

E

TG E. The fifth letter of the English alphabet. The *he* (soft) of the Hebrew alphabet becomes in the Ehevi system of reading that language an E. Its numerical value is five, and its symbolism is a *window*; the womb, in the Kabbala. In the order of the divine names it stands for the fifth, which is *Hadoor* or the “majestic” and the “splendid.”

TG Ea (*Chaldean*) also **Hea** The second god of the original Babylonian trinity composed of Anu, Hea and Bel. Hea was the; “Maker of Fate,” “Lord of the Deep,” “God of Wisdom and Knowledge,” and “Lord of the City of Eridu.”

TG Eagle This symbol is one of the most ancient. With the Greeks and Persians it was sacred to the Sun; with the Egyptians, under the name of *Ah*, to Horus, and the Kopts worshipped the eagle under the name of *Ahom*. It was regarded as the sacred emblem of Zeus by the Greeks, and as that of the highest god by the Druids. The symbol has passed down to our day, when following the example of the pagan Marius, who, in the second century B.C. used the double-headed eagle as the ensign of Rome, the Christian crowned heads of Europe made the double-headed sovereign of the air sacred to themselves and their scions. Jupiter was satisfied with a one-headed eagle and so was the Sun. The imperial houses of Russia, Poland, Austria, Germany, and the late Empire of the Napoleons, have adopted a two-headed eagle as their device.

TG Easter The word evidently comes from Ostara, the Scandinavian goddess of spring. She was the symbol of the resurrection of all nature and was worshipped in early spring. It was a custom with the pagan Norsemen at that time to exchange coloured eggs called the eggs of Ostara. These have now become *Easter-Eggs*. As expressed in *Asgard and the Gods*: “Christianity put another meaning on the old custom, by connecting it with the feast of the Resurrection of the Saviour, who, like the hidden life in the egg, slept in the grave for three days before he awakened to new life.” This was the more natural since Christ was identified with that same Spring Sun which awakens in all his glory, after the dreary and long death of winter. See **Eggs**

TG Ebionites (*Hebrew*) Literally, “the poor;” the earliest sect of Jewish Christians, the other being the Nazarenes. They existed when the term “Christian” was not yet heard of. Many of the relations of *Iassou* (Jesus), the adept ascetic around whom the legend of Christ was formed, were among the Ebionites. As the existence of these mendicant ascetics can be traced at least a century earlier than chronological Christianity, it is an additional proof that *Iassou* or *Jeshu* lived during the reign of Alexander Jannaeus at Lyd or (Lud), where he was put to death as stated in the *Sepher Toldos Jeshu*.

TG Ecbatana A famous city in Media worthy of a place among the seven wonders of the world. It is thus described by Draper in his *Conflict between Religion and Science*, chap. 1, ... “The cool summer retreat of the Persian Kings, was defended by seven encircling walls of hewn and polished blocks, the interior ones in succession of increasing height, and of different colours, in astrological accordance with the seven planets. The palace was roofed with silver tiles; its beams were plated with gold. At midnight in its halls, the sun was rivalled by many a row of naphta cressets. A paradise, that luxury of the monarchs of the East, was planted in the midst of the city. The Persian Empire was truly the garden of the world.”

TG Echath (*Hebrew*) The same as the following – {Echod} the “One,” but feminine.

TG Echod (*Hebrew*) or **Echad** “One,” masculine, applied to Jehovah.

TG Eclectic Philosophy One of the names given to the Neo-Platonic school of Alexandria.

TG Ecstasis (*Greek*) A psycho-spiritual state; a physical trance which induces clairvoyance and a beatific state bringing on visions.

KT Ecstasis (*Greek*) A psycho-spiritual state; a physical trance which induces clairvoyance, and a beatific state which brings on visions.

TG Edda (*Icelandic*) Literally, “great-grandmother” of the Scandinavian Lays. It was Bishop Brynjuld Sveinsson, who collected them and brought them to light in 1643. There are two collections of *Sagas*, translated by the Northern Skalds, and there are two *Eddas*. The earliest is of unknown authorship and date and its antiquity is very great. These *Sagas* were collected in the XIth century by an Icelandic priest; the second is a collection of the history (or myths) of the gods spoken of in the first, which became the Germanic deities, giants, dwarfs and heroes.

MO Edda (*Norse*) [great-grandmother] Matrix of human wisdom.

TG Eden (*Hebrew*) “Delight,” pleasure. In *Genesis* the “Garden of Delight” built by God; in the Kabbala the “Garden of Delight,” a place of Initiation into the mysteries. Orientalists identify it with a place which was situated in Babylonia in the district of Karduniyas, called also Gan-dunu, which is almost like the Gan-eden of the Jews. (See the works of Sir H. Rawlinson, and G. Smith.) That district has four rivers, Euphrates, Tigris, Surappi, Ukni. The two first have been adopted without any change by the Jews; the other two they have probably transformed into “Gihon and Pison,” so as to have something original. The following are some of the reasons for the identification of Eden, given by Assyriologists. The cities of Babylon, Laranja and Sippara, were founded before the flood,

according to the chronology of the Jews. "Surippak was the city of the ark, the mountain east of the Tigris was the resting place of the ark, Babylon was the site of the tower, and Ur of the Chaldees the birthplace of Abraham." And, as Abraham, "the first leader of the Hebrew race, migrated from Ur to Harran in Syria and from thence to Palestine," the best Assyriologists think that it is "so much evidence in favour of the hypothesis that Chaldea was the original home of these stories (in the Bible) and that the Jews received them originally from the Babylonians."

TG Edom (Hebrew) Edomite Kings. A deeply concealed mystery is to be found in the allegory of the seven Kings of Edom, who "reigned in the land of Edom before there reigned any King over the children of Israel" (*Genesis* xxxvi. 31.) The Kabbala teaches that this Kingdom was one of "unbalanced forces" and necessarily of unstable character. The world of Israel is a type of the condition of the worlds which came into existence subsequently to the later period when the equilibrium had become established.

On the other hand the Eastern Esoteric philosophy teaches that the seven Kings of Edom are not the type of perished worlds or unbalanced forces, but the symbol of the seven human Root-races, four of which have passed away, the fifth is passing, and two are still to come. Though in the language of esoteric *blinds*, the hint in St. John's *Revelation* is clear enough when it states in chapter xvii, 10: "And there are seven Kings; five are fallen, and one (the fifth, still) is, and the other (the sixth Root-race) is not yet come.... "Had all the *seven* Kings of Edom perished as worlds of "unbalanced forces," how could the fifth *still* be, and the other or others "not yet come"? In *The Kabbalah Unveiled*, we read on page 48, "The *seven* Kings had died and their possessions had been broken up," and a footnote emphasizes the statement by saying, "these seven Kings are the Edomite Kings."

TG Edris (Arabian) or Idris Meaning "the learned One," an epithet applied by the Arabs to Enoch.

