

M

TG **M**. The thirteenth letter of the Hebrew and of the English alphabets, and the twenty-fourth of the Arabic. As a Roman numeral, this letter stands for 1000, and with a dash on it {M with a horizontal line above it} signifies one million. In the Hebrew alphabet *Mem* symbolized water, and as a numeral is equivalent to 40. The Sanskrit *ma* is equivalent to number 5, and is also connected with water through the sign of the Zodiac, called Makara (*which see*). Moreover, in the Hebrew and Latin numerals the *m* stands “as the definite numeral for an indeterminate number” (Mackenzie’s *Mason. Cyc.*), and “the Hebrew sacred name of God applied to this letter is *Meborach, Benedictus*.” With the Esotericists the *M* is the symbol of the Higher Ego – *Manas*, Mind.

TG **Ma** (*Sanskrit*) Literally, “five.” A name of Lakshmi.

TG **Ma, Mut** (*Egyptian*) The goddess of the lower world, another form of Isis, as she is nature, the eternal mother. She was the sovereign and Ruler of the North wind, the precursor of the overflow of the Nile, and thus called “the opener of the nostrils of the living.” She is represented offering the *ankh*, or cross, emblem of physical life to her worshippers, and is called the “Lady of Heaven.”

TG **Machagistia** Magic, as once taught in Persia and Chaldea, and raised in its occult practices into a religio-magianism. Plato, speaking of Machagistia, or Magianism, remarks that it is the purest form of the worship of *things divine*.

TG **Macrocosm** (*Greek*) The “Great Universe” literally, or Kosmos.

KT **Macrocosm** (*Greek*) The “Great Universe” or Kosmos, literally.

FY **Macrocosm** Universe.

WG **Macrocosm** The great world, or universe, of which the microcosm, or little world – man – is a copy.

OG **Macrocosm** The anglicized form of a Greek compound meaning “great arrangement,” or more simply the great ordered system of the celestial bodies of all kinds and their various inhabitants, including the all-important idea that this arrangement is the result of interior orderly processes, the effects of indwelling consciousnesses. In other and more modern phrasing the macrocosm is the vast universe, without definable limits, which surrounds us, and with particular emphasis laid on the interior, invisible, and ethereal planes. In the visioning or view of the ancients the macrocosm was an animate cosmic entity, an “animal” in the Latin sense of this word, as an organism possessing a directing and guiding soul. But this was only the outward or exoteric view. In the Mystery schools of the archaic ages, the macrocosm was considered to be not only what is hereinbefore just stated, but also to consist more definitely and specifically of seven, ten, and even twelve planes or degrees of consciousness-substance ranging from the superdivine through all the intermediate stages to the physical, and even to degrees below the physical, these comprised in one cosmic organic unit, or what moderns would call a universe. In this sense of the word macrocosm is but another name for cosmic hierarchy, and it must be remembered in this connection that these hierarchies are simply countless in number and not only fill but actually compose and *are* indeed the spaces of frontierless SPACE. The macrocosm was considered to be filled full not only with gods, but with innumerable multitudes or armies of evolving entities, from the fully self-conscious to the quasi-self-conscious downwards through the merely conscious to the “unconscious.” Note well that in strict usage the term macrocosm was never applied to the Boundless, to boundless, frontierless infinitude, what the Qabbalists called Eyn-soph. In the archaic wisdom, the macrocosm, belonging in the astral world, considered in its causal aspect, was virtually interchangeable with what modern theosophists call the Absolute (*which see*).

TG **Macroprosopus** (*Greek*) A Kabalistic term, made of a compound Greek word: meaning the Vast or Great Countenance (See *Kabalistic Faces*); a title of Kether, the Crown, the highest Sefhira. It is the name of the Universe, called *Arikh-Anpin*, the totality of that of which Microprosopus or *Zaur-Anpin*, “the lesser countenance,” is the part and antithesis. In its highest or abstract metaphysical sense, Microprosopus is Adam Kadmon, the *vehicle of Ain-Suph*, and the crown of the Sephirothal Tree, though since Sefhira and Adam Kadmon are in fact one under two aspects, it comes to the same thing. Interpretations are many, and they differ.

WGa **Macroposopus** A Kabalistic term, meaning the “Great Countenance.” The Universe as a whole, or the totality of the manifested Cosmos. The Heavenly Man. The Macrocosm.

TG **Madhasadana** or **Madhu-Sudana** (*Sanskrit*) “Slayer of Madhu” (a demon), a title of Krishna from his killing the latter.

TG **Madhava** (*Sanskrit*) (1) A name of Vishnu or Krishna; (2) The month of April; (3) A title of Lakshmi when written *Madhavi*.

WG **Madhava** A title of Krishna. (Literally, “made of honey.”)

WG **Madhu** The demon of darkness; a giant who was slain by Krishna.

GH **Madhu** The name of an asura (*which see*), who was slain by Vishnu. Madhu and his companion Kaitabha

sprang from the ear of Vishnu while the deity was resting at the end of a kalpa. These two asuras took advantage of the sleep of the god to approach Brahm/a, who was also resting, and were on the point of putting him to death but Vishnu awoke and frustrated them in their plot by immediately slaying the asuras. Because of this act Vishnu is known by the names of Madhusudana (slayer of Madhu) and Kaitabhajit (Causing the death of Kaitabha). W. Q. Judge suggests that Madhu represents the quality of passion in nature (*Bhagavad-Gita*, W. Q. Judge, p. 49). Krishna was also called Madhusudana. (*Bhagavad-Gita*, W. Q. Judge, p. 9)

GH **Madhusudana** A name applied to KrishnaVishnu (Krishna in the aspect of Vishnu). (Compound Madhu (*which see*); *sudana*, slayer. *Bhagavad-Gita*, W. Q. Judge, p. 9) Also the name of many Sanskrit authors. (*Bhagavad-Gita*, W. Q. Judge, p. 51)

WG **Madhvacharya** A great philosopher, who taught that the relation between Deity and man is that of master and servant. He founded a system of philosophy and established monastic orders that exist to the present day.

TG **Madhya** (*Sanskrit*) Ten thousand billions.

TG **Madhyama** (*Sanskrit*) Used of something beginningless and endless. Thus Vach (Sound, the female *Logos*, or the female counterpart of Brahm/a), is said to exist in several states, one of which is that of *Madhyama*, which is equivalent to saying that Vach is *eternal* in one sense: “the *Word* (Vach) was with God, and *in* God,” for the two are one.

TG **Madhyamikas** (*Sanskrit*) A sect mentioned in the *Vishnu Purana*. Agreeably to the Orientalists, a “Buddhist” sect, which is an anachronism. It was probably at first a sect of Hindu atheists. A later school of that name, teaching a system of sophistic nihilism, that reduces every proposition into a thesis and its antithesis, and then denies both, has been started in Tibet and China. It adopts a few principles of Nagarjuna, who was one of the founders of the esoteric Mahayana systems, not their *exoteric* travesties. The allegory that regarded Nagarjuna’s “Paramartha” as a gift from the *Nagas* (Serpents) shows that he received his teachings from the secret school of adepts, and that the real tenets, are therefore kept secret.

ST **Madhyamika** The Middle Way; Buddhist school founded by Aryasangha.

SKv **Madhyamika, Nagarjuna** The Madhyamika, meaning ‘that which belongs to the madhya or middle way,’ is a School which was founded in Tibet and China by Nagarjuna, a Buddhist Arhat who lived about 223 B.C. The teachings of this school were of purely esoteric origin and belonged to the Mahayana school of Buddhism. This Madhyamika School, however, soon degenerated into a school of Nihilism through the brain-mind arguments and the lack of intuitive understanding of its disciples. The word Nagarjuna is a compound of *naga* – serpent or dragon, and *arjuna* – the name of a special kind of tree. A dragon was a symbol of an Initiate among all ancient peoples; hence the title ‘the Dragon-tree’ was one of great honor. Nagarjuna’s spiritual attainments were so grand that Buddhists often referred to him as ‘one of the four great suns which illumine the world.’

WG **Madhya-stha** Neutral, indifferent, unconcerned. (*madhya*, middle, *medius*; *stha*, standing.)

GH **Madri** A sister of the king of the Madras, who became the second wife of Pandu. By means of the mantra given her by Kunti (*which see*), she became the mother of Nakula and Sahadeva by the twin Asvins (the sky-gods). At the death of Pandu, Madri ascended the funeral pyre with her husband’s corpse. (*Bhagavad-Gita*, W. Q. Judge, p. iv)

TG **Maga** (*Sanskrit*) The priests of the Sun, mentioned in the *Vishnu Purana*. They are the later Magi of Chaldea and Iran, the forefathers of the modern Parsis.

TG **Magadha** (*Sanskrit*) An ancient country in India, under Buddhist Kings.

TG **Mage**, or **Magian** From *Mag* or *Maha*. The word is the root of the word magician. The Maha-atma (the great Soul or Spirit) in India had its priests in the pre-Vedic times. The Magians were priests of the fire-god; we find them among the Assyrians and Babylonians, as well as among the Persian fire-worshippers. The three Magi, also denominated kings, that are said to have made gifts of gold, incense and myrrh to the infant Jesus, were fire-worshippers like the rest, and astrologers; for they saw his star. The high priest of the Parsis, at Surat, is called *Mobed*. Others derived the name from Megh; Meh-ab signifying something grand and noble. Zoroaster’s disciples were called *Meghestom*, according to Kleuker.

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TG **Magi** (*Latin*) The name of the ancient hereditary priests and learned adepts in Persia and Media, a word derived from *Maha*, great, which became later *mog* or *mag*, a priest in Pehlevi. Porphyry describes them (*Abst.* iv. 16) as “The learned men who are engaged among the Persians in the service of the Deity are called Magi,” and Suidas

informs us that “among the Persians the lovers of wisdom (*philalethai*) are called Magi.” The *Zendavesta* (ii. 171, 261) divides them into three degrees: (1) The *Herbeds* or “Noviciates;” (2) *Mobeds* or “Masters;” (3) *Destur Mobeds*, or “Perfect Masters.” The Chaldees had similar colleges, as also the Egyptians, *Destur Mobeds* being identical with the Hierophants of the mysteries, as practised in Greece and Egypt.

FY Magi Fire worshippers; the great magicians or wisdom-philosophers of old.

TG Magic The great “Science.” According to Deveria and other Orientalists, “magic was considered as a sacred science inseparable from religion” by the oldest and most civilized and learned nations. The Egyptians, for instance, were one of the most sincerely religious nations, as were and still are the Hindus. “Magic consists of, and is acquired by the worship of the gods,” said Plato. Could then a nation, which, owing to the irrefragable evidence of inscriptions and papyri, is proved to have firmly believed in magic for thousands of years, have been deceived for so long a time. And is it likely that generations upon generations of a learned and pious hierarchy, many among whom led lives of self-martyrdom, holiness and asceticism, would have gone on deceiving themselves and the people (or even only the latter) for the pleasure of perpetuating belief in “miracles?” Fanatics, we are told, will do anything to enforce belief in their god or idols. To this we reply: in such case, Brahmans and Egyptian *Rekhget-amens* (*which see*) or Hierophants would not have popularized belief *in the power of man by magic practices to command the services of the gods*: which gods, are in truth, but the occult powers or potencies of Nature, personified by the learned priests themselves, in which they revered only the attributes of the one unknown and nameless Principle. As Proclus the Platonist ably puts it: “Ancient priests, when they considered that there is a certain alliance and sympathy in natural things to each other, and of things manifest to occult powers, and discovered that all things subsist in all, *fabricated a sacred science from this mutual sympathy and similarity*....and applied for occult purposes, both celestial and terrene natures, by means of which, through a certain similitude, they deduced divine virtues into this inferior abode.” Magic is the science of communicating with and directing supernal, supramundane Potencies, as well as of commanding those of the lower spheres; a practical knowledge of the hidden mysteries of nature known to only the few, because they are so difficult to acquire, without falling into sins against nature. Ancient and mediaeval mystics divided magic into three classes – *Theurgia*, *Goetia* and natural *Magic*. “Theurgia has long since been appropriated as the peculiar sphere of the theosophists and metaphysicians,” says Kenneth Mackenzie. *Goetia* is *black* magic, and “natural (or white) magic has risen with healing in its wings to the proud position of an exact and progressive study.” The comments added by our late learned Brother are remarkable. “The realistic desires of modern times have contributed to bring magic into disrepute and ridicule.... Faith (in one’s own self) is an essential element in magic, and existed long before other ideas which presume its pre-existence. It is said that it takes a wise man to make a fool; and a man’s ideas must be exalted almost to madness, i.e., his brain susceptibilities must be increased far beyond the low, miserable status of modern civilization, before he can become a true magician; (for) a pursuit of this science implies a certain amount of isolation and *an abnegation of Self*.” A very great isolation, certainly, the achievement of which constitutes a wonderful phenomenon, a miracle in itself. Withal magic is not something *supernatural*. As explained by Iamblichus, “they through the sacerdotal theurgy announce that they are able to ascend *to more elevated and universal Essences*, and to those that are established above fate, viz., to god and the demiurgus: neither employing matter, nor assuming any other things besides, except the observation of a sensible time.” Already some are beginning to recognise the existence of subtle powers and influences in nature of which they have hitherto known nought. But as Dr. Carter Blake truly remarks, “the nineteenth century is not that which has observed the genesis of new, nor the completion of old, methods of thought;” to which Mr. Bonwick adds that “if the ancients knew but little of our mode of investigations into the secrets of nature, we know still less of their mode of research.”

KT Magic The “great” Science. According to Deveria and other Orientalists, “Magic was considered as a sacred science inseparable from religion” by the oldest and most civilised and learned nations. The Egyptians, for instance, were a most sincerely religious nation, as were, and are still, the Hindus. “Magic consists of, and is acquired by, the worship of the gods,” says Plato. Could, then, a nation which, owing to the irrefragable evidence of inscriptions and papyri, is proved to have firmly believed in magic for thousands of years, have been deceived for so long a time? And is it likely that generations upon generations of a learned and pious hierarchy, many among whom led lives of self-martyrdom, holiness and asceticism, would have gone on deceiving themselves and the people (or even only the latter) for the pleasure of perpetuating belief in “miracles?” Fanatics, we are told, will do anything to enforce belief in their god or idols. To this we reply: – In such cases Brahmans and Egyptian *Rekhget-amens* or Hierophants, would not have popularised the belief *in the power of man by magic practices, to command the services of the gods*: which gods are in truth but the occult powers or potencies of Nature, personified by the learned priests themselves, who revered only in them the attributes of the one unknown and nameless Principle. As Proclus, the Platonist, ably puts it: “Ancient priests, when they considered that there is a certain alliance and sympathy in natural things to each other, and of things manifest to occult powers, and discovered that all things subsist in all, *fabricated a sacred*

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WGa Magic The science of bringing into visible action forces ordinarily hidden. The ancients recognized three sorts: *Theurgia*, or White Magic; *Goetia*, or Black Magic; and *Natural Magic*. Theurgia had to do with the powers of the soul, the philosopher’s stone, the magic which makes of man a God. Goetia was sorcery, or the communication with the regents of the invisible worlds with evil intent. Natural Magic had dealings entirely with nature, and might be either Black or White according as the Adept whose will called it into action was of the Left- or Right-hand path. The physician who heals with the use of his drugs is as much a *natural* magician as the necromancer who effects cures by his thaumaturgy; with the difference, however, that the one can give no reason for the effects he produces, while the other can.

TG Magic, Black (Vide Supra.) {Magic, White}

KT Magic, Black (vide supra.) Sorcery, abuse of powers.

KT Magic, Ceremonial Magic, according to Kabalistic rites worked out, as alleged by the Rosicrucians and other mystics, by invoking Powers higher spiritually than Man, and commanding Elementals who are far lower than himself on the scale of being.

TG Magic, White Or “Beneficent Magic,” so-called, *is divine* magic, devoid of selfishness, love of power, of ambition, or lucre, and bent only on doing good to the world in general, and one’s neighbour in particular. The smallest attempt to use one’s abnormal powers for the gratification of self, makes of these powers sorcery or black magic.

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TG Magician This term, once a title of renown and distinction, has come to be wholly perverted from its true meaning. Once the synonym of all that was honourable and reverent, of a possessor of learning and wisdom, it has become degraded into an epithet to designate one who is a pretender and a juggler; a charlatan, in short, or one who has “sold his soul to the Evil One,” who misuses his knowledge, and employs it for low and dangerous uses, according to the teachings of the clergy, and a mass of superstitious fools who believe the magician a sorcerer and an “Enchanter.” The word is derived from *Magh*, *Mah*, in Sanskrit *Maha* – great; a man well versed in esoteric knowledge. (*Isis Unveiled*.)

IU Magician This term, once a title of renown and distinction, has come to be wholly perverted from its true meaning. Once the synonym of all that was honorable and reverent, of a possessor of learning and wisdom, it has become degraded into an epithet to designate one who is a pretender and a juggler; a charlatan, in short, or one who has “sold his soul to the Evil One;” who misuses his knowledge, and employs it for low and dangerous uses, according to the teachings of the clergy, and a mass of superstitious fools who believe the magician a sorcerer and

an enchanter. But Christians forget, apparently, that Moses was also a magician, and Daniel, “*Master of the magicians, astrologers, Chaldeans, and soothsayers*” (*Daniel*, v. II).

The word magician then, scientifically speaking, is derived from *Magh*, Hindu or *Sanskrit* – great; a man well versed in the secret or esoteric knowledge; properly a sacerdote.

TG **Magna Mater** (*Latin*) “Great Mother.” A title given in days of old, to all the chief goddesses of the nations, such as Diana of Ephesus, Isis, Mauth, and many others.

MO **Magne** (*Norse*) (mang-neh) [godly power: gravitation?] One of Thor’s sons in cosmic space.

TG **Magnes** An expression used by Paracelsus and the mediaeval Theosophists. It is the spirit of light, or *Akasa*. A word much used by the mediaeval Alchemists.

TG **Magnetic Masonry** Also called “Iatric” masonry. It is described as a Brotherhood of Healers (from *iatrike* a Greek word meaning “the art of healing”), and is greatly used by the “Brothers of Light” as Kenneth Mackenzie states in the *Royal Masonic Cyclopaedia*. There appears to be a tradition in some secret Masonic works – so says Ragon at any rate, the great Masonic authority – to the effect that there was a Masonic degree called the Oracle of Cos, “instituted in the eighteenth century B.C., from the fact that Cos was the birthplace of Hippocrates.” The *iatrike* was a distinct characteristic of the priests who took charge of the patients in the ancient *Asclepia*, the temples where the god Asclepius (Aesculapius) was said to heal the sick and the lame.

TG **Magnetism** A Force in nature and in man. When it is the former, it is an agent which gives rise to the various phenomena of attraction, of polarity, etc. When the latter, it becomes “animal” magnetism, in contradistinction to cosmic, and terrestrial magnetism.

TG **Magnetism, Animal** While official science calls it a “supposed” agent, and utterly rejects its actuality, the teeming millions of antiquity and of the now living Asiatic nations, Occultists, Theosophists, Spiritualists, and Mystics of every kind and description proclaim it as a well established fact. Animal magnetism is a *fluid*, an emanation. Some people can emit it for curative purposes through their eyes and the tips of their fingers, while the rest of all creatures, mankind, animals and even every inanimate object, emanate it either as an *aura*, or a varying light, and that whether consciously or not. When acted upon by contact with a patient or by the will of a human operator, it is called “Mesmerism” (*which see*).

TG **Magnum Opus** (*Latin*) In Alchemy the final completion, the “Great Labour” or *Grand Oeuvre*; the production of the “Philosopher’s Stone” and “Elixir of Life” which, though not by far the myth some sceptics would have it, has yet to be accepted symbolically, and is full of mystic meaning.

TG **Magus** (*Latin*) In the New Testament it means a Sage, a wise man of the Chaldeans; it is in English often used for a Magician, any wonder-worker; in the Rosicrucian Society it is the title of the highest members, the IXth grade; the Supreme Magus is the Head of the Order in the “Outer;” the Magi of the “Inner” are unknown except to those of the VIIIth grade.

WGa **Maha** (*Sanskrit*) Great.

TG **Mahabharata** (*Sanskrit*) Literally, “the great war;” the celebrated epic poem of India (probably the longest poem in the world) which includes both the *Ramayana* and the *Bhagavad Gita* “the Song Celestial.” No two Orientalists agree as to its date. But it is undeniably extremely ancient.

FY **Maha-Bharata** The celebrated Indian epic poem.

WGa **Mahabharata** A great epic poem of India. The “Great war.” In it occur the two celebrated poems, the *Bhagavad-Gita* and the *Ramayana*. Probably the oldest poem extant.

GH **Mahabharata** Literally, ‘The great (war) of the Bharatas.’ The great epic poem of Hindusthan, consisting of about 215,000 lines of metrical prose, which are divided into 18 parvas (books or sections). The main theme of the work is the recounting of the history of the later scions of the Chandravansa (Lunar Dynasty) dealing especially with the exploits of the Kurus and the Pandavas, culminating in the great conflict which forms the major portion of the epic. Not only does it follow the achievements of its principal characters, for the ramifications of the narrative consider innumerable stories and allegories with a wealth of description and fancy unequalled in the realm of fiction; but every phase of the human emotions is dealt with, so that this epic has been the source of material for dramas and stories for succeeding generations. The mythological and religious aspect of the people of ancient times is set forth, as regards both the allegories of the deities and the priestly ceremonial observances; philosophical discourses abound (the *Bhagavad-Gita* being but a single instance); teachings in regard to Karman and Reincarnation are expounded as well as illustrated in story-form (See under *Draupadi*, *Sikhandin*); moral and ethical lessons are repeatedly inculcated, while the traditions and legends of the Bharatas are stressed at all times, featuring all the exploits of a war-like race. The tale of Rama (which forms the basis for the second great epic of India, the *Ramayana*) is told in full, as is also the story of Sakuntala (later dramatized by Kalidasa). Unquestionably the *Mahabharata* is a work intended for the populace, therefore it is written in a manner which would appeal to the people of that time, and deals principally with battles. Its compilation is attributed to Vyasa (*which see*). “No two

Orientalists agree as to its date. But it is undeniably extremely ancient.” (*Theosophical Glossary*, H. P. Blavatsky, p. 201) “...from the first appearance of the Aryan race...down to the final disappearance of Plato’s small island of Atlantis, the Aryan races had never ceased to fight with the descendants of the first giant races. This war lasted till nearly the close of the age which preceded the Kali Yug, and was the Mahabharatean war so famous in Indian History.” (*The Secret Doctrine*, II, p. 395) (*Bhagavad-Gita*, W. Q. Judge, p. i)

SKo **Mahabharata, Bhagavad-Gita, Krishna, Arjuna, Ramayana, Rama** The *Mahabharata* and the *Ramayana* are the two celebrated epic poems of India. The *Mahabharata*, the greater of the two, is the story of the *maha* or ‘great’ *Bharatas*, a family of old India. It is the longest poem known to the world – 220,000 lines. The *Bhagavad-Gita* or the ‘Divine-Song’ is a portion of the *Mahabharata* wherein Krishna, the Avatara, and Arjuna, his disciple, discuss lofty and spiritual philosophy. In this dialog Krishna represents the Divinity within each man, and Arjuna the learning human entity.

The *Ramayana*, the older of the two epics, narrates the adventures – *ayana* – of Rama, the Avatara. This epic of some forty-eight thousand lines has been called the ‘Iliad of the East,’ because of its beautiful poetry and its high ideals.

SP **Mahabharata** The great epic of ancient India, the great story of the descendants of Bharata. The other famous ancient Indian epic is the *Ramayana*, the Story of Rama.

