI **aprepes an eie theoi** II 159 (*Greek*) “Still less becoming for a god.” — Aristotle, *De Mundo* (On the Cosmos) 6.398b.7

WG **Aprithaksiddha** Inseparable and eternal union, such as that existing between Chit, Achit and Isvara.

TG **Apsaras** (*Sanskrit*) An Undine or Water-Nymph, from the Paradise or Heaven of Indra. The Apsaras are in popular belief the “wives of the gods” and called *Suranganas*, and by a less honourable term, *Sumad-atmajas* or the “daughters of pleasure,” for it is fabled of them that when they appeared at the churning of the Ocean neither Gods (Suras) nor Demons (Asuras) would take them for legitimate wives. Urvashi and several others of them are mentioned in the *Vedas*. In Occultism they are certain “sleep-producing” aquatic plants, and inferior forces of nature.

TG **Ar-Abu Nasr-al-Farabi** Called in Latin Alpharabius, a Persian, and the greatest Aristotelian philosopher of the age. He was born in 950 A.D., and is reported to have been murdered in 1047. He was an Hermetic philosopher and possessed the power of hypnotizing through music, making those who heard him play the lute laugh, weep, dance and do what he liked. Some of his works on Hermetic philosophy may be found in the Library of Leyden.

TG **Arahat** (*Sanskrit*) Also pronounced and written Arhat, Arhan, Rahat, etc., “the worthy one,” literally, “deserving divine honours.” This was the name first given to the Jain and subsequently to the Buddhist holy men initiated into the esoteric mysteries. The Arhat is one who has entered the best and highest path, and is thus emancipated from re-birth.

FY **Arahats** (Literally, “the worthy ones.”) The initiated holy men of the Buddhist and Jain faiths.

TG **Arani** (*Sanskrit*) The “female Arani” is a name of the Vedic Aditi (esoterically, the womb of the world). *Avani* is a *Swastika*, a disc-like wooden vehicle, in which the Brahmins generated fire by friction with *pramantha*, a stick, the symbol of the male generator. A mystic ceremony with a world of secret meaning in it and very sacred, perverted into phallic significance by the materialism of the age.

WG **Aranis** The two pieces of wood used in producing, by attrition, the sacred fire.

TG **Aranyaka** (*Sanskrit*) Holy hermits, sages who dwelt in ancient India in forests. Also a portion of the *Vedas* containing Upanishads, etc.

VS **Aranyaka** (II 14, p. 30) A hermit who retires to the jungles and lives in a forest, when becoming a Yogi.

FY **Aranyakas** Holy sages dwelling in forests.

ST **Aranyaka** Forest-dwelling sage, a holy man.

SKv **Aranyaka, Aranyaka, Aranyaukas** Aranyaka is a forest; Aranyaka a holy hermit or sage who dwelt in ancient India in forests. Aran-yaukas is also a forest-dweller or ‘one who makes the *aranya* or forest his *okas* or dwelling.’

TG **Araritha** (*Hebrew*) A very famous seven-lettered Kabbalistic wonder-word; its numeration is 813; its letters are collected by Notaricon from the sentence “one principle of his unity, one beginning of his individuality, his change is unity.”

TG **Arasa Maram** (*Sanskrit*) The Hindu sacred tree of knowledge. In occult philosophy a mystic word.

TG **Arba-il** (*Chaldean*) The Four Great Gods. *Arba* is Aramaic for four, and *il* is the same as Al or El. Three male

deities, and a female who is virginal yet reproductive, form a very common ideal of Godhead.

TG **Archaeus** (*Greek*) "The Ancient." Used of the oldest manifested deity; a term employed in the *Kabalah*; "archaic," old, ancient.

TG **Archangel** (*Greek*) Highest supreme angel. From the Greek *arch*, "chief" or "primordial," and *angelos*, "messenger."

KT **Archangel** Highest, supreme angel. From the two Greek words, *arch*, "first," and *angelos*, "messenger."

TG **Archetypal Universe** (*Kabalistic*) The ideal universe upon which the objective world was built.

TG **Archobiosis** (*Greek*) Primeval beginning of life.

TG **Archons** (*Greek*) In profane and biblical language "rulers" and princes; in Occultism, primordial planetary spirits.

TG **Archontes** (*Greek*) The archangels after becoming *Ferouers* (*which see*) or their own shadows, having mission on earth; a mystic ubiquity; implying a double life; a kind of hypostatic action, one of purity in a higher region, the other of terrestrial activity exercised on our plane. (See Iamblichus, *De Mysteris* II., Chap. 3.)

TG **Ardath** (*Hebrew*) This word occurs in the Second Book of Esdras, ix., 26. The name has been given to one of the recent "occult novels" where much interest is excited by the visit of the hero to a field in the Holy Land so named; magical properties are attributed to it. In the Book of Esdras the prophet is sent to this field called Ardath "where no house is builded" and bidden "eat there *only* the flowers of the field, taste no flesh, drink no wine, and pray unto the highest continually, and then will I come and talk with thee."

SKv **Ardha-Matra** The mystic syllable AUM is said to represent the Kala-hansa or 'Swan of Time.' The A represents the bird's right wing, the U the left wing, and the M its tail. The Ardha-Matra, the 'half-meter' or that shifting tone which is made as one passes in tone from the A to the U, and from the U to the M, corresponds to the bird's head, or the consciousness guiding the pronunciation, hence symbolizing the consciousness guiding the onward progress of the mystic flight of this Bird of Eternity.

TG **Ardha-Nari** (*Sanskrit*) Literally, "half-woman." Siva represented as Androgynous, as half male and half female, a type of male and female energies combined. (See occult diagram in *Isis Unveiled*, Vol. II.)

TG **Ardhanariswara** (*Sanskrit*) Literally, "the bi-sexual lord." Esoterically, the unpolarized states of cosmic energy symbolised by the Kabalistic Sefhira, Adam Kadmon, etc.

FY **Ardhanariswara** (Literally, "the bi-sexual Lord.") The unpolarized state of cosmic energy; the bi-sexual Sefhira, Adam Kadmon, etc.

TG **Ares** The Greek name for Mars, god of war; also a term used by Paracelsus, the differentiated Force in Cosmos.

TG **Argha** (*Chaldean*) The ark, the womb of Nature; the crescent moon, and a life-saving ship; also a cup for offerings, a vessel used for religious ceremonies.

WG **Arghya** A libation to gods or saints, of rice, flowers, etc., with water, or of water only, in a small boat-shaped vessel.

TG **Arghyanath** (*Sanskrit*) Literally, "lord of libations."

WG **Arghyanath** Lord of libations, a title of the Maha-Chohan.

WG **Arghya-Varsha** The land of libations; the mystery name of the land whence the Kalki avatar is expected to come.

KT **Arhat** (*Sanskrit*) Also pronounced and written Arahata, Arhan, Rahat, etc., "the worthy one;" a perfected Arya, one exempt from reincarnation; "deserving Divine honours." This was the name first given to the Jain, and subsequently to the Buddhist holy men initiated into the esoteric mysteries. The Arhat is one who has entered the last and highest path, and is thus emancipated from rebirth.

VS **Arhan** (III 36, p. 72) Meaning that a new and additional Saviour of mankind is born, who will lead men to final Nirvana i.e., after the end of the life-cycle.

WG **Arhats** Initiated holy men of the Buddhist and Jaina faiths; often used synonymously with Rishi, Mahatma, and Adept. (Literally, "worthy ones.")

ST **Arhan, Arhat** High initiate.

SKv **Arhan, Aryahata** The word Arhan is another form for Arhat. Hence a Buddha is often called an Arhan because of his superior wisdom and perfection. Aryahata is the Path of Arhatship or of that state of spiritual holiness leading to Nirvanic bliss.

IN **Arhat** (*Sanskrit*) High initiate; in Buddhism, those who have attained nirvana; more generally, an ascetic.

SP **Arhat** Literally, "worthy one," Buddhist term for one who has reached personal enlightenment.

WS **Ariadne's Thread** In Greek mythology the thread Ariadne gave Theseus to guide him out of the maze; symbol of the power of truth to lead to wisdom.

TG **Arian** A follower of Arius, a presbyter of the Church in Alexandria in the fourth century. One who holds that Christ is a created and human being, inferior to God the Father, though a grand and noble man, a true adept versed in all the divine mysteries.

KT **Arians** The followers of Arius, a presbyter of the Church in Alexandria in the fourth century. One who holds that Christ is a created and human being, inferior to God the Father, though a grand and noble man, a true adept, versed in all the divine mysteries.

TG **Aristobulus** (*Greek*) An Alexandrian writer, and an obscure philosopher. A Jew who tried to prove that

Aristotle explained the esoteric thoughts of Moses.

KT **Aristobulus** An Alexandrian writer, and an obscure philosopher. A Jew who tried to prove that Aristotle explained the esoteric thoughts of Moses.

TG **Arithmomancy** (*Greek*) The science of correspondences between gods, men, and numbers, as taught by Pythagoras.

TG **Arjuna** (*Sanskrit*) , the “white.” The third of the five Brothers Pandu or the reputed Sons of Indra (esoterically the same as Orpheus). A disciple of Krishna, who visited him and married Su-bhadra, his sister, besides many other wives, according to the allegory. During the fratricidal war between the *Kauravas* and the *Pandavas*, Krishna instructed him in the highest philosophy, while serving as his charioteer. See *Bhagavad Gita*

WG **Arjuna** A personality in the Bhagavat Gita, son and avatar of Indra, allegorically representing man; also spoken of as Nara. (*arjuna*, silver white; *nara*, man, the primal man, a hero.)

GH **Arjuna** The hero of the *Bhagavad-Gita* depicted as the disciple of Krishna is one of the most interesting and lovable characters in the *Mahabharata*. He is the third of the Pandava brothers, the son of Indra by Pritha (or Kunti) – hence referred to throughout the poem as the son of Pritha, or again as the son of Kunti (in Sanskrit Partha and Kaunteya). His individual exploits are related at great length in the epic, each one being of interest. As the warrior-hero par excellence, his achievements are foremost in the martial line; thus Arjuna is represented as the favorite pupil of Drona (*which see*), as being instructed in arms by the gods themselves (from whom he obtained celestial weapons as well as his remarkable bow, Gandiva, *which see*). By means of his prowess in arms he was chosen by Draupadi (*which see*) as husband at her svayamvara (‘self-choice’). During a self-imposed exile, Arjuna traveled to Patala (the Antipodes, the name by which America was known in ancient Hindusthan) and there was wooed by the princess Ulupi who wedded him (See *The Secret Doctrine*, II, p. 214).

Arjuna is best known in his relationship with Krishna: the manner in which Krishna became Arjuna’s charioteer is related as follows. When it became apparent that a war was to be waged between the Kurus and the Pandavas, both Duryodhana and Arjuna hastened to Krishna in order to obtain his aid. Duryodhana arrived first, but Krishna was in bed asleep: he was still reposing when Arjuna reached the palace, so he stationed himself at the foot of Krishna’s bed, so that upon awaking his eyes rested on his brother-in-law (Arjuna was married to Krishna’s sister, Subhadra). Immediately each hero implored Krishna to aid his cause: but the latter declared that he would not fight in the coming battle, that he would act solely as an advisor; and as each was entitled to his help, Krishna gave his petitioners the choice of his splendidly equipped army to the one side, and to the other himself as advisor. Duryodhana having arrived first was given first choice, and he chose the army, whereupon Arjuna was overjoyed to accept Krishna as his advisor, and the latter agreed to act as his charioteer in the battle. Because of this Arjuna was victorious.

Of especial interest is the fact that there is a second dialog between Krishna and Arjuna in the *Mahabharata*, known as the *Anu-gita*, which is even more philosophical and more occult than the first dialog, but as it is more difficult of comprehension and deals with more abstruse subjects it is not so well known. (See *The Secret Doctrine*, I, pp. 94-6.) “Arjuna, who was called *Nara*, was intended to represent the human monad.” (*Notes on the Bhagavad-Gita*, p. 11) “Krishna is the seventh principle in man, and his gift of his sister in marriage to Arjuna typifies the union between the sixth and the fifth.” (*Notes on the Bhagavad-Gita*, p. 9) (Meaning of the word itself: white, clear; cf. *rijra* and derived from the verbal root *raj* or derived from the verbal root *ranj*, to redden, to glow, also illuminate. *Bhagavad-Gita*, W. Q. Judge, p. 2)

SP **Arjuna** The third of the five sons of Pandu in the Mahabharata, and the hero with whom Krsna converses in the Bhagavad-gita.

TG **Arka** (*Sanskrit*) The Sun.

FY **Arka** Sun.

TG **Ark of the Covenant** Every ark-shrine, whether with the Egyptians, Hindus, Chaldeans or Mexicans, was a phallic shrine, the symbol of the *yonis* or womb of nature. The *seket* of the Egyptians, the ark, or sacred chest, stood on the *ara* – its pedestal. The ark of Osiris, with the sacred relics of the god, was “of the same size as the Jewish ark,” says S. Sharpe, the Egyptologist, carried by priests with staves passed through its rings in sacred procession, as the ark round which danced David, the King of Israel. Mexican gods also had their arks. Diana, Ceres, and other goddesses as well as gods had theirs. The ark was a boat – a vehicle in every case. “Thebes had a sacred ark 300 cubits long,” and “the word *Thebes* is said to mean *ark* in Hebrew,” which is but a natural recognition of the place to which the chosen people are indebted for their ark. Moreover, as Bauer writes, “the Cherub was not first used by Moses.” The winged Isis was the cherub or *Arieh* in Egypt, centuries before the arrival there of even Abram or Sarai. “The external likeness of some of the Egyptian arks, surmounted by their two winged human figures, to the ark of the covenant, has often been noticed.” (*Bible Educator*.) And not only the “external” but the *internal* “likeness” and sameness are now known to all. The arks, whether of the covenant, or of honest, straightforward, Pagan symbolism, had originally and now have one and the same meaning. The chosen people appropriated the idea and forgot to acknowledge its source. It is the same as in the case of the “Urim” and “Thummin” (*which see*). In Egypt, as shown by many Egyptologists, the two objects were the emblems of the *Two Truths*. “Two figures of Re and Thmei were worn on the breast-plate of the Egyptian High Priest. *Thme*, plural *thmin*, meant *truth* in Hebrew. Wilkinson says the figure of Truth had closed eyes. Rosellini speaks of the *Thmei* being worn as a necklace. Diodorus gives such a

necklace of gold and stones to the High Priest when delivering judgment. The Septuagint translates Thummin as *Truth*.” (Bonwick’s *Egyptian Belief and Modern Thought*.)