TG Eggs (Easter) Eggs were symbolical from an early time. There was the "Mundane Egg," in which Brahma gestated, with the Hindus the *Hiranya-Gharba*, and the Mundane Egg of the Egyptians, which proceeds from the mouth of the "unmade and eternal deity," Kneph, and which is the emblem of generative power. Then the Egg of Babylon, which hatched Ishtar, and was said to have fallen from heaven into the Euphrates. Therefore coloured eggs were used yearly during spring in almost every country, and in Egypt were exchanged as sacred symbols in the spring-time, which was, is, and ever will be, the emblem of birth or rebirth, cosmic and human, celestial and terrestrial. They were hung up in Egyptian temples and are so suspended to this day in Mahometan mosques.

WG Egg of the World The egg form assumed by the Supreme Spirit, according to the Rig-Veda, from which the world is evolved.

MO Egil (Norse) (ay-gil) An early humanity, the age of innocence.

TG Egkosmioi (Greek) "The intercosmic gods, each of which presides over a great number of daemons, to whom they impart their power and change it from one to another at will," says Proclus, and he adds, that which is taught in the esoteric doctrine. In his system he shows the uppermost regions from the zenith of the Universe to the moon belonging to the gods, or planetary Spirits, according to their hierarchies and classes. The highest among them were the twelve *Huper-ouranioi*, the super-celestial gods. Next to the latter, in rank and power, came the *Egkosmioi*.

TG Ego (Latin) "Self;" the consciousness in man "I am I" – or the feeling of "I-am-ship." Esoteric philosophy teaches the existence of two *Egos* in man, the mortal or *personal*, and the Higher, the Divine and the Impersonal, calling the former "personality" and the latter "Individuality."

KT Ego (Latin) "I"; the consciousness in man of the "I am I," or the feeling of *I-am-ship*. Esoteric philosophy teaches the existence of two *Egos* in man, the mortal or *personal*, and the higher, the divine or *impersonal*, calling the former "personality," and the latter "individuality."

VS Deva Egos (p. 29) The reincarnating Ego.

WG Ego (Latin) I; myself; self.

OG Ego (Latin) A word meaning "I." In theosophical writings the ego is that which says "I am I" – indirect or reflected consciousness, consciousness reflected back upon itself as it were, and thus recognizing its own mayavi existence as a "separate" entity. On this fact is based the one genuine "heresy" that occultism recognizes: the heresy of separateness.

The seat of the human ego is the intermediate duad – manas-kama: part aspiring upwards, which is the reincarnating ego; and part attracted below, which is the ordinary or astral human ego. The consciousness is immortal in the reincarnating ego, and temporary or mortal in the lower or astral human ego.

Consider the hierarchy of the human being's constitution to grow from the immanent Self: this last is the seed of egoity on the seven (or perhaps better, six) planes of matter or manifestation. On each one of these seven planes (or six), the immanent Self or paramatman develops or evolves a sheath or garment, the upper ones spun of spirit, and the lower ones spun of "shadow" or matter. Now each such sheath or garment is a "soul;" and between the self and such a soul – any soul – is the ego.

Thus atman is the divine monad, giving birth to the divine ego, which latter evolves forth the monadic envelope or divine soul; jivatman, the spiritual monad, has its child which is the spiritual ego, which in turn evolves forth the

spiritual soul or individual; and the combination of these three considered as a unit is buddhi; bhutatman, the human ego – the higher human soul, including the lower buddhi and higher manas; pranatman, the personal ego – the lower human soul, or man. It includes manas, kama, and prana; and finally the beast ego – the vital-astral soul: kama and prana (*see* these various terms).

WW Ego (pp. 114-115) *Ego* is something which most people find very hard to suppress, but we will do our best to dispose of it in the short time that remains. Ego means I. The equivalent word for ego, corresponding to individuality and personality, is *egoity*, the nature and characteristics of the ego. The ego is the sense of ‘I-ness’, conceived by most Christian writers as the very highest aspect of consciousness. It is not so. If I had time (and we may have to take it up in our next study) we would see that this sense of ego, or egoism, as contrasted with egoity, is one of the lowest aspects. Every man or person, even every animal, has his or its ego, its ‘I’. The personalities of animals are as distinct in their own way – small and restricted – as the personalities of man, and the collection of attributes composing the personality forms at any one moment the vehicle of the ego. The ego is rooted in the person and is so to say the backside of the person; as for instance, an orange is a sphere, or nearly so, so its personality is its yellowness, its acidity, its septa or the division into which it can be cut or torn, while the ego is the same as that plus a sense of consciousness if we choose to endow our orange with the sense of consciousness. So in man, his person is all that he is, his loves, his hates, the way he loves and hates, his longings, and his desires, the way he longs and desires, centered about a consciousness, a conscious center; that is the ego. The person is the expression of the ego, and the attributes composing the person are the personality. The ego, therefore, being the conscious center manifesting in the soul on a certain plane of maya or matter, is a low expression of the individuality. Therefore we may say that the ego changes *pari passu* with the person. As man progresses, his ego expands (or diminishes, whichever you please), refines itself; as he retrogresses, his ego, *pari passu*, grows in concentration, intensity, force, power, until finally it reaches a point where its ferocity, its cold, cruel, calculating selfishness makes a monster in human form, and this is on the precipice where a step further leads to the perdition of the soul.

TG Egoity From the word “Ego.” Egoity means “individuality,” never “personality,” and is the opposite of *egoism* or “selfishness,” the characteristic par excellence of the latter.

KT Egoity (from the word “Ego”) Egoity means “individuality” – never “personality,” as it is the opposite of *Egoism* or “selfishness,” the characteristic par excellence of the latter.

TG Egregores Eliphaz Levi calls them “the chiefs of the souls who are the spirits of energy and action;” whatever that may or may not mean. The Oriental Occultists describe the *Egregores* as Beings whose bodies and essence is a tissue of the so-called *astral light*. They are the shadows of the higher Planetary Spirits whose bodies are of the essence of the higher divine light.

TG Eheyeh (*Hebrew*) “I am,” according to Ibn Gebirol, but not in the sense of “I am that I am.”

TG Eidolon (*Greek*) The same as that which we term the human phantom, the astral form.

KT Eidolon (*Greek*) The same as that which we term the human phantom, the Astral form.

OG Eidolon (*Greek*; plural *eidola*) A word meaning “image” of the man that was. After death there remains in the astral world – which is on the other side of the threshold of physical life, the etheric world – the “shadow” of the man that was. The ancients called these human shadows, shades; modern children and nursemaids call them ghosts and spooks; and each such shade is but an eidolon, or astral image or pale copy of the physical man that was. This eidolon coheres for a while in the astral realms or in the superphysical ether, and its particles are magnetically held more or less coherent as long as the physical corpse is not fully dissolved into its component elements; but these eidola in a comparatively short time fade out, for they decay in a manner closely resembling the disintegration of the physical body.

OG Eighth Sphere or Planet of Death A term used in the more esoteric or inner part of the teachings about which little can be said, for over this part of the doctrine there has always been drawn a thick veil of secrecy and silence. Frequently the term is confused with avichi, but this is incorrect, because the two, while closely connected, are nevertheless quite distinct. While avichi is a state where very evil human beings “*die and are reborn without interruption*,” yet not without hope of final redemption – something which can actually take place even on our physical plane in the cases of very evil or soulless men – the Eighth Sphere represents a degree of psychomental degeneration still more advanced. As just hinted, even in avichi there is a possibility of reinsoulment by the ray of the spiritual monad; whereas in the Eighth Sphere or Planet of Death such possibility finally vanishes, and the entity which has sunk to the Planet of Death is what is technically called in the esoteric philosophy a “lost soul.” In the Eighth Sphere the lost souls are ground over and over in nature’s laboratory, and are finally dissipated into their component psycho-astral elements or life-atoms. The Eighth Sphere or Planet of Death is an actual globe. It is also of course a state or condition of being; whereas the avichi is almost exclusively a state or condition in which an entity may find itself, although obviously this entity must have position or place and therefore locality in space – on our earth or elsewhere.

