

I

TG **I**. The ninth letter in the English, the tenth in the Hebrew alphabet. As a numeral signifies, in both languages *one*, and also *ten* in the Hebrew (see **J**), in which it corresponds to the Divine name *Jah*, the male side, or aspect, of the hermaphrodite being, or the male-female Adam, of which *hovah* (Jah-hovah) is the female aspect. It is symbolized by a hand with bent forefinger, to show its phallic signification.

TG **Iacchos** (*Greek*) A synonym of Bacchus. Mythology mentions three persons so named: they were Greek ideals adopted later by the Romans. The word Iacchos is stated to be of Phoenician origin, and to mean "an infant at the breast." Many ancient monuments represent Ceres or Demeter with Bacchus in her arms. One Iacchos was called Theban and Conqueror, son of Jupiter and Semele; his mother died before his birth and he was preserved for some time in the thigh of his father; he was killed by the Titans. Another was son of Jupiter, as a Dragon, and Persephone; this one was named Zagraeus. A third was Iacchos of Eleusis, son of Ceres: he is of importance because he, appeared on the sixth day of the Eleusinian Mysteries. Some see an analogy between Bacchus and Noah, both cultivators of the Vine, and patrons of alcoholic excess.

TG **Iachus** (*Greek*) An Egyptian physician, whose memory, according to Aelian, was venerated for long centuries, on account of his wonderful occult knowledge. Iachus is credited with having stopped epidemics simply by *certain fumigations*, and cured diseases by making his patients inhale herbs.

TG **Iaho** Though this name is more fully treated under the word "Yaho" and "Iao," a few words of explanation will not be found amiss. Diodorus mentions that the God of Moses was Iao; but as the latter name denotes a "mystery god," it cannot therefore be confused with Iaho or Yaho (*which see*). The Samaritans pronounced it Iabe, Yahva, and the Jews Yaho, and then Jehovah, by change of Masoretic vowels, an elastic scheme by which any change may be indulged in. But "Jehovah" is a later invention and invocation, as originally the name was Jah, or Iacchos (Bacchus). Aristotle shows the ancient Arabs representing Iach (Iacchos) by a horse, i.e., the *horse of the Sun* (Dionysus), which followed the chariot on Israeli Ahura Mazda, the god of the Heavens, daily rode.

Iaho See *Iao*

TG **Iamblichus** (*Greek*) A great Theurgist, mystic, and writer of the third and fourth centuries, a Neo-Platonist and philosopher, born at Chalcis in Coele-Syria. Correct biographies of him have never existed because of the hatred of the Christians; but that which has been gathered of his life in isolated fragments from works by impartial pagan and independent writers shows how excellent and holy was his moral character, and how great his learning. He may be called the founder of theurgic magic among the Neo-Platonists and the reviver of the practical mysteries outside of temple or fane. His school was at first distinct from that of Plotinus and Porphyry, who were strongly against ceremonial magic and practical theurgy as dangerous, though later he convinced Porphyry of its advisability on some occasions, and both master and pupil firmly believed in theurgy and magic, of which the former is principally the highest and most efficient mode of communication with one's Higher Ego, through the medium of one's astral body. Theurgic is *benevolent* magic, and it becomes goetic, or dark and evil, only when it is used for necromancy or selfish purposes; but such dark magic has never been practised by any theurgist or philosopher, whose name has descended to us unspotted by any evil deed. So much was Porphyry (who became the teacher of Iamblichus in Neo-Platonic philosophy) convinced of this, that though he, himself never practised theurgy, yet he gave instructions for the acquirement of this sacred science. Thus he says in one of his writings, "Whosoever is acquainted with the nature of *divinely luminous appearances* (*{phasmata}*) knows also on what account it is requisite to abstain from all birds (and animal food) and especially for him who hastens to be liberated from terrestrial concerns and to be established with the celestial gods." (See *Select Works* by T. Taylor, p. 159.) Moreover, the same Porphyry mentions in his *Life of Plotinus* a priest of Egypt, who, "at the request of a certain friend of Plotinus, exhibited to him, in the temple of Isis at Rome, the familiar *daimon* of that philosopher." In other words, he produced the theurgic invocation (see **Theurgist**) by which Egyptian Hierophant or Indian Mahatma, of old, could clothe their own or any other person's astral *double* with the appearance of its Higher Ego, or what Bulwer Lytton terms the "Luminous Self," the *Augoeides*, and confabulate with It. This it is which Iamblichus and many others, including the mediaeval Rosicrucians, meant by *union with Deity*. Iamblichus wrote many books but only a few of his works are extant, such as his "Egyptian Mysteries" and a treatise "On Daemons," in which he speaks very severely against any intercourse with them. He was a biographer of Pythagoras and deeply versed in the system of the latter, and was also learned in the Chaldean Mysteries. He taught that the One, or universal MONAD, was the principle of all unity as well as diversity, or of Homogeneity and Heterogeneity; that the Duad, or two ("Principles"), was the intellect, or that which we call Buddhi-Manas; three, was the Soul (the lower Manas), etc., etc. There is much of the theosophical in his teachings, and his works on the various kinds of daemons (Elementals) are a well of esoteric knowledge for the Student. His austerities, purity of life and earnestness were great. Iamblichus is credited with having been once

levitated ten cubits high from the ground, as are some of the modern Yogis, and even great mediums.

KT Iamblichus A great Theosophist and an Initiate of the third century. He wrote a great deal about the various kinds of demons who appear through evocation, but spoke severely against such phenomena. His austerities, purity of life and earnestness were great. He is credited with having been levitated ten cubits high from the ground, as are some modern Yogis, and mediums.

TG Iao (*Greek*) The highest god of the Phoenicians – “the light conceivable only by intellect,” the physical and spiritual Principle of all things, “the male Essence of Wisdom.” It is the ideal Sunlight.

WG Iao (*Hebrew*) among the Semites, a name for the Supreme Spirit, as Aum is among the Aryans.

Iao See *Iaho*

TG Iao Hebdomai (*Greek*) The collective “Seven Heavens” (also angels) according to Irenaeus. The mystery-god of the Gnostics. The same as the Seven *Manasa-putras* (*which see*) of the Occultists. See *Yah, Yaho*

TG Ibis Worship The Ibis, in Egyptian *Hab*, was sacred to Thoth at Hermopolis. It was called the messenger of Osiris, for it is the symbol of Wisdom, Discrimination, and Purity, as it loathes water if it is the least impure. Its usefulness in devouring the eggs of the crocodiles and serpents was great, and its credentials for divine honours as a symbol were: (a) its black wings, which related it to primeval darkness – chaos; and (b) the triangular shape of them – the triangle being the first geometrical figure and a symbol of the trinitarian mystery. To this day the Ibis is a sacred bird with some tribes of Kopts who live along the Nile.

TG Ibn Gebirol *Solomon Ben Yehudah*: A great philosopher and scholar, a Jew by birth, who lived in the eleventh century in Spain. The same as Avicenna (*which see*).

TG Ichchha (*Sanskrit*) Will, or will-power.

FY Itchcha Will.

WG Ichchha Wish, desire.

WG Ichchhanabhighata Unobstruction of wish.

TG Ichchha Sakti (*Sanskrit*) Will-power; force of desire; one of the occult Forces of nature. That power of the will which, exercised in occult practices, generates the nerve-currents necessary to set certain muscles in motion and to paralyze certain others.

FY Itchasakti Will power; force of desire; one of the six forces of Nature.

WG Ichchha-sakti The power of will, in the sense of strong desire.

ST Ichchhasakti Power of the will.

TG Ichthus (*Greek*) A Fish: the symbol of the Fish has been frequently referred to Jesus, the Christ of the New Testament, partly because the five letters forming the word are the initials of the Greek phrase, *Iesous Christos Theou Uios Soter*, Jesus Christ the Saviour, Son of God. Hence his followers in the early Christian centuries were often called *fishes*, and drawings of fish are found in the Catacombs. Compare also the narrative that some of his early disciples were fishermen, and the assertion of Jesus – “I will make you fishers of men.” Note also the Vesica Piscis, a conventional shape for fish in general, is frequently found enclosing a picture of a Christ, holy virgin, or saint; it is a long oval with pointed ends, the space marked out by the intersection of two equal circles, when less than half the area of one. Compare the Christian female recluse, a Nun – this word is the Chaldee name for fish, and fish is connected with the worship of Venus, a goddess, and the Roman Catholics still eat fish on the Dies Veneris or Friday.