TG Ark of Isis At the great Egyptian annual ceremony, which took place in the month of Athyr, the boat of Isis was borne in procession by the priests, and *Collyrian* cakes or buns, marked with the sign of the cross (*Tat*), were eaten. This was in commemoration of the weeping of Isis for the loss of Osiris, the Athyr festival being very impressive. “Plato refers to the melodies on the occasion as being very ancient,” writes Mr. Bonwick (*Egyptian Belief and Modern Thought*). “The *Miserere* in Rome has been said to be similar to its melancholy cadence, and to be derived from it. Weeping, veiled virgins followed the ark. The *Nornes*, or veiled virgins, wept also for the loss of our Saxon forefathers’ god, the ill-fated but good Baldur.”

TG Arkites The ancient priests who were attached to the Ark, whether of Isis, or the Hindu *Argua*, and who were seven in number, like the priests of the Egyptian *Tat* or any other cruciform symbol of the *three* and the *four*, the combination of which gives a male-female number. The *Argha* (or ark) was the four-fold female principle, and the flame burning over it the triple *lingham*.

TG Aroueris (*Greek*) The god Harsiesi, who was the elder Horus. He had a temple at Ambos. If we bear in mind the definition of the chief Egyptian gods by Plutarch, these myths will become more comprehensible; as he well says: “Osiris represents the beginning and principle; Isis, that which receives; and Horus, the compound of both. Horus engendered between them, is not eternal nor incorruptible, but, being always in generation, he endeavours by vicissitudes of imitations, and by periodical passion (yearly re-awakening to life) to continue always young, as if he should never die.” Thus, since Horus is the personified physical world, Aroueris, or the “elder Horus,” is the ideal Universe; and this accounts for the saying that “he was begotten by Osiris and Isis when these were still in the bosom of their mother” – Space. There is indeed, a good deal of mystery about this god, but the meaning of the symbol becomes clear once one has the key to it.

TG Artephius A great Hermetic philosopher, whose true name was never known and whose works are without dates, though it is known that he wrote his *Secret Book* in the XIIth century. Legend has it that he was one thousand years old at that time. There is a book on dreams by him in the possession of an Alchemist, now in Bagdad, in which he gives out the secret of seeing the past, the present, and the future, in sleep, and of remembering the things seen. There are but two copies of this manuscript extant. The book on *Dreams* by the Jew Solomon Almulus, published in Hebrew at Amsterdam in 1642, has a few reminiscences from the former work of Artephius.

TG Artes (*Egyptian*) The Earth; the Egyptian god Mars.

TG Artufas A generic name in South America and the islands for temples of *nagalism* or serpent worship.

TG Arundhati (*Sanskrit*) The “Morning Star;” Lucifer-Venus.

TG Arupa (*Sanskrit*) “Bodiless,” formless, as opposed to *rupa*, “body,” or form.

WG Arupa Formless, colorless. (*a*, not; *rupa*, color, form.)

OG Arupa (*Sanskrit*) A compound word meaning “formless,” but this word formless is not to be taken so strictly as to mean that there is no form of any kind whatsoever; it merely means that the forms in the spiritual worlds (the *arupa-lokas*) are of a spiritual type or character, and of course far more ethereal than are the forms of the *rupa-lokas*. Thus in the *arupa-lokas*, or the spiritual worlds or spheres or planes, the vehicle or body of an entity is to be conceived of rather as an enclosing sheath of energetic substance. We can conceive of an entity whose form or body is entirely of electrical substance – as indeed our own bodies are in the last analysis of modern science. But such an entity with an electrical body, although distinctly belonging to the *rupa* worlds, and to one of the lowest *rupa* worlds, would merely, by comparison with our own gross physical bodies, seem to us to be bodiless or formless. See **Rupa, Loka**

ST Arupa Formless.

SKf Arupa, Rupa *Rupa* is body or form. *Arupa*, a compound of *a* – not, and *rupa* – body, is applied to something without form or body. The three highest of the *Lokas* and *Talas* and the five higher Globes of the Planetary Chain are called *Arupa*, not because they have no material form, but because to our physical senses they would appear as formless. The four lower *Lokas* and *Talas* and the seven lower Globes are called *Rupa* worlds and Globes because their bodies are of a substantial nature more like unto our own.

IN Arupa (*Sanskrit*) “Formless,” unmanifest.

WS Arupa worlds (*Sanskrit*) “Formless;” spiritual-ethereal worlds beyond human perception.

TG Arvaksrotas (*Sanskrit*) The *seventh* creation, that of man, in the *Vishnu Purana*.

TG Arwaker (*Scandinavian*) Literally, “early waker.” The horse of the chariot of the Sun driven by the maiden Sol, in the *Eddas*.

TG Arya (*Sanskrit*) Literally, “the holy;” originally the title of Rishis, those who had mastered the “Aryasatyani” (*which see*) and entered the Aryanimarga path to Nirvana or Moksha, the great “four-fold” path. But now the name has become the epithet of a race, and our Orientalists, depriving the Hindu Brahmans of their birth-right, have made Aryans of all Europeans. In esotericism, as the four paths, or stages, can be entered only owing to great spiritual development and “growth in holiness,” they are called the “four fruits.” The degrees of Arhatship, called respectively Srotapatti, Sakridagamin, Anagamin, and Arhat, or the four classes of Aryas, correspond to these four paths and truths.

WG Arya A man of the Vedic Indian tribes, an Aryan. (Literally, “one of the faithful.”)

GH Arya A respectable, honorable, or faithful man; also an inhabitant of Aryavarta (or India). In later times the word is used as a title for the first three castes of ancient India. Derived from the verbal root *ri* to rise, to tend upwards. *Bhagavad-Gita*, W. Q. Judge, p. iii)

SKo Arya, Aryavarta (Hindu, Hindusthan) The word *Arya*, meaning ‘worthy’ or ‘holy,’ was a title given to the wise and spiritual men of old India. Aryavarta, the ancient name of northern and central India, was the *avarta* or abode of the Aryas. Our word Aryan, now applied to a Race, is derived from *Arya*. A Hindu is a native Aryan of India. The name Hindu is also applied to one who follows one of India’s many popular religions, classified under the name of Hinduism.

The river *Sindhu* around which the early migrating Aryans settled was called by the Persians *Hindhu*. In time these Persians called their Aryan brethren *Hindus*, and they named the country into which they spread *Hindusthan* – the *sthana* or ‘abode’ of the Hindus.

TG Arya-Bhata (*Sanskrit*) The earliest Hindu algebraist and astronomer, with the exception of Asura Maya (*which see*); the author of a work called *Arya Siddhanta*, a system of Astronomy.

TG Arya-Dasa (*Sanskrit*) Literally, “Holy Teacher.” A great sage and Arhat of the Mahasamghika school.

TG Aryahata (*Sanskrit*) The “Path of Arhatship,” or of holiness.

VS Aryahata Path (p. 69) From the Sanskrit Arhat or Arhan.

GH Aryaman The chief of the Pitris (*which see*). Also the name of one of the Adityas (*which see*). (Meaning of the word itself: a bosom friend. *Bhagavad-Gita*, W. Q. Judge, p. 75)

Aryan {(Pronounced: ar-yun) in the theosophical sense has nothing at all to do with ‘Aryan’ (pronounced: air-e-an) as popularized during World War II, as evidenced by the descriptions below:}

KT Aryan (*Sanskrit*) Literally, “the holy;” those who had mastered the Aryasatyani and entered the Aryamarga path to Nirvana or Moksha, the great “fourfold” path. They were originally known as Rishis. But now the name has become the epithet of a race, and our Orientalists, depriving the Hindu Brahmans of their birthright, have made Aryans of all Europeans. Since, in esotericism the four paths or stages can only be entered through great spiritual development and “growth in holiness,” they are called the Aryamarga. The degrees of Arhatship, called respectively Srotapatti, Sakridagamin, Anagamin, and Arhat, or the four classes of Aryas, correspond to the four paths and truths. **IN Aryan Race** (*Sanskrit*, from *arya*, “noble”) Indo-European people who migrated into Northern India, Aryavarta; in theosophy applied to the 5th root-race (present humanity).

GH Aryana See *Aryaman*

TG Aryasangha (*Sanskrit*) The founder of the *first* Yogacharya School. This Arhat, a direct disciple of Gautama, the Buddha, is most unaccountably mixed up and confounded with a personage of the same name, who is said to have lived in Ayodhya (Oude) about the fifth or sixth century of our era, and taught Tantrika worship in addition to the Yogacharya system. Those who sought to make it popular, claimed that he was the same Aryasangha, that had been a follower of Sakyamuni, and that he was 1,000 years old. Internal evidence alone is sufficient to show that the works written by him and translated about the year 600 of our era, works full of Tantra worship, ritualism, and tenets followed now considerably by the “red-cap” sects in Sikhim, Bhutan, and Little Tibet, cannot be the same as the lofty system of the early Yogacharya school of pure Buddhism, which is neither northern nor southern, but absolutely esoteric. Though none of the genuine Yogacharya books (the *Narjol chodpa*) have ever been made public or marketable, yet one finds in the *Yogacharya Bhumi Shastra* of the *pseudo*-Aryasangha a great deal from the older system, into the tenets of which he may have been initiated. It is, however, so mixed up with Sivaism and Tantrika magic and superstitions, that the work defeats its own end, notwithstanding its remarkable dialectical subtilty. How unreliable are the conclusions at which our Orientalists arrive, and how contradictory the dates assigned by them, may be seen in the case in hand. While Csoma de Koros (who, by-the-bye, never became acquainted with the Gelukpa (yellow-caps), but got all his information from “red-cap” Lamas of the Borderland), places the *pseudo*-Aryasangha in the seventh century of our era; Wassiljew, who passed most of his life in China, proves him to have lived much earlier; and Wilson (See *Royal Asiatic Society*, Vol. VI., p. 240), speaking of the period when Aryasangha’s works, which are still extant in Sanskrit, were written, believes it now “established, that they have been written at the latest, from a century and a half before, to as much after, the era of Christianity.” At all events since it is beyond dispute that the Mahayana religious works were all written far before Aryasangha’s time – whether he lived in the “second century B.C.,” or the “seventh A.D.” – and that these contain all and far more of the fundamental tenets of the Yogacharya system, so disfigured by the Ayodhyan imitator – the inference is that there must exist somewhere a genuine rendering free from popular Sivaism and left-hand magic.

WG Aryasangha The whole body of the Aryans; name of the founder of the Yogachara (Yogakara) school of Buddhism.

TG Aryasatyani (*Sanskrit*) The four truths or the four dogmas, which are (1) *Dukha*, or that misery and pain are the unavoidable concomitants of sentient (esoterically, physical) existence; (2) *Samudaya*, the truism that suffering is intensified by human passions; (3) *Nirodha*, that the crushing out and extinction of all such feelings are possible for a man “on the path;” (4) *Marga*, the narrow way, or that path which leads to such a blessed result.

TG Aryavarta (*Sanskrit*) The “land of the Aryas,” or India. The ancient name for Northern India, where the Brahmanical invaders (“from the Oxus” say the Orientalists) first settled. It is erroneous to give this name to the whole of India, since Manu gives the name of “the land of the Aryas” only to “the tract between the Himalaya and

the Vindhya ranges, from the eastern to the western sea.”

FY **Aryavarta** The ancient name of Northern India where the Brahmanical invaders first settled.

WG **Aryavarta** The sacred land of the Aryans; India.

ST **Aryavarta** Ancient name for India.

TG **Asakrit Samadhi** (*Sanskrit*) A certain degree of ecstatic contemplation. A stage in *Samadhi*.

WG **Asakti** Disability.

TG **Asana** (*Sanskrit*) The third stage of *Hatha Yoga*, one of the prescribed postures of meditation.

FY **A'sana** The third stage of Hatha Yoga; the posture for meditation.

WG **Asana** A posture of a devotee, the manner of sitting forming part of the eight-fold observances of ascetic; one of the eight means or stages of Yoga. See *Yoga*

OG **Asana** (*Sanskrit*) A word derived from the verbal root *as*, signifying “to sit quietly.” Asana, therefore, technically signifies one of the peculiar postures adopted by Hindu ascetics, mostly of the hatha yoga school. Five of these postures are usually enumerated, but nearly ninety have been noted by students of the subject. A great deal of quasi-magical and mystical literature may be found devoted to these various postures and collateral topics, and their supposed or actual psychological value when assumed by devotees; but, as a matter of fact, a great deal of this writing is superficial and has very little indeed to do with the actual occult and esoteric training of genuine occultists. One is instinctively reminded of other quasi-mystical practices, as, for instance, certain genuflections or postures followed in the worship of the Christian Church, to which particular values are sometimes ascribed by fanatic devotees.

Providing that the position of the body be comfortable so that the mind is least distracted, genuine meditation and spiritual and actual introspection can be readily and successfully attained by any earnest student without the slightest attention being paid to these various postures. A man sitting quietly in his armchair, or lying in his bed at night, or sitting or lying on the grass in a forest, can more readily enter the inner worlds than by adopting and following any one or more of these various asanas, which at the best are physiological aids of relatively small value. See *Samadhi*
SKv **Asana, Pranayama** Asana, meaning ‘posture,’ is derived from the verb root *as* – to sit. Asana refers to certain bodily positions taken by some Yogins during meditation. Prana-yama is ‘control of the breath’; a compound of *prana* – breath, and *ayama* – restraint. Pranayama refers to certain exercises in breath control which tend to temporarily quiet the mind of the Yogin and thus bring about certain states of consciousness.

These two physical practices of Asana and Pranayama are fraught with much danger to body, mind, and soul, unless undergone under the direction of a spiritual teacher who first insists on purity and virtue of heart and mind. These two practices are used mostly by Hatha-Yogins, and rarely by Yogins of the higher orders, such as Raja-Yogins and Brahma-Yogins. Hatha-Yoga, which develops the body and the lower psychic powers, begins with the lower parts of man’s nature, with those parts which are the results of the activity of the desire-mental parts or the Kama-Manasic principles of our being. Hence it is a very slow and often deceptive path, an inverse, indirect, and misleading method of developing the physical and certain psychic faculties. Hatha-Yoga alone will never develop spiritual powers.