TG **Mahabharatian period** According to the best Hindu Commentators and Swami Dayanand Saraswati, 5,000 years B.C.

TG **Mahabhashya** (*Sanskrit*) The great commentary on Panini’s grammar by Patanjali.

FY **Mahabhashya** A commentary on the Grammar of Panini by Patanjali.

TG **Mahabhautic** (*Sanskrit*) Belonging to the Macrocosmic principles.

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TG **Mahabhutas** (*Sanskrit*) Gross elementary principles of matter.

FY **Mahabhutas** Gross elementary principles.

WG **Maha-bhutas** The five great elements, ether, air, fire, water and earth. (*maha*, great; *bhuta*, element.)

ST **Mahabhutas** The five cosmic elements. See *Tanmatras*

Akasa-Bhuta – aether.

Tajasa-Bhuta – fire.

Vayu-Bhuta – air.

Apas-Bhuta – water.

Prithivi-Bhuta – earth.

ST **Mahabrahm/anda** Great Egg of Brahm/a; highest cosmic plane.

ST **Mahabuddhas** Great buddhas, connected with the globes of a planetary chain.

TG **Maha Buddhi** (*Sanskrit*) Mahat. The Intelligent Soul of the World. The *seven Prakritis* or seven “natures” or planes, are counted from Mahabuddhi downwards.

WGa **Maha-Buddhi** Mahat. The great intelligence of the Universe; Cosmic Ideation.

WS **Maha-buddhi** (*Sanskrit*) “Great wisdom;” cosmic buddhi, mahat.

ST **Mahabuddhi** Cosmic buddhi, the root of akasa.

IN **Mahabuddhi** (*Sanskrit*) “Great buddhi,” cosmic intelligence or mind, source of human mind.

TG **Maha Chohan** (*Sanskrit*) The chief of a spiritual Hierarchy, or of a school of Occultism; the head of the trans-Himalayan mystics.

WGa **Maha Chohan** The “great Chohan.” The head of a spiritual Hierarchy. On this planet the head of the trans-Himalayan School of Adepts.

ST **Mahachohan** The great lord or chief of a hierarchy.

TG **Maha Deva** (*Sanskrit*) Literally, “great god;” a title of Siva.

TG **Maha Guru** (*Sanskrit*) Literally, “great teacher.” The Initiator.

ST **Mahaguru** The Wondrous Being or Silent Watcher of the earth chain’s spiritual hierarchy.

TG **Mahajwala** (*Sanskrit*) A certain hell.

TG **Maha Kala** (*Sanskrit*) “Great Time.” A name of Siva as the “Destroyer,” and of Vishnu as the “Preserver.”

TG **Maha Kalpa** (*Sanskrit*) The “great age.”

WG **Maha-kalpa** 100 years of Brahm/a, comprising 360 days and nights of Brahm/a, making 311,040,000,000,000 solar years. (*maha*, great; *kalpa*, age.)

ST **Mahakalpa** Great period of time; a solar year or mahamanvantara.

TG **Maha Manvantara** (*Sanskrit*) Literally, the great interludes between the “Manus.” The period of universal activity. Manvantara implying here simply a period of activity, as opposed to Pralaya, or rest – without reference to the length of the cycle.

KT **Mahamanvantara** (*Sanskrit*) Literally, the great interludes between the Manus – the period of universal activity. Manvantara here implies simply a period of activity as opposed to Pralaya or rest – without reference to the length of the cycle.

WGa **Maha-Manvantara** The great manvantara, or period of universal activity. Said to include 311,040,000,000,000 years, or a *Maha-Kalpa*.

WS **Maha-manvantara** (*Sanskrit*) “Great + between manus” or period of manifestation. See *Manvantara*

ST **Mahamanvantara** Great period of manifestation. See *Brahm/a*

TG **Maha Maya** (*Sanskrit*) The great illusion of manifestation. This universe, and all in it in their mutual relation, is called the great Illusion or *Mahamaya*. It is also the usual title given to Gautama the Buddha’s Immaculate Mother – Mayadevi, or the “Great Mystery,” as she is called by the Mystics.

WS **Maha-maya** (*Sanskrit*) “Great + illusion;” the universal illusion of manifested existence.

ST **Mahamaya** Great illusion.

SKv **Maha-maya** ‘The Great Illusion,’ ‘the Objective Universe,’ which is a temporary vehicle of a great living god.

TG **Maha Parinibbana Sutta** (*Pali*) One of the most authoritative of the Buddhist sacred writings.

FY **Mahaparinibbana Sutta** One of the most authoritative of the Buddhist sacred writings.

TG **Maha Pralaya** (*Sanskrit*) The opposite of Mahamanvantara, literally “the great Dissolution,” the “Night” following the “Day of Brahm/a.” It is the great rest and sleep of all nature after a period of active manifestation; orthodox Christians would refer to it as the “Destruction of the World.”

WGa **Maha Pralaya** A great pralaya, or period of universal rest and dissolution. The “Night of Brahm/a.”

WS **Maha-pralaya** (*Sanskrit*) “Great + dissolution;” period of cosmic rest. See *Paranirvana*

ST **Mahapralaya** Great dissolution; the rest-period following a mahamanvantara.

TG **Maha Purusha** (*Sanskrit*) Supreme or Great Spirit. A title of Vishnu.

WG **Maha-purusha** The Supreme Spirit. (*maha*, great; *purusha*, spirit.)

TG **Maharajahs, The Four** (*Sanskrit*) The four great Karmic deities with the Northern Buddhists placed at the four cardinal points to watch mankind.

WGa **Maharaja** “Great King.” The four *Maharajas* are the four Karmic deities said to be at the four cardinal points to watch mankind.

ST **Maharajas** Great kings; guardians of the four quarters of space.

TG **Maha Rajikas** (*Sanskrit*) A *gana* or class of gods 236 in number. Certain *Forces* in esoteric teachings.

TG **Mahar Loka** (*Sanskrit*) A region wherein dwell the *Munis* or “Saints” during Pralaya; according to the Puranic accounts. It is the usual abode of Bhriga, a Prajapati (Progenitor) and a Rishi, one of the seven who are said to be co-existent with Brahm/a.

ST **Maharloka** Great world. See *Loka-Talas*

GH **Maharshi** Literally, ‘Great Sage’ (great Rishi): referring especially to the ten Maharshis who were the ‘mind-born sons’ of Prajapati (or Manu Svayambhuva) enumerated in *The Laws of Manu (Manava-Dharma-Sastra)* (I, p. 34) as: Marichi Atri Angiras, Pulastya, Pulaha, Kratu, Prachetas, Vasishtha, Bhrigu, Narada. They are also called the ten Prajapatis. Sometimes they are referred to as seven only – as in chapter x, sloka 6, rendered as “the seven great Sages,” *Bhagavad-Gita*, W. Q. Judge, p. 71. (See *Rishi*) “Every nation has either the *seven* and *ten* Rishis-Manus and Prajapatis; ...One and all have been derived from the primitive Dhyana-Chohans of the Esoteric doctrine, or the ‘Builders’ of the Stanzas (Book I). From Manu, Thoth-Hermes, Oannes-Dagon, and Edris-Enoch, down to Plato and Panodorus, all tell us of seven divine Dynasties, of seven Lemurian, and seven Atlantean divisions of the Earth; of the seven primitive and dual gods who descend from their celestial abode and reign on Earth, teaching mankind Astronomy, Architecture, and all the other sciences that have come down to us. These Beings appear first as ‘gods’ and Creators; then they merge in nascent man, to finally emerge as ‘divine-Kings and Rulers.’” (*The Secret Doctrine*, II, pp. 365-6) (Compound *maha*, great; *rishi*, a Sage or Seer. *Bhagavad-Gita*, W. Q. Judge, p. 81)

TG **Maha Sunyata** (*Sanskrit*) Space, or eternal law; the great void or chaos.

FY **Maha Sunyata** Space or eternal law; great emptiness.

ST **Mahasunya, Mahasunyata** Great space; the Void, cosmic illusion.

SKf **Maha-sunya, Maha-sunyata** Maha-sunya or Maha-sunyata means ‘the Great Void’ or Infinite Space to our physical senses, but a great and lofty ‘Fulness’ to the awakened divinity within each man or god; also equivalent to the Pleroma of the ancient Greeks.

TG **Mahasura** (*Sanskrit*) The great Asura; exoterically – Satan, esoterically – the great god.

WGa **Maha-sushupti** The great dreamless sleep of all, signifying pralaya or dissolution, for at the great pralaya everything goes into a state which for us can only be rendered as dreamless sleep.

TG **Mahat** (*Sanskrit*) Literally, “The great one.” The first principle of Universal Intelligence and Consciousness. In the Puranic philosophy the first product of root-nature or *Pradhana* (the same as *Mulaprakriti*); the producer of

Manas the thinking principle, and of *Ahankara*, egotism or the feeling of “I am I” (in the lower *Manas*).

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FY **Mahat, Buddhi** The first product of root-nature and producer of *Ahankara* (egotism), and *manas* (thinking principle).

WG **Mahat** Intellect in the universal sense; first manifested intellect.

OG **Mahat** (*Sanskrit*) This word means “great.” *Mahat* is a technical term in the Brahmanic system, and is the “father-mother” of *manas*; it is the “mother” of the *manasaputras* or sons of mind, or that element from which they spring, that element which they breathe and of which they are the children. In the Sankhya philosophy – one of the six *darsanas* or “visions,” i.e., systems of philosophical visioning of ancient India – *mahat* is a term that corresponds to cosmic *buddhi*, but more accurately perhaps to *maha-buddhi*.

WS **Mahat** (*Sanskrit*) “Great;” universal mind, corresponds to *manas* in man. See *Maha-buddhi*

ST **Mahat** Universal intelligence; the aggregate of spiritual-divine intelligences of our cosmos.

SKs **Mahat** Literally, ‘the Great.’ *Mahat* is ‘Divine Intelligence,’ ‘Cosmic Mind,’ the source of the mind or *Manas* in man. Theosophy teaches that *Mahat* is actually the aggregate of the divine and spiritual intelligences of our cosmos, in other words, the host of *Dhyani-Chohans*.

IN **Mahat** (*Sanskrit*) The “great;” cosmic mind or intelligence; source of *manas*.

SP **Mahat** Universal intelligence, the macrocosmic equivalent to *buddhi*.

ST **Mahatala** Great place. See *Loka-Talas*

TG **Mahatma** Literally, “great soul.” An adept of the highest order. Exalted beings who, having attained to the mastery over their lower principles are thus living unimpeded by the “man of flesh,” and are in possession of knowledge and power commensurate with the stage they have reached in their spiritual evolution. Called in *Pali* *Rahats* and *Arhats*.

KT **Mahatma** (*Sanskrit*) Literally, “Great Soul.” An adept of the highest order. An exalted being, who having attained to the mastery over his lower principles, is therefore living unimpeded by the “man of flesh.” *Mahatmas* are in possession of knowledge and power commensurate with the stage they have reached in their spiritual evolution. Called in *Pali* *Rahats* and *Arhats*.

FY **Mahatma** A great soul; an adept in occultism of the highest order.

WG **Mahatma** Great soul. As applied to beings it is held by some to mean a perfectly developed sage who has become one with universal spirit. (*maha*, great; *atma*, spirit: *mahatm/a*, the Supreme Spirit, or *maha-tattva*; *mahatm/a*, great-souled, powerful.)

OG **Mahatma (Mahatman, Sanskrit)** “Great soul” or “great self” is the meaning of this compound word (*maha*, “great;” *atman*, “self”). The *mahatmas* are perfected men, relatively speaking, known in theosophical literature as teachers, elder brothers, masters, sages, seers, and by other names. They are indeed the “elder brothers” of mankind. They are men, not spirits – men who have evolved through self-devised efforts in individual evolution, always advancing forwards and upwards until they have now attained the lofty spiritual and intellectual human supremacy that now they hold. They were not so created by any extra-cosmic Deity, but they are men who have become what they are by means of inward spiritual striving, by spiritual and intellectual yearning, by aspiration to be greater and better, nobler and higher, just as every good man in his own way so aspires. They are farther advanced along the path of evolution than the majority of men are. They possess knowledge of nature’s secret processes, and of hid mysteries, which to the average man may seem to be little short of the marvelous – yet, after all, this mere fact is of relatively small importance in comparison with the far greater and more profoundly moving aspects of their nature and lifework.

Especially are they called teachers because they are occupied in the noble duty of instructing mankind, in inspiring elevating thoughts, and in instilling impulses of forgetfulness of self into the hearts of men. Also are they sometimes called the guardians, because they are, in very truth, the guardians of the race and of the records – natural, racial, national – of past ages, portions of which they give out from time to time as fragments of a now long-forgotten wisdom, when the world is ready to listen to them; and they do this in order to advance the cause of truth and of genuine civilization founded on wisdom and brotherhood.

Never – such is the teaching – since the human race first attained self-consciousness has this order or association or society or brotherhood of exalted men been without its representatives on our earth. It was the *mahatmas* who founded the modern Theosophical Society through their envoy or messenger, H. P. Blavatsky, in New York in 1875.

WS **Mahatma(s)** (*Sanskrit*) “Great soul or self.” See **Master(s)**

ST **Mahatmas** Great souls; relatively perfected men, masters, sages, teachers.

GH **Mahatman** Literally, ‘Great Soul’ or ‘Great Self’ – compound of *maha*, great; *atman*, Self. In India today the

word (Anglicized as Mahatma) is applied as a title to a man of outstanding achievement, although in ancient times it referred to a man of outstanding spiritual attainment, as mentioned in the *Bhagavad-Gita*. In Theosophical literature the word is employed technically for those beings farther advanced evolutionally than ordinary men, who are also referred to as the Masters of Wisdom, or the Sages and Seers. (*Bhagavad-Gita*, W. Q. Judge, p. 55)

SKo **Mahatman** A 'Great Soul' or 'Great Self'; a compound of *maha* – great, and *atman* – self. The Mahatmans are adepts of the highest order and are the flowers of human evolution. They are known as Sages, Seers, and Masters of Wisdom.

SP **Mahatman** Literally, "great-souled one," master, Mahatma.

TG **Mahatmya** (*Sanskrit*) "Magnanimity," a legend of a shrine, or any holy place.

TG **Mahatowarat** (*Sanskrit*) Used of Parabrahm; greater than the greatest spheres.

TG **Mahattattwa** (*Sanskrit*) The first of the seven creations called respectively in the Puranas – Mahattattwa, Chuta, Indriya, Mukhya, Tiryaksrotas, Urdhwasrotas and Arvaksrotas.

TG **Mahavanso** (*Pali*) A Buddhist historical work written by Bhikshu Mohanama, the uncle of King Dhatusma. An authority on the history of Buddhism and its spread in the island of Ceylon.

FY **Mahavanso** A Buddhist historical work written by the Bhikshu Mohanama, the uncle of King Dhatusma.

TG **Maha Vidya** (*Sanskrit*) The great esoteric science. The highest Initiates alone are in possession of this science, which embraces almost universal knowledge.

TG **Mahayana** (*Pahlavi*) A school; literally, "the great vehicle." A mystical system founded by Nagarjuna. Its books were written in the second century B.C.

KT **Mahayana** (*Sanskrit*) A school of Buddhistic philosophy; literally, the "Great Vehicle." A mystical system founded by Nagarjuna. Its books were written in the second century B.C.

WG **Maha-yana** "The great vehicle," a system of Buddhism promulgated by Nargajuna.

WS **Mahayana Buddhism** (*Sanskrit*) "Great vehicle or path;" Northern school of Buddhism.

ST **Mahayana Buddhism** Greater vehicle; scriptures or school of Northern Buddhism.

SKv **Mahayana, Hinayana** The Mahayana or 'the Great Vehicle' and the Hina-yana or 'the Lower or Incomplete Vehicle' are the names of two schools of Buddhist religion and philosophy. The Hinayana is the older of the two schools, and its sects are found in Ceylon, Burma, Siam, and Cambodia. The Mahayana School, though of a later date, embraces a more esoteric aspect of the original teachings of the Buddha than does the Hinayana. The Western representatives of the Mahayana are in Tibet and Mongolia, the eastern in China, Japan, Korea, and Hawaii. Though these two schools fundamentally teach the same truths, the Mahayana is more distinctly religious and intuitive, and the Hinayana more intellectual in type. The Hinayana could be said to teach the 'Eye-Doctrine,' and the Mahayana the 'Heart Doctrine.' The Pratyeka-Buddha doctrine, or the attainment of liberation for Self, in other words, Nirvana, is the goal of the Hinayana, whereas that of the Mahayana is the Buddha of Compassion, or Self-Renunciation for the salvation of mankind, the great Bodhisattva doctrine, which makes the highest call on the human heart: the Renunciation of well-earned Nirvana in order to serve and enlighten struggling hearts still left on earth.

TG **Maha Yogin** (*Sanskrit*) The "great ascetic." A title of Siva.

TG **Maha Yuga** (*Sanskrit*) The aggregate of four *Yugas* or ages, of 4,320,000 solar years: a "Day of Brahm/a" in the Brahmanical system; literally, "the great age."

FY **Maha-Yug** The aggregate of four Yugas, or ages – 4,320,000 years – in the Brahmanical system.

ST **Mahayuga** Great age; composed of four yugas or ages through which root-races pass during 4,320,000 earth years. See *Yugas*

WG **Mahesvara** The great lord, the Supreme Spirit. (*maha*, great; *isvara*, master.)

GH **Mahesvara** Literally, 'Great Lord,' a term applied to the 'spirit.' Also a title applied to Siva (the third member of the Hindu Trimurti). (Compound *maha*, great; *isvara*, lord, master. *Bhagavad-Gita*, W. Q. Judge, p. 96)

WG **Mahima** A power or siddhi by which one can expand the consciousness and perception so as to embrace the largest mass or the greatest space.

WG **Mahimnastava** A hymn of praise.

TG **Mahoraga** (*Sanskrit*) *Maha uraga*, "great serpent" – Sesa or any others.

TG **Mahtmya** (*Sanskrit*) "Magnanimity," a legend of a shrine, or any holy place.

GH **Mahusudana** (should be **Madhusudana**, which see) The name of many Sanskrit writers. *Bhagavad-Gita*, W. Q. Judge, p. 51)

WG **Maitreya** The title of an Upanishad composed by Maitri, wife of Yajnavalkya; name of a Buddha yet to come.

TG **Maitreya Buddha** (*Sanskrit*) The same as the *Kalki Avatar* of Vishnu (the "White Horse" Avatar), and of Sosiosh and other Messiahs. The only difference lies in the dates of their appearances. Thus, while Vishnu is expected to appear on his white horse at the end of the present *Kali Yuga* age "for the final destruction of the

wicked, the renovation of creation and the restoration of purity,” Maitreya is expected earlier. Exoteric or popular teaching making slight variations on the esoteric doctrine states that Sakyamuni (Gautama Buddha) visited him in Tushita (a celestial abode) and commissioned him to issue thence on earth as his Successor at the expiration of five thousand years after his (Buddha’s) death. This would be in less than 3,000 years hence. Esoteric philosophy teaches that the next Buddha will appear during the seventh (sub) race of this Round. The fact is that Maitreya was a follower of Buddha, a well-known Arhat, though not his direct disciple, and that he was the founder of an esoteric philosophical school. As shown by Eitel (*Sanskrit-Chinese Dictionary*), “statues were erected in his honour as early as B.C. 350.

ST Maitreya Buddha Friendly Buddha; the one who is still to come. See *Kalki-Avatara*

TG Makara (*Sanskrit*) “The Crocodile.” In Europe the same as Capricorn the tenth sign of the Zodiac. Esoterically, a mystic class of devas. With the Hindus, the vehicle of Varuna, the water-god.

WG Makara In the Hindu zodiac the tenth sign, Capricornus, said to have been the eighth sign under the old system; a fabulous sea-monster sometimes confounded with the crocodile.

ST Makara Capricorn. See *Constellations*

GH Makara A sea-animal: the vehicle of Varuna (god of the ocean). It is variously described: as a fish, a shark, a dolphin, or a crocodile; however, in the legends it is depicted as having the head and forelegs of an antelope and the body and tail of a fish-very similar to Capricornus, and like it, allocated to the tenth sign of the Zodiac. Makara is “now the most sacred and mysterious of the signs of the Zodiac.” (*The Secret Doctrine*, II, p. 268) (*Bhagavad-Gita*, W. Q. Judge, p. 75)

TG Makara Ketu (*Sanskrit*) A name of Kama, the Hindu god of love and desire.

TG Makaram or **Panchakaram** (*Sanskrit*) In occult symbology a pentagon, the five-pointed star, the five limbs, or extremities, of man. Very mystical.

TG Makaras (*Sanskrit*) The five M’s of the Tantrikas. See *Tantra*

TG Malachim (*Hebrew*) The messengers or angels.

WG Malimluch A demon, an imp.

TG Malkuth (*Hebrew*) The Kingdom, the tenth Sephira, corresponding to the final H (*he*) of the Tetragrammaton or IHVH. It is the Inferior Another, the Bride of the Microprosopus (*which see*); also called the “Queen.” It is, in one sense, the Shekinah.

WGa Malkuth (*Hebrew*) The kingdom. The tenth of the ten Sephiroth. A female potency. The “Inferior Mother;” the earth.

SI Malum in se I 413 (*Latin*) “Evil in itself.”

TG Mamitu (*Chaldean*) The goddess of Fate. A kind of Nemesis.

ST Ma-Mo Forces of pure matter.

OG Man Man is in his essence a spark of the central cosmic spiritual fire. Man being an inseparable part of the universe of which he is the child – the organism of graded consciousness and substance which the human constitution contains or rather is – is a copy of the graded organism of consciousnesses and substances of the universe in its various planes of being, inner and outer, especially inner as being by far the more important and larger, because causal.

Human beings are one class of “young gods” incarnated in bodies of flesh at the present stage of their own particular evolutionary journey. The human stage of evolution is about halfway between the undeveloped life-atom and the fully developed cosmic spirit or god.

From another point of view, man is a sheaf or bundle of forces or energies. Force and matter, or spirit and substance being fundamentally one, hence, man is de facto a sheaf or bundle of matters of various and differing grades of ethereality, or of substantiality; and so are all other entities and things everywhere.

Man’s nature, and the nature of the universe likewise, of which man is a reflection or microcosm or “little world,” is composite of seven stages or grades or degrees of ethereality or of substantiality; or, kosmically speaking, of three generally inclusive degrees: gods, monads, and atoms. And so far as man is concerned, we may take the New Testament division of the Christians, which gives the same triform conception of man, that he is composed of spirit, soul, body – remembering, however, that all these three words are generalizing terms.

Man stands at the midway point of the evolutionary ladder of life: below him are the hosts of beings less than he is; above him are other hosts greater than he is only because older in experience, riper in wisdom, stronger in spiritual and in intellectual fiber and power. And these beings are such as they are because of the evolutionary unfoldment of the inherent faculties and powers immanent in the individuality of the inner god – the ever-living, inner, individualized spirit.

Man, then, like everything else – entity or what is called “thing” – is, to use the modern terminology of philosophical scientists, an “event,” that is to say, the expression of a central consciousness-center or monad passing

through one or another particular phase of its long, long pilgrimage over and through infinity, and through eternity. This, therefore, is the reason why the theosophist often speaks of the monadic consciousness-center as the pilgrim of eternity.

Man can be considered as a being composed of three essential upadhis or bases: first, the monadic or divine-spiritual; second, that which is supplied by the Lords of Light, the so-called manasa-dhyanis, meaning the intellectual and intuitive side of man, the element-principle that makes man *Man*; and the third upadhi we may call the vital-astral-physical.