TG Ida (*Scandinavian*) The plains of Ida, on which the gods assemble to hold counsel in the *Edda*. The field of peace and rest.

WG Ida A magnetic current on the right side of the human body, between the heart and the Brahma-randhra.

ST Ida Tubular vessel or artery of the spinal column.

TG Idaic Finger An iron finger strongly magnetized and used in the temples for healing purposes. It produced wonders in that direction, and therefore was said to possess *magical* powers.

OG Idam See *Tat*

ST Idam Literally, This; the manifested universe as contrasted with the Unmanifest or THAT. See *Tat*

SKo Idam A pronoun meaning ‘this.’ The Vedic sages often used *Idam* as a noun to express the manifested Universe in contradistinction to *Tat*, that Boundless underlying Reality, or that inexpressible Mystery in which the Super-Spirit is rooted.

VS Iddhi (I 1, p. 1) The Pali word *Iddhi*, is the synonym of the Sanskrit *Siddhis*, or psychic faculties, the abnormal powers in man. There are two kinds of *iddhis*. One group which embraces the lower, coarse, psychic and mental energies; the other is one which exacts the highest training of Spiritual powers. Says Krishna in *Shrimad Bhagavat*: “He who is engaged in the performance of yoga, who has subdued his senses and who has concentrated his mind in me (Krishna), such yogis all the Siddhis stand ready to serve.”

ST Iddhis (*Pali*) Siddhis.

TG **Ideos** In Paracelsus the same as Chaos, or *Mysterium Magnum* as that philosopher calls it.

TG **Idises** (*Scandinavian*) The same as the Dises, the Fairies and Walkyries, the divine women in the Norse legends; they were revered by the Teutons before the day of Tacitus, as the latter shows.

TG **Idol** A statue or a picture of a heathen god; or a statue or picture of a Romish Saint, or a fetish of uncivilized tribes.

TG **Idospati** (*Sanskrit*) The same as Narayana or Vishnu; resembling Poseidon in some respects.

TG **Idra Rabba** (*Hebrew*) “The Greater Holy Assembly,” a division of the *Zohar*.

TG **Idra Suta** (*Hebrew*) “The Lesser Holy Assembly,” another division of the *Zohar*.

ST **Indriyas** Organs or instruments used by the human ego on different planes:

Buddhindriyas – organs of spiritual consciousness.

Jnanendriyas – organs and functions of consciousness pertaining to the intellectual and psychical part of man’s nature.

Karmendriyas – astral-vital-physical organs of sensation and action.

MO **Idun** (*Norse*) (ee-dun) An Asynja: “the fruitful spirit” who feeds the gods the apples of immortality; soul of the earth. She is the wife of Brage, poetic inspiration.

TG **Iduna** (*Scandinavian*) The goddess of immortal youth. The daughter of Iwaldi, the Dwarf. She is said in the *Edda* to have hidden “life” in the Deep of the Ocean, and when the right time came, to have restored it to Earth once more. She was the wife of Bragi, the god of poetry; a most charming myth. Like Heimdal, “born of nine mothers,” Bragi at his birth rises upon the crest of the wave from the bottom of the sea (See *Bragi*). he married Iduna, the immortal goddess, who accompanies him to Asgard where every morning she feeds the gods with the apples of eternal youth and health. See *Asgard and the Gods*

TG **Idwatsara** (*Sanskrit*) One of the five periods that form the Yuga. This cycle is pre-eminently the Vedic cycle, which is taken as the basis of calculation for larger cycles.

TG **Ieu** The “first man;” a Gnostic term used in *Pistis-Sophia*.

TG **Iezedians** or **Iezidi** (*Persian*) This sect came to Syria from Basrah. They use baptism, believe in the archangels, but reverence Satan at the same time. Their prophet Iezad, who preceded Mahomet by long centuries, taught that a messenger from heaven would bring them a book written from the eternity.

TG **Ifing** (*Scandinavian*) The broad river that divides Asgard, the home of the gods, from that of the Jotuns, the great and strong magicians. Below Asgard was Midgard, where in the sunny aether was built the home of the Light Elves. In their disposition and order of locality, all these Homes answer to the Deva and other Lokas of the Hindus, inhabited by the various classes of gods and Asuras.

MO **Ifing** (*Norse*) (ee-ving) [*ef* or *if* doubt] River that separates men from gods.

TG **Igaga** (*Chaldean*) Celestial angels, the same as Archangels.

TG **I H S** This triad of initials stands for the *in hoc signo* of the alleged vision of Constantine, of which, save Eusebius, its author, no one ever knew. I.H.S. is interpreted *Jesus Hominum Salvator*, and *In hoc signo*. It is, however, well known that the Greek {I H S} was one of the most ancient names of Bacchus. As Jesus was never identical with Jehovah, but with his own “Father” (as all of us are), and had come rather to destroy the worship of Jehovah than to enforce it, as the Rosicrucians well maintained, the scheme of Eusebius is very transparent. *In hoc signo Victoris*, or the *Labarum* {symbol with small capital P over T with horizontal leg half the size of the vertical leg} (the *tau* and the *resh*) is a very old *signum*, placed on the foreheads of those who were just initiated. Kenealy translates it as meaning “he who is initiated into the Naronic Secret, or the 600, shall be Victor;” but it is simply “through this sign hast thou conquered;” i.e., through the *light* of Initiation – LUX. See *Neophyte, Naros*

TG **Ikhir Bonga** A “Spirit of the Deep” of the Kolarian tribes.

TG **Ikshwaku** (*Sanskrit*) The progenitor of the Solar tribe (the Suryavansas) in India, and the Son of Vaivaswata Manu, the progenitor of the present human Race.

GH **Ikshvaku** The son of Vaivasvata-Manu, of whom it is related in mythology that he was born from the nostril of his father when the latter happened to sneeze! Ikshvaku was the founder of the Suryavansa (the ‘solar dynasty’), reigning at Ayodhya at the commencement of the Treta-Yuga (the second Yuga). (*Bhagavad-Gita*, W. Q. Judge, p. 30)

TG **Ila** (*Sanskrit*) Daughter of Vaivaswata Manu; wife of Buddha, the son of Soma; one month a woman and the other a man by the decree of Saraswati; an allusion to the androgynous second race. Ila is also Vach in another aspect.

TG **Ilavriti** (*Sanskrit*) A region in the centre of which is placed Mount Meru, the habitat of the gods.

TG **Ilda Baoth** Literally, “the child from the Egg,” a Gnostic term. He is the creator of our physical globe (the earth) according to the Gnostic teaching in the *Codex Nazaraeus* (the Evangel of the Nazarenes and the Ebionites). The latter identifies him with Jehovah the God of the Jews. Ildabaath is “the Son of Darkness” in a bad sense and the

father of the six terrestrial “Stellar,” dark spirits, the antithesis of the bright Stellar spirits. Their respective abodes are the seven spheres, the upper S of which begins in the “middle space,” the region of their mother Sophia Achamoth, and the lower ending on this earth – the seventh region (See *Isis Unveiled*, Vol. II., 183.) Ilda-Baoth is the genius of Saturn, the planet; or rather the evil spirit of its ruler.

WGa **Ilda Baoth** The son of Darkness and god of our material (fourth) globe according to the *Gnostic* teaching in the *Codex Nazaraeus*.