Raja-Yoga or Self-discipline begins with the training of oneself – the actor within who thinks and desires; it goes at once to the causes which make for general well-being, and hence has little use for Asana and Pranayama outside of the simple rules which we all know induce health.

TG **Asat** (*Sanskrit*) A philosophical term meaning “non-being,” or rather *non-be-ness*. The “incomprehensible nothingness.” *Sat*, the immutable, eternal, ever-present, and the one real “Be-ness” (not Being) is spoken of as being “born of *Asat*, and *Asat* begotten by *Sat*.” The unreal, or Prakriti, objective nature regarded as an illusion. Nature, or the illusive shadow of its one true essence.

FY **Asat** The unreal, Prakriti.

WG **Asat** Non-being.

OG **Asat** (*Sanskrit*) A term meaning the “unreal” or the manifested universe; in contrast with *sat*, the real. In another and even more mystical sense, *asat* means even beyond or higher than *sat*, and therefore *asat* – “not *sat*.” In this significance, which is profoundly occult and deeply mystical, *asat* really signifies the unevolved or rather unmanifested nature of parabrahman – far higher than *sat*, which is the reality of manifested existence.

WS **Asat** (*Sanskrit*) “Not being, not essence;” the unreal, illusory, in contrast to *Sat*, the Real. Also “beyond *Sat*” – Parabrahman.

ST **Asat** Opposite of *Sat*, Reality or Truth, hence the non-real or manifested universe; also, Non-Beness, the Darkness beyond the primordial Light.

GH **Asat** Not-being, non-being: applied in Hindu philosophy to the manifested universe as being illusory, unreal, false, in contradistinction to *Sat* – Be-ness, Reality. In this sense *Asat* is “Nature, or the illusive shadow of its one true essence.” (*Theosophical Glossary*, H. P. Blavatsky, p. 33) (Compound *a*, not; *sat*, being, be-ness. *Bhagavad-Gita*, W. Q. Judge, p. 119)

TG **Asathor** (*Scandinavian*) The same as Thor. The god of storms and thunder, a hero who receives Miolnir, the “storm-hammer,” from its fabricators, the dwarfs. With it he conquers Alwin in a “battle of words;” breaks the head of the giant Hrungir, chastises Loki for his magic; destroys the whole race of giants in Thrymheim; and, as a good and benevolent god, sets up therewith land-marks, sanctifies marriage bonds, blesses law and order, and produces every good and terrific feat with its help. A god in the *Eddas*, who is almost as great as Odin. See *Miolnir, Thor’s*

Hammer

TG **Asava Samkhaya** (*Pali*) The “finality of the stream,” one of the six “Abhijnas” (*which see*). A phenomenal knowledge of the finality of the stream of life and the series of re-births.

TG **Asburj** One of the legendary peaks in the Teneriffe range. A great mountain in the traditions of Iran which corresponds in its allegorical meaning to the World-mountain, Meru. Asburj is that mount “at the foot of which the sun sets.”

OG **Ascending Arc** or **Luminous Arc** This term, as employed in theosophical occultism, signifies the passage of the life-waves or life-streams of evolving monads upwards along, on, and through the globes of the chain of any celestial body, the earth’s chain included. Every celestial body (including the earth) is one member in a limited series or group of globes. These globes exist on different cosmic planes in a rising series. The life-waves or life-streams during any manvantara of such a chain circle or cycle around these globes in periodical surges or impulses. The ascent from the physical globe upwards is called the ascending arc; the descent through the more spiritual and ethereal globes downwards to the physical globe is called the descending arc. See *Planetary Chain*

TG **Asch Metzareph** (*Hebrew*) The Cleansing Fire, a Kabbalistic treatise, treating of Alchemy and the relation between the metals and the planets.

MO **Ase** (*Norse*) (aw-seh) [*as* topmost roofbeam of a house] An active god. See *Aesir* (pl.), *Asvnja* (f.), *Asynjor* (f. pl.)

TG **Ases** (*Scandinavian*) The creators of the Dwarfs and Elves, the Elementals below men, in the Norse lays. They are the progeny of Odin; the same as the *Aesir*.

TG **Asgard** (*Scandinavian*) The kingdom and the habitat of the Norse gods, the Scandinavian Olympus; situated “higher than the Home of the Light-Elves,” but on the same plane as Jotunheim, the home of the Jotuns, the wicked giants versed in magic, with whom the gods are at eternal war. It is evident that the gods of Asgard are the same as the Indian *Suras* (gods) and the Jotuns as the *Asuras*, both representing the conflicting powers of nature – beneficent and maleficent. They are the prototypes also of the Greek gods and the Titans.

MO **Asgard** (*Norse*) (aws-gawrd) [*as* god + *gard* court] Home of the Aesir.

TG **Ash** (*Hebrew*) Fire, whether physical or symbolical fire; also found written in English as *As*, *Aish* and *Esch*.

TG **Ashen** and **Langhan** (*Kolarian*) Certain ceremonies for casting out evil spirits, akin to those of exorcism with the Christians, in use with the Kolarian tribes in India.

FY **Ashab** and **Langhan** Ceremonies for casting out evil spirits, so called among the Kolarian tribes.

TG **Asherah** (*Hebrew*) A word, which occurs in the Old Testament, and is commonly translated “groves” referring to idolatrous worship, but it is probable that it really referred to ceremonies of sexual depravity; it is a feminine noun.

TG **Ashmog** (*Zend-Avestian*) The Dragon or Serpent, a monster with a camel’s neck in the *Avesta*; a kind of allegorical Satan, who after the Fall, “lost its nature and its name.” Called in the old Hebrew (Kabbalistic) texts the “flying camel;” evidently a reminiscence or tradition in both cases of the prehistoric or antediluvian monsters, half bird, half reptile.

TG **Ashtadisa** (*Sanskrit*) The eight-faced space. An imaginary division of space represented as an *octagon* and at other times as a *dodecahedron*.

TG **Ashta Siddhis** (*Sanskrit*) The eight consummations in the practice of Hatha Yoga.

FY **Ashta Siddhis** The eight consummations of Hatha Yoga.

TG **Ashtar Vidya** (*Sanskrit*) The most ancient of the Hindu works on Magic. Though there is a claim that the entire work is in the hands of some Occultists, yet the Orientalists deem it lost. A very few fragments of it are now extant, and even these are very much disfigured.

WGa **Ashwattha** Same as *asvatha*.

TG **Ash Yggdrasil** (*Scandinavian*) The “Mundane Tree,” the Symbol of the World with the old Norsemen, the “tree of the universe, of time and of life.” It is ever green, for the Norns of Fate sprinkle it daily with the water of life from the fountain of Urd, which flows in Midgard. The dragon Nidhogg gnaws its roots incessantly, the dragon of Evil and Sin; but the Ash Yggdrasil cannot wither, until the Last Battle (the Seventh Race in the Seventh Round) is fought, when life, time, and the world will all vanish and disappear.

TG **Asiras** (*Sanskrit*) Elementals without heads; literally, “headless;” used also of the first two human races.

TG **Asita** (*Sanskrit*) A proper name; a son of Bharata; a Rishi and a Sage.

GH **Asita** One of the Vedic Rishis, a descendant of Kasyapa, closely associated with Devala (*which see*). (*Bhagavad-Gita*, W. Q. Judge, p. 72)

TG **Ask** (*Scandinavian*) or **Ash tree** The “tree of Knowledge.” Together with the *Embla* (alder) the *Ask* was the tree from which the gods of Asgard created the first man.

TG **Aski-kataski-haix-tetrax-damnameneus-aision** These mystic words, which Athanasius Kircher tells us meant “Darkness, Light, Earth, Sun, and Truth,” were, says Hesychius, engraved upon the zone or belt of the Diana of Ephesus. Plutarch says that the priests used to recite these words over persons who were possessed by devils.

MO **Askungen** (*Norse*) (ask-ung-en) [*ask* ash + *unge* child] Ash child, Cinderella.

MO **Asmegir** (*Norse*) (aws-may-gir) [godmaker] Potential god: the human soul.

WG **Asmita** Egoism.

TG Asmodeus The Persian *Aeshma-dev*, the *Esham-dev* of the Parsis, “the evil Spirit of Concupiscence,” according to Breal, whom the Jews appropriated under the name of *Ashmedai*, “the Destroyer,” the *Talmud* identifying the creature with Beelzebub and Azrael (Angel of Death), and calling him the “King of the Devils.”

TG Asmoneans Priest-kings of Israel whose dynasty reigned over the Jews for 126 years. They promulgated the Canon of the Mosaic Testament in contradistinction to the “Apocrypha” (*which see*) or Secret Books of the Alexandrian Jews, the Kabbalists, and maintained the dead-letter meaning of the former. Till the time of John Hyrcanus, they were Ascendans (*Chasidim*) and Pharisees; but later they became Sadducees or *Zadokites*, asserters of Sacerdotal rule as contradistinguished from Rabbinical.

TG Asoka (*Sanskrit*) A celebrated Indian king of the Morya dynasty which reigned at Magadha. There were two Asokas in reality, according to the chronicles of Northern Buddhism, though the first Asoka – the grandfather of the second, named by Prof. Max Muller the “Constantine of India,” was better known by his name of Chandragupta. It is the former who was called, *Piadasa* (Pali) “the beautiful,” and *Devanam-piya* “the beloved of the gods,” and also *Kalasoka*; while the name of his grandson was *Dharmasoka* – the Asoka of the good law – on account of his devotion to Buddhism. Moreover, according to the same source, the second Asoka had never followed the Brahmanical faith, but was a Buddhist born. It was his grandsire who had been first converted to the new faith, after which he had a number of edicts inscribed on pillars and rocks, a custom followed also by his grandson. But it was the second Asoka who was the most zealous supporter of Buddhism; he, who maintained in his palace from 60 to 70,000 monks and priests, who erected 84,000 *topes* and *stupas* throughout India, reigned 36 years, and sent missions to Ceylon, and throughout the world. The inscriptions of various edicts published by him display most noble ethical sentiments, especially the edict at Allahabad, on the so-called “Asoka’s column,” in the Fort. The sentiments are lofty and poetical, breathing tenderness for animals as well as men, and a lofty view of a king’s mission with regard to his people, that might be followed with great success in the present age of cruel wars and barbarous vivisection.

FY Asoka (King) A celebrated conqueror, monarch of a large portion of India, who is called “the Constantine of Buddhism,” temp. circa 250 B.C.

TG Asomatous (*Greek*) Literally, without a material body, incorporeal; used of celestial Beings and Angels.

KT Aspect The form (*rupa*) under which any principle in septenary man or nature manifests is called an *aspect* of that principle in Theosophy.

TG Asrama (*Sanskrit*) A sacred building, a monastery or hermitage for ascetic purposes. Every sect in India has its *Ashrams*.

OG Asrama (*Sanskrit*) A word derived from the root *sram*, signifying “to make efforts,” “to strive;” with the particle *a*, which in this case gives force to the verbal root *sram*. Asrama has at least two main significations. The first is that of a college or school or a hermitage, an abode of ascetics, etc.; whereas the second meaning signifies a period of effort or striving in the religious life or career of a Brahmana of olden days. These periods of life in ancient times in Hindustan were four in number: the first, that of the student or brahmacharin; second, the period of life called that of the grihastha or householder – the period of married existence when the Brahmana took his due part in the affairs of men, etc.; third, the vanaprastha, or period of monastic seclusion, usually passed in a vana, or wood or forest, for purposes of inner recollection and spiritual meditation; and fourth, that of the bhikshu or religious mendicant, meaning one who has completely renounced the distractions of worldly life and has turned his attention wholly to spiritual affairs.

Brahm/asrama. In modern esoteric or occult literature, the compound term Brahm/asrama is occasionally used to signify an initiation chamber or secret room or adytum where the initiate or neophyte is striving or making efforts to attain union with Brahman or the inner god.

ST Asrama A hermitage or school of ascetics.

SKf Asrama, Brahm/asrama An Asrama is a hermitage or sacred and secluded abode for ascetics and sages; derived from the verb-root *asram* – to counsel or consult in private or to commune with the Self within.

Brahm/asrama (a compound of *Brahman* – the Universal Divinity, and *Asrama*) is a holy temple or an ‘Esoteric Seat’ or an ‘Initiation Chamber’ wherein the sacred mystery-truths are revealed.

SP Asrama A hermitage, or one of the four stages of Hindu religious life.

TG Assassins A masonic and mystic order founded by Hassan Sabah in Persia, in the eleventh century. The word is a European perversion of “Hassan,” which forms the chief part of the name. They were simply *Sufis* and addicted, according to the tradition, to *hascheesh-eating*, in order to bring about celestial visions. As shown by our late brother, Kenneth Mackenzie, “they were teachers of the secret doctrines of Islamism; they encouraged mathematics and philosophy, and produced many valuable works. The chief of the Order was called Sheik-el-Jebel, translated the ‘Old Man of the Mountains’, and, as their Grand Master, he possessed power of life and death.”

TG Assorus (*Chaldean*) The third group of progeny (Kissan and Assorus) from the Babylonian Duad, Tauthe and Apon, according to the Theogonies of Damascius. From this last emanated three others, of which series the last, Aus, begat Belus – “the fabricator of the World, the Demiurgus.”

TG Assur (*Chaldean*) A city in Assyria; the ancient seat of a library from which George Smith excavated the earliest known tablets, to which he assigns a date about 1500 B.C., called *Assur Kileh Shergat*.

TG Assurbanipal (*Chaldean*) The Sardanapalus of the Greeks, “the greatest of the Assyrian Sovereigns, far more

memorable on account of his magnificent patronage of learning than of the greatness of his empire,” writes the late G. Smith, and adds: “Assurbanipal added more to the Assyrian royal library than *all the kings who had gone before him*.” As the distinguished Assyriologist tells us in another place of his “Babylonian and Assyrian Literature” (*Chaldean Account of Genesis*) that “the majority of the texts preserved belong to the earlier period previous to B.C. 1600,” and yet asserts that “it is to tablets written in his (Assurbanipal’s) reign (B.C. 673) that we owe almost all our knowledge of the Babylonian early history,” one is well justified in asking, “How do you know?”