WGa **Eight Superhuman Faculties** These are given under *Vibhuti*, **which see**.

SI **Eis Zets [Zeus] Sarapi** II 474 (*Greek*) “Sarapis is the one Zeus;” see King, *Gnostics & Their Remains*, pp. 326-7

TG **Eka** (*Sanskrit*) “One;” also a synonym of *Mahat*, the *Universal Mind*, as the principle of Intelligence.

WG **Eka** One, single.

WG **Ekagrata** One-pointed; the perfect concentration of contemplation. (*eka*, one; *agrata*, pointed.)

OG **Ekagrata** or **Ekagratva** (*Sanskrit*) A term signifying “onepointedness” or “absolute intentness” in the mental contemplation of an object of meditation. The perfect concentration of the percipient mind on a single point of thought, and the holding of it there.

ST **Ekagrata** One-pointedness; perfect concentration.

TG **Ekana-rupa** (*Sanskrit*) The One (and the Many) bodies or forms; a term applied by the *Puranas* to Deity.

WG **Ekanekarupa** The one and the many in outward form.

TG **Ekasloka Shastra** (*Sanskrit*) A work on the *Shastras* (Scriptures) by Nagarjuna; a mystic work translated into Chinese.

MO **Eldrimner** (*Norse*) [*eld* fire + *rimner* computation, calendar] One of the boars that feed the One-harriers.

TG **El-Elion** (*Hebrew*) A name of the Deity *borrowed* by the Jews from the Phoenician *Elon*, a name of the Sun.

TG **Elementals** Spirits of the Elements. The creatures evolved in the four Kingdoms or Elements – earth, air, fire, and water. They are called by the Kabbalists, Gnomes (of the earth), Sylphs (of the air), Salamanders (of the fire), and Undines (of the water). Except a few of the higher kinds, and their rulers, they are rather forces of nature than ethereal men and women. These forces, as the servile agents of the Occultists, may produce various effects; but if employed by “Elementaries” (**which see**) – in which case they enslave the mediums – they will deceive the credulous. All the lower invisible beings generated on the 5th, 6th, and 7th planes of our terrestrial atmosphere, are called Elementals: Peris, Devs, Djins, Sylvans, Satyrs, Fauns, Elves, Dwarfs, Trolls, Kobolds, Brownies, Nixies, Goblins, Pinkies, Banshees, Moss People, White Ladies, Spooks, Fairies, etc., etc., etc.

IU **Elemental Spirits** The creatures evolved in the four kingdoms of earth, air, fire, and water, and called by the kabalists gnomes, sylphs, salamanders, and undines. They may be termed the forces of nature, and will either operate effects as the servile agents of general law, or may be employed by the disembodied spirits – whether pure or impure – and by living adepts of magic and sorcery, to produce desired phenomenal results. Such beings never become men. [Persons who believe in the clairvoyant power, but are disposed to discredit the existence of any other spirits in nature than disembodied human spirits, will be interested in an account of certain clairvoyant observations which appeared in the *London Spiritualist* of June 29, 1877. A thunder-storm approaching, the seeress saw “a bright spirit emerge from a dark cloud and pass with lightning speed across the sky, and, a few minutes after, a diagonal line of dark spirits in the clouds.” These are the *Maruts* of the “Vedas” (See Max Muller’s “Rig-Veda Sanhita”). The well-known and respected lecturer, author, and clairvoyant, Mrs. Emma Hardinge-Britten, has published accounts of her frequent experiences with these elemental spirits.]

Under the general designation of fairies, and fays, these spirits of the elements appear in the myth, fable, tradition, or poetry of all nations, ancient and modern. Their names are legion – peris, devs, djins, sylvans, satyrs, fauns, elves, dwarfs, trolls, norms, nisses, kobolds, brownies, necks, stromkarls, undines, nixies, salamanders, goblins, ponkes, banshees, kelpies, pixies, moss people, good people, good neighbors, wild women, men of peace, white ladies – and many more. They have been seen, feared, blessed, banned, and invoked in every quarter of the globe and in every age. Shall we then concede that all who have met them were hallucinated?

These elementals are the principal agents of disembodied but *never visible* spirits at seances, and the producers of all the phenomena except the subjective.

KT **Elementals** Or Spirits of the Elements. The creatures evolved in the Four Kingdoms, or Elements – Earth, Air, Fire, and Water. They are called by the Kabalists, Gnomes (of the Earth), Sylphs (of the Air), Salamanders (of the Fire), and Undines (of the Water), except a few of the higher kinds and their rulers. They are rather the forces of nature than ethereal men and women. These forces, as the servile agents of the occultist, may produce various effects; but if employed by *elementaries* (*Kamarupas*) – in which case they enslave the mediums – they will deceive. All the lower invisible beings generated on the fifth, sixth, and seventh Planes of our terrestrial atmosphere are called Elementals – Peris, Devs, Djins, Sylvans, Satyrs, Fauns, Elves, Dwarfs, Trolls, Norms, Kobolds, Brownies, Nixies, Goblins, Pinkies, Banshees, Moss People, White Ladies, Spooks, Fairies, etc., etc.

FY **Elementals** Generic name for all subjective beings other than disembodied human creatures.

WG **Elementals** (*English*) Nature-spirits presiding over the elements of fire, air, etc.; beings evolved from or constituting the lower, elemental nature of man; centers of force in the astral light.

OG **Elemental(s)** Nature-spirits or sprites. The theosophical usage, however, means beings who are beginning a course of evolutionary growth, and who thus are in the *elemental* states of their growth. It is a generalizing term for purposes of convenient expression for all beings evolutionally below the minerals. Nevertheless, the minerals

themselves are expressions of one family or host or hierarchy of elemental beings of a more evolved type. The vegetable kingdom likewise manifests merely one family or host of elemental beings happening to be in the vegetable phase of their evolution on this earth. Just so likewise is it as regards the beasts. The beasts are highly evolved elemental beings, relatively speaking. Men in far distant aeons of the kosmic past were elemental beings also. We have evolved from that elemental stage into becoming men, expressing with more or less ease, mostly very feebly, the innate divine powers and faculties locked up in the core of the core of each one of us.

An elemental is a being who has entered our universe on the lowest plane or in the lowest world, degree, or step on the rising stairway of life; and this stairway of life begins in any universe at its lowest stage, and ends for that universe in its highest stage – the universal kosmic spirit. Thus the elemental passes from the elemental stage through all the realms of being as it rises along the stairway of life, passing through the human stage, becoming superhuman, quasi-divine – a quasi-god – then becoming a god. Thus did we humans first enter this present universe.