SI **Il est impossible de decouvrir le moindre trait de ressemblance entre les parties du ciel et les figures que les astronomes y ont arbitrairement tracees, et de l'autre cote, le hasard est impossible** I 652 (*French*) “It is impossible to find the least trace of similarity between the segments of sky and the figures astronomers have arbitrarily assigned to them, while, on the other hand, *chance is impossible.*” — C. F. Dupuis, “Zodiaque,” *Origine de tous les cultes*

SI **Il fallait eviter de paraitre autoriser le dogme du double principe en faisant de ce Satan createur une puissance reelle, et pour expliquer le mal originel, on profere contre Manes l'hypothese d'une permission de l'unique tout Puissant** II 509 (*French*) “It was necessary to avoid seeming to sanction the dogma of a dual principle by making this creative Satan into an actual power and, in order to explain the origin of evil, the theory of a divine authorization given by the Almighty One was adduced in opposition to Mani.” — Jules Baissac, *Satan ou le Diable...*, p. 9

TG **Iliados** In Paracelsus the same as “Ideos” (*which see*). Primordial matter in the subjective state.

TG **Illa-ah, Adam** (*Hebrew*) Adam Illa-ah is the celestial, superior Adam, in the *Zohar*.

TG **Illinus** One of the gods in the Chaldean Theogony of Damascius.

TG **Illuminati** (*Latin*) The “Enlightened,” the initiated adepts.

TG **Illusion** In Occultism everything finite (like the universe and all in it) is called illusion or *maya*.

KT **Illusion** In Occultism everything finite (such as the Universe and all in it) is called Illusion or Maya.

OG **Illusion** See *Maya*

VS **great illusion** (I 6, p. 3) *Maha Maya* “Great Illusion,” the objective Universe.

SI **Il manque quelque chose aux geologues pour faire la geologie de la Lune, c'est d'etre astronomes. A la verite il manque aussi quelque chose aux astronomes pour aborder avec fruit cette etude, c'est d'etre geologues** I 496 (*French*) “The geologists are lacking what is needed to study the geology of the moon, and that is: they are not astronomers. Truly what astronomers lack for a fruitful pursuit of this study is to be geologists.” — Herve E. Faye (in Winchell, *World Life*, p. 379)

TG **Ilmatar** (*Finlandic*) The Virgin who falls from heaven into the sea before creation. She is the “daughter of the air” and the mother of seven sons (the seven forces in nature). See *Kalevala*, the epic poem of Finland.

SI **Il n'est plus possible aujourd'hui, de soutenir comme Newton, que les corps celestes se meuvent au milieu du vide immense des espaces.... Parmi les consequences de la theorie du vide etablie par ce grand homme, il ne reste plus debout que le mot 'attraction,' et nous verrons le jour ou ce dernier mot disparaitra du vocabulaire scientifique** I 494n (*French*) “Today it is no longer possible to maintain, as Newton did, that the heavenly bodies move in EMPTY space.... Among the consequences of the *theory of vacuum established* by that great man, all that remains unrefuted is the word ‘attraction’ and we expect to see the day when that last word will disappear from the vocabulary of science.” — C. H. Le Couturier, *Panorama des mondes...*, pp. 47, 53

TG **Ilus** (*Greek*) Primordial mud or slime; called also *Hyle*.

FY **Ikhir Bonga** Spirit of the deep of the Kolarian tribes.

WG **Iksvaku** Son of Manu Vaivasvata, and founder and first king of the solar dynasty in Ayodhya, the capital of Rama, said to be the modern Oude.

TG **Image** Occultism permits no other image than that of the living image of divine man (the symbol of Humanity) on earth. The *Kabbala* teaches that this divine Image, the copy of the *sublime and holy upper Image* (the Elohim) has now changed into *another similitude*, owing to the development of men’s sinful nature. It is only the *upper divine Image* (the *Ego*) which is the same; the lower (personality) has changed, and man, now fearing the wild beasts, has grown to bear on his face the similitude of many of them. (*Zohar* I. fol. 71a.) In the early period of Egypt there were no images; but later, as Lenormand says, “In the sanctuaries of Egypt they divided the properties of nature and consequently of Divinity (the Elohim, or the *Egos*), into seven abstract qualities, characterised each by an emblem, which are matter, cohesion, fluxion, coagulation, accumulation, station and division.” These were all attributes symbolized in various images.

TG **Imagination** In Occultism this is not to be confused with fancy, as it is one of the plastic powers of the higher Soul, and is the memory of the preceding incarnations, which, however disfigured by the lower Manas, yet rests always on a ground of truth.

TG **Imhot-pou** or **Imhotep** (*Egyptian*) The god of learning (the Greek Imouthes). He was the son of Ptah, and in

one aspect Hermes, as he is represented as imparting wisdom with a book before him. He is a solar god; literally, “the god of the handsome face.”

PV **Imix** First in the Maya primary series of regents or Ahau. Associated with Ixmucane, and the First Age of the *Popol Vuh*.

TG **Immah** (*Hebrew*) Mother, in contradistinction to *Abba*, father.

TG **Immah Illa-ah** (*Hebrew*) The upper mother; a name given to Shekinah.

OG **Immortality** A term signifying continuous existence or being; but this understanding of the term is profoundly illogical and contrary to nature, for there is nothing throughout nature’s endless and multifarious realms of being and existence which remains for two consecutive instants of time exactly the same. Consequently, immortality is a mere figment of the imagination, an illusory phantom of reality. When the student of the esoteric wisdom once realizes that continuous progress, i.e., continuous change in advancement, is nature’s fundamental procedure, he recognizes instantly that continuous remaining in an unchanging or immutable state of consciousness or being is not only impossible, but in the last analysis is the last thing that is either desirable or comforting. Fancy continuing immortal in a state of imperfection such as we human beings exemplify – which is exactly what the usual acceptance of this term immortality means. The highest god in highest heaven, although seemingly immortal to us imperfect human beings, is nevertheless an evolving, growing, progressing entity in its own sublime realms or spheres, and therefore as the ages pass leaves one condition or state to assume a succeeding condition or state of a nobler and higher type; precisely as the preceding condition or state had been the successor of another state before it.

Continuous or unending immutability of any condition or state of an evolving entity is obviously an impossibility in nature; and when once pondered over it becomes clear that the ordinary acceptance of immortality involves an impossibility. All nature is an unending series of changes, which means all the hosts or multitudes of beings composing nature, for every individual unit of these hosts is growing, evolving, i.e., continuously changing, therefore never immortal. Immortality and evolution are contradictions in terms. An evolving entity means a changing entity, signifying a continuous progress towards better things; and evolution therefore is a succession of state of consciousness and being after another state of consciousness and being, and thus throughout duration. The Occidental idea of static immortality or even mutable immortality is thus seen to be both repellent and impossible. This doctrine is so difficult for the average Occidental easily to understand that it may be advisable once and for all to point out without mincing of words that just as complete death, that is to say, entire annihilation of consciousness, is an impossibility in nature, just so is continuous and unchanging consciousness in any one stage or phase of evolution likewise an impossibility, because progress or movement or growth is continuous throughout eternity. There are, however, periods more or less long of continuance in any stage or phase of consciousness that may be attained by an evolving entity; and the higher the being is in evolution, the more its spiritual and intellectual faculties have been evolved or evoked, the longer do these periods of continuous individual, or perhaps personal, quasi-immortality continue. There is, therefore, what may be called relative immortality, although this phrase is confessedly a misnomer.

Master KH in *The Mahatma Letters*, on pages 128-30, uses the phrase “panaeonic immortality” to signify this same thing that I have just called relative immortality, an immortality – falsely so called, however – which lasts in the cases of certain highly evolved monadic egos for the entire period of a manvantara, but which of necessity ends with the succeeding pralaya of the solar system. Such a period of time of continuous self-consciousness of so highly evolved a monadic entity is to us humans actually a relative immortality; but strictly and logically speaking it is no more immortality than is the ephemeral existence of a butterfly. When the solar manvantara comes to an end and the solar pralaya begins, even such highly evolved monadic entities, full-blown gods, are swept out of manifested self-conscious existence like the sere and dried leaves at the end of the autumn; and the divine entities thus passing out enter into still higher realms of superdivine activity, to reappear at the end of the pralaya and at the dawn of the next or succeeding solar manvantara.