These three bases spring from three different lines of evolution, from three different and separate hierarchies of being. This is the reason why man is composite. He is not one sole and unmixed entity; he is a composite entity, a “thing” built up of various elements, and hence his principles are to a certain extent separable. Any one of these three bases can be temporarily separated from the two others without bringing about the death of the man physically. But the elements that go to form any one of these bases cannot be separated without bringing about physical dissolution or inner dissolution.

These three lines of evolution, these three aspects or qualities of man, come from three different hierarchies or states, often spoken of as three different planes of being. The lowest comes from the vital-astral-physical earth, ultimately from the moon, our cosmogonic mother. The middle, the manasic or intellectual-intuitional, from the sun. The monadic from the monad of monads, the supreme flower or acme, or rather the supreme seed of the universal hierarchy which forms our kosmical universe or universal kosmos.

VS eternal **man** (II 7, p. 26) The reincarnating EGO is called by the Northern Buddhists the “true man,” who becomes in union with his Higher-Self – a Buddha.

TG **Manas** (*Sanskrit*) Literally, “the mind,” the mental faculty which makes of man an intelligent and moral being, and distinguishes him from the mere animal; a synonym of *Mahat*. *Esoterically*, however, it means, when unqualified, the Higher EGO, or the sentient reincarnating Principle in man. When qualified it is called by Theosophists *Buddhi-Manas* or the Spiritual Soul in contradistinction to its human reflection – *Kama-Manas*.

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VS **that which in thee knows {manas}** (II 19, p. 31) *Mind (Manas)* the thinking Principle or EGO in man, is referred to “Knowledge” itself, because the human *Egos* are called *Manasa-putras* the sons of (universal) Mind.

FY **Manas** The mind, the thinking principle; the fifth principle in the septenary division.

WG **Manas** Mind, in the widest sense as applied to thought and emotion; the intellect, feelings, disposition; one of the seven human principles, the individual self or reincarnating ego, corresponding to the Greek *Nous*.

OG **Manas** (*Sanskrit*) The root of this word means “to think,” “to cogitate,” “to reflect” – mental activity, in short. The center of the ego-consciousness in man and in any other quasi-self-conscious entity. The third substance-principle, counting downwards, of which man’s constitution is composed.

Manas springs forth from *buddhi* (the second principle) as the fruit from the flower; but *manas* itself is mortal, goes to pieces at death – insofar as its lower parts are concerned. All of it that lives after death is only what is spiritual in it and that can be squeezed out of it, so to say – the “aroma” of the *manas*; somewhat as the chemist takes from the rose the attar or essence of roses. The monad or *atma-buddhi* thereupon takes that “all” with it into the *devachan*, after the second death has taken place. *Atman*, with *buddhi* and with the higher part of *manas*, becomes thereupon the spiritual monad of man. Strictly speaking, this is the divine monad within its vehicle – *atman* and *buddhi* – combined with the human ego in its higher manasic element; but they are joined into one after death, and are hence spoken of as the spiritual monad.

The three principles forming the upper triad exist each on its own plane in consciousness and power; and as human beings we continuously feel their influence despite the enshrouding veils of a psychical and astral-physical character. We know of each principle only what we have so far evolved forth of it. All we know, for instance, of the third principle (counting from the top), the *manas*, is what we have so far assimilated of it in this fourth round. The *manas* will not be fully developed in us until the end of the next round. What we now call our *manas* is a generalizing term for the reincarnating ego, the higher *manas*.

ST **Manas** Mind. See *Principles of Man*

GH **Manas** The seat of mind and consciousness of egoity: the real man. In the Theosophical classification of man’s principles, the fifth (Counting upwards): regarded as the child of *Mahat*, hence called *Manasaputra*.

“*Manas* is a ‘principle,’ and yet it is an ‘Entity’ an individuality or Ego. He is a ‘God,’ and yet he is doomed to an endless cycle of incarnations, ...

“...In its very essence it is THOUGHT, and is, therefore, called in its plurality *Manasa putra*, ‘the Sons of the

(Universal) mind.” (*The Key to Theosophy*, pp. 183-4)

“*Manas*, or the Thinker, is the reincarnating being, the immortal who carries the results and values of all the different lives lived on earth or elsewhere. Its nature becomes dual as soon as it is attached to a body.” The reasoning faculty “is the lower aspect of the Thinker or *Manas*, ...Its other, and in theosophy higher, aspect is the intuitional, which knows, and does not depend on reason.” (*The Ocean of Theosophy*, p. 54) (*Bhagavad-Gita*, W. Q. Judge, p. 53)

SKo Manas, Manasa, Manasic The Thinker or thinking principle in man; that which gives a man egoic consciousness; derived from the verb-root *man*, ‘to think.’ During life on earth *Manas* is dual. The Higher *Manas* is the heavenly aspiring mind, the field of the ever living Reincarnating Ego enlightened by the spiritual understanding of *Buddhi*; Lower *Manas* is the human thinking faculty guided by terrestrial and animal desires and passions. The *Esoteric Commentaries* in *The Secret Doctrine* by H. P. Blavatsky say that *Manas* is lunar in its lower portion and solar in its upper. Sankaracharya wrote: “The moon is the mind, and the sun the understanding.”

Manasa is the Sanskrit adjectival form of *Manas*; and *Manasic* is the anglicized adjectival form.

IN Manas (*Sanskrit*, from *man*, “to think”) Self-conscious mind, human intelligence.

SP Manas Mind as a faculty of perception and judgment.

TG Manas, Kama (*Sanskrit*) Literally, “the mind of desire.” With the Buddhists it is the *sixth* of the *Chadayatana* (*which see*), or the six organs of knowledge, hence the highest of these, synthesized by the seventh called *Klichta*, the spiritual perception of that which defiles this (lower) *Manas*, or the “Human-animal Soul,” as the Occultists term it. While the Higher *Manas* or the Ego is directly related to *Vijnana* (the 10th of the 12 *Nidanas*) – which is the perfect knowledge of all forms of knowledge, whether relating to object or subject in the nidanic concatenation of causes and effects; the lower, the *Kama Manas* is but one of the *Indriya* or organs (roots) of Sense. Very little can be said of the dual *Manas* here, as the doctrine that treats of it, is correctly stated only in esoteric works. Its mention can thus be only very superficial.

TG Manasa or Manaswin (*Sanskrit*) “The efflux of the *divine* mind,” and explained as meaning that this efflux signifies the *manasa* or divine sons of *Brahm/a-Viraj*. Nilakantha who is the authority for this statement, further explains the term “*manasa*” by *manomatrasarira*. These *Manasa* are the *Arupa* or incorporeal sons of the *Prajapati Viraj*, in another version. But as Arjuna Misra identifies *Viraj* with *Brahm/a*, and as *Brahm/a* is *Mahat*, the universal mind, the exoteric blind becomes plain. The *Pitris* are identical with the *Kumara*, the *Vairaja*, the *Manasa-Putra* (mind sons), and are finally identified with the human “Egos.”

IN Manasa (*Sanskrit*) Adjectival form of *manas*: *manasa-dhyani*, *manasaputras*, mind-born sons of *Brahm/a*.

TG Manasa Dhyanis (*Sanskrit*) The highest *Pitris* in the *Puranas*; the *Agnishwatthas*, or Solar Ancestors of Man, those who made of Man a rational being, by incarnating in the senseless forms of semi-ethereal flesh of the men of the third race. (See Vol. II. of *The Secret Doctrine*.)

WGa Manasa Dhyanis The *Agnishwatta Pitris*: those who incarnated in man at the close of the Third Race and gave him mind, thereby making him a rational being.

KT Manasaputra (*Sanskrit*) Literally, the “Sons of Mind” or mind-born Sons; a name given to our Higher Egos before they incarnated in mankind. In the *exoteric* though allegorical and symbolical *Puranas* (the sacred and ancient writings of Hindus), it is the title given to the mind-born Sons of *Brahm/a*, the *Kumara*.

WG Manasa-putras Mind-born sons. See *Augoeides*

OG Manasaputra(s) (*Sanskrit*) This is a compound word: *manas*, “mind,” *putra*, “son” – “sons of mind.” The teaching is that there exists a Hierarchy of Compassion, which H. P. Blavatsky sometimes called the Hierarchy of Mercy or of Pity. This is the light side of nature as contrasted with its matter side or shadow side, its night side. It is from this Hierarchy of Compassion that came those semi-divine entities at about the middle period of the third root-race of this round, who incarnated in the semi-conscious, quasi-senseless men of that period. These advanced entities are otherwise known as the solar *lhas* as the Tibetans call them, the solar spirits, who were the men of a former *kalpa*, and who during the third root-race thus sacrificed themselves in order to give us intellectual light – incarnating in those senseless psychophysical shells in order to awaken the divine flame of egoity and *self*-consciousness in the sleeping egos which we then were. They are ourselves because belonging to the same spirit-ray that we do; yet we, more strictly speaking, were those half-unconscious, half-awakened egos whom they touched with the divine fire of their own being. This, our “awakening,” was called by H. P. Blavatsky, the incarnation of the *manasaputras*, or the sons of mind or light. Had that incarnation not taken place, we indeed should have continued our evolution by merely “natural” causes, but it would have been slow almost beyond comprehension, almost interminable; but that act of self-sacrifice, through their immense pity, their immense love, though, indeed, acting under karmic impulse, awakened the divine fire in our own selves, gave us light and comprehension and understanding. From that time we ourselves became “sons of the gods,” the faculty of self-consciousness in us was awakened, our eyes were opened, responsibility became ours; and our feet were set then definitely upon the path,

that inner path, quiet, wonderful, leading us inwards back to our spiritual home.

The manasaputras are our higher natures and, paradoxical as it is, are more largely evolved beings than we are. They were the spiritual entities who “quickened” our personal egos, which were thus evolved into self-consciousness, relatively small though that yet be. One, and yet many! As you can light an infinite number of candles from one lighted candle, so from a spark of consciousness can you quicken and enliven innumerable other consciousnesses, lying, so to speak, in sleep or latent in the life-atoms.

These manasaputras, children of mahat, are said to have quickened and enlightened in us the manas-manas of our manas septenary, because they themselves are typically manasic in their essential characteristic or svabhava. Their own essential or manasic vibrations, so to say, could cause that essence of manas in ourselves to vibrate in sympathy, much as the sounding of a musical note will cause sympathetic response in something like it, a similar note in other things. See *Agnishvattas*

WS **Manasaputra(s)** (*Sanskrit*) “Sons of mind;” solar divinities who awakened mind in the human race.

ST **Manasaputras** Sons of Mind; awakeners of intellectual and psychical faculties in man. See *Pitris*

SP **Manasaputra** Mental (or mind-born) son.

ST **Manasa-Rupa** Mind body; higher part of man’s thinking principle which endures from life to life.

SKv **Manasa-rupa** The ‘mind-body,’ the individuality, that higher part of the human thinking entity which endures from life to life; a compound of the adjectival form of *manas* – mind, and *rupa* – body.

TG **Manasas** (*Sanskrit*) Those who endowed humanity with *manas* or intelligence, the immortal EGOS in men. See *Manas*

TG **Manasarovara** (*Sanskrit*) Phonetically pronounced *Mansarovara*. A sacred lake in Tibet, in the Himalayas, also called *Anavatapta*. Manasarovara is the name of the tutelary deity of that lake and, according to popular folklore, is said to be a *naga*, a “serpent.” This, translated esoterically, means a great adept, a sage. The lake is a great place of yearly pilgrimage for the Hindus, as the *Vedas* are claimed to have been written on its shores.

TG **Manas Sanyama** (*Sanskrit*) Perfect concentration of the mind, and control over it, during Yoga practices.

FY **Manas Sanyama** Perfect concentration of the mind; control over the mind.

KT **Manas Sutratma** (*Sanskrit*) Two words meaning “mind” (*Manas*) and “Thread Soul” (*Sutratma*). It is, as said, the synonym of our *Ego*, or that which reincarnates. It is a technical term of Vedantic philosophy.

TG **Manas Taijasi** (*Sanskrit*) Literally, the “radiant” Manas; a state of the Higher Ego, which only high metaphysicians are able to realize and comprehend.

KT **Manas Taijasi** (*Sanskrit*) Literally, the “radiant” Manas; a state of the Higher Ego which only high metaphysicians are able to realize and comprehend. The same as “Buddhi Taijasi,” *which see*.

WGa **Manas Taijasi** “Manas radiant;” *Manas* illumined by the light of *Buddhi*; the Ego in conjunction with spirit.

TG **Manava** (*Sanskrit*) A land of ancient India; a Kalpa or Cycle. The name of a weapon used by Rama; meaning “of Manu,” as – {see *Manava Dharma Shastra*}

WG **Manava** (*Feminine Manavi*) Human; descended from Manu.

TG **Manava Dharma Shastra** Is the ancient code of law of, or by Manu.

TG **Mandakini** (*Sanskrit*) The heavenly *Ganga* or Ganges.

TG **Mandala** (*Sanskrit*) A circle; also the ten divisions of the *Vedas*.

TG **Mandara** (*Sanskrit*) The mountain used by the gods as a stick to churn the ocean of milk in the *Puranas*.

TG **Mandragora** (*Greek*) A plant whose root has the human form. In Occultism it is used by *black* magicians for various illicit objects, and some of the “left-hand” Occultists make *homunculi* with it. It is commonly called *mandrake*, and is supposed to cry out when pulled out of the ground.

IN **Mandukya** (*Sanskrit*) An Upanishad dealing with the sacred syllable Om.

TG **Manes** or **Manus** (*Latin*) Benevolent “gods,” i.e., “spooks” of the lower world (*Kamaloka*); the deified shades of the dead – of the ancient profane, and the “materialized” *ghosts* of the modern Spiritualists, believed to be the souls of the departed, whereas, in truth, they are only their empty *shells*, or images.

TG **Manichaeans** (*Latin*) A sect of the third century which believed in *two* eternal principles of good and evil; the former furnishing mankind with souls, and the latter with bodies. This sect was founded by a certain half-Christian mystic named Mani, who gave himself out as the expected “Comforter,” the Messiah and Christ. Many centuries later, after the sect was dead, a Brotherhood arose, calling itself the “Manichees,” of a masonic character with several degrees of initiation. Their ideas were Kabalistic, but were misunderstood.

OG **Manifestation** A generalizing term signifying not only the beginning but the continuance of organized cosmic activity, the latter including the various minor activities within itself. First there is of course always the Boundless in all its infinite planes and worlds or spheres, aggregatively symbolized by the {circle} or circle; then parabrahman, or the cosmic life-consciousness activity, and mulaprakriti its other pole, signifying root-nature especially in its substantial aspects. Then the next stage lower, Brahman and its veil pradhana; then Brahm/a-prakriti or Purusha-

prakriti (prakriti being also maya); the manifested universe appearing through and by this last, Brahm/a-prakriti, “father-mother.” In other words, the second Logos or father-mother is the producing cause of manifestation through their son which, in a planetary chain, is the primordial or the originating manu, called Svayambhuva.

When manifestation opens, prakriti becomes or rather is maya; and Brahm/a, the father, is the spirit of the consciousness, or the individuality. These two, Brahm/a and prakriti, are really one, yet they are also the two aspects of the one life-ray acting and reacting upon itself, much as a man himself can say, “I am I.” He has the faculty of self-analysis or self-division. All of us know it, we can feel it in ourselves – one side of us, in our thoughts, can be called the prakriti or the material element, or the mayavi element, or the element of illusion; and the other is the spirit, the individuality, the god within.

The student should note carefully that *manifestation* is but a generalizing term, comprehensive therefore of a vast number of different and differing kinds of evolving planes or realms. For instance, there is manifestation on the divine plane; there is manifestation also on the spiritual plane; and similarly so on all the descending stages of the ladder or stair of life. There are universes whose “physical” plane is utterly invisible to us, so high is it; and there are other universes in the contrary direction, so far beneath our present physical plane that their ethereal ranges of manifestation are likewise invisible to us.

GH Manipushpaka The name of the conch-shell of Sahadeva. (Meaning of the word itself: jewel-flowered. *Bhagavad-Gita*, W. Q. Judge, p. 4)

TG Manjusri (*Tibetan*) The God of Wisdom. In Esoteric philosophy a certain Dhyana Chohan.

TG Mano (*Gnostic*) The Lord of Light. *Rex Lucis*, in the *Codex Nazaraeus*. He is the Second “Life” of the second or manifested trinity “the heavenly life and light, and older than the architect of heaven and earth” (*Cod. Naz.*, Vol. I, p. 145). These trinitarian areas follow. The Supreme Lord of splendour and of light, luminous and refulgent, before which no other existed, is called Corona (the crown); Lord Ferho, the unrevealed life which existed in the former from eternity; and Lord Jordan – the spirit, the living water of grace (*Ibid.* II., pp. 45-51). He is the one through whom alone we can be saved. These three constitute the trinity *in abscondito*. The second trinity is composed of the three lives. The first is the similitude of Lord Ferho, through whom he has proceeded forth; and the second Ferho is the King of Light – MANO. The second life is *Ish Amon* (Pleroma), the vase of election, containing the visible thought of the *Jordanus Maximus* – the *type* (or its intelligible reflection), the prototype of the living water, who is the “spiritual Jordan.” (*Ibid.* II., p. 211.) The third life, which is produced by the other two, is ABATUR (*Ab*, the Parent or Father). This is the mysterious and decrepit “Aged of the Aged,” the Ancient “*Senem sui obtegentem et grandaevum mundi*.” This latter third Life is the Father of the Demiurge Fetahil, the Creator of the world, whom the Ophites call Ilda-Baoth (*which see*), though Fetahil is the *only-begotten one*, the reflection of the Father, Abatur, who begets him by looking into the “dark water.” Sophia Achamoth also begets her Son Ilda-Baoth the *Demiurge*, by looking into the chaos of matter. But the Lord Mano, “the Lord of loftiness, the Lord of all genii,” is higher than the Father, in this kabalistic *Codex* – one is purely spiritual, the other material. So, for instance, while Abatur’s “only-begotten” one is the genius Fetahil, the Creator of the physical world, Lord Mano, the “Lord of Celstitude,” who is the son of Him, who is “the Father of all who preach the Gospel,” produces also an “only-begotten” one, the Lord Lehdaio, “a just Lord.” He is the Christos, the anointed, who pours out the “grace” of the Invisible Jordan, the Spirit of the *Highest Crown*. (See for further information *Isis Unveiled*. Vol. II., pp. 227, et. seq.)

TG Manodhatu (*Sanskrit*) Literally, the “World of the mind,” meaning not only all our mental faculties, but also one of the divisions of the plane of mind. Each human being has his *Manodhatu* or plane of thought proportionate with the degree of his intellect and his mental faculties, beyond which he can go only by studying and developing his higher spiritual faculties in one of the higher spheres of thought.

TG Manomaya Kosha (*Sanskrit*) A Vedantic term, meaning the *Sheath* (*Kosha*) of the *Manomaya*, an equivalent for fourth and fifth “principles” in man. In esoteric philosophy this “Kosha” corresponds to the dual *Manas*.

FY Manomaya Kosha Third sheath of the divine monad, Vedantic equivalent for fourth and fifth principles.

ST Manomaya-Kosa The human soul. See *Kosa*

TG Manticism, or Mantic Frenzy During this state was developed the gift of prophecy. The two words are nearly synonymous. One was as honoured as the other. Pythagoras and Plato held it in high esteem, and Socrates advised his disciples to study Manticism. The Church Fathers, who condemned so severely the *mantic frenzy* in Pagan priests and Pythiae, were not above applying it to their own uses. The Montanists, who took their name from Montanus, a bishop of Phrygia, who was considered divinely inspired, contended with the {*manteis*} (*manteis*) or prophets. “Tertullian, Augustine, and the martyrs of Carthage, were of the number,” says the author of *Prophecy, Ancient and Modern*. “The Montanists seem to have resembled the *Bacchantes* in the wild enthusiasm that characterized their orgies,” he adds. There is a diversity of opinion as to the origin of the word *Manticism*. There was the famous Mantis the Seer, in the days of Melampus and Proetus, King of Argos; and there was Manto, the daughter of the prophet of Thebes, herself a prophetess. Cicero describes prophecy and mantic frenzy, by saying,

that “in the inner recesses of the mind is divine prophecy hidden and confined, a divine impulse, which when it burns more vividly is called furor,” frenzy. (*Isis Unveiled*.)

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But there is still another etymology possible for the word *mantis*, and to which we doubt if the attention of the philologists was ever drawn. The mantic frenzy may, perchance, have a still earlier origin. The two sacrificial cups of the Soma-mystery used during the religious rites, and generally known as grahas, are respectively called *Sukra* and *Manti*. [See *Aytareya Brahmanan*, 3, 1.]

It is in the latter *manti* or *manthi* cup that Brahma is said to be “stirred up.” While the initiate drinks (albeit sparingly) of this sacred soma-juice, the Brahma, or rather his “spirit,” personified by the god Soma, enters into the man and takes *possession* of him. Hence, ecstatic vision, clairvoyance, and the gift of prophecy. Both kinds of divination – the natural and the artificial – are aroused by the Soma. The *Sukra*-cup awakens that which is given to every man by nature. It unites both spirit and soul, and these, from their own nature and essence, which are divine, have a foreknowledge of future things, as dreams, unexpected visions, and presentiments, well prove. The contents of the other cup, the *manti*, which “stirs the Brahma,” put thereby the soul in communication not only with the minor gods – the well-informed but not omniscient spirits – but actually with the highest divine essence itself. The soul receives a direct illumination from the presence of its “god;” but as it is not allowed to remember certain things, well known only in heaven, the initiated person is generally seized with a kind of sacred frenzy, and upon recovering from it, only remembers that which is allowed to him. As to the other kind of seers and diviners – those who make a profession of and a living by it – they are usually held to be possessed by a *gandharva*, a deity which is nowhere so little honored as in India.

TG Mantras (*Sanskrit*) Verses from the Vedic works, used as incantations and charms. By Mantras are meant all those portions of the Vedas which are distinct from the *Brahmanas*, or their interpretation.

IU Mantra A *Sanskrit* word conveying the same idea as the “Ineffable Name.” Some mantras, when pronounced according to magical formula taught in the *Atharva-Veda*, produce an instantaneous and wonderful effect. In its general sense, though, a mantra is either simply a prayer to the gods and powers of heaven, as taught by the Brahmanical books, and especially Manu, or else a magical charm. In its esoteric sense, the “word” of the mantra, or mystic speech, is called by the Brahmans *Vach*. It resides in the mantra, which literally means those parts of the sacred books which are considered as the *Sruti*, or direct divine revelation.

KT Mantras (*Sanskrit*) Verses from the Vedic works, used as incantations and charms. By Mantras are meant all those portions of the Vedas which are distinct from the *Brahmanas*, or their interpretation.

WG Mantra (*also Mantram*) Incantation; spell; charm; sacred text; essential virtue, in sound or otherwise, of verse or word.

ST Mantra A hymn, incantation; mystical verse.

SP Mantra An utterance considered to have not only meaning but power as sound – in ritual or as a focus for meditation.

TG Mantra period (*Sanskrit*) One of the four periods into which Vedic literature has been divided.

FY Mantra period One of the four periods into which the Vedic literature has been divided.

TG Mantra Shatstra (*Sanskrit*) Brahmanical writings on the occult science, of incantations.

FY Mantra Sastra Brahmanical writings on the occult science of incantations.

TG Mantra Tantra Shastras (*Sanskrit*) Works on incantations, but specially on magic.

FY Mantra Tantra Sastras Works on Incantation and Magic.

TG Mantrika Sakti (*Sanskrit*) The power, or the occult potency of mystic words, sounds, numbers or letters in these Mantras.

FY Matrikasakti The power of speech; one of the six forces in Nature.

WG Matrika-sakti The power of sound.