TG Assyrian Holy Scriptures Orientalists show seven such books: the Books of Mamit, of Worship, of Interpretations, of Going to Hades; two Prayer Books (*Kanmagarri* and *Kanmikri*: Talbot) and the Kantolite, the lost Assyrian Psalter.

TG Assyrian Tree of Life “Asherah” (*which see*). It is translated in the Bible by “grove” and occurs 30 times. It is called an “idol;” and Maachah, the grandmother of Asa, King of Jerusalem, is accused of having made for herself such an idol, which was a *lingham*. For centuries this was a religious rite in Judaea. But the original Asherah was a pillar with seven branches on each side surmounted by a globular flower with three projecting rays, and no *phallic* stone, as the Jews made of it, but a metaphysical symbol. “Merciful One, who dead to life raises!” was the prayer uttered before the Asherah, on the banks of the Euphrates. The “Merciful One,” was neither the personal god of the Jews who brought the “grove” from their captivity, nor any extra-cosmic god, but the higher triad in man symbolized by the globular flower with its three rays.

TG Asta-dasha (*Sanskrit*) Perfect, Supreme Wisdom; a title of Deity.

TG Aster’t (*Hebrew*) Astarte, the Syrian goddess, the consort of Adon, or Adonai.

SKf Astika, Nastika An Astika in exoteric and orthodox Hindu religions is one who believes in the existence of an anthropomorphic god or gods, who require propitiation and worship. Astika is derived from the verb-form *asti* meaning ‘there exists’ or ‘there is’; in other words, ‘One or God exists.’ Nastika, a compound of *na – astika* or ‘not an Astika,’ is therefore one who does not believe in the orthodox God or Gods. Theosophists as well as Occultists of every religion are Nastikas in this sense. Though they do believe in greater beings than man in ever higher ranges, they do not make idols of them and endow them with power over man’s destiny, for a student of true religion knows too well that man is the builder of his own destiny.

TG Astraea (*Greek*) The ancient goddess of justice, whom the wickedness of men drove away from earth to heaven, wherein she now dwells as the constellation *Virgo*.

TG Astral Body, or Astral “Double” The ethereal counterpart or shadow of man or animal. The *Linga Sharira*, the “Doppelganger.” The reader must not confuse it with the ASTRAL SOUL, another name for the lower Manas, or Kama-Manas so-called, the reflection of the HIGHER EGO.

KT Astral Body The ethereal counterpart or double of any physical body – *Doppelganger*.

WG Astral Body (*English*) A term very loosely used in Theosophical literature to cover every kind of phantasmal or ethereal appearance of the human form. Its principal meanings are as follows: (1.) The term is used as the English equivalent of the Sanskrit *linga-sarira*, and then means the ethereal or subtle form round which the physical body is built up, a form which serves as the vehicle of prana or life, and constitutes the mould into and from which the atoms of gross matter are continually passing. The *linga-sarira* or astral body in this sense can exude or ooze out from the physical body and become perceptible to the physical senses. This frequently occurs in the case of spiritualistic mediums, many of whose phenomena, especially the so-called materializations, are produced through the agency of this astral body. But the *linga-sarira* can never go far from the physical body and disintegrates, as a rule, shortly after the death of the latter. (2.) The term “astral body” is also used to mean the *mayavi-rupa* or thought-form, or illusionary form. As its name implies, the latter is a form or body created by the power of thought, and it is this *mayavi-rupa* which is seen in cases of the apparitions of living persons at a distance from the physical body. (3.) The term “astral body” is also sometimes used in regard to the *kama-rupa* or body of desires, which remains in the astral world after the death of the physical body, and the disintegration of the *linga-sarira* proper, when it slowly fades out as the energy that it has derived from the true ego, the *manas-buddhi*, is dissipated.

OG Astral Body This is the popular term for the model-body, the *linga-sarira*. It is but slightly less material than is the physical body, and is in fact the model or framework around which the physical body is builded, and from which, in a sense, the physical body flows or develops as growth proceeds. It is the vehicle of prana or life-energy, and is, therefore, the container of all the energies descending from the higher parts of the human constitution by means of the pranic stream. The astral body precedes in time the physical body, and is the pattern around which the physical body is slavishly molded, atom by atom. In one sense the physical body may be called the deposit or dregs or lees of the astral body; the astral body likewise in its turn is but a deposit from the auric egg.

TG Astral Light (*Occultism*) The invisible region that surrounds our globe, as it does every other, and corresponding as the second Principle of Kosmos (the third being Life, of which it is the vehicle) to the *Linga Sharira* or the Astral Double in man. A subtle Essence visible only to a clairvoyant eye, and the lowest but one (*viz.*, the earth), of the Seven Akasic or Kosmic Principles. Eliphas Levi calls it the great Serpent and the Dragon from which radiates on Humanity every evil influence. This is so; but why not add that the Astral Light gives out nothing but what it has received; that it is the great terrestrial crucible, in which the vile emanations of the earth (moral and physical) upon which the Astral Light is fed, are all converted into their subtlest essence, and radiated back intensified, thus becoming epidemics – moral, psychic and physical. Finally, the Astral Light is the same as the

Sidereal Light of Paracelsus and other Hermetic philosophers. “Physically, it is the ether of modern science. Metaphysically, and in its spiritual, or occult sense, ether is a great deal more than is often imagined. In occult physics, and alchemy, it is well demonstrated to enclose within its shoreless waves not only Mr. Tyndall’s ‘*promise* and potency of every quality of life’, but also the *realization* of the potency of every quality of spirit. Alchemists and Hermetists believe that their astral, or sidereal ether, besides the above properties of sulphur, and white and red magnesia, or *magnes*, is the *anima mundi*, the workshop of Nature and of all the Kosmos, spiritually, as well as physically. The ‘grand magisterium’ asserts itself in the phenomenon of mesmerism, in the ‘levitation’ of human and inert objects; and may be called the ether from its spiritual aspect. The designation *astral* is ancient, and was used by some of the Neo-platonists, although it is claimed by some that the word was coined by the Martinists. Porphyry describes the celestial body which is always joined with the soul as ‘immortal, luminous, and star-like’. The root of this word may be found, perhaps, in the Scythic *Aist-aer* – which means star, or the Assyrian *Istar*, which, according to Burnouf has the same sense.” (*Isis Unveiled*.)

IU Astral Light The same as the *sidereal light* of Paracelsus and other Hermetic philosophers. Physically, it is the ether of modern science. Metaphysically, and in its spiritual, or occult sense, ether is a great deal more than is often imagined. In occult physics, and alchemy, it is well demonstrated to enclose within its shoreless waves not only Mr. Tyndall’s “*promise* and potency of every quality of life,” but also the *realization* of the potency of every quality of spirit. Alchemists and Hermetists believe that their astral, or sidereal ether, besides the above properties of sulphur, and white and red magnesia, or *magnes*, is the *anima mundi*, the workshop of Nature and of all the cosmos, spiritually, as well as physically. The “grand magisterium” asserts itself in the phenomenon of mesmerism, in the “levitation” of human and inert objects; and may be called the ether from its spiritual aspect.

The designation *astral* is ancient, and was used by some of the Neo-platonists. Porphyry describes the celestial body which is always joined with the soul as “immortal, luminous, and star-like.” The root of this word may be found, perhaps, in the Scythic *aist-aer* – which means star, or the Assyrian *Ishtar*, which, according to Burnouf has the same sense. As the Rosicrucians regarded the real, as the direct opposite of the apparent, and taught that what seems light to *matter*, is darkness to *spirit*, they searched for the latter in the astral ocean of invisible fire which encompasses the world; and claim to have traced the equally invisible divine spirit, which overshadows every man and is erroneously called *soul*, to the very throne of the Invisible and Unknown God. As the great cause must always remain invisible and imponderable, they could prove their assertions merely by demonstration of its effects in this world of matter, by calling them forth from the unknowable down into the knowable universe of effects. That this astral light permeates the whole cosmos, lurking in its latent state even in the minutest particle of rock, they demonstrate by the phenomenon of the spark from flint and from every other stone, whose spirit when forcibly disturbed springs to sight spark-like, and immediately disappears in the realms of the unknowable.

Paracelsus named it the *sidereal light*, taking the term from the Latin. He regarded the starry host (our earth included) as the *condensed* portions of the astral light which “fell down into generation and matter,” but whose magnetic or spiritual emanations kept constantly a never-ceasing intercommunication between themselves and the parent-fount of all – the astral light. “The stars attract from us to themselves, and we again from them to us,” he says. The body is wood and the life is fire, which comes like the light from the stars and from heaven. “Magic is the philosophy of alchemy,” he says again. [*De Ente Spirituali*, lib. iv.; “*de Ente Astrorum*, book. i.; and *opera omnia*, vol. i., pp. 634 and 699.] Everything pertaining to the spiritual world must come to us through the stars, and if we are in friendship with them, we may attain the greatest *magical* effects.

“As fire passes through an iron stove, so do the stars pass through man with all their properties and go into him as the rain into the earth, which gives fruit out of that same rain. Now observe that the stars surround the whole earth, *as a shell does the egg*; through the shell comes the air, and penetrates to the centre of the world.” The human body is subjected as well as the earth, and planets, and stars, to a double law; it attracts and repels, for it is saturated through with double magnetism, the influx of the astral light. Everything is double in nature; magnetism is positive and negative, active and passive, male and female. Night rests humanity from the day’s activity, and restores the equilibrium of human as well as of cosmic nature. When the mesmerizer will have learned the grand secret of polarizing the action and endowing his fluid with a bisexual force he will have become the greatest magician living. Thus the astral light is androgyne, for equilibrium is the resultant of two opposing forces eternally reacting upon each other. The result of this is LIFE. *When the two forces are expanded and remain so long inactive, as to equal one another and so come to a complete rest, the condition is DEATH.* A human being can blow either cold or hot air. Every child knows how to regulate the temperature of his breath; but how to protect one’s self from either hot or cold air, no physiologist has yet learned with certainty. The astral light alone, as the chief agent in magic, can discover to us all secrets of nature. The astral light is identical with the Hindu *akasa*, a word which we will now explain. See *Akasa*

FY Astral Light Subtle form of existence forming the basis of our material universe.

WG Astral Light (*English*) The light derived from the stars; the lowest principle of *akasa*. This term has been so indiscriminately used as to be now synonymous with *akasa* and ether. Although called “light,” it is such as can only be perceived psychically. A tenuous medium, or ether, interpenetrating all space, and which cannot be properly understood unless the doctrine is fully admitted that the apparently solid world and material objects are all illusions or *space made visible*. See *Akasa*

OG Astral Light The astral light corresponds in the case of our globe, and analogically in the case of our solar system, to what the *linga-sarira* is in the case of an individual man. Just as in man the *linga-sarira* or astral body is the vehicle or carrier of *prana* or life-energy, so is the astral light the carrier of the cosmic *jiva* or cosmic life-energy. To us humans it is an invisible region surrounding our earth, as H. P. Blavatsky expresses it, as indeed it surrounds every other physical globe; and among the seven kosmic principles it is the most material excepting one, our physical universe.

The astral light therefore is, on the one hand, the storehouse or repository of all the energies of the kosmos on their way downwards to manifest in the material spheres – of our solar system in general as well as of our globe in particular; and, on the other hand, it is the receptacle or magazine of whatever passes out of the physical sphere on its upward way.

Thirdly, it is a kosmic “picture-gallery” or indelible record of whatever takes place on the astral and physical planes; however, this last phase of the functions of the astral light is the least in importance and real interest.

The astral light of our own globe, and analogically of any other physical globe, is the region of the *kama-loka*, at least as concerns the intermediate and lower parts of the *kama-loka*; and all entities that die pass through the astral light on their way upwards, and in the astral light throw off or shed the *kama-rupa* at the time of the second death. The solar system has its own astral light in general, just as every globe in the universal solar system has its astral light in particular, in each of these last cases being a thickening or materializing or concreting around the globe of the general astral substance forming the astral light of the solar system. The astral light, strictly speaking, is simply the lees or dregs of *akasa* and exists in steps or stages of increasing ethereality. The more closely it surrounds any globe, the grosser and more material it is. It is the receptacle of all the vile and horrible emanations from earth and earth beings, and is therefore in parts filled with earthly pollutions. There is a constant interchange, unceasing throughout the solar *manvantara*, between the astral light on the one hand, and our globe earth on the other, each giving and returning to the other.

Finally, the astral light is with regard to the material realms of the solar system the copy or reflection of what the *akasa* is in the spiritual realms. The astral light is the mother of the physical, just as the spirit is the mother of the *akasa*; or, inversely, the physical is merely the concretion of the astral, just as the *akasa* is the veil or concretion of the highest spiritual. Indeed, the astral and physical are one, just as the *akasic* and the spiritual are one.

VS In it {the **Astral** region} thy Soul will find the blossoms of life, but under every flower a serpent coiled. (I 18, p. 6) The astral region, the Psychic World of supersensuous perceptions and of deceptive sights – the world of Mediums. It is the great “Astral Serpent” of Eliphaz Levi. No blossom plucked in those regions has ever yet been brought down on earth without its serpent coiled around the stem. It is the world of the *Great Illusion*.

WS Astral Light Invisible substance surrounding the earth.

TG Astrolatry (*Greek*) Worship of the Stars.