The entire matter is, therefore, a highly relative one. What seems immortal to us humans would seem to be but as a wink of the eye to the vision of super-kosmic entities; while, on the other hand, the span of the average human life would seem to be immortal to a self-conscious entity inhabiting one of the electrons of an atom of the human physical body.

The thing to remember in this series of observations is the wondrous fact that consciousness from eternity to eternity is uninterrupted, although by the very nature of things undergoing continuous and unceasing change of phases in realization throughout endless duration. What men call unconsciousness is merely a form of consciousness which is too subtle for our gross brain-minds to perceive or to sense or to grasp; and, secondly, strictly speaking, what men call death, whether of a universe or of their own physical bodies, is but the breaking up of worn-out vehicles and the transference of consciousness to a higher plane. It is important to seize the spirit of this marvelous teaching, and not allow the imperfect brain-mind to quibble over words, or to pause or hesitate at difficult terms.

TG In (*Chinese*) The female principle of matter, impregnated by *Yo*, the male ethereal principle, and precipitated thereafter down into the universe.

SI In adversum flumen I 169 (*Latin*) “Against the current.”

WGa Incarnation The descent into matter, or contacting of the Soul with physical existence.

TG Incarnations (Divine) or Avatars The Immaculate Conception is as pre-eminently Egyptian as it is Indian. As the author of *Egyptian Belief* has it: “It is not the vulgar, coarse and sensual story as in Greek mythology, but refined, moral and spiritual;” and again the incarnation idea was found revealed on the wall of a Theban temple by Samuel Sharpe, who thus analyzes it: “First the god Thoth...as the messenger of the gods, like the Mercury of the Greeks (or the Gabriel of the first Gospel), tells the *maiden* queen Mautmes, that she is to give birth to a son, who is to be king Amunotaph III. Secondly, the god Kneph, the Spirit...and the goddess Hathor (Nature)...both take hold of the queen by the hands and put into her mouth the character for life, *a cross*, which is to be the life of the coming child,” etc., etc. Truly divine incarnation, or the *avatar* doctrine, constituted the grandest mystery of every old religious system!

TG Incas (*Peruvian*) The name given to the creative gods in the Peruvian theogony, and later to the rulers of the country. “The Incas, *seven* in number have re-peopled the earth after the Deluge,” Coste makes them say (I. iv., p. 19). They belonged at the beginning of the *fifth* Root-race to a dynasty of divine kings, such as those of Egypt, India and Chaldea.

TG Incubus (*Latin*) Something more real and dangerous than the ordinary meaning given to the word, viz., that of “nightmare.” An *Incubus* is the male Elemental, and *Succuba* the female, and these are undeniably the spooks of mediaeval demonology, called forth from the invisible regions by human passion and lust. They are now called “Spirit brides” and “Spirit husbands” among some benighted Spiritists and spiritual mediums. But these poetical names do not prevent them in the least being that which they are – Ghools, Vampires and soulless Elementals; formless centres of Life, devoid of sense; in short, *subjective protoplasms* when left alone, but called into a definite being and form by the creative and diseased imagination of certain mortals. They were known under every clime as in every age, and the Hindus can tell more than one terrible tale of the dramas enacted in the life of young students and mystics by the *Pisachas*, their name in India.

WGa Incubus The male Elemental called into existence by sexual passion and lust. The female is called the *Succubus*.

TG Individuality One of the names given in Theosophy and Occultism to the Human Higher EGO. We make a distinction between the immortal and divine Ego, and the mortal human Ego which perishes. The latter, or “personality” (personal Ego) survives the dead body only for a time in the Kama Loka; the Individuality prevails for ever.

KT Individuality One of the names given in Theosophy and Occultism to the human Higher *Ego*. We make a distinction between the immortal and divine and the mortal human Ego which perishes. The latter or “Personality” (personal Ego) survives the dead body but for a time in Kama Loka: the Individuality prevails for ever.

WGa Individuality The permanent principle in man. A name applied by Theosophists to the Higher Ego, in contradistinction to the lower, transitory element, the “personality.” See *Higher Ego*

OG Individuality Theosophists draw a sharp and comprehensive distinction between individuality and personality. The individuality is the spiritual-intellectual and immortal part of us; deathless, at least for the duration of the cosmic manvantara – the root, the very essence of us, the spiritual sun within, our inner god. The personality is the veil, the mask, composed of various sheaths of consciousness through which the individuality acts.

The word individuality means that which cannot be divided, that which is simple and pure in the philosophical sense, indivisible, uncompounded, original. It is not heterogeneous; it is not composite; it is not builded up of other elements; it is the *thing in itself*. Whereas, on the contrary, the intermediate nature and the lower nature are composite, and therefore mortal, being builded up of elements other than themselves. Strictly speaking, individuality and monad are identical, but the two words are convenient because of the distinctions of usage contained in them; just as consciousness and self-consciousness are fundamentally identical, but convenient as words on account of the distinctions contained in them. See *Monad*

WW Individual (pp. 112-113) {We now} take up *Individual* and *Person*...*Individual* is from the word *individuum*, that which cannot be divided, the indivisible. Its abstraction, that is to say the ‘whatness’ of it, what the scholastics called the ‘quiddity’, the essence of it, is *individuality*. *Quiddity* is from the scholastic term *quid*, *what*, the *whatness* of a thing, its essence, its nature; as for instance, the essence (essential nature) of water would be wetness, and fluidity too, perhaps. *Individuality*, therefore, is the abstraction or nature of *individual*. We see at once that it is a logical error to speak of individuality, unless indeed we do mean my individuality, and not myself as an individual.

TG Indra (*Sanskrit*) The god of the Firmament, the King of the sidereal gods. A Vedic Deity.

WG Indra One of the great powers of nature; the name of god, or power, in heaven (svarga) found in Sanskrit

literature, sometimes directly and at other times indirectly signifying Parabrahmam.

GH Indra The god of the sky and atmosphere: in the Vedas, lord of the deities of the intermediate region (the sky), lord of rain and thunder, and leader of the storm-gods (Maruts, which see). He is represented as riding in a golden car drawn by two tawny horses, waging war upon the demons of darkness (especially Vritra, the demon of drought, whom he slays; hence he is called Vritrajit), and conquering them with his thunderbolt (vajra) and his bow and arrows. Originally Indra was not the chief of the gods, but because of the religious observances instituted necessitating the invocation of the deity of the atmosphere, he superseded the more spiritual Varuna: thus more Vedic hymns are addressed to Indra than to any other deity, except Agni (*which see*). In later mythology, however, the Trimurti (Brahma, Vishnu, Siva) became most prominent, therefore Indra was relegated to a subservient position. In *The Laws of Manu (Manava-Dharma-Sastra)* he is the regent of Svarga (heaven) with particular watch over the east quarter, and is considered one of the twelve Adityas (*which see*). He is then represented as riding a white horse (Uchchaisravas, which see), or an elephant (Airavata, which see).

“Fohat is the scientific aspect of both Vishnu and Indra, the latter older and more important in the Rig Veda than his sectarian successor” (*The Secret Doctrine*, I, p. 673). (*Bhagavad-Gita*, W. Q. Judge, p. 67)

TG Indrani (*Sanskrit*) The female aspect of Indra.

TG Indriya or Deha Sanyama (*Sanskrit*) The control of the senses in Yoga practice. These are the ten external agents; the five senses which are used for perception are called *Jnana-indriya*, and the five used for action – *Karma-indriya*. *Pancha-indriya* means literally and in its occult sense “the five roots producing life” (eternal). With the Buddhists, it is the five positive agents producing five supernal qualities.

FY Indriya or Deha Sanyama Control over the senses.

WG Indriyas The senses. (Literally, “belonging to Indra.”)