Every race of men on earth has believed in these hosts of elemental entities – some visible, like men, like the beasts, like the animate plants; and others invisible. The invisible entities have been called by various names: fairies, sprites, hobgoblins, elves, brownies, pixies, nixies, leprechauns, trolls, kobolds, goblins, banshees, fawns, devils, jinn, satyrs, and so forth. The medieval mystics taught that these elemental beings were of four general kinds: those arising in and frequenting the element of fire – salamanders; those arising in and frequenting the element air – sylphs; those arising in and frequenting the element water – undines; those arising in and frequenting the element earth – gnomes.

IN Elementals Ethereal beings born from and animating the elements; classes of beings evolutionally lower than the minerals.

TG Elementaries Properly, the disembodied *souls* of the depraved; these souls having at some time prior to death separated from themselves their divine spirits, and so lost their chance for immortality; but at the present stage of learning it has been thought best to apply the term to the spooks or phantoms of disembodied persons, in general, to those whose temporary habitation is the Kama Loka. Eliphas Levi and some other Kabbalists make little distinction between elementary spirits who have been men, and those beings which people the elements, and are the blind forces of nature. Once divorced from their higher triads and their bodies, these souls remain in their *Kama-rupic* envelopes, and are irresistibly drawn to the earth amid elements congenial to their gross natures. Their stay in the Kama Loka varies as to its duration, but ends invariably in disintegration, dissolving like a column of mist, atom by atom, in the surrounding elements.

IU Elementary Spirits Properly, the disembodied *souls* of the depraved; these souls having at some time prior to death separated from themselves their divine spirits, and so lost their chance for immortality. Eliphas Levi and some other kabalists make little distinction between elementary spirits who have been men, and those beings which people the elements, and are the blind forces of nature. Once divorced from their bodies, these souls (also called “astral bodies”) of purely materialistic persons, are irresistibly attracted to the earth, where they live a temporary and finite life amid elements congenial to their gross natures. From having never, during their natural lives, cultivated their spirituality, but subordinated it to the material and gross, they are now unfitted for the lofty career of the pure, disembodied being, for whom the atmosphere of earth is stifling and mephitic, and whose attractions are all away from it. After a more or less prolonged period of time these material souls will begin to disintegrate, and finally, like a column of mist, be dissolved, atom by atom, in the surrounding elements.

WG Elementary (English) The psychic remnant left in the astral sphere after death, where it eventually becomes dissipated. Though abandoned by the real Ego, it may retain the elements of the lower personality, and through accession of force from elementals, or from a living mediumistic person, may present a spurious semblance of the dead, which is easily mistaken for the spirit of that person. The Kabalistic works call the elementals “elementaries,” without distinguishing them from the “shells” of the dead.

OG Elementaries “Properly, the disembodied *souls* of the depraved; these souls having at some time prior to death separated from themselves their divine spirits, and so lost their chance for immortality” (*Theosophical Glossary*, H. P. Blavatsky).

Strictly speaking, the word “elementaries” should be used as H. P. Blavatsky defines it in this quotation from her. But in modern theosophical literature the word has come to signify more particularly the phantoms or eidola of disembodied persons, these phantoms or eidola (*which see*) really being the kama-rupic shades, with especial application to the cases of grossly materialistic ex-humans whose evil impulses and appetites still inhering in the kama-rupic phantom draw these phantoms to physical spheres congenial to them. They are a real danger to psychical health and sanity, and literally haunt living human beings possessing tendencies akin to their own. They are soulless shells, but still filled with energies of a depraved and ignoble type. Their destiny of course is like that of all other pretas or bhutas – ultimate disintegration; for the gross astral atoms composing them slowly dissolve through the

years after the manner of a dissolving column of smoke or a wisp of dark cloud on a mountainside.

TG Elephanta An island near Bombay, India, on which are the well-preserved ruins of the cave-temple of that name. It is one of the most ancient in the country and is certainly a Cyclopeian work, though the late J. Fergusson has refused it a great antiquity.

TG Eleusinia (*Greek*) The Eleusinian Mysteries were the most famous and the most ancient of all the Greek Mysteries (save the Samothracian), and were celebrated near the hamlet of Eleusis, not far from Athens. Epiphanius traces them to the days of Inachos (1800 B.C.), founded, as another version has it, by Eumolpus, a King of Thrace and a Hierophant. They were celebrated in honour of Demeter, the Greek Ceres and the Egyptian Isis; and the last act of the performance referred to a sacrificial victim of atonement and a resurrection, when the Initiate was admitted to the highest degree of "Epopot" (*which see*). The festival of the Mysteries began in the month of Boedromion (September), the time of grape-gathering, and lasted from the 15th to the 22nd, seven days. The Hebrew feast of Tabernacles, the feast of *Ingatherings*, in the month of Ethanim (the seventh), also began on the 15th and ended on the 22nd of that month. The name of the month (Ethanim) is derived, according to some from Adonim, Adonia, Attenim, Ethanim, and was in honour of Adonai or Adonis (Thammuz), whose death was lamented by the Hebrews in the groves of Bethlehem. The sacrifice of both "Bread and Wine" was performed before the Mysteries of initiation, and during the ceremony the mysteries were divulged to the candidates from the *petroma*, a kind of book made of two stone tablets (*petrai*), joined at one side and made to open like a volume. (See *Isis Unveiled* II., pp. 44 and 91, et seq., for further explanations.)

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MO Elf (*Norse*) [channel] The human soul between spirit and dwarf in man.

TG Elivagar (*Scandinavian*) The waters of Chaos, called in the cosmogony of the Norsemen "the stream of Elivagar."

MO Eli-vagor (*Norse*) (ay-lee-vaw-goor) [icicle-waves] Cold streams of matter.

TG Elohim (*Hebrew*) Also *Alhim*, the word being variously spelled. Godfrey Higgins, who has written much upon its meaning, always spells it *Aleim*. The Hebrew letters are *aleph, lamed, he, yod, mem*, and are numerically, 1, 30, 5, 10, 40 = 86. It seems to be the plural of the feminine noun *Eloah*, ALH, formed by adding the common plural form IM, a masculine ending; and hence the whole seems to imply the emitted active and passive essences. As a title it is referred to "Binah" the Supernal Mother, as is also the fuller title IHVH ALHIM, Jehovah Elohim. As Binah leads on to seven succedent emanations, so "Elohim" has been said to represent a sevenfold power of godhead.

WGa Elohim One of the names occurring in Genesis, which have been rendered in the Christian bible as God and Lord; but the Hebrews had a different meaning, and the word may be translated as plural.

MO Elohim (ello-heem) [gods, *Hebrew* plural] Deity as an aggregate of many infinite forces.

IN Elohim (*Hebrew*, plural) Gods, usually translated God; corresponds to the creative logoi or hosts emanated from the First Logos.

TG Eloï (*Gnostic*) The genius or ruler of Jupiter; its Planetary Spirit. (See Origen, *Contra Celsum*.)

TG Elu (*Singhalese*) An ancient dialect used in Ceylon.