TG Astrology (*Greek*) The Science which defines the action of celestial bodies upon mundane affairs, and claims to foretell future events from the position of the stars. Its antiquity is such as to place it among the very earliest records of human learning. It remained for long ages a secret science in the East, and its final expression remains so to this day, its exoteric application having been brought to any degree of perfection in the West only during the period of time since Varaha Muhira wrote his book on Astrology some 1400 years ago. Claudius Ptolemy, the famous geographer and mathematician, wrote his treatise *Tetrabiblos* about 135 A.D., which is still the basis of modern astrology. The science of Horoscopy is studied now chiefly under four heads: viz., (1) *Mundane*, in its application to meteorology, seismology, husbandry, etc. (2) *State or civic*, in regard to the fate of nations, kings and rulers. (3) *Horary*, in reference to the solving of doubts arising in the mind upon any subject. (4) *Genethliacal*, in its application to the fate of individuals from the moment of their birth to their death. The Egyptians and the Chaldees were among the most ancient votaries of Astrology, though their modes of reading the stars and the modern practices differ considerably. The former claimed that Belus, the Bel or Elu of the Chaldees, a scion of the *divine* Dynasty, or the Dynasty of the king-gods, had belonged to the land of Chemi, and had left it, to found a colony from Egypt on the banks of the Euphrates, where a temple ministered by priests in the service of the “lords of the stars” was built, the said priests adopting the name of *Chaldees*. Two things are known: (a) that Thebes (in Egypt) claimed the honour of the invention of Astrology; and (b) that it was the Chaldees who taught that science to the other nations. Now Thebes antedated considerably not only “Ur of the Chaldees,” but also Nipur, where Bel was first worshipped – Sin, his son (the moon), being the presiding deity of Ur, the land of the nativity of Terah, the Sabean and Astrolatrer, and of Abram, his son, the great Astrologer of biblical tradition. All tends, therefore, to corroborate the Egyptian claim. If later on the name of Astrologer fell into disrepute in Rome and elsewhere, it was owing to the fraud of those who wanted to make money by means of that which was part and parcel of the sacred Science of the Mysteries, and, ignorant of the latter, evolved a system based entirely upon mathematics, instead of on transcendental metaphysics and having the physical celestial bodies as its *upadhi* or material basis. Yet, all persecutions notwithstanding, the number of the adherents of Astrology among the most intellectual and scientific minds was always very great. If Cardan and Kepler were among its ardent supporters, then its later votaries have nothing to blush for, even in its now imperfect and distorted form. As said in *Isis Unveiled* (I. 259): “Astrology is to exact astronomy what psychology is to exact physiology. In astrology and psychology one has to step beyond the visible world of matter, and enter into the domain of transcendent spirit.” See *Astronomos*

KT Astrology The science which defines the action of celestial bodies upon mundane affairs, and claims to foretell future events from the positions of the stars. Its antiquity is such as to place it among the very earliest records of human learning. It remained for long ages a secret science in the East, and its final expression remains so to this day, its esoteric application only having been brought to any degree of perfection in the West during the lapse of time since Varaha Mihira wrote his book on Astrology, some 1400 years ago. Claudius Ptolemy, the famous geographer and mathematician who founded the system of Astronomy known under his name, wrote his *Tetrabiblos*, which is still the basis of modern Astrology, 135 A.D. The science of Horoscopy is studied now chiefly under four heads, viz.: (1). *Mundane*, in its application to meteorology, seismology, husbandry. (2). *State or Civic*, in regard to the future of nations, Kings, and rulers. (3). *Horary*, in reference to the solving of doubts arising in the mind upon any subject. (4). *Genethliacal*, in connection with the future of individuals from birth unto death. The Egyptians and the Chaldees were among the most ancient votaries of Astrology, though their modes of reading the stars and the modern methods differ considerably. The former claimed that Belus, the Bel or Elu of the Chaldees, a scion of the *Divine Dynasty*, or the dynasty of the King-gods, had belonged to the land of Chemi, and had left it to found a colony from Egypt on the banks of the Euphrates, where a temple, ministered by priests in the service of the “lords of the stars,” was built. As to the origin of the science, it is known on the one hand that Thebes claimed the honour of the invention of Astrology; whereas, on the other hand, all are agreed that it was the Chaldees who taught that science to the other nations. Now Thebes antedated considerably, not only “Ur of the Chaldees,” but also Nipur, where Bel was first worshipped – Sin, his son (the moon), being the presiding deity of Ur, the land of the nativity of Terah, the Sabean and Astrolater, and of Abram, his son, the great Astrologer of Biblical tradition. All tends, therefore, to corroborate the Egyptian claim. If later on the name of Astrologer fell into disrepute in Rome and elsewhere, it was owing to the frauds of those who wanted to make money of that which was part and parcel of the Sacred Science of the Mysteries, and who, ignorant of the latter, evolved a system based entirely on mathematics, instead of transcendental metaphysics with the physical celestial bodies as its *upadhi* or material basis. Yet, all persecutions notwithstanding, the number of adherents to Astrology among the most intellectual and scientific minds was always very great. If Cardan and Kepler were among its ardent supporters, then later votaries have nothing to blush for, even in its now imperfect and distorted form. As said in *Isis Unveiled* (I., 259), “Astrology is to exact astronomy, what psychology is to exact physiology. In astrology and psychology one has to step beyond the visible world of matter and enter into the domain of transcendent spirit.”

OG Astrology The astrology of the ancients was indeed a great and noble science. It is a term which means the “science of the celestial bodies.” Modern astrology is but the tattered and rejected outer coating of real, ancient astrology; for that truly sublime science was the doctrine of the origin, of the nature, of the being, and of the destiny of the solar bodies, of the planetary bodies, and of the beings who dwell on them. It also taught the science of the relations of the parts of cosmic nature among themselves, and more particularly as applied to man and his destiny as forecast by the celestial orbs. From that great and noble science sprang up an exoteric pseudo-science, derived from the Mediterranean and Asian practice, eventuating in the modern scheme called astrology – a tattered remnant of ancient wisdom.

In actual fact, genuine archaic astrology was one of the branches of the ancient Mysteries, and was studied to perfection in the ancient Mystery schools. It had throughout all ancient time the unqualified approval and devotion of the noblest men and of the greatest sages. Instead of limiting itself as modern so-called astrology does to a system based practically entirely upon certain branches of mathematics, in archaic days the main body of doctrine which astrology then contained was transcendental metaphysics, dealing with the greatest and most abstruse problems concerning the universe and man. The celestial bodies of the physical universe were considered in the archaic astrology to be not merely time markers, or to have vague relations of a psychomagnetic quality as among themselves – although indeed this is true – but to be the vehicles of starry spirits, bright and living gods, whose very existence and characteristics, individually as well as collectively, made them the governors and expositors of destiny.

TG Astronomos (*Greek*) The title given to the Initiate in the Seventh Degree of the reception of the Mysteries. In days of old, Astronomy was synonymous with Astrology; and the great Astrological Initiation took place in Egypt at Thebes, where the priests perfected, if they did not wholly invent the science. Having passed through the degrees of *Pastophoros*, *Neocoros*, *Melanophoros*, *Kistophoros*, and *Balahala* (the degree of Chemistry of the Stars), the neophyte was taught the mystic signs of the Zodiac, in a circle dance representing the course of the planets (the dance of Krishna and the Gopis, celebrated to this day in Rajputana); after which he received a cross, the Tau (or Tat), becoming an *Astronomos* and a Healer. (See *Isis Unveiled*. Vol. II. 365) Astronomy and Chemistry were inseparable in these studies. “Hippocrates had so lively a faith in the influence of the stars on animated beings, and on their diseases, that he expressly recommends not to trust to physicians who are ignorant of astronomy.” (Arago.) Unfortunately the key to the final door of Astrology or Astronomy is lost by the modern Astrologer; and without it, how can he ever be able to answer the pertinent remark made by the author of *Mazzaroth*, who writes: “people are said to be born under one sign, while in reality they are born under another, because *the sun is now seen among different stars in the equinox*”? Nevertheless, even the few truths he does know brought to his science such eminent and scientific believers as Sir Isaac Newton, Bishops Jeremy and Hall, Archbishop Usher, Dryden, Flamstead, Ashmole, John Rilton, Steele, and a host of noted Rosicrucians.

WG **Asu** Vital spirit, vigorous life; the breath; spiritual life.

TG **Asuramaya** (*Sanskrit*) Known also as *Mayasura*. An Atlantean astronomer, considered as a great magician and sorcerer, well-known in Sanskrit works.

FY **Asuramaya** An Atlantean astronomer, well known in Sanskrit writings.

WG **Asura-Maya** Name of a great Atlantean magician, who is said to have been a great astronomer.

TG **Asura Mazda** (*Sanskrit*) In the *Zend*, *Ahura Mazda*. The same as Ormuzd or Mazdeo; the god of Zoroaster and the Parsis.

TG **Asuras** (*Sanskrit*) Exoterically, elementals and evil gods – considered maleficent; demons, and *no* gods. But esoterically – the reverse. For in the most ancient portions of the *Rig Veda*, the term is used for the Supreme Spirit, and therefore the Asuras are spiritual and divine. It is only in the last book of the *Rig Veda*, its latest part, and in the *Atharva Veda*, and the *Brahmans*, that the epithet, which had been given to Agni, the greatest Vedic Deity, to Indra and Varuna, has come to signify the reverse of gods. *Asu* means breath, and it is with his breath that Prajapati (Brahm/a) creates the Asuras. When ritualism and dogma got the better of the Wisdom religion, the initial letter *a* was adopted as a negative prefix, and the term ended by signifying “not a god,” and *Sura* only a deity. But in the Vedas the Suras have ever been connected with Surya, the sun, and regarded as *inferior* deities, devas.

FY **Asuras** A class of elementals considered maleficent; demons.

WG **Asura** A spiritual, divine being; (derived from *asu*, breath;) an evil spirit, a demon of the highest order in perpetual hostility with the gods; (incorrectly derived from *a*, not, and *sura*, god: a non-god, a demon.)

ST **Asuras** Divine spirits, fathers of man’s higher nature; also, exoterically, demons or elemental gods.

GH **Asura** Originally the word stood for the supreme spirit (being so used in the *Rig-Veda*), and equivalent to the Zoroastrian Ahura Mazda; then it became applied to deities, such as Indra, Agni and Varuna; later still it denoted a class of elemental beings evil in nature, and consequently Asuras are termed demons. The *Taittiriya-Brahmana* represents the Asuras as being created from the breath of Brahm/a-Prajapati likewise *The Laws of Manu*, but the Puranas indicate that they sprang from his thigh. “Esoterically, the *Asuras*, transformed subsequently into evil Spirits and lower gods, who are eternally at war with the *great* deities – are the gods of the Secret Wisdom.... They are the sons of the primeval Creative Breath at the beginning of every new Mahakalpa, or Manvantara; ...Evidently they have been degraded in Space and Time into opposing powers or demons by the ceremonialists,” (*The Secret Doctrine*, II, pp. 500-1). Derived from the verbal root *as*, to breathe. *Bhagavad-Gita*, W. Q. Judge, p. 65)

SKv **Asura** Asura has two renderings: an ancient and esoteric one, and a later and exoteric one. The oldest meaning of Asura as used in the *Rig-Veda* is ‘a divine spirit,’ derived from *asu* – breath. The word Asura was also applied to those classes of beings now spoken of as Kumaras, Agnishwattas, and Manasaputras, those fallen angels, the fathers of our higher natures, who thus imbodyed themselves in order to attain greater wisdom and a fuller awareness of their divine natures. Later when the keys to the mystery-teachings were lost and theological dogma arose among the Brahmanical sects, the Asuras, within or without man, who opposed the empty ritualism and sacrificial ceremonial of the time, were then called ‘elemental-gods’ or ‘demons’ by these followers of false gods and of exoteric form, and the derivation of the word was changed to *a* – not, and *sura* – god; and hence Asura soon became synonymous with ‘demon,’ and in most of the later literature of India Asuras are ‘demons,’ those who oppose the works of the gods.

IN **Asura(s)** (*Sanskrit*) A “not-god” in post-Vedic period, demons or evil spirits hostile to the *suras* (gods); in the most ancient portions of the *Rig Veda*, divine beings, supreme spirit (possibly from *asu*, “breath”); in theosophy, intellectual deities.

TG **Aswamedha** (*Sanskrit*) The Horse-sacrifice; an ancient Brahmanical ceremony.

WG **Asvamedha** The horse-sacrifice, a ceremony of Vedic times.

TG **Aswattha** (*Sanskrit*) The *Bo-tree*, the tree of knowledge, *ficus religiosa*.

WG **Asvattha** The holy fig tree, symbolizing the universe.

OG **Asvattha** (*Sanskrit*) The mystical tree of knowledge, the mystical tree of kosmical life and being, represented as growing in a reversed position: the branches extending downwards and the roots upwards. The branches typify the visible kosmical universe, the roots the invisible world of spirit.

The universe among the ancients of many nations was portrayed or figured under the symbol of a tree, of which the roots sprang from the divine heart of things, and the trunk and the branches and the branchlets and the leaves were the various planes and worlds and spheres of the kosmos. The fruit of this cosmic tree contained the seeds of future “trees,” being the entities which had attained through evolution the end of their evolutionary journey, such as men and the gods – themselves universes in the small, and destined in the future to become cosmic entities when the cycling wheel of time shall have turned through long aeons on its majestic round. In fact, every living thing, and so-called inanimate things also, are trees of life, with their roots above in the spiritual realms, with their trunks passing through the intermediate spheres, and their branches manifesting in the physical realms.

ST **Aswattha** The mystic Tree of Life.

GH **Asvattha** The pippala, the sacred Indian fig-tree, *ficus religiosa*. In Buddhism called the Bodhi-tree – the tree under which the Buddha received full illumination. Mystically, the ‘Tree of Life,’ the great World Tree, symbolic both of the vital structure of the universe and of the cosmic hierarchies in all their various interrelations. The roots of the Asvattha “represent the Supreme Being, or First Cause, the Logos; but one has to go beyond those roots to *unite*

oneself with Krishna, ...Its boughs are...the highest Dhyana Chohans or Devas. The Vedas are its leaves. He only who goes *beyond* the roots shall never return, i.e., shall reincarnate no more during this 'age' of Brahma/a." (*The Secret Doctrine*, I, pp. 406-7) (See *Bhagavad-Gita*, W. Q. Judge, p. 105.) (Meaning of the word itself: 'under which horses stand': *asva*, a horse; *ttha* from *stha*, to stand. *Bhagavad-Gita*, W. Q. Judge, p. 74)

SKs Aswattha The Mystic Tree of Life, described in Hindu writings as the "symbol of life and its illusive joys and pleasures."

It is described by them as growing in a reversed position, the branches extending downward and the roots upward; the former typifying the external world of sense, i.e., the visible cosmical universe, and the latter the invisible world of spirit, because the roots have their *genesis* in the heavenly regions where, from the world's creation, humanity has placed its invisible deity. – *Isis Unveiled*, I, 153

In order to attain immortality, and thus free oneself from the endless rounds of life and death on this planet, one must destroy this tree of illusion with the 'Sword of Knowledge.' One must "go beyond those roots to *unite oneself with Krishna*...the indestructible..." (op cit., I, 406) It was under this Aswattha tree, sometimes called the Bodhi-tree, that the Buddha conquered illusion. He delved within, and passing beyond the roots of the tree, attained enlightenment and visioned Reality.