TG Induvansa (*Sanskrit*) Also *Somavansa* or the lunar race (dynasty), from *Indu*, the Moon. See *Suryavansa*

TG Indwellers A name or the substitute for the right Sanskrit esoteric name, given to our “inner enemies,” which are seven in the esoteric philosophy. The early Christian Church called them the “seven capital Sins:” the Nazarene Gnostics named them, the “seven badly disposed Stellars,” and so on. Hindu exoteric teachings speak only of the “six enemies and under the term *Arishadvarga* enumerate them as follows (1) Personal desire, lust or any passion (*Kama*); (2) Hatred or malice (*Krodha*); (3) Avarice or cupidity (*Lobha*); (4) Ignorance (*Moha*); (5) Pride or arrogance (*Mada*); (6) jealousy, envy (*Matcharya*); forgetting the seventh, which is the “unpardonable sin,” and the worst of all in Occultism. (See *Theosophist*, May, 1890, p. 431.)

TG Ineffable Name With the Jews, the substitute for the “*mystery* name” of their tribal deity *Eh-yeh*, “I am,” or Jehovah. The third commandment prohibiting the using of the latter name “in vain,” the Hebrews substituted for it that of *Adonai* or “the Lord.” But the Protestant Christians who, translating indifferently Jehovah and Elohim – which is also a substitute per se, besides being an *inferior* deity name – by the words “Lord” and “God,” have become in this instance more Catholic than the Pope, and include in the prohibition both the names. At the present moment, however, neither Jews nor Christians seem to remember, or so much as suspect, the occult reason why the qualification of Jehovah or YHVH had become reprehensible; most of the Western Kabbalists also seem to be unaware of the fact. The truth is, that the name they bring forward as “ineffable,” is not in the least so. It is the “unpronounceable,” or rather the name *not to be pronounced*, if any thing; and this for symbolical reasons. To begin with, the “Ineffable Name” of the true Occultist, is *no name* at all, least of all is it that of Jehovah. The latter implies, even in its Kabbalistical, esoteric meaning, an androgynous nature, YHVH, or one of a male and female nature. It is simply Adam and Eve, or man and woman blended in one, and as now written and pronounced, is *itself a substitute*. But the Rabbins do not care to remember the Zoharic admission that YHVH means “not as I Am written, Am I read” (*Zohar*, fol. III., 230a). One has to know how to divide the Tetragrammaton *ad infinitum* before one arrives at the *sound* of the truly unpronounceable name of the Jewish mystery-god. That the Oriental Occultists have their own “Ineffable name” it is hardly necessary to repeat.

OG Infinite A term meaning that which is not finite. The expression is used sometimes with almost absurd inaccuracy, and is one which in all probability representing as it does imperfect understanding could never be found in any of the great religious or philosophical systems of the ancients. Occidental writers of the past and present often use the word infinite as applying to beings or entities, such as in the expression “an infinite personal deity” – a ludicrous joining of contradictory and disparate words. The ancients rejected the phantom idea that this term involves, and used instead expressions such as the Boundless, or the Frontierless, or the Endless, whether speaking of abstract space or abstract time – the latter more properly called unending duration. See *Absolute*

TG Initiate From the Latin *Initiatus*. The designation of anyone who was received into and had revealed to him the mysteries and secrets of either Masonry or Occultism. In times of antiquity, those who had been initiated into the arcane knowledge taught by the Hierophants of the Mysteries; and in our modern days those who have been initiated by the adepts of mystic lore into the mysterious knowledge, which, notwithstanding the lapse of ages, has yet a few

real votaries on earth.

IU Initiates In times of antiquity, those who had been initiated into the arcane knowledge taught by the hierophants of the Mysteries; and in our modern days those who have been initiated by the adepts of mystic lore into the mysterious knowledge, which, notwithstanding the lapse of ages, has yet a few real votaries on earth.

KT Initiate From the *Latin Initiatus*. The designation of anyone who was received into and had revealed to him the mysteries and secrets of either Masonry or Occultism. In times of antiquity they were those who had been initiated into the arcane knowledge taught by the Hierophants of the Mysteries; and in our modern days those who have been initiated by the adepts of mystic lore into the mysterious knowledge, which, notwithstanding the lapse of ages, has yet a few real votaries on earth.

WGa Initiate One who has passed through an Initiation; especially, one who has passed the seventh or final Initiation on this planet.

OG Initiates Those who have passed at least one initiation and therefore those who understand the mystery-teachings and who are ready to receive them at some future time in even larger measure. Please note the distinction between initiand and initiate. An initiand is one who is beginning or preparing for an initiation. An initiate is one who has successfully passed at least one initiation. It is obvious therefore that an initiate is always an initiand when he prepares for a still higher initiation.

The mystery-teachings were held as the most sacred treasure or possession that men could transmit to their descendants who were worthy postulants. The revelation of these mystery-doctrines under the seal of initiation, and under proper conditions to worthy depositaries, worked marvelous changes in the lives of those who underwent successfully the initiatory trials. It made men different from what they were before they received this spiritual and intellectual revelation. The facts are found in all the old religions and philosophies, if these are studied honestly. Initiation was always spoken of under the metaphor or figure of speech of “a new birth,” a “birth into truth,” for it was a spiritual and intellectual rebirth of the powers of the human spirit-soul, and could be called in all truth a birth of the soul into a loftier and nobler self-consciousness. When this happened, such men were called “initiates” or the reborn. In India, such reborn men were anciently called *dvija*, a Sanskrit word meaning “twice-born.” In Egypt such initiates or reborn men were called “Sons of the Sun.” In other countries they were called by other names.

TG Initiation From the same root as the Latin *initia* which means the basic or first principles of any Science. The practice of initiation or admission into the sacred Mysteries, taught by the Hierophants and learned priests of the Temples, is one of the most ancient customs. This was practised in every old national religion. In Europe it was abolished with the fall of the last pagan temple. There exists at present but one kind of initiation known to the public, namely that into the Masonic rites. Masonry, however, has no more secrets to give out or conceal. In the palmy days of old, the Mysteries, according to the greatest Greek and Roman philosophers, were the most sacred of all solemnities as well as the most beneficent, and greatly promoted virtue. The Mysteries represented the passage from mortal life into finite death, and the experiences of the disembodied Spirit and Soul in the world of subjectivity. In our own day, as the secret is lost, the candidate passes through sundry meaningless ceremonies and is initiated into the solar allegory of Hiram Abiff, the “Widow’s Son.”

WGa Initiation The ceremony of introducing to fresh knowledge concerning anything. Applied to the rite of admission into the sacred mysteries.

OG Initiation In olden times there were seven – and even ten – degrees of initiation. Of these seven degrees, three consisted of teachings alone, which formed the preparation, the discipline, spiritual and mental and psychic and physical – what the Greeks called the *katharsis* or “cleansing.” When the disciple was considered sufficiently cleansed, purified, disciplined, quiet mentally, tranquil spiritually, then he was taken into the fourth degree, which likewise consisted partly of teaching, but also in part of direct personal introduction by the old mystical processes into the structure and operations of the universe, by which means truth was gained by first-hand personal experience. In other words, to speak in plain terms, his spirit-soul, his individual consciousness, was assisted to pass into other planes and realms of being, and to know and to understand by the sheer process of *becoming them*. A man, a mind, an understanding, can grasp and see, and thereby know, only those things which *the individual entity itself is*. After the fourth degree, there followed the fifth and the sixth and the seventh initiations, each in turn, and these consisted of teachings also; but more and more as the disciple progressed – and he was helped in this development more and more largely as he advanced farther – there was evolved forth in him the power and faculties still farther and more deeply to penetrate beyond the veils of maya or illusion; until, having passed the seventh or last initiation of all of the manifest initiations, if we may call them that, he became one of those individuals whom theosophists call the mahatmas.

VS thy inner GOD (p. 9) The Higher SELF.