WGa **Mantrika Sakti** This is improperly put *matrikas*.

TG **Manu** (*Sanskrit*) The great Indian legislator. The name comes from the Sanskrit root *man* “to think” – mankind really, but stands for Swayambhuva, the first of the Manus, who started from *Swayambhu*, “the self-existent” hence the *Logos*, and the progenitor of mankind. Manu is the first Legislator, almost a Divine Being.

TG **Manus** (*Sanskrit*) The fourteen Manus are the patrons or guardians of the race cycles in a Manvantara, or Day of Brahm/a. The primeval Manus are seven, they become fourteen in the *Puranas*.

KT **Manu** (*Sanskrit*) The great Indian legislator. The name comes from the Sanskrit root *man* to think, MAN really standing only for Swayambhuva, the first of the Manus, who started from *Swayambhu*, the Self-Existent, who is hence the Logos and the progenitor of mankind. Manu is the first legislator – almost a divine being.

FY **Manu** The great Indian legislator.

WG **Manu** Mankind; a name applied to each of fourteen spiritual sovereigns of humanity, the first being Svayambhuva (sprung from the Self-Existent), and the seventh or present Manu being Vaivasvata (sun-born). They are personifications of collective humanity. The Hindu “Laws of Manu” are ascribed to Svayambhuva.

OG **Manu** Manu in the esoteric system is the entities collectively which appear first at the beginning of manifestation, and from which, like a cosmic tree, everything is derived or born. Manu actually is the spiritual tree of life of any planetary chain of manifested being. Manu is thus in one sense the third Logos; as the second is the father-mother, the Brahm/a and prakriti; and the first is what we call the unmanifest Logos, or Brahman (neuter) and its cosmic veil pradhana.

In other words, the second Logos, father-mother, is the producing cause of manifestation through their son, which in a planetary chain is Manu, the first of the manus being called in the archaic Hindu system Svayambhuva.

During a Day of Brahm/a or period of seven rounds, fourteen subordinate or inferior manus appear as patrons and guardians of the race cycles or life-waves (See also H. P. Blavatsky, *The Secret Doctrine*, passim; also **Manvantara**).

Manu is likewise the name of a great ancient Indian legislator, the alleged author of *the Laws of Manu* (*Manava-dharma-sastra*).

ST **Manu** Thinking humanity; the entities collectively which open and close the manvantaras. Also, name of an ancient Hindu lawgiver.

GH **Manu** In *The Laws of Manu* (*Manava-Dharma-Sastra*) it is stated that Manu was created by Viraj: he then produced the ten Prajapatis (**which see**), who in turn produced seven other Manus; each of these Manus again produced seven Manus. Fourteen Manus, however, are allocated to the seven globes of a planetary chain, two to each: one appears at the commencement of a Round (called the Root-Manu) and one at the conclusion (the Seed-Manu), the interval between the two Manus being termed a Manvantara. The Manu in charge of our present Fourth Round is named Vaivasvata-Manu (**which see**). The four Manus (mentioned on p. 71, *Bhagavad-Gita*, W. Q. Judge) refer to the Manus of the four Rounds, the fourth Round being now in progress. See **Maharshi, Rishi**

Esoterically Manu stands for the entities collectively which appear first at the beginning of manifestation: it is the spiritual ‘Tree of Life’ of any planetary chain of manifested being. “Manu declares himself created by Viraj, or Vaiswanara, (the Spirit of Humanity), which means that his Monad emanates from the never resting Principle in the beginning of every new Cosmic activity:” (*The Secret Doctrine*, II, p. 311).

“Notwithstanding the terrible, and evidently *purposed*, confusion of Manus, Rishis, and their progeny in the Puranas, one thing is made clear: there have been and there will be seven Rishis in every Root-Race (Called also *Manvantara* in the sacred books) as there are fourteen Manus in every Round, the ‘presiding gods, the Rishis and Sons of the Manus’ being identical.... ‘Six’ Manvantaras are given, the Seventh being our own in the Vishnu Purana.” (*The Secret Doctrine*, II, p. 614) (*Bhagavad-Gita*, W. Q. Judge, p. 30)

SKo **Manu** Manu represents that aggregate of entities or class of Dhyani-Chohans which first appear at the dawn of manifestation and which contain the potentiality of all thinking forms in their many emanations. They are the seeds of former Manvantaras, from which spring, mystically speaking, all the beings of this planetary period. Manu may be compared to the white light which gives birth to the vibrations of all the various colors when it is passed through a prism, the prism being the spheres of evolution. Manu is derived from the verb-root *man* – to think.

IN **Manu** (*Sanskrit*) Progenitor of mankind; collectively, the pitris or entities who begin and end a planetary life cycle.

SP **Manu** One of the beings who open or close a manvantara; also the author of the *Manava-dharma-sastra* (the “Law Book of Manu”).

TG **Manushi** or **Manushi Buddhas** (*Sanskrit*) Human Buddhas, Bodhisattvas, or incarnated Dhyani Chohans.

IN **Manushya** (*Sanskrit*) “Human,” especially a human buddha who guides and inspires a root-race or life-wave.

ST **Manushya-Buddha** Human Buddha; one who has become the vehicle of his own inner divinity.

TG **Manu Swayambhuva** (*Sanskrit*) The heavenly man. Adam-Kadmon, the synthesis of the fourteen Manus.

TG Manvantara (*Sanskrit*) A period of manifestation, as opposed to Pralaya (dissolution, or rest), applied to various cycles, especially to a Day of Brahm/a, 4,320,000,000 Solar years – and to the reign of one Manu – 308,448,000. (See Vol. II. of *The Secret Doctrine*, p. 68 et. seq.) Literally, *Manvantara* – between Manus.

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FY Manvantara The outbreathing of the creative principle; the period of cosmic activity between two pralayas.

WG Manvantara The period of creative, formative and re-constructive activity on the objective planes of the universe, intervening between two pralayas; a period of evolution; the life of a Manu.

OG Manvantara (*Sanskrit*) This word is a compound, and means nothing more than “between two manus;” more literally, “manu-within or -between.” A manu, as said, is the entities collectively which appear first at the beginning of manifestation; the spiritual tree of life of any planetary chain of manifested being. The second verbal element of “manvantara,” or *antara*, is a prepositional suffix signifying “within” or “between;” hence the compound paraphrased means “within a manu,” or “between manus.” A manvantara is the period of activity between any two manus, on any plane, since in any such period there is a root-manu at the beginning of evolution, and a seed-manu at its close, preceding a pralaya (*which see*).

There are many kinds of manvantaras: *prakritika* manvantara – universal manvantara; *saurya* manvantara – the manvantara of the solar system; *bhaumika* manvantara – the terrestrial manvantara, or manvantara of earth; *paurusha* manvantara – the manvantara, or period of activity, of man.

A round-manvantara is the time required for one round: that is, the cycle from globe A to the last globe of the seven, and starting from the root-manu or collective “humanity” of globe A and ending with the seed-manu or collective “humanity” of Globe G.

A planetary manvantara – also called a maha-manvantara or a kalpa – is the period of the lifetime of a planet during its seven rounds. It is also called a Day of Brahm/a, and its length is 4,320,000,000 years.

WS Manvantara (*Sanskrit*) “Between manus;” a period of manifestation and activity of a universe.

ST Manvantara Between Manus; the period of activity of globes, chains, solar systems, and universes. See **Pralaya**.

Prakritika Manvantara – manifestation of universal nature.

Saurya Manvantara – solar manifestation.

Bhaumika Manvantara – terrestrial manifestation.

Paurusha Manvantara – human lifetime.

Nitya Manvantara – continuous manifestation.

Naimittika Manvantara – occasional manifestation.

Atyantika Manvantara – endless manifestation.

SKf Manvantara, Pralaya

Prakritika-Pralaya and -Manvantara are the universal dissolution and the manifested existence of Nature.

Prakritika is the adjectival form of *Prakriti* – nature.

Saurya-Pralaya and -Manvantara are the dissolution and the manifested existence of the Solar System.

Saurya is the adjectival form of *surya* -sun.

Bhaumika-Pralaya and -Manvantara are the terrestrial or planetary dissolution and its manifested existence. *Bhaumika* is the adjectival form of *bhumi* – earth.

Paurusha-Pralaya and -Manvantara are the death and life of the individual man. *Paurusha* is the adjectival form of *purusha* – man.

Nitya-Pralaya and -Manvantara are the constant or continuous change or death and the regeneration and life of the cells of a body, whether of man, or a planet, or a Solar System. *Nitya* means ‘constant’.

All these cycles of life and death, whether of a Universal Being or of an atomic entity, repeat themselves again and again, but ever higher. The only difference among them lies in the length of the cycle and the degree of evolutionary unfoldment. Life and death, Manvantara and Pralaya, are two continuously recurring phases in the Great Adventure of Evolution.

SKo Manvantara, Maha-Manvantara A period of life and activity between (*antara*) the Root-Manu, who initiates the evolution of all thinking forms at the dawn of manifestation, and the Seed-Manu who remains at the close of manifestation. There are as many kinds of Manvantaras as there are living things. The life-cycle of a planet is called a Maha-Manvantara or Great Manvantara, whereas the life-cycle of one Globe of a Planetary Chain is called a Minor Manvantara.

IN Manvantara (*Sanskrit*) “Between manus;” a period of manifested life which alternates with rest periods (pralayas).

SP **Manvantara** Literally, “interval between manus,” a cycle of cosmic manifestation.

TG **Maquom** (*Chaldean*) “A secret place” in the phraseology of the *Zohar*, a concealed spot, whether referring to a sacred shrine in a temple, to the “Womb of the World,” or the human womb. A Kabbalistic term.

TG **Mara** (*Sanskrit*) The god of Temptation, the *Seducer* who tried to turn away Buddha from his PATH. He is called the “Destroyer” and “Death” (of the Soul). One of the names of Kama, God of love.

VS **Great Ensarer, (Mara)** (I 22, p. 8) *Mara* is in exoteric religions a demon, an *Asura*, but in esoteric philosophy it is personified temptation through men’s vices, and translated literally means “that which kills” the Soul. It is represented as a King (of the Maras) with a crown in which shines a jewel of such lustre that it blinds those who look at it, this lustre referring of course to the fascination exercised by vice upon certain natures.

WG **Mara** Death; the world of death, i.e., this world; with Buddhists, the Destroyer, Evil One.

ST **Mara** The god of temptation and of death; also, the Eighth Sphere or Planet of Death.

SKv **Mara, Maha-mara** *Mara* is ‘the Destroyer,’ ‘the Evil One,’ ‘that which kills the Soul’; derived from the causative form of the verb-root *mri* – to die; hence, ‘that which causes to die,’ or ‘that which kills.’ *Mara* is the personification of the temptations that come to a man as a result of his own weaknesses, and of his own past evil deeds and thoughts. It is the yielding to these lower temptations life after life which brings about the killing of the soul or *Mara*’s triumph. The ‘Hosts of *Mara*’ that beset us on the path are our own creations returning to us in their cyclic rhythm. They are like the furies of ancient Greece, who could be changed into the Eumenides by the firm aspirations and conquests of the neophyte. Legend mystically relates that the Buddha as he sat under the Bodhi tree or Wisdom-tree was attacked by the hosts of *Mira* who endeavored to turn him from his great purpose; but by his soul-purity and compassion these evil ones were turned into five-colored Lotus flowers.

Mahamara is ‘the Great Deluder.’ *The Voice of the Silence* says:

It is represented as a King (of the Maras) with a crown in which shines a jewel of such luster that it blinds those who look at it, this luster referring of course to the fascination exercised by vice upon certain natures.

– Frag. I

TG **Marabut** A Mahometan pilgrim who has been to Mekka, a saint. After his death his body is placed in an open sepulchre built above ground, like other buildings, but in the middle of the streets and public places of populated cities. Placed inside the small and only room of the tomb (and several such public sarcophagi of brick and mortar may be seen to this day in the streets and squares of Cairo), the devotion of the wayfarers keeps a lamp ever burning at his head. The tombs of some of these marabuts are very famous for the miracles they are alleged to perform.

IU **Marabut** A Mahometan pilgrim who has been to Mekka; a saint, after whose death his body is placed in an open sepulchre built on the surface, like other buildings, but in the middle of the streets and public places of populated cities. Placed inside the small and only room of the tomb (and several such public sarcophagi of brick and mortar may be seen to this day in the streets and squares of Cairo), the devotion of the wayfarers keeps a lamp ever burning at his head. The tombs of some of these marabuts have a great fame for the miracles they are alleged to perform.

VS **Maras’ King at Tsi** (I 44, p. 21) At the portal of the “assembling” the King of the Maras the *Maha Mara* stands trying to blind the candidate by the radiance of his “Jewel.”

TG **Marcionites** An ancient Gnostic Sect founded by Marcion who was a devout Christian as long as no dogma of human creation came to mar the purely transcendental, and metaphysical concepts, and the *original* beliefs of the early Christians. Such primitive beliefs were those of Marcion. He denied the *historical* facts (as now found in the Gospels) of Christ’s birth, incarnation and passion, and also the resurrection of the body of Jesus, maintaining that such statements were simply the *carinalization* of metaphysical allegories and symbolism, and a degradation of the true spiritual idea. Along with all the other Gnostics, Marcion accused the “Church Fathers,” as Irenaeus himself complains, of “framing their (Christian) doctrine according to the capacity of their hearers, fabling blind things for the blind, according to their blindness; for the dull, according to their dullness: for those in error, according to their errors.”

TG **Marga** (*Sanskrit*) The “Path,” The *Ashthanga marga*, the “holy” or sacred path is the one that leads to Nirvana. The eight-fold path has grown out of the seven-fold path, by the addition of the (now) first of the eight Marga; i.e., “the possession of orthodox views;” with which a *real Yogacharya* would have nothing to do.

VS **Marga** (p. 68) Marga – “Path.”

ST **Marga** Path or way leading to liberation or spiritual enlightenment. See *Yoga*

SKv **Marga** In Buddhism Marga is ‘the Path Upward,’ the Path to Liberation, Wisdom, and Peace; derived from the verb-root *marg* – to seek, to strive, to attain.

GH **Margasirsha** The name of the month in which the full moon enters Mrigasiras (generally applied to Capricornus in the signs of the Zodiac): the tenth or in later times the first month in the year. (*Bhagavad-Gita*, W. Q. Judge, p. 76)

TG Marichi (*Sanskrit*) One of the “mind-born” sons of Brahm/a, in the *Puranas*. Brahmans make of him the personified light, the parent of Surya, the Sun and the direct ancestor of Mahakasyapa. The Northern Buddhists of the Yogacharya School, see in Marichi Deva, a Bodhisattva, while Chinese Buddhists (especially the Taoists), have made of this conception the Queen of Heaven, the goddess of light, ruler of the sun and moon. With the pious but illiterate Buddhists, her magic formula “Om Marichi svaha” is very powerful. Speaking of Marichi, Eitel mentions “Georgi, who explains the name as a ‘Chinese transcription of the name of the holy Virgin Mary’” (!). As Marichi is the chief of the Maruts and one of the seven primitive Rishis, the supposed derivation does seem a little far fetched.

GH Marichi One of the ten Prajapatis (progenitors) or mind-born sons of Brahm/a, from whom mankind is descended (according to *The Laws of Manu (Manava-Dharma-Sastra)*). He is also regarded as one of the seven great Rishis (*which see*), in the *Mahabharata*. He is the father of the Rishi Kasyapa – the Vedic sage, the most prolific of creators, who produced the Nagas (*which see*). Marichi is also represented as the chief of the Maruts (*which see*). In *The Laws of Manu (Manava-Dharma-Sastra)* the Pitris of the Gods are reborn as the sons of Marichi and his wife Sambhuti. These pitris are the Agnishvatta Pitris, while those called in *The Laws of Manu (Manava-Dharma-Sastra)* the ‘Pitris of the Demons,’ who are reborn as the sons of Atri are the Barhishad Pitris. (*The Secret Doctrine*, II, p. 89) (*Bhagavad-Gita*, W. Q. Judge, p. 73)

TG Marisha (*Sanskrit*) The daughter of the Sage Kanda and Pramlocha, the Apsara-demon from Indra’s heaven. She was the mother of Daksha. An allegory referring to the Mystery of the Second and Third human Races.

TG Martinists A Society in France, founded by a great mystic called the Marquis de St. Martin, a disciple of Martinez Pasqualis. It was first established at Lyons as a kind of occult Masonic Society, its members believing in the possibility of communicating with Planetary Spirits and minor Gods and genii of the ultramundane Spheres. Louis Claude de St. Martin, born in 1743, had commenced life as a brilliant officer in the army, but left it to devote himself to study and the *belles lettres*, ending his career by becoming an ardent Theosophist and a disciple of Jacob Boehmen. He tried to bring back Masonry to its primeval character of Occultism and Theurgy, but failed. He first made his “Rectified Rite” to consist of ten degrees, but these were brought down owing to the study of the original Masonic orders – to seven. Masons complain that he introduced certain ideas and adopted rites “at variance with the archaeological history of Masonry;” but so did Cagliostro and St Germain before him, as all those who knew well the origin of Freemasonry.

TG Marttanda (*Sanskrit*) The Vedic name of the Sun.

WG Marttanda Our sun; the sun-god; an aditya.

ST Marttanda, Mritanda The sun, literally mortal egg; meaning the non-permanent aspect of the Egg of Brahm/a.

WG Martya-loka The world of mortals, this world. (*martya*, mortal; *loka*, world.)

TG Marut Jivas (*Sanskrit*) The monads of Adepts who have attained the final liberation, but prefer to re-incarnate on earth for the sake of Humanity. Not to be confused, however, with the *Nirmanakayas*, who are far higher.

TG Maruts (*Sanskrit*) With the Orientalists Storm-Gods, but in the *Veda* something very mystical. In the esoteric teachings as they incarnate in every round, they are simply identical with some of the Agnishvatta Pitris, the Human intelligent Egos. Hence the allegory of Siva transforming the *lumps of flesh into boys*, and calling them Maruts, to show senseless men transformed by becoming the Vehicles of the Pitris or Fire Maruts, and thus rational beings.

FY Maruts The wind gods.

WG Maruts The storm-gods; Indra’s companions.

ST Maruts Storm gods.

GH Maruts The storm gods, helpers of Indra: armed with lightning and thunderbolts, they ride on the whirlwind and direct storms. They are prominent in the Vedas, being called the sons of Rudra (the storm god), or again sons and brothers of Indra (god of the sky). In the *Puranas* it is related that the Maruts were born in the following manner: Did, the wife of Kasyapa, (one of the great Rishis) was about to give birth to a son, but the embryo was separated by Indra into seven portions, each portion when born being again separated into seven parts. Siva transformed these into boys, calling them Maruts. H. P. Blavatsky interprets this legend as follows: Diti “is the sixth principle of *metaphysical* nature, the *Buddhi* of Akasa. Diti the mother of the Maruts, is one of her terrestrial forms, made to represent, at one and the same time, the divine Soul in the ascetic, and the divine aspirations of mystic Humanity...” Indra represents the cosmic principle Mahat, in man “*Manas* in its dual aspect: as connected with *Buddhi*; and as allowing himself to be dragged down by his *Kama*-principle (the body of passions and desires).” The babe allegorizes “the divine and steady will of the Yogi – determined to resist all such temptations, and thus destroy the passions within his earthly personality. Indra succeeds again, because flesh conquers spirit... He divides the ‘Embryo’ (of new *divine* adeptship, begotten once more by the Ascetics of the Aryan Fifth Race), into *seven* portions a reference not alone to the *seven* sub-races of the new Root-Race, in each of which there will be a ‘Manu,’ but also to the seven degrees of adeptship – and then each portion into seven pieces – alluding to the Manu-Rishis of

each Root-Race, and even sub-race.” (*The Secret Doctrine*, II, pp. 614-5) “The Maruts represent (a) the *passions* that storm and rage within every candidate’s breast, when preparing for an ascetic life – this *mystically*; (b) the occult potencies concealed in the manifold aspects of *Akasa’s* lower principles her body, or *sthula sarira*, representing the terrestrial, lower, atmosphere of every inhabited globe – this mystically and sidereally; (c) actual conscious Existences, Beings of a cosmic and psychic nature. “At the same time, ‘Maruts’ is, in occult parlance, one of the names given to those EGOS of great Adepts who have passed away, and who are known also as *Nirmanakayas*;” (*The Secret Doctrine*, II, p. 615). (*Bhagavad-Gita*, W. Q. Judge, p. 73)

TG **Masben** {Symbol of three dots forming a triangle – one on top and two on the bottom} (*Chaldean*) A Masonic term meaning “the Sun in putrefaction.” Has a direct reference – perhaps forgotten by the Masons – to their “Word at Low Breath.”

TG **Mash-Mak** By tradition an Atlantean word of the fourth Race, to denote a mysterious Cosmic fire, or rather Force, which was said to be able to pulverize in a second whole cities and disintegrate the world.

TG **Masorah** (*Hebrew*) The name is especially applied to a collection of notes, explanatory, grammatical and critical, which are found on the margin of ancient Hebrew MSS., or scrolls of the Old Testament. The Masoretes were also called Melchites.

TG **Masoretic Points**, or **Vowels** (*Hebrew*) Or, as the system is now called, *Masora* from *Massoreh*, or *Massoreth*, “tradition,” and *Masar*, to “hand down.” The Rabbins who busied themselves with the *Masorah*, hence called Masorites, were also the inventors of the Masoretic points, which are supposed to give the vowelless words of the Scriptures their true pronunciation, by the addition of points representing vowels to the consonants. This was the invention of the learned and cunning Rabbins of the School of Tiberias (in the ninth century of our era), who, by doing so, have put an entirely new construction on the chief words and names in the Books of Moses, and made thereby confusion still more confounded. The truth is, that this scheme has only added additional blinds to those already existing in the *Pentateuch* and other works.

TG **Mastaba** (*Egyptian*) The upper portion of an Egyptian tomb, which, say the Egyptologists, consisted always of three parts: namely (1) the *Mastaba* or memorial chapel above ground, (2) a *Pit* from twenty to ninety feet in depth, which led by a passage, to (3) the *Burial Chamber*, where stood the *Sarcophagus*, containing the *mummy* sleeping its sleep of long ages. Once the latter interred, the pit was filled up and the entrance to it concealed. Thus say the Orientalists, who divide the last resting place of the mummy on almost the same principles as theologians do man – into body, soul, and spirit or mind. The fact is, that these tombs of the ancients were symbolical like the rest of their sacred edifices, and that this symbology points directly to the septenary division of man. But in death the order is reversed; and while the *Mastaba* with its scenes of daily life painted on the walls, its *table of offerings*, to the *Larva*, the *ghost*, or “Linga Sarira,” was a memorial raised to the two Principles and Life which had quitted that which was a lower *trio* on earth; the Pit, the Passage, the Burial Chambers and the mummy in the Sarcophagus, were the objective symbols raised to the two perishable “principles” the *personal* mind and Kama, and the three imperishable, the higher Triad, now merged into one. This “One” was the Spirit of the Blessed now resting in the Happy Circle of Aanroo.

KT **Master** A translation from the Sanskrit *Guru*, “Spiritual teacher,” and adopted by the Theosophists to designate the Adepts, from whom they hold their teachings.

VS **Master** (I 4, p. 3) The “great Master” is the term used by *lanoos* or *chelas* to indicate one’s “Higher Self.” It is the equivalent of *Avalokitesvara*, and the same as *Adi-Budha* with the Buddhist Occultists, ATMAN the “Self” (the Higher Self) with the Brahmins, and CHRISTOS with the ancient Gnostics.