SP Asvattha [aswattha] The sacred fig tree. Symbolically, the Tree of Life.

GH Asvatthaman The son of Drona and Kripa (sister of Kripa, which see): one of the generals in the army of the Kauravas. He was one of the three surviving warriors at the end of the war, and was then made commander. (*Bhagavad-Gita*, W. Q. Judge, p. 3)

TG Aswins (*Sanskrit*) or **Aswinau**, dual; or again, *Aswini-Kumarau*, are the most mysterious and occult deities of all; who have "puzzled the oldest commentators." Literally, they are the "Horsemen," the "divine charioteers," as they ride in a *golden car* drawn by horses or birds or animals, and "are *possessed of many forms*." They are two Vedic deities, the twin sons of the sun and the sky, which becomes the nymph Aswini. In mythological symbolism they are "the bright harbingers of Ushas, the dawn," who are "ever young and handsome, bright, agile, swift as falcons," who "prepare the way for the brilliant dawn to those who have patiently awaited through the night." They are also called the "physicians of Swarga" (or Devachan), inasmuch as they heal every pain and suffering, and cure all diseases. Astronomically, they are asterisms. They were enthusiastically worshipped, as their epithets show. They are the "Ocean-born" (i.e., *space born*) or *Abdhijau*, "crowned with lotuses" or *Pushkara-srajam*, etc., etc. Yaska, the commentator in the *Nirukta*, thinks that "the Aswins represent the transition from darkness to light" – cosmically, and we may add, metaphysically, also. But Muir and Goldstucker are inclined to see in them ancient "horsemen of great renown," because, forsooth, of the legend "that the gods refused the Aswins admittance to a sacrifice on the ground that *they had been on too familiar terms with men*." Just so, because as explained by the same Yaska "they are identified with heaven and earth," only for quite a different reason. Truly they are like the *Ribhus*, "originally renowned mortals (but also non-renowned occasionally) who in the course of time are translated into the companionship of gods;" and they show a negative character, "the result of the alliance of light with darkness," simply because these *twins* are, in the esoteric philosophy, the *Kumara-Egos*, the reincarnating "Principles" in this Manvantara.

FY Aswini The divine charioteers; mystically they correspond to Hermes, who is looked upon as his equal. They represent the internal organ by which knowledge is conveyed from the soul to the body.

GH Asvins (or more correctly **Asvinau**, the word itself meaning 'the two horsemen') Two Vedic deities represented as twin horsemen, harbingers of Ushas, the dawn. They appear in the sky in a chariot drawn by golden horses, or again by birds. Their attributes pertain to youth and beauty. They are regarded as the physicians of the gods, and avert from mankind sickness and misfortune; hence many Vedic hymns are addressed to them. Yaska, the celebrated commentator of the Vedas, referring to the 'twin horsemen' as precursors of light and the dawn, held that they represent the transition from darkness to light, and the intermingling of both produces that inseparable duality which is expressed by the twin nature of the Asvinau. H. P. Blavatsky remarks: "...these *twins* are, in the esoteric philosophy, the *Kumara-Egos*, the reincarnating 'Principles' in this Manvantara." (*Theosophical Glossary*, H. P. Blavatsky, p. 41) (*Bhagavad-Gita*, W. Q. Judge, p. 78)

MO Asynja (*Norse*) (aw-sin-ya) [goddess, f. of Ase] Active deity.

MO Asynjor (*Norse*) (aw-sin-yore) [pl. of Asynja, f. of Aesir] Goddesses.

TG Atala (*Sanskrit*) One of the regions in the Hindu *lokas*, and one of the seven mountains; but esoterically *Atala* is on an astral plane, and was, once on a time, a real island upon this earth.

ST Atala See *Loka-Talas*

TG Atalanta Fugiens (*Latin*) A famous treatise by the eminent Rosicrucian Michael Maier; it has many beautiful engravings of Alchemic symbolism: here is to be found the original of the picture of a man and woman within a circle, a triangle around it, then a square: the inscription is, "From the first *ens* proceed two contraries, thence come the three principles, and from them the four elementary states; if you separate the pure from the impure you will have the stone of the Philosophers."

TG Atarpi (*Chaldean*) or **Atarpi-nisi** The "man." A personage who was "pious to the gods;" and who prayed the god Hea to remove the evil of drought and other things before the Deluge is sent. The story is found on one of the most ancient Babylonian tablets, and relates to the sin of the world. In the words of G. Smith "the god Elu or Bel

calls together an assembly of the gods, his sons, and relates to them that he is angry at the sin of the world;" and in the fragmentary phrases of the tablet: "... I made them.... Their wickedness I am angry at, their punishment shall not be small....let food be exhausted, above let Vul drink up his rain," etc., etc. In answer to Atarpi's prayer the god Hea announces his resolve to destroy the people he created, which he does finally by a deluge.

TG **Atash Behram** (*Zend-Avestian*) The sacred fire of the Parsis, preserved perpetually in their fire-temples.

TG **Atef** (*Egyptian*) Or Crown of Horus. It consisted of a tall white cap with ram's horns, and the *uraeus* in front.

Its two feathers represent the two truths – *life and death*.

TG **Athamaz** (*Hebrew*) The same as Adonis with the Greeks, the Jews having borrowed all their gods.

TG **Athanor** (*Occultism*) The "astral" fluid of the Alchemists, their Archimedean lever; exoterically, the furnace of the Alchemist.

TG **Atharva Veda** (*Sanskrit*) The fourth Veda; literally, magic incantation containing aphorisms, incantations and magic formulae. One of the most ancient and revered Books of the Brahmins.

FY **Atharva Veda** One of the four most ancient and revered books of the ancient Brahmins.

WG **Atharva-Veda** The fourth of the Vedas.

TG **Athenagoras** (*Greek*) A Platonic philosopher of Athens, who wrote a Greek Apology for the Christians in A.D. 177, addressed to the Emperor Marcus Aurelius, to prove that the accusations brought against them, namely that they were incestuous and ate murdered children, were untrue.

KT **Athenagoras** A Platonic Philosopher of Athens, who wrote an apology for the Christians in 177 A.D., addressed to Marcus Aurelius, to prove that the accusations brought against them, viz., that they were incestuous and ate murdered children, were untrue.

TG **Athor** (*Egyptian*) "Mother Night." Primeval Chaos, in the Egyptian cosmogony. The goddess of night.

TG **Ativahikas** (*Sanskrit*) With the Visishtadwaites, these are the Pitris, or *Devas*, who help the disembodied soul or *Jiva* in its transit from its dead body to *Paramapadha*.

TG **Atlantidae** (*Greek*) The ancestors of the Pharaohs and the forefathers of the Egyptians, according to some, and as the Esoteric Science teaches. (See *The Secret Doctrine*, Vol. II., and *Esoteric Buddhism*.) Plato heard of this highly civilized people, the last remnant of which was submerged 9,000 years before his day, from Solon, who had it from the High Priests of Egypt. Voltaire, the eternal scoffer, was right in stating that "the Atlantidae (our *fourth* Root Race) made their appearance in Egypt.... It was in Syria and in Phrygia, as well as Egypt, that they established the worship of the Sun." Occult philosophy teaches that the Egyptians were a remnant of the last *Aryan* Atlantidae.

TG **Atlantis** (*Greek*) The continent that was submerged in the Atlantic and the Pacific Oceans according to the secret teachings and Plato.

FY **Atlantis** The continent that was submerged in the Southern and Pacific Oceans.

WGa **Atlantis** A former continent which was submerged long ago during the cataclysms which overtook other races. A part of it was on the Atlantic floor, and hence the name of that ocean as well as Mount Atlas. But it included much more, and probably the Americas among other lands.

TG **Atma** or **Atman** (*Sanskrit*) The Universal Spirit, the divine Monad, the 7th Principle, so-called, in the septenary constitution of man. The Supreme Soul.

KT **Atman** or **Atma** (*Sanskrit*) The Universal Spirit, the divine monad, "the seventh Principle," so called, in the exoteric "septenary" classification of man. The Supreme Soul.

FY **Atma** The spirit; the divine monad; the seventh principle of the septenary human constitution.

FY **Atman** See *Atma*

WG **Atma** The spirit of the universe; spirit; soul; the animating spiritual breath; the permanent Self; the highest principle of life in the universe; in one sense Brahma, the supreme deity and soul of the universe.

WGa **Atman** The same as *Atma*, *which see*.

OG **Atman** (*Sanskrit*) The root of *atman* is hardly known; its origin is uncertain, but the general meaning is that of "self." The highest part of man – self, pure consciousness per se. The essential and radical power or faculty in man which gives to him, and indeed to every other entity or thing, its knowledge or sentient consciousness of selfhood. This is not the ego.

This principle (atman) is a universal one; but during incarnations its lowest parts take on attributes, because it is linked with the buddhi, as the buddhi is linked with the manas, as the manas is linked to the kama, and so on down the scale.

Atman is also sometimes used of the universal self or spirit which is called in the Sanskrit writings Brahman (neuter), and the Brahman or universal spirit is also called the paramatman.

Man is rooted in the kosmos surrounding him by three principles, which can hardly be said to be *above* the first or atman, but are, so to say, that same atman's highest and most glorious parts.

The inmost link with the Unutterable was called in ancient India by the term "self," which has often been mistranslated "soul." The Sanskrit word is atman and applies, in psychology, to the human entity. The upper end of the link, so to speak, was called paramatman, or the "self beyond," i.e., the permanent SELF – words which describe neatly and clearly to those who have studied this wonderful philosophy, somewhat of the nature and essence of the being which man is, and the source from which, in beginningless and endless duration, he sprang. Child of earth and child of heaven, he contains both in himself.

We say that the atman is universal, and so it is. It is the universal selfhood, that feeling or consciousness of selfhood which is the same in every human being, and even in all the inferior beings of the hierarchy, even in those of the beast kingdom under us, and dimly perceptible in the plant world, and which is latent even in the minerals. This is the pure cognition, the abstract idea, of self. It differs not at all throughout the hierarchy, except in degree of self-recognition. Though universal, it belongs (so far as we are concerned in our present stage of evolution) to the fourth kosmic plane, though it is our seventh principle counting upwards.

WW Atman (pp. 17-19) ...a Sanskrit word which means nothing but the Self; but upon a proper understanding of this word hinges a proper conception of Hindu philosophy. It is the keyword of all, or nearly all, the oriental philosophies. There are six of these: the *Shad-darsana*, from *shash*, six, and *darsana*, from the root *dris*, to look at, to see, hence those *six* things (or systems) which are 'seen' or studied. They regard a system of philosophy as that which the inner eye sees. What sees it, finally, what is the inner eye? The Atman, principally and first of all the Self. You have often heard the phrase in Patanjali, "The universe exists for the purpose of the Soul." That can mean: "The Self exists for the purpose of the universe." Now this word Atman is sometimes translated *soul*. It is a mistake. There are other words used for Soul, but Atman is the root-self, the Spirit. The difference between spirit and souls may be likened to a sun and the rays of the sun. Thus, Atman is the source and center of consciousness; in each of us a Sun {symbol of a circle with one dot at the center}. This is the Atman, and these are the rays without number. Light may be conceived as proceeding from the sun as a flood. We may also conceive it as in rays, which is the usual way, and it is as rays that the ancient philosophers seem to have preferred to consider it. You will find it in the old Egyptian paintings and carvings, where you sometimes will also see a sun with its rays, each ray ending in a hand.

...But now each ray may be considered as a soul. The soul, psychologically speaking, is that aspect of the human individuality which incarnates. Atman does not incarnate. There is no need for Atman to incarnate; it does not learn, it has no need to learn. Mind you, I speak of our own universe. In other universes Atman may be but a soul to a higher Atman, and Atman the Self may be as it were lower than a soul; it may be but an atom, insignificant; but that is beyond us now. When questioned on this point the Lord Buddha is said to have kept silence, not because he did not know, but because he did not think it necessary to touch upon it, because it is beyond our power to properly conceive it. It is because the Christians overestimated their faculties in the pride of their hearts and dragged down this glorious conception of the divine sun in man, that they made of their God one thing, of their church another, and of their Jesus a third, separate, yet united to the first. A mystery to them, explainable only by Theosophy. Consider the sun Atman, each ray a soul. As the soul passes through matter it reaches the earth, and as it goes through the spiritual and psychic atmosphere it loses a large part of its divine glory, of its illuminating power; not that it loses in itself its faculty of light, but the deeper it sinks into matter it loses more and more of its individuality, it falls asleep, because weaker, spiritually flaccid. Now Atman is immortal, boundless, beyond knowledge, possessing all things, instant in its action. The soul is not. If the soul can struggle through life's shadow by gathering itself into itself – to use a beautiful figure in the Hebrew Bible, as a mother will gather her little child in her arms – in the same way the diviner part will gather the lower part into Itself. How is this done? Through struggle, through suffering, age after age, through different deaths; and as the soul gathers itself it gets a little higher, if there is no falling back, until finally it proceeds in glory and reaches its Atman, itself, its god, and god within. "I and my Father are one," said Jesus, "I" was the soul struggling below; the Father was the Atman, the self.

ST Atman The Self, universal Spirit, pure consciousness. See *Principles of Man*

SKo Atman The SELF; the Divinity or Highest Principle of man; pure consciousness. Atman is that universal SELF of man which is the same in every living being and which links each and all with Brahman, the SELF of the Universe. The root of the word Atman is uncertain, but it is very likely from a verb-root meaning 'to breathe.'

IN Atman (*Sanskrit*) "Self," universal spirit, the highest consciousness in all entities, including man.

SP Atman Soul or self

jivatman – the living or individual self

paramatman – the supreme or universal self

sutratman – the thread self of individuality in successive incarnations.

TG Atma-bhu (*Sanskrit*) Soul-existence, or existing as soul. See *Alaya*

TG Atmabodha (*Sanskrit*) Literally, "Self-knowledge;" the title of a Vedantic treatise by Sankaracharya.

FY Atmabodha (Literally, "self-knowledge.") The title of a Vedantic treatise by Sankara-charya.

WS Atma-buddhi (*Sanskrit*) Atma "self" + buddhi "spiritual understanding;" the highest aspects of man's constitution.

TG Atma-jnani (*Sanskrit*) The Knower of the World-Soul, or Soul in general.