OG Inner God Mystics of all the ages have united in teaching this fact of the existence and ever-present power of an individual inner god in each human being, as the first principle or primordial energy governing the progress of

man out of material life into the spiritual. Indeed, the doctrine is so perfectly universal, and is so consistent with everything that man knows when he reflects over the matter of his own spiritual and intellectual nature, that it is small wonder that this doctrine should have acquired foremost place in human religious and philosophical consciousness. Indeed, it may be called the very foundation-stone on which were builded the great systems of religious and philosophical thinking of the past; and rightly so, because this doctrine is founded on nature herself. The inner god in man, man's own inner, essential divinity, is the root of him, whence flow forth in inspiring streams into the psychological apparatus of his constitution all the inspirations of genius, all the urgings to betterment. All powers, all faculties, all characteristics of individuality, which blossom through evolution into individual manifestation, are the fruitage of the working in man's constitution of those life-giving and inspiring streams of spiritual energy.

The radiant light which streams forth from that immortal center or core of our inmost being, which is our inner god, lightens the pathway of each one of us; and it is from this light that we obtain ideal conceptions. It is by this radiant light in our hearts that we can guide our feet towards an ever larger fulfilling in daily life of the beautiful conceptions which we as mere human beings dimly or clearly perceive, as the case may be.

The divine fire which moves through universal Nature is the source of the individualized divine fire coming from man's inner god.

The modern Christians of a mystical bent of mind call the inner god the Christ Immanent, the immanent Christos; in Buddhism it is called the living Buddha within; in Brahmanism it is spoken of as the Brahm/a in his Brahmapura or Brahma-city, which is the inner constitution.

Hence, call it by what name you please, the reflective and mystical mind intuitively realizes that there works through him a divine flame, a divine life, a divine light, and that this by whatever name we may call it, is himself, his essential SELF. See **God**

TG Inner Man An occult term, used to designate the true and immortal Entity in us, not the outward and mortal form of clay that we call our body. The term applies, strictly speaking, only to the Higher Ego, the "astral man" being the appellation of the Double and of Kama Rupa (*which see*) or the surviving *eidolon*.

OG Inner Round See **Round**

TG Innocents A nick-name given to the Initiates and Kabbalists before the Christian era. The "Innocents" of Bethlehem and of Lud (or Lydda) who were put to death by Alexander Jannaeus, to the number of several thousands (B.C. 100, or so), gave rise to the legend of the 40,000 innocent babes murdered by Herod while searching for the infant Jesus. The first is a little known historical fact, the second a fable, as sufficiently shown by Renan in his *Vie de Jesus*.

SI In pluribus unum I 461 (*Latin*) "In many, one" or "one in many."

TG Intercosmic gods The Planetary Spirits, Dhyan-Chohans, Devas of various degrees of spirituality, and "Archangels" in general.

OG Intermediate Nature To speak of man as a trichotomy, or as having a division into three parts – as in the Christian New Testament: a "natural" body, a psychical body, and a spiritual body – is a convenient expression, but it by no means sets forth in detail the entire economy of man's inner being.

Following then this trichotomy, there is first the divine-spiritual element in the human constitution which is man's own individual inner god; second, the soul or human monad, which is his human egoic self, his intermediate or psychical or second nature; third, all the composite lower part of him which although comprising several sheaths may be conveniently grouped under the one term vehicle or body. Gods, monads, and atoms collectively in nature are copied in the essential trichotomy of man, as spirit, soul, and body, and hence the latter is another way of saying man's divine-spiritual, intermediate soul, and astral-physical parts.

It is the intermediate nature, offspring of the divine spark, which enshrines the ray from the divine spark, its spiritual sun so to say, and steps it down into the ordinary mentality of man. It is this intermediate nature which reincarnates. The divine-spiritual part of man does not reincarnate, for this part of man has no need of learning the lessons that physical life can give: it is far above them all. But it is the intermediate part functioning through the various garments or sheaths of the inner man – these garments may be called astral or ethereal – which in this manner can reach down to and touch our earthly plane; and the physical body is the garment of flesh in touch with the physical world.

The intermediate nature is commonly called the human soul. It is an imperfect thing, and is that which comes back into incarnation, because it is drawn to this earth by attraction. It learns much needed lessons here, in this sphere of the universal life. See **Principles of Man**

OG Invisible Worlds The ancient wisdom teaches that the universe is not only a living organism, but that physical human beings live in intimate connection, in intimate contact, with invisible spheres, with invisible and intangible realms, unknown to man because the physical senses are so imperfectly evolved that we neither see these invisible

realms nor feel nor hear nor smell nor taste them, nor cognize them except by that much more highly evolved and subtle sensorium which men call the mind. These inner realms interpenetrate our physical sphere, permeate it, so that in our daily affairs as we go about our duties we actually pass through the dwellings, through the mountains, through the lakes, through the very beings, mayhap, of the entities of and dwelling in these invisible realms. These invisible realms are built of matter just as this our physical world is, but of a more ethereal matter than ours is; but we cognize them not at all with our physical senses. The explanation is that it is all a matter of differing rates of vibration of substances.

The reader must be careful not to confuse this theosophical teaching of inner worlds and spheres with what the modern Spiritism of the Occident has to say on the matter. The “Summerland” of the Spiritists in no wise resembles the actuality which the theosophical philosophy teaches of, the doctrine concerning the structure and operations of the visible and invisible kosmos. The warning seems necessary lest an unwary reader may imagine that the invisible worlds and spheres of the theosophical teachings are identic with the Summerland of the Spiritists, for it is not so. Our senses tell us absolutely nothing of the far-flung planes and spheres which belong to the ranges and functionings of the invisible substances and energies of the universe; yet those inner and invisible planes and spheres are actually inexpressibly more important than what our physical senses tell us of the physical world, because these invisible planes are the *causal realms*, of which our physical world or universe, however far extended in space, is but the effectual or phenomenal or resultant production.

But while these inner and invisible worlds or planes or spheres are the fountainhead, ultimately, of all the energies and matters of the whole physical world, yet to an entity inhabiting these inner and invisible worlds or planes, these latter are as substantial and “real” – using the popular word – to that entity as our gross physical world is to us. Just as we know in our physical world various grades or conditions of energy and matter, from the physically grossest to the most ethereal, precisely after the same general plan do the inhabitants of these invisible and inner and to us superior worlds know and cognize their own grossest and also most ethereal substances and energies.

Man as well as all the other entities of the universe is inseparably connected with these worlds invisible.

OG Involution The reverse process or procedure of evolution. As evolution means the unfolding, the unwrapping, the rolling forth, of what already exists and is latent, so involution means the inwrapping, the infolding, the ingoing of what previously exists or has been unfolded, etc. Involution and evolution never in any circumstances can be even conceived of properly as operative the one apart from the other: every act of evolution is an act of involution, and vice versa. To illustrate, as spirit and matter are fundamentally one and yet eternally coactive and interactive, so involution and evolution are two names for two phases of the same procedure of growth, and are eternally coactive and interactive. As an example, the so-called descent of the monads into matter means an involution or involving or infolding of spiritual potencies into material vehicles which coincidentally and contemporaneously, through the compelling urge of the infolding energies, unfold their own latent capacities, unwrap them, roll them forth; and this is the evolution of matter. Thus what is the involution of spirit is contemporaneously and *pari passu* the evolution of matter. Contrariwise, on the ascending or luminous arc when the involved monadic essences begin to rise towards their primordial spiritual source they begin to unfold or unwrap themselves as previously on the descending arc they had infolded or inwrapped themselves. But this process of unfolding or evolution of the monadic essences is contemporaneous with and *pari passu* with the infolding and inwrapping, the involution, of the material energies and powers.

Human birth and death are outstanding illustrations or examples of the same thing. The child is born, and as it grows to its full efflorescence of power it evolves or rolls forth certain inherent characteristics or energies or faculties, all derived from the human being’s svabhava or ego. Contrariwise, when the decline of human life begins, there is a slow infolding or inwrapping of these same facilities which thus seem gradually to diminish. These facilities and energies thus evolved forth in earth-life are the working of the innate spiritual and intellectual and psychical characteristics impelling and compelling the vehicular or body sides of the human constitution to express themselves as organs becoming more and more perfect as the child grows to maturity.