TG Emanation, the Doctrine of In its metaphysical meaning, it is opposed to Evolution, yet one with it. Science teaches that evolution is physiologically a mode of generation in which the germ that develops the foetus pre-exists already in the parent, the development and final form and characteristics of that germ being accomplished in nature; and that in cosmology the process takes place *blindly* through the correlation of the elements, and their various compounds. Occultism answers that this is only the *apparent* mode, the real process being Emanation, guided by intelligent Forces under an immutable LAW. Therefore, while the Occultists and Theosophists believe thoroughly in the doctrine of Evolution as given out by Kapila and Manu, they are *Emanationists* rather than *Evolutionists*. The doctrine of Emanation was at one time universal. It was taught by the Alexandrian as well as by the Indian philosophers, by the Egyptian, the Chaldean and Hellenic Hierophants, and also by the Hebrews (in their Kabbala, and even in *Genesis*). For it is only owing to deliberate mistranslation that the Hebrew word *asdt* has been translated

“angels” from the Septuagint, when it means *Emanations, Aeons*, precisely as with the Gnostics. Indeed, in *Deuteronomy* (xxxiii., 2) the word *asdt* or *ashdt* is translated as “fiery law,” whilst the correct rendering of the passage should be “from his right hand went [not a fiery law, but] a fire according to law;” viz., that the fire of one flame is imparted to, and caught up by another like as in a trail of inflammable substance. This is precisely emanation. As shown in *Isis Unveiled*: “In Evolution, as it is now beginning to be understood, there is supposed to be in all matter an impulse to take on a higher form – a supposition clearly expressed by Manu and other Hindu philosophers of the highest antiquity. The philosopher’s tree illustrates it in the case of the zinc solution. The controversy between the followers of this school and the Emanationists may be briefly stated thus: The Evolutionist stops all inquiry at the borders of “the Unknowable;” the Emanationist believes that nothing can be evolved – or, as the word means, unwombed or born – except it has first been involved, thus indicating that life is from a spiritual potency above the whole.”

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TG Empusa (*Greek*) A ghou, a vampire, an evil demon taking various forms.

TG En (*Chaldean*) A negative particle, like *a* in Greek and Sanskrit. The first syllable of “En-Soph” (*which see*), or *nothing* that begins or ends, the “Endless.”

SI engus gar nuktos te kai ematos eisi keleuthoi II 7 (*Greek*) “for the outgoings of the night and of the day are close together.” — Homer, *Odyssey* 10.86

SI en ouraniois semeiois I 652 (*Greek*) “In signs from heaven.” — Xenophon, *Cyropaedia* 8.7.3

TG Ens (*Greek*) The same as the Greek *To On* “Being,” or the real Presence in Nature.

WGa Ens Being, existence, essence. With the alchemists the recondite part of a substance from which all its qualities flow. The real Presence in Nature of the Greeks.

TG Enoichion (*Greek*) Literally, the “inner Eye;” the “Seer;” a reference to the third *inner*, or Spiritual Eye, the true name for Enoch disfigured from *Chanoch*.

TG En (or Ain) Soph (*Hebrew*) The endless, limitless and boundless. The absolute deific Principle, impersonal and unknowable. It means literally “no-thing” i.e., nothing that could be classed with anything else. The word and ideas are equivalent to the Vedantic conceptions of Parabrahm.

Some Western Kabbalists, however, contrive to make of IT, a personal “*He*,” a male deity instead of an impersonal deity.

WGa En-Soph The same as *Ain-Soph, which see*.

TG Ephesus (*Greek*) Famous for its great metaphysical College where Occultism (*Gnosis*) and Platonic philosophy were taught in the days of the Apostle Paul. A city regarded as the focus of secret sciences, and that *Gnosis*, or Wisdom, which is the antagonist of the perversion of Christo-Esotericism to this day. It was at Ephesus where was the great College of the Essenes and all the lore the Tanaim had brought from the *Chaldees*.

TG Epimetheus (*Greek*) Literally, “He who takes counsel *after*” the event. A brother of Prometheus in Greek Mythology.

TG Epinoia (*Greek*) Thought, invention, design. A name adopted by the Gnostics for the first passive Aeon.

TG Episcopal Crook One of the insignia of Bishops, derived from the sacerdotal sceptre of the Etruscan Augurs. It

is also found in the hand of several gods.

TG **Epoptes** (*Greek*) An Initiate. One who has passed his last degree of initiation.

FY **Epopta** Greek for seer.

WG **Epopta** (*Greek*) A seer; one initiated into the Greater Mysteries.

SI **E pur se [si] muove!** II 451 (*Italian*) “But it does move!” — Galileo

TG **Eridanus** (*Latin*) *Ardan*, the Greek name for the river Jordan.

TG **Eros** (*Greek*) Hesiod makes of the god Eros the third personage of the Hellenic primordial Trinity composed of Ouranos, Gaea and Eros. It is the personified procreative Force in nature in its abstract sense, the propeller to “creation” and procreation. Esoterically, mythology makes of Eros the god of lustful, animal desire, whence the term *erotic*; esoterically, it is different. See **Kama**

TG **Eshmim** (*Hebrew*) The Heavens, the Firmament in which are the Sun, Planets and Stars; from the root *Sm*, meaning to place, dispose; hence, the planets, as disposers.

TG **Esoteric** (*Greek*) Hidden, secret. From the Greek *esotericos*, “inner,” concealed.

KT **Esoteric** Hidden, secret. From the Greek *Esotericos* – “inner,” concealed.

WGa **Esoteric** Hidden, secret, within. From the Greek “Esoterikos.” The term was first applied to the private instructions and doctrines of Pythagoras, taught only to a select number of his pupils and not intended or designed for the general outer body. Opposed to *exoteric* or public.

TG **Esoteric Buddhism** Secret Wisdom or intelligence from the Greek *esotericos* “inner,” and the Sanskrit *Bodhi*, “knowledge,” intelligence – in contradistinction to *Buddhi*, “the *faculty* of knowledge or intelligence,” and *Buddhism*, the philosophy or Law of Buddha (the Enlightened). Also written “Budhism,” from *Budha* (Intelligence and Wisdom) the Son of Soma.

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OG **Esoteric Doctrine** The body of mystical and sacred teachings reserved for students of high and worthy character. This body of teachings has been known and studied by highly evolved individuals in all ages. The esoteric doctrine is the common property of mankind, and it has always been thus. In all the various great religions and philosophies of the world, the student will find fundamental principles in each which, when placed side by side and critically examined, are easily discovered to be identic. Every one of such fundamental principles is in every great world religion or world philosophy; hence the aggregate of these world religions or world philosophies contains the entirety of the esoteric doctrine, but usually expressed in exoteric form.

However, no one of these world religions or world philosophies gives in clear and explicit shape or form the entirety of the body of teachings which are at its heart; some religions emphasize one or more of such fundamental principles; another religion or philosophy will emphasize others of these principles; in either case others again of the principles remaining in the background. This readily accounts for the fact that the various world religions and world philosophies vary among themselves and often, to the unreflecting mind, superficially seem to have little in common, and perhaps even to be contradictory. The cause of this is the varying manner in which each such religion or philosophy has been given to the world, the form that each took having been best for the period in which it was promulgated. Each such religion or philosophy, having its own racial sphere and period of time, represents the various human minds who have developed it or who, so to say, have translated it to the world in this or in that particular promulgation.