ST Atma-Jnanin Knower of Atman or of Self.

SKv Atma-jnanin, Tattva-jnanin Atma-jnanin is 'the Divine Self-knower'; a compound of *Atman*, the divinity of man, and *janin*, the knower, from the verb-root *jna* – to know. One who has realized or met face to face the Divinity within him is an Atma-jnanin. Tattva-jnanin is one who knows and understands the abstract cosmic essences or principles from which all in this Universe spring. *Tattva* literally means the 'that-ness' of a thing, from *tat* – that, and *tva*, a noun suffix.

TG Atma-matrasu (*Sanskrit*) To enter into the elements of the "One-Self" (See *The Secret Doctrine* I., 334.)

Atmamatra is the spiritual atom, as contrasted with, and opposed to, the elementary differentiated atom or molecule.
TG **Atma Vidya** (*Sanskrit*) The highest form of spiritual knowledge; literally, “Soul-knowledge.”

WG **Atma-Vidya** Knowledge of soul or the Supreme Spirit.

ST **Atma-Vidya** Knowledge of the Self.

OG **Atom** This word comes to us from the ancient Greek philosophers Democritus, Leucippus, and Epicurus, and the hundreds of great men who followed their lead in this respect and who were therefore also atomists – such, for instance, as the two Latin poets Ennius and Lucretius. This school taught that atoms were the foundation-bricks of the universe, for *atom* in the original etymological sense of the word means something that cannot be cut or divided, and therefore as being equivalent to particles of what theosophists call homogeneous substance. But modern scientists do not use the word atom in that sense any longer. Some time ago the orthodox scientific doctrine concerning the atom was basically that enunciated by Dalton, to the general effect that physical atoms were hard little particles of matter, ultimate particles of matter, and therefore indivisible and indestructible.

But modern science [1933] has a totally new view of the physical atom, for it knows now that the atom is not such, but is composite, builded of particles still more minute, called electrons or charges of negative electricity, and of other particles called protons or charges of positive electricity, which protons are supposed to form the nucleus or core of the atomic structure. A frequent picture of atomic structure is that of an atomic solar system, the protons being the atomic sun and the electrons being its planets, the latter in extremely rapid revolution around the central sun. This conception is purely theosophical in idea, and adumbrates what occultism teaches, though occultism goes much farther than does modern science.

One of the fundamental postulates of the teachings of theosophy is that the ultimates of nature are atoms on the material side and monads on the energy side. These two are respectively material and spiritual primates or ultimates, the spiritual ones or monads being indivisibles, and the atoms being divisibles – things that can be divided into composite parts.

It becomes obvious from what precedes that the philosophical idea which formed the core of the teaching of the ancient initiated atomists was that their atoms or “indivisibles” are pretty close to what theosophical occultism calls monads; and this is what Democritus and Leucippus and others of their school had in mind.

These monads, as is obvious, are therefore divine-spiritual life-atoms, and are actually beings living and evolving on their own planes. Rays from them are the highest parts of the constitution of beings in the material realms.

TG **Atri, Sons of** (*Sanskrit*) A class of Pitris, the “ancestors of man,” or the so-called Prajapati, “progenitors;” one of the seven Rishis who form the constellation of the Great Bear.

WG **Atri** A famous Rishi, author of a number of Vedic hymns.

TG **Attavada** (*Pali*) The sin of personality.

FY **Attavada** (*Pali*) The sin of personality.

ST **Attavada** The false belief that man is separate from the One Life. The sin of personality.

TG **Atyantika** (*Sanskrit*) One of the four kinds of *pralaya* or dissolution. The “absolute” pralaya.

WG **Atyantika Pralaya** Absolute dissolution or obscuration, as, for instance, of a whole planetary chain.

SKs **Atyantika-Pralaya, Naimittika-Pralaya** Atyantika is a compound of *ati* – beyond, and *anta* – end, hence in combination meaning ‘endless.’ The Atyantika-Pralaya or ‘Endless Dissolution’ is enjoyed by an individual who attains Nirvana before the close of the Planetary Manvantara or ‘Planetary Manifestation.’ Such a god-man is called a Jivanmukta or ‘freed Monad,’ and because his Nirvana or period of peace and rest is so much longer than the long Nirvana period enjoyed by all beings between Manvantaras, this Pralayaic time is considered Atyantika or eternal. However, this is only a metaphorical phrase, because no Pralaya or Nirvana lasts forever.

Naimittika means ‘occasional,’ the opposite of *Nitya* or ‘constant.’ The Naimittika-Pralaya is one which takes place at rare intervals of time, and can therefore be applied to a Planetary or Solar or Universal Pralaya.

TG **Atziluth** (*Hebrew*) The highest of the Four Worlds of the *Kabbalah* referred only to the pure Spirit of God. See *Aziluth* for another interpretation.

TG **Audlang** (*Scandinavian*) The second Heaven made by Deity above the field of Ida, in the Norse legends.

TG **Audumla** (*Scandinavian*) The symbol of nature in the Norse mythology; the cow who licks the salt rock, whence the divine Buri is born, before man’s creation.

TG **Audumla** (*Scandinavian*) The Cow of Creation, the “nourisher,” from which poured four streams of milk which fed the giant Ymir or Orgelmir (matter in ebullition) and his sons, the Hrimthurses (Frost-giants), before the appearance of gods or men. Having nothing to graze upon she licked the salt of the ice-rocks and thus produced Buri, “the Producer” in his turn, who had a son Bor (the born) who married a daughter of the Frost Giants, and had three sons, *Odin* (Spirit), *Wili* (Will), and *We* (Holy). The meaning of the allegory is evident. It is the precosmic union of the elements, of Spirit, or the creative Force, with Matter, cooled and still seething, which it forms in accordance with universal Will. Then the *Aeses*, “the pillars and supports of the World” (*Cosmocreatores*), step in and *create* as All-father wills them.

MO **Audhumla** (*Norse*) (a-ood-hum-la) [mythic cow] Symbol of fertility.

TG **Augiras** One of the Prajapatis. A son of Daksha; a lawyer, etc., etc.

TG **Augoeides** (*Greek*) Bulwer Lytton calls it the “Luminous Self,” or our Higher Ego. But Occultism makes of it something distinct from this. It is a mystery. The *Augoeides* is the luminous divine radiation of the EGO which, when

incarnated, is but its shadow – pure as it is yet. This is explained in the *Amshaspends* and their *Ferouers*.
WG **Augoeides** (Greek, literally meaning the “self -luminous” or “shining one”) A term applied by the Neo-Platonists to the Higher Ego or Individuality of man, as contradistinguished from his lower self or personality. In *The Secret Doctrine* the hints given in *Isis Unveiled* are explained by the statement that the Augoeides, the “Father in Heaven,” the “Higher Ego,” are synonymous terms referring to the Manasa-Dhyani, who incarnated in or overshadowed the mindless men of the third race, and thus conferred on them the potency of divine, *conscious* immortality.

TG **Aum** (*Sanskrit*) The sacred syllable; the triple-lettered unit; hence the trinity in one.

VS **Aum** (I 10, p. 5) *Kala Hamsa*, the “Bird” or Swan (*see* No. 12 {Nada-Bindu}). Says the *Nada-Bindu Upanishad* (Rig Veda) translated by the *Kumbakonum Theosophical Society* – “The syllable A is considered to be its (the bird Hamsa’s) right wing, U, its left, M, its tail, and the Ardha-matra (half metre) is said to be its head.”

FY **Aum** The sacred syllable in Sanskrit representing the trinity.

WGa **Aum** The same as *Om*, *which see*.

OG **Aum** *See Om*

ST **Aum** *See Om*

OG **Aupapaduka** *See Anupadaka*

TG **Aura** (*Greek and Latin*) A subtle invisible essence or fluid that emanates from human and animal bodies and even things. It is a psychic effluvium, partaking of both the mind and the body, as it is the electro-vital, and at the same time an electro-mental aura; called in Theosophy the akasic or magnetic aura.

KT **Aura** (*Greek and Latin*) A subtle invisible essence or fluid that emanates from human, animal, and other bodies. It is a psychic effluvium partaking of both the mind and the body, as there is both an electro-vital and at the same time an electro-mental aura; called in Theosophy the Akasic or magnetic aura. In R.C. Martyrology, a Saint.

OG **Aura** An extremely subtle and therefore invisible essence or fluid that emanates from and surrounds not only human beings and beasts, but as a matter of fact plants and minerals also. It is one of the aspects of the auric egg and therefore the human aura partakes of all the qualities that the human constitution contains. It is at once magneto-mental and electrovital, suffused with the energies of mind and spirit – the quality in each case coming from an organ or center of the human constitution whence it flows. It is the source of the sympathies and antipathies that we are conscious of. Under the control of the human will it can be both life-giving and healing, or death-dealing; and when the human will is passive the aura has an action of its own which is automatic and follows the laws of character and latent impulses of the being from whom it emanates. Sensitives have frequently described it in more or less vague terms as a light flowing from the eyes or the heart or the tips of the fingers or from other parts of the body. Sometimes this fluid, instead of being colorless light, manifests itself by flashing and scintillating changes of color – the color or colors in each case depending not only upon the varying moods of the human individual, but also possessing a background equivalent to the character or nature of the individual. Animals are extremely sensitive to auras, and some beasts even decry the human being surrounded with the aura as with a cloud or veil. In fact, everything has its aura surrounding it with a light or play of color, and especially is this the case with so-called animated beings.

The essential nature of the aura usually seen is astral and electrovital. The magnificent phenomena of radiation that astronomers can discern at times of eclipse, long streamers with rosy and other colored light flashing forth from the body of the sun, are not flames nor anything of the sort, but are simply the electrovital aura of the solar body – a manifestation of solar vitality, for the sun in occultism is a living being, as indeed everything else is.

OG **Auric Egg** A term which appertains solely to the more recondite teachings of occultism, of the esoteric philosophy. Little can be said here about it except to state that it is the source of the human aura as well as of everything else that the human septenary constitution contains. It is usually of an oviform or egg-shaped appearance, whence its name. It ranges from the divine to the astral-physical, and is the seat of all the monadic, spiritual, intellectual, mental, passionate, and vital energies and faculties of the human septiform constitution. In its essence it is eternal, and endures throughout the pralayas as well as during the manvantaras, but necessarily in greatly varying fashion in these two great periods of kosmic life.

TG **Aurnavabha** (*Sanskrit*) An ancient Sanskrit commentator.

TG **Aurva** (*Sanskrit*) The Sage who is credited with the invention of the “fiery weapon” called *Agneyastra*.

SI **Au spectacle de tant de grandeur oppose a celui de tant de misere, l’esprit qui se met a observer ce vaste ensemble, se represente je ne sais quelle grande divinite qu’une divinite, plus grande et plus pressante encore, aurait comme brisee et mise en pieces en dispersant les debris dans tout l’Univers** II 554-5n (*French*) “At the sight of such immensity on the one hand, and so much misery on the other, the spirit which undertakes to study this great whole envisions who knows what great divinity *that a still vaster and more exacting divinity* had shattered, broken to pieces, and scattered the fragments throughout the whole universe.” — de Montlosier, *Mysteres de la vie humaine* 1.2.126, 1829 ed., Paris

SI **autournein [autourgein] hapanta** II 159 (*Greek*) “To execute everything himself.” — Aristotle, *De Mundo* 6.398b.5

TG **Ava-bodha** (*Sanskrit*) “Mother of Knowledge.” A title of Aditi.

WG **Avabodha** Waking, perception, discrimination, knowledge.

TG **Avaiivartika** (*Sanskrit*) An epithet of every Buddha: literally, one who turns no more back; who goes straight to Nirvana.

TG **Avalokitesvara** (*Sanskrit*) “The on-looking Lord.” In the exoteric interpretation, he is Padmapani (the lotus bearer and the lotus-born) in Tibet, the first divine ancestor of the Tibetans, the complete incarnation or Avatar of Avalokitesvara; but in esoteric philosophy Avaloki, the “on-looker,” is the Higher Self, while Padmapani is the Higher Ego or Manas. The mystic formula “Om mani padme hum” is specially used to invoke their joint help. While popular fancy claims for Avalokitesvara many incarnations on earth, and sees in him, not very wrongly, the spiritual guide of every believer, the esoteric interpretation sees in him the LOGOS, both celestial and human. Therefore, when the Yogacharya School has declared Avalokitesvara as Padmapani “to be the Dhyani Bodhisattva of Amitabha Buddha,” it is indeed, because the former is *the spiritual reflex in the world of forms* of the latter, both being one – one in heaven, the other on earth.

FY **Avalokitesvara** Manifested wisdom, or the Divine Spirit in man.

WG **Avalokitesvara** A Bhodisattva; the manifested Logos, the synthesis of the seven Dhyani-Buddhas or Dhyani-Chohan hosts. (*avalokita*, seen; *isvara*, lord: the lord who is manifest [to the Self]. Rhys Davids renders it, “the lord who looks down from on high.”)

OG **Avalokitesvara** (*Sanskrit*) A compound word: *avalokita*, “perceived,” “seen;” *Isvara*, “lord;” hence “the Lord who is perceived or cognized,” i.e., the spiritual entity, whether in the kosmos or in the human being, whose influence is perceived and felt; the higher self. This is a term commonly employed in Buddhism, and concerning which a number of intricate and not easily understood teachings exist. The esoteric or occult interpretation, however, sees in Avalokitesvara what Occidental philosophy calls the Third Logos, both celestial and human. In the solar system it is the Third Logos thereof; and in the human being it is the higher self, a direct and active ray of the divine monad. Technically Avalokitesvara is the dhyani-bodhisattva of Amitabha-Buddha – Amitabha-Buddha is the cosmic divine monad of which the dhyani-bodhisattva is the individualized spiritual ray, and of this latter again the manushya-buddha or human buddha is a ray or offspring.

ST **Avalokitesvara** “The Lord who is perceived;” the manifest appearance of the spiritual energy of the Third Logos.

SP **Avalokitesvara** In Mahayana Buddhism, the Bodhisattva who especially embodies compassion: Tibetan *Chenrezi*, Chinese *Kuan-yin*, and Japanese *Kannon*.

WG **Avarana-Sakti** The power that makes one thing appear as another.

WGa **Avarana-Sakti** Centripetal force or power.