OG **Master(s)** A master is one who has his higher principles awakened and lives in them; and ordinary men do not. From the scientific standpoint, that is all there is to it; from the philosophic standpoint, we may say that a master has become, as far as he can be, more at one with the universal life; and from the religious standpoint or the spiritual standpoint, we may say that a master has developed an individual consciousness or recognition of his oneness with the Boundless. See *Mahatmas*

WS **Master(s)** Relatively perfected human beings; teachers and guardians of the human race.

TG **Matari Svan** (*Sanskrit*) An aerial being shown in *Rig-Veda* bringing down *agni* or fire to the *Bhrigus*; who are called “The Consumers,” and are described by the Orientalists as “a class of mythical beings who belonged to the middle or aerial class of gods.” In Occultism the Bhrigus are simply the “Salamanders” of the Rosicrucians and Kabalists.

KT **Materialist** Not necessarily only one who believes in neither God nor soul, nor the survival of the latter, but also any person who materializes the purely spiritual; such as believe in an anthropomorphic deity, in a soul capable of burning in hell fire, and a hell and paradise as localities instead of states of consciousness. American “Substantialists,” a Christian sect, are *materialists*, as also the so-called Spiritualists.

TG **Materializations** In Spiritualism the word signifies the objective appearance of the so-called “Spirits” of the

dead, who reclothe themselves occasionally in matter; i.e., they form for themselves out of the materials at hand, which are found in the atmosphere and the emanations of those present, a temporary body bearing the human likeness of the defunct as he appeared, when alive. Theosophists accept the phenomenon of “materialization;” but they reject the theory that it is produced by “Spirits,” i.e., the immortal principles of the disembodied persons. Theosophists hold that when the phenomenon is genuine – and it is a fact of rarer occurrence than is generally believed – it is produced by the *larvae*, the *eidola* or Kamalokic “ghosts” of the dead personalities. (See **Kamadhatu, Kamaloka, Kamarupa**) As Kamaloka is on the earth plane and differs from its degree of materiality only in the degree of its plane of consciousness, for which reason it is concealed from our normal sight, the occasional apparition of such shells is as natural as that of electric balls and other atmospheric phenomena. Electricity as a fluid, or atomic matter (for Theosophists hold with Maxwell that it *is* atomic), though invisible, is ever present in the air, and manifests under various shapes, but only when certain conditions are there to “materialize” the fluid, when it passes from its own on to our plane and makes itself objective. Similarly with the *eidola* of the dead. They are present, around us, but being on another plane do not see us any more than we see them. But whenever the strong desires of living men and the conditions furnished by the abnormal constitutions of mediums are combined together, these *eidola* are drawn – nay, *pulled* down from their plane on to ours and made objective. This is *Necromancy*; it does no good to the dead, and great harm to the living, in addition to the fact that it interferes with a law of nature. The occasional materialization of the “astral bodies” or *doubles* of living persons is quite another matter. These “astrals” are often mistaken for the apparitions of the dead, since, chameleon-like, our own “Elementaries,” along with those of the disembodied and cosmic Elementals, will often assume the appearance of those images which are strongest in our thoughts. In short, at the so-called “materialization” seances it is those present and the medium, who *create* the peculiar likeness of the *apparitions*. Independent “apparitions” belong to another kind of psychic phenomena. Materializations are also called “form-manifestations” and “portrait statues.” To call them materialized spirits is inadmissible, for they are not spirits but animated portrait-statues, indeed.

IU Materialization A word employed by spiritualists to indicate the phenomenon of “a spirit clothing himself with a material form.” The far less objectionable term, “form-manifestation,” has been recently suggested by Mr. Stainton-Moses, of London. When the real nature of these apparitions is better comprehended, a still more appropriate name will doubtless be adopted. To call them materialized spirits is inadmissible, for they are not spirits but animated portrait-statues.

KT Materialisations In Spiritualism the word signifies the objective appearance of the so-called “spirits of the dead,” who re-clothe themselves occasionally in matter; i.e., they form for themselves out of the materials at hand found in the atmosphere and the emanations of those present, a temporary body bearing the human likeness of the defunct, as he appeared when alive. Theosophists accept the phenomenon of “materialisation,” but they reject the theory that it is produced by “Spirits,” i.e., the immortal principles of disembodied persons. Theosophists hold that when the phenomena are genuine – which is a fact of rarer occurrence than is generally believed – they are produced by the *larvae*, the *eidolons*, or Kamalokic “ghosts” of the dead personalities. (See **Kamaloka, Kamarupa**) As Kamaloka is on the earth-plane and differs from its degree of materiality only in the degree of its plane of consciousness, for which reason it is concealed from our normal sight, the occasional apparition of such shells is as natural as that of electric balls and other atmospheric phenomena. Electricity as a fluid, or atomic matter (for Occultists hold with Maxwell that it is atomic), is ever, though invisibly, present in the air and manifests under various shapes, but only when certain conditions are present to “materialise” the fluid, when it passes from its own on to our plane and makes itself objective. Similarly with the *eidolons* of the dead. They are present around us, but being on another plane do not see us any more than we see them. But whenever the strong desires of living men and the conditions furnished by the abnormal constitutions of mediums are combined together, these *eidolons* are drawn – nay *pulled* down from their plane on to ours and made objective. This is *necromancy*; it does no good to the dead, and great harm to the living, in addition to the fact that it interferes with a law of nature. The occasional materialisation of the “astral bodies” or *doubles* of living persons is quite another matter. These “astrals” are often mistaken for the apparitions of the dead, since, chameleon-like, our own “elementaries” along with those of the disembodied and cosmic Elementals, will often assume the appearance of those images which are strongest in our thoughts. In short, at the so-called “materialisation seances,” it is those present and the medium who *create* the peculiar *apparition*. Independent “apparitions” belong to another kind of psychic phenomena.

WGa Materialization A term used among spiritualists to designate the supposed appearance objectively and tangibly at a seance, of a spirit. Materializations, however, are not such as spiritualists claim. They are brought about – according to the “spirits” themselves in agreement with occult philosophy – by a combination of magnetic and electric forces and material with pictures from the astral light wherein all pictures forever are. A framework, skeleton form, or flat surface of magnetic and electric matter is first constructed which is perfectly transparent like glass but also tangible, and upon it is reflected the image desired to be seen, whereupon the onlookers think they see

a once incarnated spirit. It is the greatest of illusions, and, on the astral plane, is, in the opinion of occultism, nothing more than a “pepper’s ghost.” That these images speak does not add to proofs of identification, because all such things may be psychologically imitated, and an *impression* of speech may be produced upon every one who views the phenomenon. But it does happen, sometimes, that one among the onlookers may not hear the speech the others think they hear. A medium is absolutely necessary for a materialization to occur, unless it is brought about by an Adept.

TG **Mathadhipatis** (*Sanskrit*) Heads of various religious Brotherhoods in India, High Priests in Monasteries.

FY **Mathadhipatis** Heads of different religious institutions in India.

WG **Mati** Understanding; devotion.

TG **Matra** (*Sanskrit*) The shortest period of time as applied to the duration of sounds, equal to the twinkling of the eye.

TG **Matra** (*Sanskrit*) The quantity of a Sanskrit Syllable.

FY **Matras** The quantity of a Sanskrit syllable.

TG **Matripadma** (*Sanskrit*) The mother-lotus; the womb of Nature.

IN **Matripadma** (*Sanskrit*) Mother lotus.

TG **Matris** (*Sanskrit*) “Mothers,” the divine mothers. Their number is seven. They are the female aspects and powers of the gods.

TG **Matronethah** (*Hebrew, Kabalistic*) Identical with *Malcuth*, the tenth Sephira. Literally, Matrona is the “inferior mother.”

TG **Matsya** (*Sanskrit*) “A fish.” *Matsya avatar* was one of the earliest incarnations of Vishnu.

WG **Matsya** A species of fish; the twelfth sign of the zodiac, Pisces; name of one of the eighteen Puranas, so called because said to have been communicated by Vishnu in the form of a fish to Vaivasvata Manu.

TG **Matsya Purana** (*Sanskrit*) The Scripture or Purana which treats of that incarnation.

FY **Matsya Puranas** One of the Puranas.

OG **Matter** What men call matter or substance is the existent but illusory aggregate of veils surrounding the fundamental essence of the universe which is consciousness-life-substance. From another point of view, matter or substance is in one sense the most evolved form of expression of *manifested* spirit in any particular hierarchy. This is but another way of saying that matter is but inherent energies or powers or faculties of kosmic beings, unfolded, rolled out, and self-expressed. It is the nether and lowest pole of what the original and originating spirit is; for spirit is the primal or original pole of the evolutionary activity which brought forth through its own inherent energies the appearance or manifestation in the kosmic spaces of the vast aggregate of hierarchies. Between the originant or spirit and the resultant or matter, there is all the vast range of hierarchical stages or steps, thus forming the ladder of life or the ladder of being of any one such hierarchy.

When theosophists speak of spirit and substance, of which latter, matter and energy or force are the physicalized expressions, we must remember that all these terms are abstractions – generalized expressions for hosts of entities manifesting aggregatively. The whole process of evolution is the raising of units of essential matter, life-atoms, into becoming at one with their spiritual and inmost essence. As the kosmic aeons slowly drop one after the other into the ocean of the past, matter *pari passu* is resolved back into the brilliant realms of spirit from which it originally came forth. All the sheaths of consciousness, all the blinding veils around it, arise from the matter side or dark side or night side of nature, which is matter – the nether pole of spirit.

WW **Matter** (pp. 109-110) Now *matter* and *maya*. Here again we come to tremendous subjects. *Matter* is from a root common to many so-called Aryan tongues, of which the origin seems to have been *production* or *bringing forth*, *generation*, that which is disclosed. We have it in *mother*, *mater*, {*mitir*}, in different languages, the generatrix. We have it in *materia* and *materies*, words used in the philosophy of the Latins to signify that out of which anything is made. This root is the source of *mother* and *matter*: I do not say that the root of *matter* is *mother*; I say that *mother* and *matter* with the idea of production, of bringing forth, are closely connected and have arisen from some at present unknown root (possibly *ma*) common to many Aryan tongues. Matter is the great womb, the great matrix, (again we have the root) from which all springs. It is used ordinarily today by philosophers and by scientists to mean the physical things and bodies which we use around us; but originally, and often in our Theosophical usage, it means very much what modern philosophers call *substance*, *to stand under*, from *sub*, *under*, and *stare*, *to stand*; *to stand under*, *to support a thing*. For instance, the original meaning would be something like this: this (pointing to the easel) would be the substance of that (pointing to the blackboard). Again, the blackboard is composed of sensible substance, and so on; therefore the support (i.e. essence) of matter would be the substance, something that substands. I trust you will follow me. Matter according to modern usage, is like the truth, flowers and the leaves, or the phenomena of the plant; the chemical atoms of it are that which substands it; it springs from the elements which build it up, the carbon, the oxygen, the minerals, etc. Matter is the phenomenal part; substance is the noumenon,

matter the phenomenon. As we have seen, that seems to be the ordinarily accepted definition today, but it is not so in our Theosophical usage, and was not so among the ancients, where matter seems to have meant very largely what we should now call substance also. Enough for that. Now *maya* – and here we are in deep waters again.

WG Mauna The state of a sage or muni who abandons all doubts as to the relations of Brahma and Jagat.

TG Maya (Sanskrit) Illusion; the cosmic power which renders phenomenal existence and the perceptions thereof possible. In Hindu philosophy that alone which is changeless and eternal is called *reality*; all that which is subject to change through decay and differentiation and which has therefore a beginning and an end is regarded as *maya* – illusion.

KT Maya (Sanskrit) Illusion; the cosmic power which renders phenomenal existence and the perceptions thereof possible. In Hindu philosophy that alone which is changeless and eternal is called *reality*: all that which is subject to change through decay and differentiation, and which has, therefore, a beginning and an end, is regarded as *MAYA* – illusion.

FY Maya Illusion, is the cosmic power which renders phenomenal existence possible.

WG Maya Illusion, which produces the diverse manifestations of the one reality, entering into all finite things; in the Sankhya system, prakriti.

OG Maya (Sanskrit) The word comes from the root *ma*, meaning “to measure,” and by a figure of speech it also comes to mean “to effect,” “to form,” and hence “to limit.” There is an English word *mete*, meaning “to measure out,” from the same Indo-European root. It is found in the Anglo-Saxon as the root *med*, in the Greek as *med*, and it is found in the Latin also in the same form.

Ages ago in the wonderful Brahmanical philosophy *maya* was understood very differently from what it is now usually understood to be. As a technical term, *maya* has come to mean the fabrication by man’s mind of ideas derived from interior and exterior impressions, hence the *illusory* aspect of man’s thoughts as he considers and tries to interpret and understand life and his surroundings; and thence was derived the sense which it technically bears, “illusion.” It does *not* mean that the exterior world is nonexistent; if it were, it obviously could not be illusory. It *exists*, but *is not*. It is “measured out” or is “limited,” or it stands out to the human spirit as a mirage. In other words, we do not see clearly and plainly and *in their reality* the vision and the visions which our mind and senses present to the inner life and eye.

The familiar illustrations of *maya* in the Vedanta, which is the highest form that the Brahmanical teachings have taken and which is so near to our own teaching in many respects, were such as follows: A man at eventide sees a coiled rope on the ground, and springs aside, thinking it a serpent. The rope is there, but no serpent. The second illustration is what is called the “horns of the hare.” The animal called the hare has no horns, but when it also is seen at eventide, its long ears seem to project from its head in such fashion that it appears even to the seeing eye as being a creature with horns. The hare has no horns, but there is then in the mind an illusory belief that an animal with horns exists there.

That is what *maya* means: not that a thing seen does not exist, but that we are blinded and our mind perverted by our own thoughts and our own imperfections, and do not as yet arrive at the *real* interpretation and meaning of the world or of the universe around us. By ascending inwardly, by rising up, by inner aspiration, by an elevation of soul, we can reach upwards or rather *inwards* towards that plane where truth abides in fullness.

H. P. Blavatsky says on page 631 of the first volume of *The Secret Doctrine*:

Esoteric philosophy, teaching an *objective* Idealism – though it regards the objective Universe and all in it as *Maya*, temporary illusion – draws a practical distinction between collective illusion, *Mahamaya*, from the purely metaphysical standpoint, and the objective relations in it between various conscious *Egos* so long as this illusion lasts.

The teaching is that *maya* is thus called from the action of *mulaprakriti* or *root-nature*, the coordinate principle of that other line of coactive consciousness which we call *parabrahman*. From the moment when manifestation begins, it acts dualistically, that is to say that everything in nature from that point onwards is crossed by pairs of opposites, such as long and short, high and low, night and day, good and evil, consciousness and nonconsciousness, etc., and that all these things are essentially *mayic* or *illusory* – real while they last, but the lasting is not eternal. It is through and by these pairs of opposites that the self-conscious soul learns truth. It might be said, in conclusion, that another and very convenient way of considering *maya* is to understand it to mean “limitation,” “restriction,” and therefore imperfect cognition and recognition of reality. The imperfect mind does not see perfect truth. It labors under an illusion corresponding with its own imperfections, under a *maya*, a limitation. Magical practices are frequently called *maya* in the ancient Hindu books.

WW Maya (pp. 110-112) *Maya, Mayika*: *Maya* is from a root *ma*, and *ya* is a termination. *Ma*, like the verbs signifying to *make* in so many languages, has a thousand and one meanings: to measure, to make, to form, to fashion, to create, to share, etc. It means action exercised upon material. Now this word *maya* is used in Hindu

philosophy (by a development of meaning, a progression of thought from *measure*, to *make*) to signify that which is illusory. For instance, a house is a development of an idea inherent in the architect's mind. It is a maya of the idea; it is an illusory aspect of the spiritual conception. Maya is used signifying magic, deceit, impersonation, and many other words giving the equivalent idea of a cloud covering the truth. Maya is often spoken of as if its meaning were nothingness. This will not be found in Hindu philosophy except in a purely philosophical sense; but it does mean illusion, deceit, deception, that which appears but *is* not. Let me try to give an example of that; it is very important that we get this perfectly clear. We see the universe around us, the stars running their courses, the sun rising and setting regularly. This is an example of *maya*. The sun does not rise and set; it appears to do so. The earth turns on its axis and produces the phantasmal illusion of the sun rising and setting. The stars do not rise and set; the earth turns on its axis, producing the illusion of the rising and setting of the spheres. Now that too is an example of *maya*, of magic, of deception, of illusion. Illusion is the meaning usually given to *maya*, and it is correct, but it does not mean that which is not, nothingness. You will sometimes hear the phrase "All is *maya*." True, all is *maya*, things are not what they seem. I think it is Longfellow in his *Psalm of Life*, who says:

Tell me not in mournful numbers
Life is but an empty dream;
For the soul is dead that slumbers
And things are not what they seem.

But our souls are slumbering most of the time and we do not see things as they are, yet we regulate our lives by them. We seek for facts in the illusory appearances of things, but the facts are behind the phenomena. The sun does not rise and set, the spheres do not rise and set, 'heat' and 'cold' are sensory illusions and in themselves there is no such absolute thing as 'heat' and 'cold,' these being impressions on the senses of forces of nature. In this way we understand what *maya* is: the magic of nature – the goddess of Mahamaya, the great mystery. It is said in the Vedanta, and H. P. Blavatsky frequently speaks of it, that the veil of the Deity is *maya*, Maha-maya, Great Maya, and we saw when we quoted the inscription on the statue of the goddess Neith that she declared that no mortal had revealed her, had ever lifted or discovered her veil, her garment. The usual translation of that seems to be "no mortal has ever uncovered my form," but I think a better rendering is "no mortal has ever revealed (or disclosed) my garment" – this garment being *Maya*, the great magic, the mystery and illusion which covers nature, the dress of nature.

Now *soul* is that ray from the star, which is clothed in *maya*, shrouded in illusion. That is why our brains are not stronger than they are; that is why the brains of some of us are stronger than the brains of others of us, because they see more clearly into *maya*, they see more clearly through the veil which enshrouds us all. The spirit understands *maya*, because the spirit, paradoxically enough, and *maya*, are the same. Spirit and matter are two poles of one thing. Matter and *maya* also are one, from one aspect, because we can conceive of *maya* as being illusion itself, or as being the force in nature which produces illusion, this being perhaps the nearest definition to the original sense of the root from which *maya* springs – *ma*: to make, to create; hence to make illusion, to create illusion, to deceive.

ST **Maya** Illusion; the phenomenal world which is subject to change through differentiation and decay.

GH **Maya** As a philosophical term the word has come to be associated with the illusory aspect of man's thoughts and views as he considers life and his surroundings, endeavoring to interpret and understand things: therefore is *Maya* rendered 'illusion.' One of the traditional explanations of this term given in the Vedanta is: a man sees a coil of rope and believing it to be a serpent instinctively jumps away from it. On looking a second time he realizes that it is but a piece of rope: yet he thought he saw a serpent; therefore he decides that he was fooled by the illusory nature of things – *maya*. "Maya or illusion is an element which enters into all finite things, for everything that exists has only a relative, not an absolute, reality, since the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition." (*The Secret Doctrine*, I, p. 39) *Maya* is often used as an equivalent for Avidya (ignorance), although properly it should be applied solely to Prakriti (*which see*). Derived from the verbal root *ma*, to measure, with an acquired meaning of to form, to limit. *Bhagavad-Gita*, W. Q. Judge, p. 31)

SKo **Maya** Illusion, temporary limitation, therefore an imperfect understanding of Reality. The word is derived from the verb-root *ma* – to measure; hence *Maya* is that which limits or circumscribes, and prevents us from cognizing perfect Truth or Reality, which is beyond limits, boundless. *Maya* is the inevitable result of manifestation because matter of any kind is a veil which hides Reality. The thicker the veil, the greater the *Maya*. Anything that is impermanent and subject to change through decay is a *Maya*. The closer we unite ourselves with our Inner Essence or Real Self the less *Mayavi* or less imperfect will be our vision of Truth.

IN **Maya, Mahamaya** (*Sanskrit*) "Illusion," the noneternal, that causes us not to perceive reality as it is.

SP **Maya** Illusion.

WG **Maya-krita** Made by illusion, illusionary.

TG **Maya Moha** (*Sanskrit*) An illusive form assumed by Vishnu in order to deceive ascetic Daityas who were

becoming too holy through austerities and hence too dangerous in power, as says the *Vishnu Purana*.

TG **Mayavic Upadhi** (*Sanskrit*) The covering of illusion, phenomenal appearance.

FY **Mayavic Upadhi** The covering of illusion, phenomenal appearance.

TG **Mayavi Rupa** (*Sanskrit*) “Illusive form;” the “double” in esoteric philosophy; *doppelganger* or *perisprit*, in German and French.

FY **Mayavirupa** The “double;” “doppelganger;” “perisprit.”

WG **Mayavi-rupa** Illusionary body, the form used by an Adept when appearing at a distance from his physical body. (*mayavi*, illusionary; *rupa*, form.)

OG **Mayavi-Rupa** (*Sanskrit*) This is a compound of two words: *mayavi*, the adjectival form of the word *maya*, hence “illusory;” *rupa*, “form;” the *mayavi-rupa* or thought-body, or illusory-body, a higher astral-mental form. The *mayavi* can assume all forms or any form, at the will of an Adept. A synonymous philosophical term is protean soul. In Germany medieval mystics called it the *doppelganger*. There is a very mystical fact connected with the *mayavi-rupa*: the Adept is enabled to project his consciousness in the *mayavi-rupa* to what would seem to the uninitiated incredible distances, while the physical body is left, as it were, intranced. In Tibet this power of projecting the *mayavi-rupa* is called *hpho-wa*.

ST **Mayavi-Rupa** Illusory form; the thought body used by an adept to project his consciousness at will.

SKs **Mayavi-rupa, Mayavi, Hpho-wa** The *Mayavi-rupa* is the ‘illusory body’ or ‘thought-body’ of an Initiate; the ‘higher astral mental form’; *not* the lower astral form known as the *Linga-sarira* or astral mental-body. This word is a compound of *mayavi* – illusory, the adjectival form of *maya*; and *rupa* – form. This form is created by the power of will and thought of an adept, and may be made an exact double of the man or any other shape desired. It is called an illusory body because it is only a temporary creation of the adept. When it has accomplished the intended purpose of the adept it is withdrawn and dissolved. In the *Occult Glossary*, G. de Purucker writes:

There is a very mystical fact connected with the *mayavi-rupa*, i.e., the Adept is enabled to project his consciousness in the *mayavi-rupa* to what would seem to the uninitiated incredible distances, while the physical body is left, as it were, intranced. In Tibet this power of projecting the *mayavi-rupa* is called *Hpho-wa*.

In those mystical initiations which take a man into the starry spaces the *mayavi-rupa* is the vehicle used.

SP **Mayavi-rupa** Illusory form.

TG **Mazdeans** From (Ahura) Mazda. (See Spiegel’s *Yasna*, xl.) They were the ancient Persian nobles who worshipped Ormazd, and, rejecting images, inspired the Jews with the same horror for every concrete representation of the Deity. They seem in Herodotus’ time to have been superseded by the Magian religionists. The Parsis and Gebers, (*geberim*, mighty men, of *Genesis* vi. and x. 8) appear to be Magian religionists.

IU **Mazdeans** From (Ahura) Mazda. (See Spiegel’s *Yasna*, xl.) They were the ancient Persian nobles who worshipped Ormazd, and, rejecting images, inspired the Jews with the same horror for every concrete representation of the Deity. “They seem in Herodotus’s time to have been superseded by the Magian religionists. The Parsis and Ghebers (Hebrew characters) *geberim*, mighty men, of *Genesis* vi. and x. 8) appear to be Magian religionists.... By a curious muddling of ideas, Zoro-Aster (*Zero*, a circle, a son or priest, Aster, Ishtar, or Astarte – in Aryan dialect, a star), the title of the head of the Magians and fire-worshippers, or Surya-ishtara, the sun-worshipper, is often confounded in modern times with *Zara-tustra*, the reputed Mazdean apostle” (Zoroaster).