These manners or mannerisms of exoteric thinking we may discard if we wish; but it is the fundamental principles behind every great religion or great philosophy which in their aggregate are the universal esoteric doctrine. In this universal esoteric doctrine lies the mystery-field of each great religion or philosophy – this mystery-teaching being always reserved for the initiates. The esoteric philosophy or doctrine has been held from time immemorial in the guardianship of great men, exalted seers and sages, who from time to time promulgate it, or rather portions of it, to the world when the spiritual and intellectual need for so doing arises. The origins of the esoteric doctrine are found in the mystery-teachings of beings from other and spiritual spheres, who incarnated in the early humanity of the third root-race of this fourth round of our globe, and taught the then intellectually nascent mankind the necessary certain fundamental principles or truths regarding the universe and the nature of the world surrounding us.

TG **Essasua** The African and Asiatic sorcerers and serpent charmers.

TG **Essenes** A hellenized word, from the Hebrew *Asa*, a “healer.” A mysterious sect of Jews said by Pliny to have lived near the Dead Sea *per millia saeculorum* – for thousands of ages. “Some have supposed them to be extreme Pharisees, and others – which may be the true theory – the descendants of the *Benim-nabim* of the *Bible*, and think that they were ‘Kenites’ and *Nazarites*. They had many Buddhistic ideas and practices; and it is noteworthy that the

priests of the *Great Mother* at Ephesus, Diana-Bhavani with many breasts, were also so denominated. Eusebius, and after him De Quincey, declared them to be the same as the early Christians, which is more than probable. The title 'brother', used in the early Church, was Essenean; they were a fraternity, or a *koinobion* or community like the early converts." (*Isis Unveiled*.)

IU Essenes From *Asa*, a healer. A sect of Jews said by Pliny to have lived near the Dead Sea "*per millia saeculorum*" – for thousands of ages. Some have supposed them to be extreme Pharisees; and others – which may be the true theory – the descendants of the *Benim-nabim* of the *Bible*, and think they were "Kenites" and "*Nazarites*." They had many Buddhistic ideas and practices; and it is noteworthy that the priests of the *Great Mother* at Ephesus, Diana-Bhavani with many breasts, were also so denominated. Eusebius, and after him De Quincey, declared them to be the same as the early Christians, which is more than probable. The title "brother," used in the early Church, was Essenean: they were a fraternity, or a *koinobion* or community like the early converts. It is noticeable that only the Sadducees, or Zadokites, the priest-caste and their partisans, persecuted the Christians; the Pharisees were generally scholastic and mild, and often sided with the latter. James the Just was a Pharisee till his death; but Paul or *Aher* was esteemed a schismatic.

VS eternal ages (I 11, p. 5) Eternity with the Orientals has quite another signification than it has with us. It stands generally for the 100 years or "age" of Brahm/a, the duration of a Kalpa or a period of 4,320,000,000 years.

TG Ether Students are but too apt to confuse this with *Akasa* and with Astral Light. It is neither, in the sense in which ether is described by physical Science. Ether is a material agent, though hitherto undetected by any physical apparatus; whereas *Akasa* is a distinctly spiritual agent, identical, in one sense, with the *Anima Mundi*, while the Astral Light is only the seventh and highest principle of the terrestrial atmosphere, as undetectable as *Akasa* and real Ether, because it is something quite on another plane. The seventh principle of the earth's atmosphere, as said, the Astral Light, is only the *second* on the Cosmic scale. The scale of Cosmic Forces, Principles and Planes, of Emanations – on the metaphysical – and Evolutions – on the physical plane – is the Cosmic Serpent biting its own tail, the Serpent reflecting the Higher, and reflected in its turn by the lower Serpent. The Caduceus explains the mystery and the four-fold Dodecahedron on the model of which the universe is said by Plato to have been built by the manifested Logos – synthesized by the unmanifested First-Born – yields geometrically the key to Cosmogony and its microcosmic reflection – our Earth.

WGa Ether In *physics* and *astronomy* a hypothetical medium of extreme tenuity universally diffused throughout all space, and which is supposed to be the medium for the transmission of sound and light, and in a sense the basis of form. It corresponds almost exactly to the Astral Light of the Kabalist, which is an aspect of the *Akasa*. There are differences between the two, however. It should not be confounded with the Aether of the ancients, which might be said to be the same as the *Akasa* itself, whereas Ether is only an *aspect* of that.

OG Ethics The theosophical teachings are essentially and wholly ethical. It is impossible to understand the sublime wisdom of the gods, the archaic wisdom-religion of the ancients, without the keenest realization of the fact that ethics run like golden threads throughout the entire system or fabric of doctrine and thought of the esoteric philosophy. Genuine occultism, divorced from ethics, is simply unthinkable because impossible. There is no genuine occultism which does not include the loftiest ethics that the moral sense of mankind can comprehend, and one cannot weigh with too strong an emphasis upon this great fact.

Ethics in the theosophical philosophy are not merely the products of human thought existing as a formulation of conventional rules proper for human conduct. They are founded on the very structure and character of the universe itself. The heart of the universe is wisdom-love, and these are intrinsically ethical, for there can be no wisdom without ethics, nor can love be without ethics, nor can there be ethics deprived of either love or wisdom.

The philosophic reason why the ancients set so much store by what was commonly known as *virtus* among the Latins, from which we have our modern word "virtue," is because by means of the teaching originating in the great Mystery schools, they knew that virtues, ethics, were the offspring of the moral instinct in human beings, who derived them in their turn from the heart of the universe – from the cosmic harmony. It is high time that the Occidental world should cast forever into the limbo of exploded superstitions the idea that ethics is merely conventional morality, a convenience invented by man to smooth the asperities and dangers of human intercourse. Of course every scholar knows that the words morals and ethics come from the Latin and Greek respectively, as signifying the customs or habits which it is proper to follow in civilized communities. But this fact itself, which is unquestionable, is in a sense disgraceful, for it would almost seem that we had not yet brought forth a word adequately describing the instinct for right and truth and troth and justice and honor and wisdom and love which we today so feebly express by the words ethics or morals. "Theosophist is who Theosophy does," wrote H. P. Blavatsky, and wiser and nobler words she never wrote. No one can be a theosophist who does not feel ethic-ally and think ethically and live ethically in the real sense that is hereinbefore described. See *Morals*

SI Etoi men protista chaos genet' I 425n (*Greek*) "Chaos of all things was the first generated." — Hesiod,

Theogony, line 116

TG Eurasians An abbreviation of “European-Asians.” The mixed *coloured* races: the children of the white fathers and the dark mothers of India, or vice versa.

KT Eurasians An abbreviation of “European-Asians.” The mixed *coloured* races; the children of the white fathers, and the dark mothers of India, and *vice versa*.

TG Evapto Initiation; the same as *Epopiteia*.

WW Evil (pp. 72-73) Now we will put down as a postulate for our future studies that the origin of evil arises in the *conflict of wills* in the universe, and we see that despite ourselves we come back to the principle of polytheism – the harmony and the conflict of wills. Remember that polytheism means nothing more in itself than the governance of the Universe by spiritual beings. I think that we can fix this fact in our minds by considering the evil in ourselves, the dual nature, the struggle that we all have – two wills; as the German poet said:

“Zwei Seelen wohnen, ach, in meiner Brust” – Two souls, ah me! dwell in my breast! – And if he had said “Legions dwell in my breast,” it would have been truer, as we shall see when we come to study the nature of soul.