After death the process is exactly the reverse. The material or vehicular side of the being grows less and less strong and powerful, more and more involved, and becoming with every step in the process more dormant. But contemporaneously and coincidentally the distinctly spiritual and intellectual powers and faculties themselves become released from the vehicles and begin to expand into ever larger efflorescence, attaining their maximum in the devachan. It is only the usual carelessness in accurate thinking that induces the idea that evolution is one distinct process acting alone, and that involution – about which by the way very little is heard – is another process acting alone. The two, as said above, are the two phases of activity of the evolving monads, and these phases exist contemporaneously at any moment, each of the two phases continually acting and interacting with the other phase. They are inseparable.

Just so with spirit and matter. Spirit is not something radically distinct from and utterly separate from matter. The

two are fundamentally one, and the two are eternally coactive and interactive.

There are several terms in Sanskrit which correspond to what the theosophist means by evolution, but perhaps the best general term is *pravritti*, meaning to “revolve” or to “roll forwards,” to unroll or to unwrap. Again, the reverse procedure or involution can probably best be expressed in Sanskrit by the term *nivritti*, meaning “rolling backwards” or “inwrapping” or “infolding.” A term which is frequently interchangeable with evolution is emanation. See

Evolution

SI IO Ioh, Aegyptiis Lunam significat neque habent illi in communi sermonis usu, aliud nomen quo Lunam, designent praeter IO II 463 (*Latin*) “*IO, Ioh*, to the Egyptians signifies the MOON. They don’t have in their everyday language any other word with which to denote the Moon except IO.” — P. E. Jablonsky, *Pantheon aegyptiorum*, 2.3.1.6, 1752 ed.

MO Iormungandr (*Norse*) (yer-mung-andr) [*jormun* immense + *andr* breath] An offspring of Loki: the Midgard serpent. (May be the equator, the plane of the ecliptic, or the Milky Way.)

TG Iranian Morals The little work called *Ancient Iranian and Zoroastrian Morals*, compiled by Mr. Dhunjibhoy Jamssetjee Medhora, a Parsi Theosophist of Bombay, is an excellent treatise replete with the highest moral teachings, in English and Gujerati, and will acquaint the student better than many volumes with the ethics of the ancient Iranians.

TG Irdhi (*Sanskrit*) The synthesis of the then “supernatural” occult powers in Buddhism and Brahmanism.

TG Irkalla (*Chaldean*) The god of Hades, called by the Babylonians “the country unseen.”

WG Isa Lord; the name of one of the Upanishads, which treats of spiritual identity or unity.

TG Isarim (*Hebrew*) The Essenian Initiates.

TG Ishim (*Chaldean*) The *B’ne-Aleim*, the “beautiful sons of god,” the originals and prototypes of the later “Fallen Angels.”

TG Ishmonia (*Arabian*) The city near which is buried the so-called “petrified city” in the Desert. Legend speaks of immense subterranean halls and chambers, passages, and libraries secreted in them. Arabs dread its neighbourhood after sunset.

TG Ishtar (*Chaldean*) The Babylonian Venus, called “the eldest of heaven and earth,” and daughter of Anu, the god of heaven. She is the goddess of love and beauty. The planet Venus, as the evening star, is identified with Ishtar, and as the morning star with Anunit, the goddess of the Akkads. There exists a most remarkable story of her descent into Hades, on the sixth and seventh Assyrian tiles or tablets deciphered by the late G. Smith. Any Occultist who reads of her love for Tammuz, his assassination by Izdubar, the despair of the goddess and her descent in search of her beloved through the seven gates of Hades, and finally her liberation from the dark realm, will recognise the beautiful allegory of the soul in search of the Spirit.

TG Isiac table A true monument of Egyptian art. It represents the goddess Isis under many of her aspects. The Jesuit Kircher describes it as a table of copper overlaid with black enamel and silver incrustations. It was in the possession of Cardinal Bembo, and therefore called “*Tabula Bembo sive Mensa Isiaca*.” Under this title it is described by W. Wynn Westcott, M. B., who gives its “History and Occult Significance” in an extremely interesting and learned volume (with photographs and illustrations). The tablet was believed to have been a votive offering to Isis in one of her numerous temples. At the sack of Rome in 1525, it came into the possession of a soldier who sold it to Cardinal Bembo. Then it passed to the Duke of Mantua in 1630, when it was lost.

TG Isis In Egyptian *Issa*, the goddess Virgin-Mother; personified nature. In Egyptian or Koptic *Usai*, the female reflection of *Usar* or Osiris. She is the “woman clothed with the sun” of the land of Chemi. Isis-Latona is the Roman Isis.

WGa Isis The mystic “Mother” of Nature in Egyptian lore. The “woman clothed with the sun.”

FY Isis (“Isis Unveiled”) Book written by Madame Blavatsky on the Esoteric Doctrine.

TG Isitwa (*Sanskrit*) The divine Power.

WGa Isita One of the eight superhuman faculties. The power to exercise supreme dominion. See *Vibhuti*

VS Holy Isle (p. 59) The Higher Ego, or Thinking Self.

TG Israel (*Hebrew*) The Eastern Kabbalists derive the name from *Isaral* or *Asar*, the Sun-God. “Isra-el” signifies “striving with god:” the “sun rising upon Jacob-Israel” means the Sun-god Isaral (or Isar-el) striving with, and to fecundate matter, which has power with “God and with man” and often prevails over both. Esau, Aesaou, Asu, is also the Sun. Esau and Jacob, the allegorical twins, are the emblems of the ever struggling dual principle in nature – good and evil, darkness and sunlight, and the “Lord” (Jehovah) is their antetype. Jacob-Israel is the feminine principle of Esau, as Abel is that of Cain, both Cain and Esau being the male principle. Hence, like Malach-Iho, the “Lord” Esau fights with Jacob and prevails not. In *Genesis* xxxii. the God-Sun first strives with Jacob, breaks his thigh (a phallic symbol) and yet is defeated by his terrestrial type – matter; and the Sun-God rises on Jacob and his, thigh in covenant. All these biblical personages, their “Lord God” included, are types represented in an allegorical

sequence. They are types of Life and Death, Good and Evil, Light and Darkness, of Matter and Spirit in their synthesis, all these being under their contrasted aspects.

TG Iswara (*Sanskrit*) The “Lord” or the personal god – *divine Spirit in man*. Literally, sovereign (independent) existence. A title given to Siva and other gods in India. Siva is also called Iswaradeva, or sovereign deva.

KT Iswara (*Sanskrit*) The “Lord” or the personal god, *divine spirit in man*. Literally, Sovereign (independent) existence. A title given to Siva and other gods in India. Siva is also called Iswaradeva, or sovereign deva.

FY Iswara Personal God, Lord, the Spirit in man, the Divine principle in its active nature or condition, one of the four states of Brahma.

WG Isvara Lord, master; an epithet of Siva, also of Durga or any other female sakti; the Supreme Spirit, or Atman, – the usual meaning in modern Theosophical works; one of the three inseparable realities – Chit, Achit and Isvara – combined in Parabrahmam, the three-in-one, which pervades and controls the universe; that part of the trinity which, assuming a form of suddasatva (intellectual substance), enables yogis to engage in contemplation who would otherwise be incapable of contemplating or comprehending the impersonal deity. (Pronounced, and often written, *Ishwara*.)

OG Isvara (*Sanskrit*) Isvara means “lord,” and is a term which is frequently applied in Hindu mythology not only to cosmic divinities, but to the expression of the cosmic spirit in the human being. Consequently, when reference is had to the individual human being, Isvara is the divine individualized spirit in man – man’s own personal god. It may be otherwise described as the divine ego, the child of the divine monad in a man, and in view of this fact also could be used with reference to the dhyani-buddha or to the immanent Christ in a man. In India it is a title frequently given to Siva and other gods of the Hindu pantheon.

ST Iswara Lord; the head of a hierarchy. In man, his inner god.

GH Isvara ‘Lord’ (used in the same sense as is the term ‘Father in heaven’ in the Christian New Testament), hence the Supreme Self or Hierarch of a system, applicable to the great or to the small – to the universe or to man. In man it is the Divine Spirit, or the Divine-Spiritual Monad. Isvara is also used as a title for many of the gods, such as Vishnu and Siva.