TG **Avarasaila Sangharama** (*Sanskrit*) Literally, the School of the Dwellers on the western mountain. A celebrated Vihara (monastery) in Dhanakstchaka, according to Eitel, “built 600 B.C., and deserted A.D. 600.”

TG **Avastan** (*Sanskrit*) An ancient name for Arabia.

TG **Avasthas** (*Sanskrit*) States, conditions, positions.

FY **Avasthas** States, conditions, positions.

WG **Avastha** State, condition.

ST **Avasthas** States of consciousness:

Jagrat – normal waking condition.

Swapna – the dreaming-sleeping state.

Sushupti – profound and dreamless sleep; unconsciousness for the imbodyed man, but intense consciousness for the higher spiritual ego.

Turiya – Literally, fourth; pure divine-spiritual consciousness or Samadhi.

SKv **Avastha, Jagrat, Svapna, Sushupti, Turiya** Avastha is a state or condition of consciousness; derived from the verb-root *stha* – to stand, to be, and *ava* – down. There are four Avasthas or states of consciousness: Jagrat is ‘the waking state,’ that condition of consciousness in which a man normally acts while awake; from the verb-root *jagri* – to be awake. Svapna is ‘the sleeping-dreaming state,’ that condition of sleeping-dreaming consciousness which a man undergoes while passing through the astral realms either in reverie, in sleep, or after death; derived from the verb-root *svap* – to sleep, to dream. Sushupti is ‘the deep-sleeping state,’ a state of self-oblivion and utter unconsciousness for the Human Ego, but a conscious state for the Higher Mind. Dr. de Purucker says: “It is a consciousness so intense, so keen, so spiritual, with reaches so vast, that the poor limited brain...cannot hold it or record it.” [*The Theosophical Forum*, April, 1936, p. 252] This state of Sushupti is enjoyed by a man’s Higher Ego (often called the Reimbodying Ego or Manasaputric Ego) during deep sleep, and after death in the higher degrees of Devachan, and during spiritual Initiations. Turiya is ‘the fourth state of consciousness,’ that of pure divine-spiritual consciousness or Samadhi. Turiya is a derived form of *chatur* meaning ‘four.’ This state, often called Turiya-Samadhi, is attained by Buddhas and Christs in their moments of enlightened self-realization. When the Spirit within man returns to its parent-source during sleep and after death it enjoys Turiya-Samadhi. It is also the state into which a man enters who has become at one with the Cosmic Divinity, the Hierarch of our Solar Universe.

SP **Avastha** A state of consciousness, of which there are four:

jagrat – ordinary waking consciousness

svapna [swapna] – dreaming sleep

susupti [sushupti] – dreamless sleep

turiya – literally “the fourth,” spiritual consciousness.

WG Avastha-traya The three states of the soul, according to Vedanta philosophy, known to uninitiated humanity, namely: jagrata, waking state; svapna, dreaming state; and sushupti, dreamless sleep. See *Turiya*

TG Avatara (Sanskrit) Divine incarnation. The descent of a god or some exalted Being, who has progressed beyond the necessity of Rebirths, into the body of a simple mortal. Krishna was an avatar of Vishnu. The Dalai Lama is regarded as an avatar of Avalokiteswara, and the Teschu Lama as one of Tson-kha-pa, or Amitabha. There are two kinds of avatars: those born from woman, and the parentless, the *anupapadaka*.

KT Avatara (Sanskrit) Divine incarnation. The descent of a god or some exalted Being who has progressed beyond the necessity for rebirth, into the body of a simple mortal. Krishna was an *Avatar* of Vishnu. The Dalai-Lama is regarded as an Avatar of Avalokiteswara and the Teschu-Lama as one of Tson-Kha-pa, or Amitabha. These are two kinds of Avatars: one born from woman and the other “parentless” – *Anupadaka*.

FY Avatar The incarnation of an exalted being, so called among the Hindus.

WG Avatara An avatar, the appearance of any deity upon earth, but more particularly the incarnations of Vishnu in his ten principal forms, namely: the fish, tortoise, boar, man-lion, dwarf, the two Ramas, Krishna, Buddha, and Kalki, the last yet to come, and which will take place at the end of the four yugas.

OG Avatara (Sanskrit) The noun-form derived from a compound of two words: *ava*, prepositional prefix meaning “down,” and *tri*, verb-root meaning to “cross over,” to “pass;” thus, *avatri* – to “pass down,” or to “descend.” Hence the word signifies the passing down of a celestial energy or of an individualized complex of celestial energies, which is equivalent to saying a celestial being, in order to overshadow and illuminate some human being – but a human being who, at the time of such connection of “heaven with earth,” of divinity with matter, possesses no *karmically* intermediate or connecting link between the overshadowing entity and the physical body: in other words, no human soul *karmically* destined to be the inner master of the body thus born.

The intermediate link necessary, so that the human being-to-be may have the human intermediate or psychological apparatus fit to express the invisible splendor of this celestial descent, is supplied by the deliberate and voluntary entrance into the unborn child – and coincidentally with the overshadowing of the celestial power – of the psychological or intermediate principle of one of the Greater Ones, who thus “completes” what is to be the pure and lofty human channel through which the “descending” divinity may manifest, this divinity finding in this high psychological principle a sufficiently evolved link enabling it to express itself in human form upon earth.

Hence an avatara is one who has a combination of three elements in his being: an inspiring divinity; a highly evolved intermediate nature or soul, which is loaned to him and is the channel of that inspiring divinity; and a pure, clean, physical body.

WS Avatara (Sanskrit) A class of saviors such as Jesus and Krishna: a temporary combination of divinity, a highly evolved soul, and a pure physical body.

WW Avatara (p. 84) ...the word Avatara. This comes from a Sanskrit verb *avatari*. Now *ava* is a particle meaning *down*, *tri* means to pass over, to go over, as to pass over a river, to cross. The sense in which it is used in the word avatara, is the passing or crossing down of a divinity from the gods’ natural state into the life of man, to incarnate in human body. For instance, *Krishno-vatarati*, Krishna incarnates, Krishna comes down, crosses down. Avatara, in other words, is the incarnation or passing into human flesh, of a divine being. There are other meanings applied to this, but they are subtle, and they are beyond our present purpose. So for the present we can remember that avatara is practically the same as incarnation; incarnation you will remember meaning in-fleshing. The incarnation, according to the Christian theory, was thus an avatara or the second person of the Trinity; a very, very old conception indeed in its elements. Greek mythological story is full of the incarnations of gods and goddesses, and so are the religions of Hindustan.

ST Avatara A descent or incarnation of a divine energy; a combination of three elements: an inspiring divinity; a highly evolved soul; and a pure physical body.

SKo Avatara An Avatara is a descent of a Divinity from the divine spheres into our human world. The word is derived from the preposition *ava* – down, and the verb-root *tri* – to pass. An Avatara is a spiritual event brought about by White Magic in order to effect some spiritual work among men. This Avatara or god in human form is a temporary combination of three elements: an inspiring divinity from the realms of the gods, a highly evolved soul loaned by a Buddha or Bodhisattva, and a physical body which is found to be clean and pure.

SP Avatara A descent or incarnation of divine energy, an avatar.

TG Avebury or Abury In Wiltshire are the remains of an ancient megalithic Serpent temple: according to the eminent antiquarian Stukeley, 1740, there are traces of two circles of stones and two avenues; the whole has formed the representation of a serpent.

WS Avernus (Latin) “Without birds;” the infernal regions; the Underworld.

ST Avesa The power possessed by initiates to enter and use the body of another.

TG Avesta (Zend-Avestian) Literally, “the Law.” From the old Persian *Abasta*, “the law.” The sacred Scriptures of the Zoroastrians. *Zend* means in the “Zend-Avesta” – a “commentary” or “interpretation.” It is an error to regard “Zend” as a language, as “it was applied only to explanatory texts, to the translations of the Avesta” (Darmsteter).

FY Avesta The sacred books of the Zoroastrians.

TG Avicenna The latinized name of Abu-Ali al Hoseen ben Abdallah Ibn Sina; a Persian philosopher, born 980

A.D., though generally referred to as an Arabian doctor. On account of his surprising learning he was called “the Famous;” and was the author of the best and the first alchemical works known in Europe, All the Spirits of the Elements were subject to him, so says the legend, and it further tells us that owing to his knowledge of the Elixir of Life, he still lives, as an adept who will disclose himself to the profane at the end of a certain cycle.

TG Avitchi (*Sanskrit*) A state: not necessarily after death only or between two births, for it can take place on earth as well. Literally, “uninterrupted hell.” The last of the eight hells we are told, “where the culprits *die and are reborn without interruption* – yet not without hope of final redemption.” This is because Avitchi is another name for Myalba (our earth) and also a state to which some soulless men are condemned on this physical plane.

WGa Avitchi A state of the soul. The place or time for this state is not always after death, for it may be in life and on this very earth. It is called “the last of the eight hells,” and is commonly thought of as a state after death of the body.

OG Avichi (*Sanskrit*) A word, the general meaning of which is “waveless;” having no waves or movement, suggesting the stagnation of life and being in immobility; it also means “without happiness” or “without repose.” A generalized term for places of evil realizations, but not of punishment in the Christian sense; where the will for evil, and the unsatisfied evil longings for pure selfishness, find their chance for expansion – and final extinction of the entity itself. Avichi has many degrees or grades. Nature has all things in her; if she has heavens where good and true men find rest and peace and bliss, so has she other spheres and states where gravitate those who must find an outlet for the evil passions burning within. They, at the end of their avichi, go to pieces and are ground over and over, and vanish away finally like a shadow before the sunlight in the air – ground over in nature’s laboratory. See **Eighth Sphere**

WS Avichi (*Sanskrit*) “Wavelessness;” the most material spheres and states of consciousness where the utterly evil soul gravitates; the opposite of nirvana.

ST Avichi Wavelessness; the lowest hell; those spheres and states where gravitate the utterly evil and selfish before final extinction.

SKo Avichi An after-death state of evil realizations of many degrees, experienced by those who have lived lives of wickedness, sensuality, avarice, and deceit, etc. The word Avichi is a compound of *a* – not, and *vichi* – waves, or pleasure; hence having no movement of life, stagnation, or a place without pleasure. Unless a man can rise from this state, drawn upwards by some flash of the divine nature’s having expressed itself during life, he will after long misery and suffering finally enter the Eighth Sphere or Planet of Death, and having there been “ground over in nature’s laboratory;” will vanish from this sphere.

SP Avici [avichi] The lowest hell, literally “the waveless.”

TG Avidya (*Sanskrit*) Opposed to *Vidya*, Knowledge. Ignorance which proceeds from, and is produced by the illusion of the Senses or *Viparyaya*.

WG Avidya Without knowledge, ignorance, illusion; personified illusion, or Maya; in Buddhism, ignorance together with non-existence. (*a*, not, without; *vidya*, knowledge.)

OG Avidya (*Sanskrit*) A compound word: *a*, “not;” *vidya*, “knowledge;” hence nonknowledge, ignorance – perhaps a better translation would be nescience – ignorance or rather lack of knowledge of reality, produced by illusion or *maya*.

ST Avidya Lack of knowledge of Reality.

SP Avidya Ignorance.

TG Avikara (*Sanskrit*) Free from degeneration; changeless – used of Deity.

WG Avikara Changeless, undifferentiating.

TG Avyakta (*Sanskrit*) The unrevealed cause; indiscrete or undifferentiated; the opposite of *Vyakta*, the differentiated. The former is used of the unmanifested, and the latter of the manifested Deity, or of Brahma and Brahm/a.

FY Avyakta The unrevealed cause.

WG Avyakta Indiscrete or undifferentiated matter, the primordial principle whence the phenomenal world is produced; *mulaprakriti*; the all-soul. See **Mulaprakriti**

TG Axieros (*Greek*) One of the Kabiri.

TG Axiocersa (*Greek*) One of the Kabiri.

TG Axiocersus (*Greek*) One of the Kabiri.

TG Ayana (*Sanskrit*) A period of time; two Ayanas complete a year, one being the period of the Sun’s progress northward, and the other southward in the ecliptic.

TG Ayin (*Hebrew*) Literally, “Nothing;” whence the name of Ain-Soph. See **Ain**

TG Aymar, Jacques A famous Frenchman who had great success in the use of the Divining Rod about the end of the 17th century; he was often employed in detecting criminals; two M. D.’s of the University of Paris, Chauvin and Garnier reported on the reality of his powers. See Colquhoun on *Magic*.

TG Ayur Veda (*Sanskrit*) Literally, “the Veda of Life.”

TG Ayuta (*Sanskrit*) 100 Koti, or a sum equal to 1,000,000,000.

TG Azareksh (*Zend-Avestian*) A place celebrated for a fire-temple of the Zoroastrians and Magi during the time of Alexander the Great.

TG **Azazel** (*Hebrew*) “God of Victory;” the scape-goat for the sins of Israel. He who comprehends the mystery of *Azazel*, says Aben-Ezra, “will learn the mystery of God’s name,” and truly. See *Typhon* and the scape-goat made sacred to him in ancient Egypt.

TG **Azhi-Dahaka** (*Zend-Avestian*) One of the Serpents or Dragons in the legends of Iran and the Avesta Scriptures, the allegorical destroying Serpent or Satan.

TG **Aziluth** (*Hebrew*) The name for the world of the Sephiroth, called the world of Emanations *Olam Aziluth*. It is the great and the highest prototype of the other worlds. “*Atzeelooth* is the Great Sacred Seal by means of which all the worlds are copied which have impressed on themselves the image on the Seal; and as this Great Seal comprehends three stages, which are three *zures* (prototypes) of *Nephesh* (the vital Spirit or Soul), *Ruach* (the moral and reasoning Spirit), and the *Neshamah* (the Highest Soul of man), so the Sealed have also received three *zures*, namely *Breeah*, *Yetzeerah*, and *Aseeyah*, and these three *zures* are only one in the Seal” (Myer’s *Qabbalah*). The globes A, Z, of our terrestrial chain are in Aziluth. (See *The Secret Doctrine*.)

TG **Azoth** (*Alchemical*) The creative principle in Nature, the grosser portion of which is stored in the Astral Light. It is symbolized by a figure which is a cross (See *Eliphas Levi*), the four limbs of which bear each one letter of the word *Taro*, which can be read also Rota, Ator, and in many other combinations, each of which has an occult meaning.