Plutarch opens his *Life of Theseus* as follows:

“As in the books on geography, Sossius Senecio, the writers crowd the countries of which they know nothing, into the furthest margins of their maps, and write upon them legends such as ‘In this direction lie waterless deserts, filled with wild beasts’, or, ‘Unexplored morasses’, or, ‘here it is as cold as Scythia’, or ‘a frozen sea’; so I, in my writings on parallel lives go through that period of time where history rests on the firm basis of facts, and may truly say “all beyond this is portentous and fabulous, inhabited by poets and mythologers, and there is nothing true or certain.”
down to us.

TG Evolution The development of higher orders of animals from lower. As said in *Isis Unveiled*: “Modern Science holds but to a one-sided physical evolution, prudently avoiding and ignoring the higher or spiritual evolution, which would force our contemporaries to confess the superiority of the ancient philosophers and psychologists over themselves. The ancient sages, ascending to the UNKNOWABLE, made their starting point from the first manifestation of the unseen, the unavoidable, and, from a strictly logical reasoning, the absolutely necessary creative Being, the Demiurgos of the universe. Evolution began with them from pure spirit, which descending lower and lower down, assumed at last a visible and comprehensible form, and became matter. Arrived at this point, they speculated in the Darwinian method, but on a far more large and comprehensive basis. See *Emanation*

IU Evolution The development of higher orders of animals from the lower. Modern, or so-called *exact* science, holds but to a one-sided physical evolution, prudently avoiding and ignoring the higher or spiritual evolution, which would force our contemporaries to confess the superiority of the ancient philosophers and psychologists over themselves. The ancient sages, ascending to the UNKNOWABLE, made their starting-point from the first manifestation of the unseen, the unavoidable, and from a strict logical reasoning, the absolutely necessary creative Beings, the Demiurgos of the universe. Evolution began with them from pure spirit, which descending lower and lower down, assumed that a visible and comprehensible form, and became matter. Arrived at this point, they speculated in the Darwinian method, but on a far more large and comprehensive basis.

In the *Rig-Veda-Sanhita*, the oldest book of the World, [Translated by Max Muller, Professor of Comparative Philology at the Oxford University, England.] (to which even our most prudent Indologists and Sanscrit scholars assign an antiquity of between two and three thousand years B.C.), in the first book, “Hymns to the Maruts,” it is said:

“*Not-being* and *Being* are in the highest heaven, in the birthplace of Daksha, in the lap of Aditi” (*Mandala*, i., Sukta 166).

“In the first age of the gods, Being (the comprehensible Deity) was born from Not-being (whom no intellect can comprehend); after it were born the Regions (the invisible), from the Uttanapada.”

“From Uttanapada the Earth was born, the Regions (those that are visible) were born from the Earth. Daksha was born of Aditi, and Aditi from Daksha” (Ibid.).

Aditi is the Infinite, and Daksha is *daksha-pitarah*, literally meaning *the fathers of gods*, but understood by Max Muller and Roth to mean *the fathers of strength*, “preserving, possessing, granting faculties.” Therefore, it is easy to see that “Daksha, born of Aditi and Aditi from Daksha,” means what the moderns understand by “correlation of forces;” the more so as we find in this passage (translated by Professor Muller):

“I place Agni, the source of all beings, the father of strength” (iii, 27, 2), a clear and identical idea which prevailed so much in the doctrines of the Zoroastrians, the Magians, and the mediaeval fire-philosophers. Agni is god of fire, of the Spiritual Ether, the very substance of the divine essence of the Invisible God present in every atom of His creation and called by the Rosicrucians the “Celestial Fire.” If we only carefully compare the verses from this Mandala, one of which runs thus: “The Sky is your father, the Earth your mother, Soma your brother, Aditi your sister” (i., 191, 6), [“Dyarih vah pita, prithivi mata, somah

bhrata, aditih svasa.”] with the inscription on the *Smaragdine Tablet* of Hermes, we will find the same substratum of metaphysical philosophy, the identical doctrines!

“As all things were produced by the mediation of one being, so all things were produced from this one thing by adaptation: ‘Its father is the sun; its mother is the moon’...etc. Separate the earth from the fire, the *subtile from the gross*.... What I had to say about the operation of the *sun* is completed” (*Smaragdine Tablet*).’ [As the perfect identity of the philosophical and religious doctrines of antiquity will be fully treated upon in subsequent chapters, we limit our explanations for the present.]

Professor Max Muller sees in this *Mandala* “at last, something like a theogony, though full of contradictions.” [“*Rig-Veda-Anhita*,” p. 234.] The alchemists, kabalists, and students of mystic philosophy will find therein a perfectly defined system of Evolution in the Cosmogony of a people who lived a score of thousands of years before our era. They will find in it, moreover, a perfect identity of thought and even doctrine with the Hermetic philosophy, and also that of Pythagoras and Plato.

In Evolution, as it is now beginning to be understood, there is supposed to be in all matter an impulse to take on a higher form – a supposition clearly expressed by Manu and other Hindu philosophers of the highest antiquity. The philosopher’s tree illustrates it in the case of the zinc solution. The controversy between the followers of this school and the Emanationists may be briefly stated thus: The Evolutionist stops all inquiry at the borders of “the Unknowable;” the Emanationist believes that nothing can be evolved – or, as the word means, unwombed or born – except it has first been involved, thus indicating that life is from a spiritual potency above the whole.

OG Evolution As the word is used in theosophy it means the “unwrapping,” “unfolding,” “rolling out” of latent powers and faculties native to and inherent in the entity itself, its own essential characteristics, or more generally speaking, the powers and faculties of its own character: the Sanskrit word for this last conception is *svabhava* (*which see*). Evolution, therefore, does not mean merely that brick is added to brick, or experience merely topped by another experience, or that variation is superadded on other variations – not at all; for this would make of man and of other entities mere aggregates of incoherent and unwelded parts, without an essential unity or indeed any unifying principle.

In theosophy evolution means that man has in him (as indeed have all other evolving entities) everything that the cosmos has because he is an inseparable part of it. He is its child; one cannot separate man from the universe. Everything that is in the universe is in him, latent or active, and evolution is the bringing forth of what is within; and, furthermore, what we call the surrounding milieu, circumstances – nature, to use the popular word – is merely the field of action on and in which these inherent qualities function, upon which they act and from which they receive the corresponding reaction, which action and reaction invariably become a stimulus or spur to further manifestations of energy on the part of the evolving entity.

There are no limits in any direction where evolution can be said to begin, or where we can conceive of it as ending; for evolution in the theosophical conception is but the process followed by the centers of consciousness or monads as they pass from eternity to eternity, so to say, in a beginningless and endless course of unceasing growth.

Growth is the key to the real meaning of the theosophical teaching of evolution, for growth is but the expression in detail of the general process of the unfolding of faculty and organ, which the usual word evolution includes. The only difference between evolution and growth is that the former is a general term, and the latter is a specific and particular phase of this procedure of nature.