“The *Logos*, or both the unmanifested and the manifested WORD, is called by the Hindus, Iswara, ‘the Lord,’... Iswara, say the Vedantins, is the highest consciousness in nature. ‘This highest consciousness,’ answer the Occultists, ‘is only a *synthetic unit* in the world of the manifested Logos...for it is the sum total of Dhyani-Chohanian consciousnesses.’ “ (*The Secret Doctrine*, I, p. 573) Derived from the verbal root *is*, to rule, to be master. *Bhagavad-Gita*, W. Q. Judge, p. 130)

SKv Isvara, Avalokitesvara Isvara is derived from the verbal root *is* – to rule, to be master; hence Isvara is often applied to the ‘Lord’ or summit of any hierarchy, universe, Solar System or man. Avalokitesvara means ‘the manifested Isvara,’ or the *ava-lokita* – downwards-seen Lord; thus suggesting the realization of that glorious experience when the Divine Self is perceived by the Human Self, or when Adi-Buddha is perceived by god-like beings and Dhyani-Chohans.

SP Isvara [Iswara] Lord, head of a hierarchy.

TG Ithyphallic (*Greek*) Qualification of the gods as males and hermaphrodites, such as the bearded Venus, Apollo in woman’s clothes, Ammon the generator, the embryonic Ptah, and so on. Yet the phallus, so conspicuous and, according to *our* prim notions, so indecent, in the Indian and Egyptian religions, was associated in the earliest symbology far more with another and much purer idea than that of sexual creation. As shown by many an Orientalist, it expressed *resurrection, the rising in life from death*. Even the other meaning had nought indecent in it: “These images only symbolise in a very expressive manner the creative force of nature, without obscene intention,” writes Mariette Bey, and adds, “It is but another way to express *celestial generation*, which should cause the deceased to enter into a new life.” Christians and Europeans are very hard on the phallic symbols of the ancients. The nude gods and goddesses and their generative emblems and statuary have *secret* departments assigned to them in our museums; why then adopt and preserve the same symbols for Clergy and Laity? The *love-feasts* in the early Church – its *agapae* – were as pure (or as impure) as the *Phallic* festivals of the Pagans; the long priestly robes of the Roman and Greek Churches, and the long hair of the latter, the *holy water* sprinklers and the rest, are there to show that Christian ritualism has preserved in more or less modified forms all the symbolism of old Egypt. As to the symbolism of a purely *feminine* nature, we are bound to confess that in the sight of every impartial archaeologist the half nude toilets of our cultured ladies of Society are far more suggestive of female-sex worship than are the rows of yoni-shaped lamps, lit along the highways to temples in India.

ST Iti maya srutam “Thus have I heard.”

KT Iu-Kabar Zivo Gnostic term. The “Lord of the Aeons” in the Nazarene system. He is the procreator (Emanator) of the *seven holy lives* (the seven primal Dhyani Chohans or Archangels, each representing one of the cardinal virtues), and is himself called the *third* life (third Logos). In the Codex he is addressed as the *Helm* and *Vine* of the

food of life. Thus he is identical with Christ (Christos) who says: "I am the *true vine* and my Father is the husbandman." (*John* xv. 1.) It is well known that Christ is regarded in the Roman Catholic Church as the "Chief of the Aeons," as also is Michael, "who is as God." Such also was the belief of the Gnostics.

TG **Iu-Kabar Zivo** (*Gnostic*) Known also as Nebat-Iavar-bar-Iufin-Ifafin, "Lord of the Aeons" in the Nazarene System. He is the procreator (Emanator) of the *seven holy lives* (the seven primal Dhyān Chohans, or Archangels, each representing one of the cardinal Virtues), and is himself called the *third* life (third Logos). In the Codex he is addressed as "the Helm and *Vine* of the food of life." Thus, he is identical with Christ (Christos) who says "I am the *true Vine* and my Father is the Husbandman" (*John* xv. 1). It is well known that Christ is regarded in the Roman Catholic Church as the "chief of the Aeons," and also as Michael "who is like god." Such was also the belief of the Gnostics.

TG **Iurbo Adunai** A Gnostic term, or the compound name for Iao-Jehovah, whom the Ophites regarded as an emanation of their Ilda-Baoth, the Son of Sophia Achamoth – the proud, ambitious and jealous god, and impure Spirit, whom many of the Gnostic sects regarded as the god of Moses. "Iurbo is called by the Abortions (the Jews) Adunai" says the *Codex Nazaraeus* (vol. iii., p. 13.) The "Abortions" and *Abortives* was the nickname given to the Jews by their opponents the Gnostics.

FY **Ivabhavat** The one substance.

TG **Iwaldi** (*Scandinavian*) The dwarf whose sons fabricated for Odin the magic spear. One of the subterranean master-smiths who, together with other gnomes, contrived to make an enchanted sword for the great war-god Cheru. This two-edged-sword figures in the legend of the Emperor Vitellius, who got it from the god, – "to his own hurt," according to the oracle of a "wise woman," neglected it and was finally killed with it at the foot of the capitol, by a German soldier who had purloined the weapon. The "sword of the war-god" has a long biography, since it also re-appears in the half-legendary biography of Attila. Having married against her will Ildikd, the beautiful daughter of the King of Burgundy whom he had slain, his bride gets the magic sword from a mysterious old woman, and with it kills the King of the Huns.

MO **Ivalde** (*Norse*) (ee-vahl-deh) A giant: the previous imbodiment of earth.

PV **Ixbalamque** (*Quiche*) With Hunahpu, her inseparable "twin," the hero god of the Quiche-Maya. The feminine aspect of god-Five; new-moon goddess. Grandchild of Ixpiyacoc and Ixmucane. Her nahual is the jaguar. With Hunahpu, apotheosized at the end of the Third Age of the *Popol Vuh*.

PV **Ixcanleos** The Maya equivalent of the Quiche Ixmucane, "the mother of the gods."

PV **Ixmucane** (*Quiche*) With Ixpiyacoc, the Supreme Pair of Quiche-Maya theogony, grandparents of the Mayas and of humanity as a whole. A feminine deity, the old lunar-earth goddess. Identical with the Maya Ixcanleos.

PV **Ixpiyacoc** (*Quiche*) The equivalent of Hunab ku, the Supreme Being of Maya tradition. With Ixmucane, the Supreme Pair of Quiche-Maya theogony, and grandparents of humanity. A masculine deity, the father of the Seven Ahpu.

PV **Ixquic** (*Quiche*) The mother of Hunahpu and Ixbalamque in the *Popol Vuh*; a lunar goddess and earth goddess, associated with the four cosmic bearers. Immaculately fertilized by the Seven Ahpu, she bears their offspring, the twin savior deity. Her nahual is the jaguar.

TG **Izdubar** A name of a hero in the fragments of Chaldean History and Theogony on the so-called Assyrian tiles, as, read by the late George Smith and others. Smith seeks to identify Izdubar with Nimrod. Such may or may not be the case but as the name of that Babylonian King itself only "appears" as Izdubar, his identification with the soil of Cush may also turn out more apparent than real. Scholars are but too apt to Check their archaeological discoveries by the far later statements found in the Mosaic books, instead of acting *vice versa*. The "chosen people" have been fond at all periods of history of helping themselves to other people's property. From the appropriation of the early history of Sargon, King of Akkad, and its wholesale application to Moses born (if at all) some thousands of years later, down to their "spoiling" the Egyptians under the direction and divine advice of their Lord God, the whole Pentateuch seems to be made up of unacknowledged *mosaic* fragments from other people's Scriptures. This ought to have made Assyriologists more cautious; but as many of these belong to the clerical caste, such coincidences as that of Sargon affect them very little. One thing is certain: Izdubar, or whatever may be his name, is shown in all the tablets as a mighty giant 'who towered in size above all other men as a cedar towers over brushwood – hunter, according to cuneiform legends, who contended with, and destroyed the lion, tiger, bull, and buffalo, the most formidable animals.