TG **Mazdiasnian** Zoroastrian; literally, “worshipping god.”

FY **Mazdiasnian** Zoroastrian priests.

TG **M’bul** (*Hebrew*) The “waters of the flood.” Esoterically, the periodical outpourings of astral impurities on to the earth; periods of psychic crimes and iniquities, or of regular moral cataclysms.

MO **Mead** Drink of the gods: experience of life.

OG **Mediator** See *Medium*

TG **Medini** (*Sanskrit*) The earth; so-called from the marrow (*medas*) of two demons. These monsters springing from the ear of the sleeping Vishnu, were preparing to kill Brahm/a who was lying on the lotus which grows from Vishnu’s navel, when the god of Preservation awoke and killed them. Their bodies being thrown into the sea produced such a quantity of fat and marrow that Narayana used it to form the earth with.

KT **Mediumship** A word now accepted to indicate that abnormal psycho-physiological state which leads a person to take the fancies of his imagination, his hallucinations, real or artificial, for realities. No entirely healthy person on the physiological and psychic planes can ever be a medium. That which mediums see, hear, and sense, is “real” but *untrue*; it is either gathered from the astral plane, so deceptive in its vibrations and suggestions, or from pure hallucinations, which have no actual existence, but for him who perceives them. “Mediumship” is a kind of vulgarised *mediatorship* in which one afflicted with this faculty is supposed to become an agent of communication between a living man and a departed “Spirit.” There exist regular methods of training for the development of this

undesirable acquirement.

OG Medium A word of curiously ill-defined significance, and used mostly if not exclusively by modern Spiritists. The general sense of the word would seem to be a person of unstable psychical temperament, or constitution rather, who is supposed to act as a canal or channel of transmission, hence “medium,” between human beings and the so-called spirits.

A medium actually in the theosophical teaching is one whose inner constitution is in unstable balance, or perhaps even dislocated, so that at different times the sheaths of the inner parts of the medium’s constitution function irregularly and in magnetic sympathy with currents and entities in the astral light, more particularly in kama-loka (*which see*). It is an exceedingly unfortunate and dangerous condition to be in, despite what the Spiritists claim for it.

Very different indeed from the medium is the *mediator*, a human being of relatively highly evolved spiritual and intellectual and psychical nature who serves as an intermediary or mediator between the members of the Great Brotherhood, the mahatmas, and ordinary humanity. There are also mediators of a still more lofty type who serve as channels of transmission for the passing down of divine and spiritual and highly intellectual powers to this sphere. Actually, every mahatma is such a mediator of this higher type, and so in even larger degree are the buddhas and the avatars. A mediator is one of highly evolved constitution, every portion of which is under the instant and direct control of the spiritual dominating will and the loftiest intelligence which the mediator is capable of exercising. Every human being should strive to be a mediator of this kind between his own inner god and his mere brain-mind. The more he succeeds, the grander he is as a man.

Mediator, therefore, and medium are the polar antitheses of each other. The medium is irregular, negative, often irresponsible or quasi-irresponsible, and uncertain, and is not infrequently the victim or plaything of evil and degenerate entities whom theosophists call elementaries, having their habitat in the astral light of the earth; whereas the mediator is one more or less fully insouled or inspirited with divine, spiritual, and intellectual powers and their corresponding faculties and organs.

TG Megacosm (*Greek*) The world of the Astral light, or as explained by a puzzled Mason “a great world, not identical with Macrocosm, the Universe, but something between it and Microcosm, the little world” or man.

SI megaloi dunatoi II 363 (*Greek*) “Great and powerful.”

TG Mehen (*Egyptian*) In popular myths, the great serpent which represents the lower atmosphere. In Occultism, the world of the *Astral light*, called symbolically the Cosmic Dragon and the Serpent. (See the works of Eliphaz Levi, who called this light *le Serpent du Mal*, and by other names, attributing to it all the evil influences on the earth.)

TG Melekh (*Hebrew*) Literally, “a King.” A title of the Sefirot Tiphereth, the V, or *van* in the tetragrammaton – the son or *Microprosopus* (the Lesser Face).

TG Melhas (*Sanskrit*) A class of fire-gods or Salamanders.

WG Melhas (*Tibetan*) Fire-gods.

TG Memrab (*Hebrew*) In the Kabala, “the voice of the will;” i.e., the collective forces of nature in activity, called the “Word,” or *Logos*, by the Jewish Kabbalists.

TG Mendaeans (*Greek*) Also called *Sabians*, and St. John Christians. The latter is absurd, since, according to all accounts, and even their own, they have nothing at all to do with Christianity, *which they abominate*. The modern sect of the Mendaeans is widely scattered over Asia Minor and elsewhere, and is rightly believed by several Orientalists to be a direct surviving relic of the Gnostics. For as explained in the *Dictionnaire des Apocryphes* by the Abbe Migne (art. “Le Code Nazareen” vulgairement appele “*Livre d’Adam*”), the Mendaeans (written in French *Mandaites*, which name they pronounce as *Mandai*) “properly signifies science, knowledge or *Gnosis*. Thus it is the equivalent of *Gnostics*” (loc. cit. note p. 3). As the above cited work shows, although many travellers have spoken of a sect whose followers are variously named Sabians, St. John’s Christians and Mendaeans, and who are scattered around *Schat-Etarab* at the junction of the Tigris and Euphrates (principally at Bassorah, Hoveiza, Korna, etc.), it was Norberg who was the first to point out a tribe belonging to the same sect established in Syria. And they are the most interesting of all. This tribe, some 14,000 or 15,000 in number, lives at a day’s march east of Mount Lebanon, principally at Elmerkah, (Lata-Kieh). They call themselves indifferently Nazarenes and Galileans, as they originally come to Syria from Galilee. They claim that their religion is the same as that of St. John the Baptist, and that it has not changed one bit since his day. On festival days they clothe themselves in camel’s skins, sleep on camel’s skins, and eat locusts and honey as did their “Father, St. John the Baptist.” Yet they call Jesus Christ an *impostor*, a *false Messiah*, and Nebso (or the planet Mercury in its evil side), and show him as a production of the Spirit of the “seven badly-disposed stellars” (or planets). See *Codex Nazaraeus*, which is their Scripture.

TG Mendes (*Greek*) The name of the *demon-goat*, alleged by the Church of Rome to have been *worshipped* by the Templars and other Masons. But this goat was a myth created by the evil fancy of the *odium theologicum*. There never was such a creature, nor was its worship known among Templars or their predecessors, the Gnostics. The god

of Mendes, or the Greek Mendesium, a name given to Lower Egypt in pre-Christian days, was the ram-headed god Ammon, the living and holy spirit of *Ra*, the life-giving sun; and this led certain Greek authors into the error of affirming that the Egyptians called the “goat” (or the ram-headed god) himself, Mendes. Ammon was for ages the chief deity of Egypt, the supreme god; *Amoun-Ra* the “hidden god,” or *Amen* (the concealed) the *Self-engendered* who is “his own father and his own son.” Esoterically, he was *Pan*, the god of nature or nature personified, and probably the cloven foot of Pan the *goat-footed*, helped to produce the error of this god being a goat. As Ammon’s shrine was at *Pa-bi-neb-tat*, “the dwelling of *Tat* or Spirit, Lord of *Tat*” (*Bindedi* in the Assyrian inscriptions), the Greeks first corrupted the name into *Bendes* and then into *Mendes* from “Mendesius.” The “error” served ecclesiastical purposes too well to be made away with, even when recognized.

MO **Menglad** (*Norse*) [*men jewel + glad happy*] Freya whose jewel is humanity.

MO **Menja** (*Norse*) (men-yah) [*men jewel*] One of the two giantesses who turn the mill Grotte.

TG **Mensambulism** (*Latin*) A word coined by some French Kabalists to denote the phenomenon of “table turning” from the Latin *mensa*, a table.

SI **Menses in quinos dies descriperunt [denos descriperunt] dies** II 620 (*Latin*) “They have divided the months into periods of fifteen days.” — Quintius Curtius, *History of Alexander* 8.9.35-6

TG **Meracha phath** (*Hebrew*) Used of the “breathing” of the divine Spirit when in the act of hovering over the waters of space before creation See *Siphra Dzeniutha*

TG **Mercavah** or **Mercabah** (*Hebrew*) A chariot: the Kabalists say that the Supreme after he had established the Ten Sephiroth used them as a chariot or throne of glory on which to descend upon the souls of men.

KT **Mercavah** or **Mercabah** (*Hebrew*) “A chariot. The Kabbalists say that the Supreme, after he had established the ten Sephiroth – which, in their totality, are Adam Kadmon, the Archetypal Man, used them as a chariot or throne of glory in which to descend upon the souls of men.”

TG **Merodach** (*Chaldean*) God of Babylon, the Bel of later times. He is the son of Davkina, goddess of the lower regions, or the earth, and of Hea, God of the Seas and Hades with the Orientalists; but esoterically and with the Akkadians, the Great God of Wisdom, “he who resurrects the dead.” Hea, Ea, Dagon or Oannes and Merodach are one.

TG **Meru** (*Sanskrit*) The name of an alleged mountain in the centre (or “navel”) of the earth where Swarga, the Olympus of the Indians, is placed. It contains the “cities” of the greatest gods and the abodes of various Devas. Geographically accepted, it is an unknown mountain north of the Himalayas. In tradition, Meru was the “Land of Bliss” of the earliest Vedic times. It is also referred to as *Hemadri* “the golden mountain,” *Ratnasanu*, “jewel peak,” *Karnikachala*, “lotus mountain,” and *Amaradri* and *Deva-parvata*, “the mountain of the gods.” The Occult teachings place it in the very centre of the North Pole, pointing it out as the site of the first continent on our earth, after the solidification of the globe.

WG **Meru** The celestial mountain where the gods and highest spiritual beings are said to dwell. It is compared to the seed-vessel of a lotus, the leaves of which are formed by the various continents (dvipas), the central dvipa being Jambu. Meru is thought by some to mean the north-polar continent, now unseen.

ST **Meru** Sacred mountain, home of the gods.

GH **Meru** Mythologically, a mountain situated in the center of the earth, represented as the abode of the gods, compared to the seed-vessel of a lotus, the leaves of which are formed by the various island-continent (Dvipas); the river Ganges falls on its summit and flows therefrom to the world in four streams; the regents of the four quarters occupy corresponding faces of the mountain, which is resplendent with gold and gems. “Meru is *not* ‘the fabulous mountain in the navel or centre of the earth,’ but its roots and foundations are in that navel, though it is in the far north itself. This connects it with the ‘central’ land ‘that never perishes;’” (*The Secret Doctrine*, II, p. 401). “It is the north pole, the country of ‘Meru,’ which is the seventh division, as it answers to the Seventh principle” (*The Secret Doctrine*, II, p. 403). (*Bhagavad-Gita*, W. Q. Judge, p. 74)

ST **Mesha** Aries. See *Constellations*

TG **Meshia** and **Meshiane** (*Zend-Avestian*) The Adam and Eve of the Zoroastrians, in the early Persian system; the first human couple.

TG **Mesmer, Friedrich Anton** The famous physician who rediscovered and applied practically that magnetic fluid in man which was called animal magnetism and since then Mesmerism. He was born in Schwaben, in 1734, and died in 1815. He was an initiated member of the Brotherhoods of the *Fratres Lucis* and of Lukshoor (or Luxor), or the Egyptian Branch of the latter. It was the Council of “Luxor” which selected him – according to the orders of the “Great Brotherhood” – to act in the XVIIIth century as their usual pioneer, sent in the last quarter of every century to enlighten a small portion of the Western nations in occult lore. It was St. Germain who supervised the development of events in this case; and later Cagliostro was commissioned to help, but having made a series of mistakes, more or less fatal, he was *recalled*. Of these three men who were at first regarded as quacks, Mesmer is already vindicated.

The justification of the two others will follow in the next century. Mesmer founded the “Order of Universal Harmony” in 1783, in which presumably only animal magnetism was taught, but which in reality expounded the tenets of Hippocrates, the methods of the ancient *Asclepieia*, the Temples of Healing, and many other occult sciences.

KT Mesmerism The term comes from Mesmer, who rediscovered this magnetic force and its practical application toward the year 1775, at Vienna. It is a vital current that one person may transfer to another; and through which he induces an abnormal state of the nervous system that permits him to have a direct influence upon the mind and will of the *subject* or mesmerized person.

OG Mesmerism An ill-understood branch of human knowledge, developed within fairly recent times, connected with the existence of the psychomagnetic fluid in man which can be employed by the will for purposes either good or evil. It has been called animal magnetism, but more often in former times than at present. The first European who rediscovered and openly proclaimed the existence of this subtle psychomagnetic fluid in man was Dr. Friedrich Anton Mesmer, born in Germany in 1733, who died in 1815. His honesty and his theories have been more or less vindicated in modern times by later students of the subject.

There are distinct differences as among mesmerism, hypnotism, psychologization, and suggestion, etc. See **Hypnotism**

OG Messenger In the theosophical sense, an individual who comes with a mandate from the Lodge of the Masters of Wisdom and Compassion to do a certain work in the world.

Only real genius – indeed something more than merely human genius – only extraordinary spiritual and intellectual capacity, native to the constitution of some lofty human being, could explain the reason for the choice of such messengers. But, indeed, this is not saying enough; because in addition to genius and to merely native spiritual and intellectual capacity such a messenger must possess through initiatory training the capacity of throwing at will the intermediate or psychological nature into a state of perfect quiescence or receptivity for the stream of divine-spiritual inspiration flowing forth from the messenger’s own inner divinity or monadic essence. It is obvious, therefore, that such a combination of rare and unusual qualities is not often found in human beings; and, when found, such a one is fit for the work to be done by such a messenger of the Association of great ones.

The Masters of Wisdom and Compassion and Peace send their envoys continuously into the world of men, one after the other, and in consequence these envoys are working in the world among men all the time. Happy are they whose hearts recognize the footfalls of those crossing the mountaintops of the Mystic East. The messengers do not always do public work before the world, but frequently work in the silences and unknown of men, or relatively unknown. At certain times, however, they are commissioned and empowered and directed to do their work publicly and to make public announcement of their mission. Such, for instance, was the case of H. P. Blavatsky.

WS Messianic cycle A period of 2,160 years during which a particular spiritual and zodiacal influence is manifest.

KT Metaphysics From the Greek *meta*, beyond, and *physica*, the things of the external material world. It is to forget the spirit and hold to the dead letter, to translate it beyond nature or *supernatural*, as it is rather beyond the natural, visible, or concrete. Metaphysics, in ontology and philosophy is the term to designate that science which treats of the real and permanent being as contrasted with the unreal, illusionary or *phenomenal* being.

TG Metatron (*Hebrew*) The Kabbalistic “Prince of Faces,” the Intelligence of the First Sefhira, and the reputed ruler of Moses. His numeration is 314, the same as the deity title “Shaddai,” Almighty. He is also the Angel of the world of Briah, and he who conducted the Israelites through the Wilderness, hence, the same as “the Lord God” Jehovah. The name resembles the Greek words *metathronon* or “beside the Throne.”

TG Metempsychosis The progress of the soul from one stage of existence to another. Symbolized as and vulgarly believed to be rebirths in animal bodies. A term generally misunderstood by every class of European and American society, including many scientists. *Metempsychosis* should apply to animals alone. The kabalistic axiom, “A stone becomes a plant, a plant an animal, an animal a man, a man a spirit, and a spirit a god,” receives an explanation in Manu’s *Manava-Dharma-Shastra* and other Brahmanical books.

IU Metempsychosis The progress of the soul from one stage of existence to another. Symbolized and vulgarly believed to be rebirths in animal bodies. A term generally misunderstood by every class of European and American society, including many scientists. The kabalistic axiom, “A stone becomes a plant, a plant an animal, an animal a man, a man a spirit, and a spirit a god,” receives an explanation in Manu’s *Manava-Dharma-Sastra*, and other Brahmanical books.

WG Metempsychosis Transmigration, the passage of the soul (psyche) from one body to another.

WGa Metempsychosis While this means transmigration it should be applied only to animals, so as to distinguish it from *Reincarnation*, now applied to the reembodiment of the soul in human bodies. For many years European encyclopaedias have given the meaning as “passing after death into the body of some animal,” and thus misunderstood the doctrine of the passing from one human body into another. Yet it has been often used to describe

rebirth in human form. Herder has “Dialogues on Metempsychosis,” devoted to the doctrine of human rebirth. There is not the slightest doubt that the doctrine of passing into an animal form can be found in both Buddhism and Brahmanism. It doubtless arose from the theory, which has great authority behind it, that the physical atoms will pass, after death and the flight of the soul, into animal forms if the life of the man has been low and animal-like; for, every atom in the body is impressed with the actual character of the person; and further it was taught that a man having thus misused the atoms in his charge during life, would reap bad karma; from this arose the doctrine, with the vulgar, that men’s souls passed into animal forms of different kinds as penalty for this, that, and the other crime.

OG Metempsychosis (*Greek*) A compound vocable which may be rendered briefly by “insouling after insouling,” or “changing soul after soul.” Metempsychosis contains the specific meaning that the soul of an entity, human or other, moves not merely from condition to condition, migrates not merely from state to state or from body to body; but also that it is an indivisible entity in its inmost essence, which is pursuing a course along its own particular evolutionary path as an individual monad, taking upon itself soul after soul; and it is the adventures which befall the soul, in assuming soul after soul, which in their aggregate are grouped together under this word metempsychosis. In ordinary language metempsychosis is supposed to be a synonym for transmigration, reincarnation, preexistence, and palingenesis, etc., but all these words in the esoteric philosophy have specific meanings of their own, and should not be confused. It is of course evident that these words have strict relations with each other, as, for instance, every soul in its metempsychosis also transmigrates in its own particular sense; and inversely every transmigrating entity also has its metempsychosis or soul-changings in its own particular sense. But these connections or interminglings of meanings must not be confused with the specific significance attached to each one of these words.

The essential meaning of metempsychosis can perhaps be briefly described by saying that a monad during the course of its evolutionary peregrinations throws forth from itself periodically a new soul-garment or soul-sheath, and this changing of souls or soul-sheaths as the ages pass is called metempsychosis. See ***Transmigration, Reincarnation, Preexistence, Palingenesis***

IN Metempsychosis (*Greek*) “Reensoulment,” the progress of a monad through soul after soul; an aspect of reimpodiment.

OG Metensomatosis (*Greek*) A compound word of which the significance may perhaps be briefly rendered thus: “changing body after body.” The reference is to a reimpodiment entity which does not necessarily use human bodies of flesh only, in which respect this word differs from reincarnation (***which see***), but bodies of appropriate yet different physical material concordant with the evolutionary stage which the human race may have reached at any time, and with the plane or sphere of nature on which the reimpodiment takes place. This word, because of the intricate ideas involved, is very difficult to explain properly or even to hint at in a few words, but perhaps it may be made more clear by the following observation: In far past ages the human race had bodies, but not bodies of flesh; and in far distant ages of the future, the human race will likewise have bodies, but not necessarily bodies of flesh. Actually, our teaching in this respect is that in those far-distant periods of the future, human bodies of that time will be compact of ether or, what comes to much the same thing, of luminous matter which may very properly be called concreted light.

TG Metis (*Greek*) Wisdom. The Greek theology associated Metis – Divine Wisdom, with Eros – Divine Love. The word is also *said* to form part of the Templars’ deity or idol Baphomet, which some authorities derive from *Baphe*, baptism, and *Metis*, wisdom; while others say that the idol represented the two teachers whom the Templars equally denied, viz., Papa or the Pope, and Mahomet.

KT Microcosm The “little” Universe meaning man, made in the image of his creator, the Macrocosm, or “great” Universe, and containing all that the latter contains. These terms are used in Occultism and Theosophy.

FY Microcosm Man.

WG Microcosm A little world; man. See ***Macrocosm***

OG Microcosm (*Greek*) A compound meaning “little arrangement,” “little world,” a term applied by ancient and modern mystics to man when considering the seven, ten, and even twelve aspects or phases or organic parts of his constitution, from the superdivine down to and even below the physical body.

Just as throughout the macrocosm there runs one law, one fundamental consciousness, one essential orderly arrangement and habitude to which everything contained within the encompassing macrocosm of necessity conforms, just so does every such contained entity or thing, because it is an inseparable part of the macrocosm, contain in itself, evolved or unevolved, implicit or explicit, active or latent, everything that the macrocosm contains – whether energy, power, substance, matter, faculty, or what not. The microcosm, therefore, considered as man or indeed any other organic entity, is correctly viewed as a reflection or copy in miniature of the great macrocosm, the former being contained, with hosts of others like it, within the encircling frontiers of the macrocosm. Thus it was stated by the ancient mystics that the destiny of man, the microcosm, is coeval with the universe or macrocosm.

Their origin is the same, their energies and substances are the same, and their future is the same, of course *mutatis*

mutandis. It was no vain figment of imagination and no idle figure of speech which brought the ancient mystics to declare man to be a son of the Boundless.

The teaching is one of the most suggestive and beautiful in the entire range of the esoteric philosophy, and the deductions that the intuitive student will immediately draw from this teaching themselves become keys opening even larger portals of understanding. The universe, the macrocosm, is thus seen to be the home of the microcosm or man, in the former of which the latter is at home everywhere.

WW Microcosm (pp. 21-23) Microcosm and Macrocosm – These come from three Greek words {*mikros*} (*mikros*), small and {*makros*} (*makros*), great, and {*kosmos*} (*kosmos*) universe. Cosmos itself comes from {*kosmein*} (*kosmein*) to set in order, to adorn to decorate. Indeed, you will find the same thought regarding the world in the Hebrew Bible, where it speaks of the heavens declaring the glory of God [*Psalms* xix, 1.], and the handiwork of the Lord. Properly understood, that conception is as grand as is the conception latent in the word cosmos. A woman in Greece was said to {*kosmen*} (*kosmen*) herself, i.e. to put on her best apparel; so Nature, in its vast manifestations, has been likened by Oriental philosophers and poets to a maiden arrayed in her finest. Macrocosm would mean, then, that which is arrayed on the great scale, that which is dressed on the great scale; Microcosm, that which is set forth on the small scale. The Macrocosm, as we know from our studies, means the Universe; not necessarily the world, but the Universe, because ‘world’ is an ambiguous term, it means two things. It means an epoch of time, which was its original sense, and afterwards – because there is a close relationship in philosophical conception between time itself, or the extension of duration, and matter, which is the extension of material, the extension of physical substance – it gradually grew to have the meaning of the physical world. Now the word microcosm was used by the Fire Philosophers, of whom Paracelsus and Robert Fludd were two of the best exponents, to mean that manifestation which was a copy in all things of the Macrocosm. For instance, a tree could be called a microcosm of man, who in turn could be called a microcosm of the Deity, the Macrocosm, which is Cause to everything that is, Progenitor of everything. Through all things runs one Life, and that Life carries on its flood, on its currents, the seeds, the natures of all other things. You will remember that when we spoke of Nature, we spoke of Nature as a fulness, as being all that is, both divine and material. There is a constant communication or circulation between the higher and the lower; so that a tree could be the microcosm of man. It is built on the same causal plan that man is; its physical body has pursued a different physical line, but even there we may find the limbs, you may find that it grows in the same way, mystically, as man does; it is rooted in the earth as man is rooted in spirit; it has often figured in the Orient as the symbol of Unity, and in the Sanskrit and Scandinavian mythologies as the Midgards and Aswatha-Trees. A man is conceived of as a tree: he is often represented as a tree growing with its roots upward and the branches down, the branches symbolizing the different lives, each leaf, each twig, being a different experience. It breathes and drinks in the experience of the material world, taking its spiritual sustenance from the spirit. The Macrocosm, then, is that which is great, the Microcosm – its correspondence – that which is small. They are copies of each other. They are used in Theosophy, Macrocosm to signify the universe, Microcosm, man.