Evolution is one of the oldest concepts and teachings of the archaic wisdom, although in ancient days the concept was usually expressed by the word emanation. There is indeed a distinction, and an important one, to be drawn between these two words, but it is a distinction arising rather in viewpoint than in any actual fundamental difference. Emanation is a distinctly more accurate and descriptive word for theosophists to use than evolution is, but unfortunately emanation is so ill-understood in the Occident, that perforce the accepted term is used to describe the process of interior growth expanding into and manifesting itself in the varying phases of the developing entity. Theosophists, therefore, are, strictly speaking, rather emanationists than evolutionists; and from this remark it becomes immediately obvious that the theosophist is not a Darwinist, although admitting that in certain secondary or tertiary senses and details there is a modicum of truth in Charles Darwin’s theory adopted and adapted from the Frenchman Lamarck. The key to the meaning of evolution, therefore, in theosophy is the following: the core of every organic entity is a divine monad or spirit, expressing its faculties and powers through the ages in various vehicles which change by improving as the ages pass. These vehicles are not physical bodies alone, but also the interior sheaths of consciousness which together form man’s entire constitution extending from the divine monad through the intermediate ranges of consciousness to the physical body. The evolving entity can become or show itself to be only what it already essentially is in itself – therefore evolution is a bringing out or unfolding of what already preexists, active or latent, within. See *Involution*

SI Ex connexione autem ejus spiritus prodidit [prodiit] Mot I 451 (*Latin*) “Out of the union with that spirit has

proceeded Mot.”

SI **Ex oriente lux** II 42 (*Latin*) “Out of the East, light.”

TG **Exoteric** Outward, public; the opposite of esoteric or hidden.

KT **Exoteric** (*Greek*) Outward, public; the opposite of esoteric or hidden.

WGa **Exoteric** Public, unconcealed. The opposite of *esoteric*, **which see**.

OG **Exoteric** This word, when applied particularly to the great philosophical and religious systems of belief, does not mean false. The word merely means teachings of which the keys have not been openly given. The word seems to have originated in the Peripatetic School of Greece, and to have been born in the mind of Aristotle. Its contrast is “esoteric.”

Exotericism – that is to say, the outward and popular formulation of religious and philosophic doctrines – *reveils* the truth; the self-assurance of ignorance, alas, always *reviles* the truth; whereas esotericism *reveals* the truth.

WW **Exoteric** (pp. 13-14) The word *exoteric* we first find used, in much the same sense in which we use it, in the Greek philosopher Aristotle; not, however, that he was the first to have an outer and an inner school; we are merely admitting into our present discourse those things which are considered proved by and which are the consensus of opinion of people of intelligence. We will grant we know that Pythagoras had an inner and an outer school, but Aristotle was among the first to use this particular term ‘exoteric’, and this implies the existence of *esoteric* doctrines and dogmata to signify expositions of beliefs which were given to the ‘inner circle’. The word *esoteric* comes from {*eso*} (*eso*), inner, and the comparative suffix, {*terikos*} (*terikos*) while exoteric {*exoterikos*} (*exoterikos*), that which is outside, was used to signify those doctrines, beliefs, tenets which were taught outside the school or publicly – popular, belonging to the people. It is a capital error to consider that exoteric doctrines are unworthy of study. I think that we will agree that no natural fact is beneath the dignity of our examination, is unworthy of being studied. Everything that is has a holy touch upon it, and I think we should consider it from that point: nothing is so divine as a fact. We sometimes hear of matter-of-fact people, and the term has come to signify to most of us people who are so hardheaded that they have little touch of spirituality. They are like the man in Bulwer-Lytton’s *Zanoni* who sees and admits only the outward, the obvious things. But there is another idea of fact, as the phenomenon of spirit, as the outward evidence of the inward truth.

I see a leaf fall in the autumn. Now a man who has the true scientific spirit will see a wonder in that. There is likewise a wonderful meaning in the change of the seasons, in the astronomical and terrestrial laws governing these changes. I plant a seed; the tree into which it will grow, with all its ramifications, all its branches, is a fine symbol of the Unity of Being. The little twigs run into the branch, the branch into a bigger branch, and the trunk is fixed in the earth and receives its nutrition, therefore through its roots, and from its leaves also. In a little thing like the fall of a leaf think of all the mysteries locked up there. Therefore, when we study the ancient religions, the ancient philosophies (and we know that they are now exoteric because they are open and were popular), I believe it to be a capital error to assume that they are unworthy of profound thought and to put them to one side thinking that because they were popular, public, they have no meaning. They are *facts*, and they are esoteric in so far as we can penetrate into the inner meaning of them.

I read some time ago an article written...on the difference between Exotericism and Esotericism. The writer’s...idea of esotericism seemed to be anything that was wonderful, mysterious, strange, queer, and uncanny; and anything that was natural and open and could be seen and judged by the normal active faculties of men apparently was ‘exoteric’ to him. That is not the definition of religious or philosophical mysteries that is applicable in Theosophy. It is not the definition of Plato nor of Aristotle, nor of the Neo-Platonists, nor again of the Hindu Philosophers. They make a careful distinction, as if they had drawn a mental line, between that which was popular and that which was, not unpopular, but secret. That which was exoteric, the popular, was not untrue, any more than the esoteric; it was simply popular, open, apparent, but yet involved in mystery – hence a subject to study.

TG **Extra-Cosmic** Outside of Kosmos or Nature; a nonsensical word invented to assert the existence of a *personal* God, independent of, or outside, Nature per se, in opposition to the Pantheistic idea that the whole Kosmos is animated or informed with the Spirit of Deity, Nature being but the garment, and matter the illusive shadow, of the real unseen Presence.

KT **Extra-Cosmic** i.e., outside of Kosmos or Nature. A nonsensical word invented to assert the existence of a *personal* god independent of or outside Nature per se; for as Nature, or the Universe, is infinite and limitless there can be nothing outside it. The term is coined in opposition to the Pantheistic idea that the whole Kosmos is animated or informed with the Spirit of Deity, Nature being but the garment, and matter the illusive shadows, of the real unseen Presence.

TG **Eyes (divine)** The “eyes” the Lord Buddha developed in him at the twentieth hour of his vigil when sitting under the Bo-tree, when he was attaining Buddhahood. They are the eyes of the glorified Spirit, to which matter is no longer a physical impediment, and which have the power of seeing all things within the space of the limitless

Universe. On the following morning of that night, at the close of the third watch, the “Merciful One” attained the Supreme Knowledge.

VS **Doctrine of the Eye** (II 9, p. 27) See No. 1. The *exoteric* Buddhism of the masses. See *VS Doctrine of the Heart*

TG **Eye of Horus** A very sacred symbol in ancient Egypt. It was called the *outa*: the right eye represented the sun, the left, the moon. Says Macrobius: “The *outa* (or *uta*) is it not the emblem of the sun, king of the world, who from his elevated throne sees all the Universe below him?”

TG **Ezra** (*Hebrew*) The Jewish priest and scribe, who, circa 450 B.C., compiled the Pentateuch (if indeed he was not the author of it) and the rest of the Old Testament, except Nehemiah and Malachi.

TG **Ezra** (*Hebrew*) The same as Azareel and Azriel, a great Hebrew Kabbalist. His full name is Rabbi Azariel ben Manahem. He flourished at Valladolid, Spain, in the twelfth century, and was famous as a philosopher and Kabbalist. He is the author of a work on the Ten Sephiroth.