WGa Microposopus The “Lesser Countenance,” a kabalistic term applied to any *part* of nature’s manifestations, in antithesis to *Macroposopus* which includes them all; the Microcosm.

TG Midgard (*Scandinavian*) The great snake in the *Eddas* which gnaws the roots of the *Yggdrasil* – the Tree of Life and the Universe in the legend of the Norsemen. Midgard is the Mundane Snake of Evil.

MO Midgard (*Norse*) (mid-gawrd) [*mid* middle + *gard* court] Our physical planet.

TG Midrashim (*Hebrew*) “Ancient” – the same as Purana; the ancient writings of the Jews as the *Puranas* are called the “Ancient” (Scriptures) of India.

TG Migmar (*Tibetan*) The planet Mars.

VS Migmar (p. 36) Mars.

OG Milky Way, The The Milky Way or galaxy is held to be our own especial home-universe. The nebulae are in many cases taken to be what are called island-universes, that is to say, vast aggregations of stars, many numbers of them with their respective planets around them, and all gathered together in these individual world-clusters. Of course there are nebulae of other kinds, but to these reference is not here made. Of the island-universes, there are doubtless hundreds of thousands of them; but as none of these has as yet [1933] been discovered to be as large in diameter, or as thick through, as is our own Milky Way system – which system has somewhat the shape of a lens or of a thin watch – the astronomers call our Milky Way by the popular name of continent-universe; and such other nebular star-clusters which we see and which are in many cases really vast masses of millions or billions of suns, are called island-universes.

Our own Milky Way, could it be seen from some vast cosmic distance, would doubtless appear as a nebula or large star-cluster; and to certain percipient watchers our galaxy might even probably appear to be a spiral nebula, or perhaps an annular nebula. Our own sun is one of the stars in the cluster of the Milky Way, and is said by

astronomers to be situated some distance, kosmically speaking, from the central portion of our Milky Way system, and a trifle to the north of the plane passing through the figure-center of the galaxy.

The Milky Way is not only a vast star-cluster of suns in all-various degrees of evolutionary growth, but it is also the storehouse of celestial bodies-to-be. In this last respect, it is, as it were, the kosmic nursery from which seeds of future suns go forth to begin their manvantaric evolutionary courses. There are vast and fascinating mysteries connected with the Milky Way even in matters that concern the destiny of us human beings, as well as of all other entities of our solar system. The profound teachings which theosophy hints at under the topics of circulations of the kosmos (*which see*) and peregrinations of the monads are directly connected with the doctrines just referred to. The whole matter, however, is of so recondite a character that it is impossible here to do more than point suggestively to it.

PV **Milpa** (*Spanish*) "Seed field." The native maize planting field. The symbolic equivalent of the altar table, the sacred ball court, the plane of the Earth.

MO **Mimameid** (*Norse*) (mee-mah-mayd) [*mima* of Mimer + *meid* tree] The tree of Mimer, owner of the spring of experience.

TG **Mimansa** (*Sanskrit*) A school of philosophy; one of the six in India. There are two Mimansa, the older and the younger. The first, the "Purva-Mimansa," was founded by Jamini, and the later or "Uttara-Mimansa," by a Vyasa – and is now called the Vedanta school. Sankaracharya was the most prominent apostle of the latter. The Vedanta school is the oldest of all the six *Darshana* (Literally, "demonstrations"), but even to the Purva-Mimansa no higher antiquity is allowed than 500 B.C. Orientalists in favour of the absurd idea that all these schools are "due to Greek influence," in order to have them fit their theory would make them of still later date. The *Shad-darshana* (or Six Demonstrations) have all a starting point in common, and maintain that *ex nihilo nihil fit*.

WG **Mimansa** An Indian philosophical system founded by Jaimini. It, in effect, denies the doctrine of free-will. (Literally, "something to be considered.")

TG **Mimir** (*Scandinavian*) A wise giant in the *Eddas*. One of the Jotuns or Titans. He had a well which he watched over (Mimir's well), which contained the waters of Primeval Wisdom, by drinking of which Odin acquired the knowledge of all past, present, and future events.

MO **Mimer** (*Norse*) (mee-mer) [the nine-layered sky] A giant: owner of the well of wisdom from which Odin drinks daily: matter.

TG **Minas** (*Sanskrit*) The same as Meenam, the Zodiacal sign *Pisces* or Fishes.

ST **Mina** *Pisces*. See *Constellations*

VS **Mind-Body** (I 30, p. 11) *Manasa rupa*. The first refers to the astral or *personal* Self; the second to the individuality or the reincarnating *Ego* whose consciousness on our plane or the *lower Manas* – has to be paralyzed.

TG **Minos** (*Greek*) The great Judge in Hades. An ancient King of Crete.

TG **Mirror** The Luminous Mirror, *Aspaqualaria nera*, a Kabalistic term, means the power of foresight and farsight, prophesy such as Moses had. Ordinary mortals have only the *Aspaqualaria della nera* or Non Luminous Mirror, they see only in a glass darkly; a parallel symbolism is that of the conception of the Tree of Life, and that only of the tree of Knowledge.

VS **mind is like a mirror** (II 6, p. 26) From *Shin-hsiu's* Doctrine, who teaches that the human mind is like a mirror which attracts and reflects every atom of dust, and has to be, like that mirror, watched over and dusted every day. *Shin-hsiu* was the sixth Patriarch of North China who taught the esoteric doctrine of Bodhidharma.

TG **Mishnah** (*Hebrew*) The older portion of the Jewish Talmud, or oral law, consisting of supplementary regulations for the guidance of the Jews with an ample commentary. The contents are arranged in six sections, treating of Seeds, Feasts, Women, Damages, Sacred Things and Purification. Rabbi Judah Haunasee codified the Mishnah about A.D. 140.

KT **Mishnah** (*Hebrew*) Literally, "a repetition" from the word Shanah, "to repeat" something said orally. A summary of written explanations from the oral traditions of the Jews and a digest of the Scriptures on which the later Talmud was based.

WG **Misrana** Mixing.

TG **Mistletoe** This curious plant, which grows only as a parasite upon other trees, such as the apple and the oak, was a mystic plant in several ancient religions, notably that of the Celtic Druids: their priests cut the Mistletoe with much ceremony at certain seasons, and then only with a specially consecrated golden knife. Hislop suggests as a religious explanation that the Mistletoe being a Branch growing out of a Mother tree was worshipped as a Divine Branch out of an Earthly Tree, the union of deity and humanity. The name in German means "all heal." Compare the Golden Branch in Virgil's *Aeneid*, vi. 126: and Pliny, *Hist. Nat.*, xvii. 44. "*Sacerdos candida veste cultus arborem scandit, falce aurea demetit.*"

ST **Mithuna** Gemini. See *Constellations*

TG **Mitra** or **Mithra** (*Persian*) An ancient Iranian deity, a sun-god, as evidenced by his being lion-headed. The name exists also in India and means a form of the sun. The Persian Mithra, he who drove out of heaven Ahriman, is a kind of Messiah who is expected to return as the judge of men, and is a *sin-bearing* god who atones for the iniquities of mankind. As such, however, he is directly connected with the highest Occultism, the tenets of which were expounded during the Mithraic Mysteries which thus bore his name.

TG **Mitre** The head-dress of a religious dignitary, as of a Roman Catholic Bishop: a cap ending upwards in two lips, like a fish's head with open mouth – *os tincae* – associated with Dagon, the Babylonian deity, the word *dag* meaning fish. Curiously enough the *os uteri* has been so called in the human female and the fish is related to the goddess Aphrodite who sprang from the sea. It is curious also that the ancient Chaldee legends speak of a religious teacher coming to them springing out of the sea, named Oannes and Annedotus, half fish, half man.

TG **Mizraim** Egyptian The name of Egypt in very ancient times. This name is now connected with Freemasonry. See the rite of Mizraim and the rite of Memphis in Masonic Cyclopaedias.

TG **Mjolner** (*Scandinavian*) The storm-hammer of Thor (See *Svastica*) made for him by the Dwarfs; with it the God conquered men and gods alike. The same kind of magic weapon as the Hindu *Agneyastra*, the fire-weapon.

MO **Mjolinir** (*Norse*) (myeul-neer) [miller] Thor's hammer of creation and destruction.

MO **Mjotudr** (*Norse*) (myeut-oodr) [mjot measure + udr exhausting] The Tree of Life in its dying phase.

MO **Mjotvidr** (*Norse*) (myeut-veedr) [mjot measure + vid increasing] The Tree of Life in its growing phase.

TG **Mlechchhas** (*Sanskrit*) Outcasts. The name given to all foreigners, and those who are non-Aryas.

WG **Mlechchha** A foreigner, barbarian, outcast, non-Aryan.

IN **Mlechchhas** (*Sanskrit*) "Outcastes;" in Hinduism, foreigners, barbarians; also those unworthy of esoteric learning.

TG **Mnevis** (*Egyptian*) The bull Mnevis, the Son of Ptah, and the symbol of the Sun-god Ra, as Apis was supposed to be Osiris in the sacred bull-form. His abode was at Heliopolis, the City of the Sun. He was black and carried on his horns the sacred uraeus and disk.

TG **Mobeds** (*Zend-Avestian*) Parsi, or Zoroastrian priests.

FY **Mobeds** Zoroastrian priests.

WG **Moha** Dullness; insensibility; destruction; delusion of mind preventing the discernment of truth by leading men to believe in the reality of worldly objects.

TG **Moirai** (*Greek*) The same as the Latin *Fatum* – fate, destiny, the power which rules over the actions, sufferings, the life and struggles of men. But this is not *Karma*; it is only one of its agent-forces.

WS **Moirai** (*Greek*) "Lots, portions;" the three Fates, Spinners of Destiny in Greek mythology.

TG **Moksha** (*Sanskrit*) "Liberation." The same as Nirvana; a post-mortem state of rest and bliss of the "Soul-Pilgrim."

KT **Moksha** (*Sanskrit*) The same as Nirvana; a *post-mortem* state of rest and bliss of the "Soul-pilgrim."

WG **Moksha** Salvation; complete liberation from conditioned existence and enjoyment of supreme bliss. Those who attain it *may* reincarnate on earth to aid humanity, but in doing so are not subject to karma or to the conditions of matter, and return to moksha when their term of voluntary reincarnation ends. Two kinds of moksha – kaivalya and Brahm/anda, also called sayujya – are described in the Visishtadvaita philosophy.

OG **Moksha** (*Sanskrit*) This word comes from *moksh*, meaning "to release," "to set free," and is probably a desiderative of the root *much*, from which the word *mukti* also comes. The meaning of this word is that when a spirit, a monad, or a *spiritual radical*, has so grown in evolution that it has first become a man, and is set free interiorly, inwardly, and from a man has become a planetary spirit or dhyana-chohan or lord of meditation, and has gone still higher, to become *interiorly* a Brahman, and from a Brahman the Parabrahman for its hierarchy, then it is absolutely perfected, relatively speaking, *free, released* – perfected for that great period of time which to us seems almost an eternity so long is it, virtually incomputable by the human intellect. Now this also is the real meaning of the much abused word Absolute (*which see*), limited in comparison with things still more immense, still more sublime; but so far as we can think of it, released or freed from the chains or bonds of material existence. One who is thus released or freed is called a jivanmukta (*which see*). See *Nirvana*

WS **Moksha** or **Mukti** (*Sanskrit*) "Set free;" nirvana.

ST **Moksha** See *Mukti*

SP **Moksa** [**Moksha**] Spiritual release or liberation. Mukti is synonymous.

TG **Monad** (*Greek*) The Unity, the *one*; but in Occultism it often means the unified triad, Atma-Buddhi-Manas, or the duad, Atma-Buddhi, that immortal part of man which reincarnates in the lower kingdoms, and gradually progresses through them to Man and then to the final goal – Nirvana.

KT **Monad** It is the Unity, the ONE; but in occultism it often means the unified duad, Atma-Buddhi, – or that immortal part of man which incarnating in the lower kingdoms and gradually progressing through them to Man,

finds thence way to the final goal – Nirvana.

FY Monad The spiritual soul, that which endures through all changes of objective existence.

WG Monad An ultimate atom; an unextended point; an elemental; the spirit, the ego.

OG Monad A spiritual entity which to us humans is indivisible; it is a divine-spiritual life-atom, but indivisible because its essential characteristic, *as we humans conceive it*, is homogeneity; while that of the physical atom, above which our consciousness soars, is divisible, is a composite heterogeneous particle.

Monads are eternal, unitary, individual life-centers, conscious-ness-centers, deathless during any solar manvantara, therefore ageless, unborn, undying. Consequently, each one such – and their number is infinite – is the center of the All, for the divine or the All is THAT which has its center everywhere, and its circumference or limiting boundary nowhere.

Monads are spiritual-substantial entities, self-motivated, self-impelled, self-conscious, in infinitely varying degrees, the ultimate elements of the universe. These monads engender other monads as one seed will produce multitudes of other seeds; so up from each such monad springs a host of living entities in the course of illimitable time, each such monad being the fountainhead or parent, in which all others are involved, and from which they spring.

Every monad is a seed, wherein the sum total of powers appertaining to its divine origin are latent, that is to say unmanifested; and evolution consists in the growth and development of all these seeds or children monads, whereby the universal life expresses itself in innumerable beings.

As the monad descends into matter, or rather as its ray – one of other innumerable rays proceeding from it – is propelled into matter, it secretes from itself and then excretes on each one of the seven planes through which it passes, its various vehicles, all overshadowed by the self, the same self in you and in me, in plants and in animals, in fact in all that is and belongs to that hierarchy. This is the one self, the supreme self or paramatman of the hierarchy.

It illumines and follows each individual monad and all the latter's hosts of rays – or children monads. Each such monad is a spiritual seed from the previous manvantara, which manifests as a monad in this manvantara; and this monad through its rays throws out from itself by secretion and then excretion all its vehicles. These vehicles are, first, the spiritual ego, the reflection or copy in miniature of the monad itself, but *individualized* through the manvantaric evolution, “bearing” or “carrying” as a vehicle the monadic ray. The latter cannot directly contact the lower planes, because it is of the monadic essence itself, the latter *a still higher ray* of the infinite Boundless composed of infinite multiplicity in unity. See *Individuality*

WS Monad “One, unit;” indivisible unit of consciousness; spiritual individuality.

IN Monad(s) (from *Greek monas*, “one, unit”) Indivisible, divine center of every living being, atomic to cosmic.

TG Monas (*Greek*) The same as the term *Monad*; “Alone,” a unit. In the Pythagorean system the duad emanates from the higher and solitary *Monas*, which is thus the “First Cause.”

KT Monas (*Greek*) The same as the Latin *Monad*; “the only,” a Unit. In the Pythagorean system the Duad emanates from the higher and solitary *Monas*, which is thus the First Cause.

WS Monas Monadurn (*Latin*) “Monad of monads;” the cosmic monad.

FY Moneghar The headman of a village.

TG Monogenes (*Greek*) Literally, “the only-begotten;” a name of Proserpine and other gods and goddesses.

KT Monogenes (*Greek*) Literally, the “only-begotten;” a name of Proserpine and other gods and goddesses, as also of Jesus.

WW Monotheism (pp. 27-32) The next words...are *Monotheism*, *Polytheism*, *Pantheism*, and *Atheism*. The definitions given in the dictionary are, as I have said before, not satisfactory. We must have an agreement as to what words mean. Let us therefore analyze them. *Monotheism*, the dictionary will tell you, means the belief in one god. Well, it does mean that. *Polytheism*, the dictionary will say, is the belief in several or many gods; in any case, in more than one. *Pantheism*, it will tell you, is the belief that everything is God; and *Atheism* is the belief that there are no gods or god at all.

Now Monotheism has been professed exoterically by three of the greatest religions since ancient times, and they are in historical order, firstly Judaism; secondly, and the most monotheistic of all, the most *intransigent* in attitude of all, Mohammedanism; and thirdly, Christianity. (*Question*: What is the meaning of *intransigent*, please? – It means the mental attitude of him who will not go over to the other man's side, who is going to hold his own opinion in spite of everything irreconcilably.) The Christians profess monotheism. They teach a Trinity. This Trinity is a mystery. It is sacrilegious, if not blasphemous, for those outside of holy orders to try to investigate the attributes of the Trinity. The Trinity is one God, not three Gods. It is three persons but one God. The Holy Spirit proceedeth from the Father, and the Latins say that the Holy Spirit proceedeth from the Father *and* the Son. The Greeks say that the Holy Spirit proceedeth from the Father alone. I think we are not astonished that such a doctrine can be called a mystery, in the popular sense. It is evidently based upon a Neoplatonic theory, belonging partly to the Gnostics also, concerning the tripartite nature, as it is conceived by man, by the human intellect, of that ultimate, ineffable,

unspeakable Wonder which Theosophists call the Deity. The quarrels over this doctrine of the Trinity were so bitter, so rancorous, that Christians split into a multitude of sects; and reading the history of the Christian church as it is set forth in the records of the councils, and in the writings of their saints and eminent men and bishops, is like reading the history of an interminable squabble. In these Councils they actually murdered, they used to assault each other physically; soldiers were called in to preserve order, while the attributes of God were being settled. Some would preach monotheism – ‘monotheitism’, as it is called – i.e. that there was a Trinity, that is three persons in one God and one God in three persons, and being one, the three persons and consequently Jesus Christ as the incarnation of the second person of the Trinity, had one will. This was a heresy opposed to the other or ‘dyothelitism’ in the church; they would not have it. They said they have not three wills, but to say that the will of Jesus Christ the Son is the same as the will of the Father is a heresy, and let him be anathema who asserts it. It is hardly to be wondered at, gentlemen, that the ancients considered the doctrines of the Christian church as subject to scathing criticism. The Mohammedans are as learned and as intelligent and fully as subtle intellectually as the Christian theologians are. Now Hebrew monotheism is similar to what the late Professor Max Muller called Henotheism, from two Greek words *enos* one, and *theism*, also meaning the doctrine of one god. There is a distinction, subtle, it is true, between monotheism and henotheism – the doctrine of one god as supreme or dominant over other gods: *that* is henotheism. For instance, when the Roman poet and satirist Juvenal speaks of the battle between the inhabitants of different cities on the Nile, because one city worshiped the crocodile and another worshiped some other animal, while recognizing other Egyptian deities, these are examples of exoteric henotheism. Now the Hebrews, in worshiping one god, worshiped him as the national deity, the protector and god of Israel. This custom was not characteristic of the Hebrews alone, and that is a point which I have never seen sufficiently brought out in any writer. If we examine the religious history of any city of ancient times, taking something in Greece, for instance, we will find the one god or one goddess was locally preeminent in the ceremonial worship accorded to the divinities. As for instance the goddess Athena was especially revered in Athens, the city itself taking its name from her. Venus was the protectress of the gens Julia; and Julius Caesar actually traced his descent from the goddess Venus. Among the Athenians Athena was thus the tribal or rather municipal goddess; and so on. The religious differences between the Jews and the nations surrounding them in later times was simply that being a people who had suffered greatly they clung to their religion with unusual tenacity, found that they could keep their nationality, their national traits, best by holding to their national faith. Jehovah, the god of Israel, was taken over by the Christians, and despite the fact that these latter worshiped the Jewish god and annexed the Hebrew scriptures from the rightful possessors. All the sufferings of the Jewish people under the Roman empire, and earlier under the Babylonian domination, and under the Egyptian and Assyrian conquests, cannot compare with what that unfortunate people suffered during the centuries in medieval Europe under the dominion of Papal Rome. But we are wandering from our subject. Monotheism, then, among the Jews, signified the worship of one god, the national god of Israel and of no other people. It is improper to look upon the Jews, as a nation in history, as being as monotheistic as the Mohammedans. Their own prophets tell us that they were continually stiff-necked, as the saying is; they turned from the worship of their tribal god and worshiped the gods of the neighboring nations. Why should they not? The Phoenicians and the Jews spoke very nearly the same language, had very nearly the same fundamental ideas in religious beliefs, except in that one thing, that the Jews worshiped the god of Israel, and that Tyre and Sidon, as it may be, worshiped Hercules Ashtaroth, etc. But so did the Jews. The Baclim, the ‘Asherah, the ‘High Places’, always attracted Israel. The Mohammedans are the most strictly monotheistic. Their religion is not henotheistic; it is in theory pure and unmitigated monotheism. Listen to their saying *La allahu li-allahi!* No ‘Allah but ‘Allah! It is not like the Jewish saying. The Jewish confession runs: “Hear, O Israel, the Lord our God is one.” That is the confession of Israel. It is the recognition of the tribal god of Israel. But the Mohammedans will tell you: “Listen: no God but Allah” – uncompromising monotheism. The Jews never denied the existence of other deities, as their Bible proves, and I think no scholar has ever been bold enough to say that the ancient Jews as a people ever said “There is no God but Jehovah.” They said Jehovah is the God of Israel; other gods (Elohim) are less.” But the Mohammedans said: No God but ‘Allah; no Lord but ‘Allah’. This is thorough-going monotheism. The modern Jews, however, are more monotheistic than their ancient forbears.

The Christians then, are strictly speaking trinitarians, the Mohammedans monotheists, the ancient Jews were henotheists. All over the ancient world, in whatever part of Europe or Asia Minor, you will find that Henotheism was inextricably interwoven with what may be called the common religion of ancient days. For instance, all Greeks worshiped Zeus, Hera, Apollo, Hercules, Dionysos, etc., but each city, as Rome for instance, even each family, had its own particular municipal or clan god, and this poet made them henotheists in so far as they worshiped that particular god or protector, at the same time professing the national faith.

Polytheism is the belief (and there is no belief so outrageously misrepresented and so woefully misunderstood) that the universe is governed by spiritual beings. It takes many forms. There was the popular belief with the Greeks and

the Latins that Jupiter or Zeus, Hera or Juno, etc., continually intermeddled in the affairs of the world; that they could be supplicated by prayers, invoked to mend men's mistakes, to pour balm upon the wounds he suffered proceeding from his own iniquities, to change and set aside the laws governing nature. The philosophers held another belief, so nearly like what is now held by scientists, that they are practically indistinguishable. They held that the god of our cosmos – not the ineffable Deity, not Zeus, for instance – was subject to law, was a spiritual power, filling as it were a post, a function, a magistrature in the economy of Nature. Under Zeus, so they taught, were lesser deities, each one with his function, his sphere of action in Nature.

Pantheism is the doctrine, as it is usually set forth in the dictionaries, that all is God. I think that properly speaking Pantheism is not subject to such definition as that. It is rather the idea that all is rooted in the Deity, using the word Deity in its largest sense that nothing which is and exists can be separated from the Deity; that every smallest atom of everything in heaven and earth, is not only rooted in the Deity but a manifestation of deific power; not necessarily following it, because Pantheism recognizes each creature as possessing will, and the will of the person is frequently opposed to the will of the individual....

Atheism as popularly conceived is the doctrine that God does not exist or that there are no gods. It has many aspects; some go to one extreme and set forth that the universe has no spiritual governance at all, that the happenings of nature are fortuitous, that the laws of nature are phantasms of man's imagination, etc. The Christians were called {*atheos*} atheists, by the pagans because they did not accept all the pagan deities. The Christians retaliated by calling the pagans atheists because they did not accept the Jewish Jehovah. So Atheism is largely a matter of degree, and we should be careful not to condemn a fellow-man because his god is not our god.

SI Monstra quaedam de genere giganteo. II 375 (*Latin*) "Monsters that gave birth to giants."

TG Moon The earth's satellite has figured very largely as an emblem in the religions of antiquity; and most commonly has been represented as Female, but this is not universal, for in the myths of the Teutons and Arabs, as well as in the conception of the Rajpoots of India (See Tod, *Hist.*), and in Tartary the moon was male. Latin authors speak of Luna, and also of Lunus, but with extreme rarity. The Greek name is Selene, the Hebrew Lebanah and also Yarciah. In Egypt the moon was associated with Isis, in Phoenicia with Astarte and in Babylon with Ishtar. From certain points of view the ancients regarded the moon also as Androgyne. The astrologers allot an influence to the moon over the several parts of a man, according to the several Zodiacal signs she traverses; as well as a special influence produced by the house she occupies in a figure.

The division of the Zodiac into the 28 mansions of the moon appears to be older than that into 12 signs: the Copts, Egyptians, Arabs, Persians and Hindoos used the division into 28 parts centuries ago, and the Chinese use it still. The Hermetists said the moon gave man an astral form, while Theosophy teaches that the Lunar Pitris were the creators of our human bodies and lower principles. (See *The Secret Doctrine* I. 386.)

OG Morals, Morality What is the basis of morals? This is the most important question that can be asked of any system of thought. Is morality based on the dicta of man? Is morality based on the conviction in most men's hearts that for human safety it is necessary to have certain abstract rules which it is merely *convenient* to follow? Are we mere opportunists? Or is morality, ethics, based on truth, which it is not merely expedient for man to follow, but necessary? Surely upon the latter! Morals is right conduct based upon right views, right thinking.

In the third fundamental postulate of *The Secret Doctrine* [1:17] we find the very elements, the very fundamentals, of a system of morality greater than which, profounder than which, more persuasive than which, perhaps, it would be impossible to imagine anything.

On what, then, is morality based? And by morality is not meant merely the opinion which some pseudo-philosophers have, that morality is more or less that which is "good for the community," based on the mere meaning of the Latin word *mores*, "good customs," as opposed to bad. No! Morality is that instinctive hunger of the human heart to do righteousness, to do good to every man because it is good and satisfying and ennobling to do so.

When man realizes that he is one with all that is, inwards and outwards, high and low; that he is one with all, not merely as members of a community are one, not merely as individuals of an army are one, but like the molecules of our own flesh, like the atoms of the molecule, like the electrons of the atom, composing one unity – not a mere union but a spiritual *unity* – then he sees truth. See *Ethics*

TG Moriah, Mount The site of King Solomon's first temple at Jerusalem according to tradition. It is to that mount that Abraham journeyed to offer Isaac in sacrifice.

TG Morya (*Sanskrit*) One of the royal Buddhist houses of Magadha; to which belonged Chandragupta and Asoka his grandson; also the name of a Rajpoot tribe.

FY Morya One of the royal houses of Magadha; also the name of a Rajpoot tribe.

WGa Morya The name of a Rajpoot tribe, so-called because of its being almost altogether composed of the descendants of the famous Moryan sovereign of Marya-Nagara. The Moryan Dynasty began with certain Kshatriyas of the Sakya line closely related to Gautama Buddha, who founded the town of Morya-Nagara in the Himalayas. In

the *Vishnu Purana* it is stated that a king called Moru who lived during the Surya Dynasty is by his devotion and austerities living yet, in a certain village in the Himalayas, and in a future age he will come forth and restore the Kshatriya race. “The Moryas will possess the Earth” is said in another place; meaning that by the power of their occult wisdom the Moryas in the future will be rulers of the earth, occultly, or in possession of all its knowledge. TG **Mot** (*Phoenecian*) The same as *ilus*, mud, primordial chaos; a word used in the Tyrrhenian Cosmogony (see *Suidas*).

TG **Mout** or **Mooth** (*Egyptian*) The mother goddess; the primordial goddess, for “all the gods are born from Mooth,” it is said. Astronomically, the moon.

WG **Mriga** A wild animal.

WG **Mrityu** Death.

TG **Mu** (*Senzar*) The mystic word (or rather a portion of it) in Northern Buddhism. It means the “destruction of temptation” during the course of Yoga practice.

TG **Mudra** (*Sanskrit*) Called the mystic seal. A system of occult signs made with the fingers. These signs imitate ancient Sanskrit characters of magic efficacy. First used in the Northern Buddhist Yogacharya School, they were adopted later by the Hindu Tantrikas, but often misused by them for *black* magic purposes.

OG **Mudra** (*Sanskrit*) A general name for certain intertwinings or positions of the fingers of the two hands, used alone or together, in devotional yoga or exoteric religious worship, and these mudras or digital positions are held by many Oriental mystics to have particular esoteric significance. They are found both in the Buddhist statues of northern Asia, especially those belonging to the Yogachara school, and also in India where they are perhaps particularly affected by the Hindu tantrikas. There is doubtless a good deal of hid efficacy in holding the fingers in proper position during meditation, but to the genuine occult student the *symbolic* meaning of such mudras or digital positions is by far more useful and interesting. The subject is too intricate, and of importance too small, to call for much detail of explanation here, or even to attempt a full exposition of the subject.

ST **Mudra** Symbolic position of fingers during meditation or in religious worship.

SKv **Mudra** A mystic symbol, seal, or sign used as a talisman of magical power. One such Mudra is the Hindu Vajra or thunderbolt-weapon of the gods, which exerted power over invisible and evil forces. The Mudras are also a system of occult signs of magical effect made with the fingers, as well as certain postures taken during meditation. Mudra is derived from the verbal root *mud* – to be happy, to rejoice.

SP **Mudra** Symbolic gesture.

WG **Muhurta** See *Time*

TG **Mukta** and **Mukti** (*Sanskrit*) Liberation from sentient life; one beatified or liberated; a candidate for *Moksha*, freedom from flesh and matter, or life on this earth.

FY **Mukta** Liberated; released from conditional existence.

WG **Muktatma** Liberated spirit. (*mukta*, freed; *atma*, spirit.)

FY **Mukti** See *Mukta*

WG **Mukti** Salvation, deliverance, release from conditioned existence.

OG **Mukti** See *Moksha*

ST **Mukti**, **Moksha** Freedom, liberation, attained by one who has reached the summit of one scale of existence.

SKf **Mukti**, **Moksha**, **Jivanmukta** Mukti and Moksha both mean freedom, liberation, release from the bonds of material existence in this world, in other words: Nirvana. The verb-roots of these words: *much* and *moksh*, both mean to liberate, to set free. This liberation, however, is only relative; for when an entity reaches the summit of one scale of existence, there is unfolded before him a still higher range of worlds to be mastered, and so on forever. A man who has brought his discerning and spiritual faculties into active use, and hence has become free from the bonds of illusion and desire could be said to have attained Mukti. A monad or enlightened human being who while still alive on earth is freed from ignorance and its accompanying restrictions is termed a Jivanmukta. The Mahatmans and high Initiates are often called Jivanmuktas. This word is a compound of *jivan* – living, and *mukta* – freed, hence ‘one freed while living.’

WG **Mula-bandha** Having roots, deep-rooted.

TG **Mulaprakriti** (*Sanskrit*) The Parabrahmic root, the abstract deific feminine principle – undifferentiated substance. Akasa. Literally, “the root of Nature” (*Prakriti*) or Matter.

FY **Mula-prakriti** Undifferentiated cosmic matter; the unmanifested cause and substance of all being.

WG **Mula-prakriti** Undifferentiated matter; the root of matter; the first emanation of Parabrahmam, being itself an aspect of Parabrahmam. (*mula*, root; *prakriti*, matter.)

OG **Mulaprakriti** (*Sanskrit*) A compound containing *mula*, “root,” *prakriti*, “nature,” root-matter or root-nature. Corresponding to it as the other or active pole is parabrahman, from which Brahman (neuter), the first or unmanifest Logos, proceeds. Mulaprakriti, therefore, as the kosmic veil of parabrahman, may be called homogeneous or

undifferentiated primordial substance. It is the fountain or root of akasa (*which see*). See *Prakriti*

ST **Mulaprakriti** Root-matter, undifferentiated, primordial substance, the veil of Parabrahman.

SKo **Mulaprakriti** ‘Root-matter’ or ‘root-nature’; from *mula* – root, and *prakriti* – nature. Mulaprakriti is primordial matter or mother-substance, the ‘veil’ or manifested expression, or the other pole, of Parabrahman. The first faint vibrations of Universal Life are caused by the interaction of Parabrahman and Mulaprakriti. Every living thing, every atom, from the moment of manifestation has its dual aspect, its Parabrahman and its Mulaprakriti, its fundamental essence and its first divine vesture. Mulaprakriti is the fountain of Prakriti or of all material forms ranging from the grossest to the finest.

IN **Mulaprakriti** (*Sanskrit*) “Root-nature,” undifferentiated cosmic substance, the veil or opposite pole of Parabrahman.

SP **Mulaprakrti** [**mulaprakriti**] Root nature.

TG **Mulil** (*Chaldean*) A name of the Chaldean Bel.

TG **Muluk-Taos** (*Arabian*) From *Maluh*, “Ruler,” a later form of Moloch, Melek, Malayak and *Malachim*, “messengers,” angels. It is the Deity worshipped by the *Yezidis*, a sect in Persia, kindly called by Christian theology “devil worshippers,” under the form of a peacock. The Lord “Peacock” is not Satan, nor is it the devil; for it is simply the symbol of the *hundred eyed* Wisdom; the bird of Saraswati, goddess of Wisdom; of *Karttikeya* the *Kumara*, the Virgin celibate of the Mysteries of Juno, and all the gods and goddesses connected with the secret learning.

TG **Mummy** The name for human bodies embalmed and preserved according to the ancient Egyptian method. The process of mummification is a rite of extreme antiquity in the land of the Pharaohs, and was considered as one of the most sacred ceremonies. It was, moreover, a process showing considerable learning in chemistry and surgery. Mummies 5,000 years old and more, reappear among us as preserved and fresh as when they first came from the hands of the *Parashistes*.

TG **Mumukshatwa** (*Sanskrit*) Desire for liberation (from reincarnation and thralldom of matter).

FY **Mumukshatwa** Desire for liberation.

WG **Mumukshutva** Desire for moksha or final emancipation.

TG **Mundakya Upanishad** (*Sanskrit*) Literally, the “Mundaka esoteric doctrine,” a work of high antiquity. It has been translated by Raja Rammohun Roy.

KT **Mundakya Upanishad** (*Sanskrit*) Literally, the “Mundaka esoteric doctrine.” A work of high antiquity; it has been translated by Raja Ram Mohun Roy.

TG **Mundane Egg** or **Tree** or any other such symbolical object in the world Mythologies. *Meru* is a “Mundane Mountain;” the Bodhi Tree, or *Ficus religiosa*, is the Mundane Tree of the Buddhists; just as the Yggdrasil is the “*Mundane Tree*” of the Scandinavians or Norsemen.

WG **Mundane Egg** See *Egg of the World*, *Hiranyagarba*

TG **Munis** (*Sanskrit*) Saints, or Sages.

WG **Muni** An ascetic, a saint, a holy man; pressure, impulse; a man driven by inward pressure or impulse.

ST **Muni** Sage.

GH **Muni** An ascetic, monk, devotee, hermit, especially one who has taken a vow of silence. Derived from the verbal root *man*, to think; hence one of the meanings of the word is ‘a man who has attained union with his inner divinity.’ (*Bhagavad-Gita*, W. Q. Judge, p. 18)

TG **Murari** (*Sanskrit*) An epithet of Krishna or Vishnu; literally, the enemy of *Mura* – an Asura.

WGa **Murha** Perplexing.

TG **Murti** (*Sanskrit*) A form, or a sign, or again a face, e.g., “Trimurti,” the “three Faces” or Images.

TG **Murtimat** (*Sanskrit*) Something inherent or incarnate in something else and inseparable from it; like *wetness* in water, which is coexistent and coeval with it. Used of some attributes of Brahm/a and other gods.

OG **Music of the Spheres** Every sphere that runs its course in the abysmal depths of space sings a song as it passes along. Every little atom is attuned to a musical note. It is in constant movement, in constant vibration at speeds which are incomprehensible to the ordinary brain-mind of man; and each such speed has its own numerical quantity, in other words its own numerical note, and therefore sings that note. This is called the music of the spheres, and if man had the power of spiritual clairaudience (*which see*), the life surrounding him would be one grand sweet song: his very body would be as it were a symphonic orchestra, singing some magnificent, incomprehensible, musical symphonic composition. The growth of a flower, for instance, would be like a changing melody running along from day to day; he could hear the grass grow, and understand why it grows; he could hear the atoms sing and see their movements, and hear the unison of the songs of all individual atoms, and the melodies that any physical body produces; and he would know what the stars in their courses are constantly singing.

TG **Muspel** (*Scandinavian*) A giant in the *Edda*, the Fire-god, and the father of the Flames. It was these evil sons of

the good Muspel who after threatening evil in Glowheim (Muspelheim) finally gathered into a formidable army, and fought the “Last Battle” on the field of Wigred. Muspel is rendered as “World (or Mundane) Fire.” The conception Dark Surtur (black smoke) out of which flash tongues of flame, connects Muspel with the Hindu Agni.

IN **Mutatis mutandis** (*Latin*) Necessary changes being made.

TG **Mutham** or **Mattam** (*Sanskrit*) Temples in India with cloisters and monasteries for regular ascetics and scholars.

TG **Myalba** (*Tibetan*) In the Esoteric philosophy of Northern Buddhism, the name of our Earth, called *Hell* for those who reincarnate in it for punishment. Exoterically, Myalba is translated *a Hell*.

VS **Myalba** (III 35, p. 72) Is our earth – pertinently called “Hell,” and the greatest of all Hells, by the esoteric school. The esoteric doctrine knows of no hell or place of punishment other than on a man-bearing planet or earth. *Avitchi* is a state and not a locality.

ST **Myalba** (*Tibetan*) The earth, often called a hell.

SKv **Myalba** A Tibetan word which literally means ‘hell.’ *The Voice of the Silence* says:

Myalba is our earth – pertinently called “Hell,” and the greatest of all Hells, by the esoteric school. The esoteric doctrine knows of no hell or place of punishment other than on a man-bearing planet or earth.

Avichi [Hell] is a state and not a locality. – Fragment III, note 35

TG **Mystagogy** (*Greek*) The doctrines or interpretations of the sacred mysteries.

TG **Mysteries** Greek *teletai*, or finishings, celebrations of initiation or the Mysteries. They were observances, generally kept secret from the profane and uninitiated, in which were taught by dramatic representation and other methods, the origin of things, the nature of the human spirit, its relation to the body, and the method of its purification and restoration to higher life. Physical science, medicine, the laws of music, divination, were all taught in the same manner. The Hippocratic oath was but a mystic obligation. Hippocrates was a priest of Asklepios, some of whose writings chanced to become public. But the Asklepiades were initiates of the Aesculapian serpent-worship, as the Bacchantes were of the Dionysia; and both rites were eventually incorporated with the Eleusinia. The Sacred Mysteries were enacted in the ancient Temples by the initiated Hierophants for the benefit and instruction of the candidates. The most solemn and occult Mysteries were certainly those which were performed in Egypt by “the band of secret-keepers,” as Mr. Bonwick calls the Hierophants. Maurice describes their nature very graphically in a few lines. Speaking of the Mysteries performed in Philae (the Nile-island), he says that “it was in these gloomy caverns that the grand and mystic arcana of the goddess (Isis) were unfolded to the adoring aspirant, while the solemn hymn of initiation resounded through the long extent of these stony recesses.” The word “mysteries” is derived from the Greek {*muo*}, “to close the mouth,” and every symbol connected with them had a hidden meaning. As Plato and many other sages of antiquity affirm, the Mysteries were highly religious, moral and beneficent as a school of ethics. The Grecian mysteries, those of Ceres and Bacchus, were only imitations of the Egyptian; and the author of *Egyptian Belief and Modern Thought*, informs us that our own “word *chapel* or *capella* is said to be the *Caph-El* or college of *El*, the Solar divinity.” The well-known *Kabiri* are associated with the Mysteries. In short, the Mysteries were in every country a series of dramatic performances, in which the mysteries of cosmogony and nature, in general, were personified by the priests and neophytes, who enacted the part of various gods and goddesses, repeating supposed scenes (allegories) from their respective lives. These were explained in their hidden meaning to the candidates for initiation, and incorporated into philosophical doctrines.

IU **Mysteries** Greek *teletai*, or finishings, as analogous to *teleuteia* or death. They were observances, generally kept secret from the profane and uninitiated, in which were taught by dramatic representation and other methods, the origin of things, the nature of the human spirit, its relations to the body, and the method of its purification and restoration to higher life. Physical science, medicine, the laws of music, divination, were all taught in the same manner. The Hippocratic oath was but a mystic obligation. Hippocrates was a priest of Asklepios, some of whose writings chanced to become public. But the Asklepiades were initiates of the Aesculapian serpent-worship, as the Bacchantes were of the Dionysia; and both rites were eventually incorporated with the Eleusinia. We will treat of the Mysteries fully in the subsequent chapters.

KT **Mysteries (Sacred)** They were enacted in the ancient temples by the initiated Hierophants for the benefit and instruction of candidates. The most solemn and occult were certainly those which were performed in Egypt by “the band of secret-keepers,” as Mr. Bonwick calls the Hierophants. Maurice describes their nature very graphically in a few lines. Speaking of the Mysteries performed in Philae (the Nile-island), he says: – “It was in these gloomy caverns that the grand mystic arcana of the goddess (Isis) were unfolded to the adoring aspirant, while the solemn hymn of initiation resounded through the long extent of these stony recesses.” The word “mystery” is derived from the Greek *muo*, “to close the mouth,” and every symbol connected with them had a hidden meaning. As Plato and many of the other sages of antiquity affirm, these mysteries were highly religious, moral, and beneficent as a school of ethics. The Grecian Mysteries, those of Ceres and Bacchus, were only imitations of the Egyptian, and the author

of “*Egyptian Belief and Modern Thought*” informs us that our own word “*chapel* or *capella* is said to be the *caph-el* or college of *El*, the solar divinity.” The well-known Kabeiri are associated with the mysteries.

In short, the Mysteries were in every country a series of dramatic performances, in which the mysteries of Cosmogony and nature in general were personified by the priests and neophytes, who enacted the parts of various gods and goddesses, repeating supposed scenes (allegories) from their respective lives. These were explained in their hidden meaning to the candidates for initiation and incorporated into philosophical doctrines.

WGa Mysteries The secret ceremonies which took place during the Ancient Initiations, in which the candidates were taught the origin of things, the nature of the soul, and shown the births of worlds and systems by dramatic representations. They were divided into the Greater and the Lesser Mysteries.

OG Mysteries The Mysteries were divided into two general parts, the Less Mysteries and the Greater.

The Less Mysteries were very largely composed of dramatic rites or ceremonies, with some teaching; the Greater Mysteries were composed of, or conducted almost entirely on the ground of, study; and the doctrines taught in them later were proved by personal experience in initiation. In the Greater Mysteries was explained, among other things, the secret meaning of the mythologies of the old religions, as, for instance, the Greek.

The active and nimble mind of the Greeks produced a mythology which for grace and beauty is perhaps without equal, but it nevertheless is very difficult to explain; the Mysteries of Samothrace and of Eleusis – the greater ones – explained among other things what these myths meant. These myths formed the basis of the *exoteric* religions; but note well that exotericism does not mean that the thing which is taught exoterically is in itself false, but merely that it is a teaching given without the key to it. Such teaching is symbolic, illusory, touching on the truth – the truth is there, but without the key to it, which is the esoteric meaning, it yields no proper sense.

We have the testimony of the Greek and Roman initiates and thinkers that the ancient Mysteries of Greece taught men, above everything else, to live rightly and to have a noble hope for the life after death. The Romans derived their Mysteries from those of Greece.

The mythological aspect comprises only a portion – and a relatively small portion – of what was taught in the Mystery schools in Greece, principally at Samothrace and at Eleusis. At Samothrace was taught the same mystery-teaching that was current elsewhere in Greece, but here it was more developed and recondite, and the foundation of these mystery-teachings was *morals (which see)*. The noblest and greatest men of ancient times in Greece were initiates in the Mysteries of these two seats of esoteric knowledge.

In other countries farther to the east, there were other Mystery schools or “colleges,” and this word college by no means necessarily meant a mere temple or building; it meant association, as in our modern word *colleague*, “associate.” The Teutonic tribes of northern Europe, the Germanic tribes, which included Scandinavia, had their Mystery colleges also; and teacher and neophytes stood on the bosom of Mother Earth, under Father Ether, the boundless sky, or in subterranean receptacles, and taught and learned. The core, the heart, the center, of the teaching of the ancient Mysteries was the abstruse problems dealing with death. See *Guru-parampara*

TG Mysterium Magnum (Latin) “The great Mystery,” a term used in Alchemy in connection with the fabrication of the “Philosopher’s Stone” and the elixir of Life.”

TG Mystery Language The sacerdotal secret jargon employed by the initiated priests, and used only when discussing sacred things. Every nation had its own “mystery” tongue, unknown save to those admitted to the Mysteries.

KT Mystery Language The sacerdotal secret “jargon” used by the initiated priests, and employed only when discussing sacred things. Every nation had its own “mystery” tongue, unknown to all save those admitted to the Mysteries.

WGa Mystery-Language The language of the “mysteries” or those things which cannot be told. The sacerdotal language used in discussing sacred things.

WS Mystery Schools Centers of spiritual instruction, discipline, and initiation instituted in remotest times.

TG Mystes (Greek) In antiquity, the name of the new Initiates; now that of Roman Cardinals, who having borrowed all their other rites and dogmas from Aryan, Egyptian and Hellenic “heathen,” have helped themselves also to the {*mudis*} of the neophytes. They have *to keep their eyes and mouth shut on their consecration*, and are, therefore, called *Mystae*.

TG Mystica Vannus Iacchi Commonly translated the mystic *Fan*: but in an ancient terra-cotta in the British Museum the fan is a Basket such as the Ancients’ Mysteries displayed with mystic contents: Inman says with emblematic *testes*.

KT Mysticism Any doctrine involved in mystery and metaphysics, and dealing more with the ideal worlds than with our matter-of-fact, actual universe.

OG Mysticism A word originally derived from the Greek and having a wide range of meaning in modern Occidental religious and philosophical literature. A mystic may be said to be one who has intuitions or intimations

of the existence of inner and superior worlds, and who attempts to ally himself or to come into self-conscious communion with them and the beings inhabiting these inner and invisible worlds.

The word mysticism, of course, has various shades of significance, and a large number of definitions could easily be written following the views of different mystical writers on this theme. From the theosophical or occult point of view, however, a mystic is one who has inner convictions often based on inner vision and knowledge of the existence of spiritual and ethereal universes of which our outer physical universe is but the shell; and who has some inner knowledge that these universes or worlds or planes or spheres, with their hosts of inhabitants, are intimately connected with the origin, destiny, and even present nature of the world which surrounds us.

Genuine mysticism is an ennobling study. The average mystic, however, is one who lacks the direct guidance derived from personal teaching received from a master or spiritual superior.

IU Mystics Those initiated. But in the mediaeval and later periods the term was applied to men like Boehmen the Theosophist, Molinos the Quietist, Nicholas of Basle, and others who believed in a direct interior communion with God, analogous to the inspiration of the prophets.

KT Mystic From the Greek word *mysticos*. In antiquity, one belonging to those admitted to the ancient mysteries; in our own times, one who practises mysticism, holds mystic, transcendental views, etc.