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TG L. The twelfth letter of the English Alphabet, and also of the Hebrew, where *Lamed* signifies an Ox-goad, the sign of a form of the god Mars, the *generative* deity. The letter is an equivalent of number 30. The Hebrew divine name corresponding to L, is Limmud, or *Doctus*.

TG Labarum (*Latin*) The standard borne before the old Roman Emperors, having an eagle upon it as an emblem of sovereignty. It was a long lance with a cross staff at right angles. Constantine replaced the eagle by the Christian monogram with the motto {*en torto nika*} which was later interpreted into *In hoc signo vinces*. As to the monogram, it was a combination of the letter L, *Chi*, and P, *Rho*, the initial syllable of *Christos*. But the *Labarum* had been an emblem of Etruria ages before Constantine and the Christian era. It was the sign also of Osiris and of Horus who is often represented with the long Latin cross, while the Greek pectoral cross is purely Egyptian. In his "Decline and Fall" Gibbon has exposed the Constantine imposture. The emperor, if he ever had a vision at all, must have seen the Olympian Jupiter, in whose faith he died.

TG Labro A Roman saint, solemnly beatified a few years ago. His great holiness consisted in sitting at one of the gates of Rome night and day for forty years, and remaining unwashed through the whole of that time. He was eaten by vermin to his bones.

KT Labro, St. A Roman Saint solemnly beatified a few years ago. His great holiness consisted in sitting at one of the gates of Rome night and day for forty years, and remaining unwashed through the whole of that time, the result of which was that he was eaten by vermin to his bones.

TG Labyrinth (*Greek*) Egypt had the "celestial labyrinth" whereinto the souls of the departed plunged, and also its type on earth, the famous Labyrinth, a subterranean series of halls and passages with the most extraordinary windings. Herodotus describes it as consisting of 3,000 chambers, half below and half above ground. Even in his day strangers were not allowed into the subterranean portions of it as they contained the sepulchres of the kings who built it and other mysteries. The "Father of History" found the Labyrinth already almost in ruins, yet regarded it even in its state of dilapidation is far more marvellous than the pyramids.

TG Lactantius A Church father, who declared the heliocentric system a heretical doctrine, and that of the antipodes as a "fallacy invented by the devil."

TG Ladakh The upper valley of the Indus, inhabited by Tibetans, but belonging to the Rajah of Cashmere.

TG Ladder There are many "ladders" in the mystic philosophies and schemes, all of which were, and some still are, used in the respective mysteries of various nations. The *Brahmanical Ladder* symbolises the *Seven Worlds* or *Sapta Loka*; the *Kabalistical Ladder*, the seven lower Sephiroth; *Jacob's Ladder* is spoken of in the Bible; the *Mithraic Ladder* is also the "Mysterious Ladder." Then there are the Rosicrucian, the Scandinavian, the Borsippa Ladders, etc., etc., and finally the *Theological Ladder* which, according to Brother Kenneth Mackenzie, consists of the four cardinal and three theological virtues.

OG Ladder of Life A term frequently found in theosophical literature, briefly and neatly expressing the ascending grades or stages of manifested existences in the universe. In one sense the term ladder of life is interchangeable with the other terms, the Hermetic Chain (*which see*) or the Golden Chain.

The universe is imbodyed consciousnesses; and these imbodyed consciousnesses exist in a practically infinite gradation of varying degrees of perfection – a real ladder of life, or stair of life, stretching endlessly in either direction, for our imagination can conceive of no limits except a hierarchical one; and such hierarchical limitation is but spacial and not actual, qualitative and formal. This ladder of life is marked at certain intervals by landing places, so to say, which are what theosophists call the different planes of being – the different spheres of consciousness, to put the thought in another manner.

TG Lady of the Sycamore A title of the Egyptian goddess Neith, who is often represented as appearing in a tree and handing therefrom the fruit of the Tree of Life, as also the Water of Life, to her worshippers.

TG Laena (*Latin*) A robe worn by the Roman Augurs with which they covered their heads while sitting in contemplation on the flight of birds.

WG Laghima Lightness, one of the magic powers by which one can control weight.

TG Lahgash (*Kabalistic*) Secret speech; esoteric incantation; almost identical with the mystical meaning of Vach.

TG Lajja (*Sanskrit*) "Modesty;" a demi-goddess, daughter of Daksha.

TG Lakh (*Sanskrit*) 100,000 of units, either in specie or anything else.

WG Lakh (also **Lac**) 100,000.

TG Lakshana (*Sanskrit*) The thirty-two bodily signs of a Buddha, marks by which he is recognised.

WG Lakshana Characteristic mark; topic.

TG Lakshmi (*Sanskrit*) "Prosperity," fortune; the Indian Venus, born of the churning of the ocean by the gods;

goddess of beauty and wife of Vishnu.

WG **Lakshmi** A mark or sign of luck, good or bad, but usually good, and so of wealth, prosperity; the goddess of wealth.

TG **Lalita Vistara** (*Sanskrit*) A celebrated biography of Sakya Muni, the Lord Buddha, by Dharmarakcha, A.D. 308.

WG **Lalita-Vistara** Nepalese life of Buddha.

TG **Lama** (*Tibetan*) Written “Clama.” The title, if correctly applied, belongs only to the priests of superior grades, those who can hold office as gurus in the monasteries. Unfortunately every common member of the *gedun* (clergy) calls himself or allows himself to be called “Lama.” A real Lama is an ordained and *thrice* ordained Gelong. Since the reform produced by Tsong-ka-pa, many abuses have again crept into the *theocracy* of the land. There are “Lama-astrologers,” the *Chakhan*, or common *Tsikhan* (from *tsigan*, “gypsy”), and Lama-soothsayers, even such as are allowed to marry and do not belong to the clergy at all. They are very scarce, however, in Eastern Tibet, belonging principally to Western Tibet and to sects which have nought to do with the *Gelukpas* (yellow caps). Unfortunately, Orientalists knowing next to nothing of the true state of affairs in Tibet, confuse the Choichong, of the Gurmakhayas Lamasery (Lhasa) – the Initiated Esotericists, with the Charlatans and *Dugpas* (sorcerers) of the Bhon sects. No wonder if – as Schagintweit says in his *Buddhism in Tibet* – “though the images of King Choichong (the ‘god of astrology’) are met with in most monasteries of Western Tibet and the Himalayas, my brothers never saw a Lama Choichong.” This is but natural. Neither the Choichong, nor the *Kubilkhan* (*which see*) overrun the country. As to the “God” or “King Choichong,” he is no more a “god of astrology” than any other “Planetary” Dhyana Chohan.

IU **Lamas** Buddhist monks belonging to the Lamaic religion of Thibet, as, for instance, friars are the monks belonging to the Popish or Roman Catholic religion. Every lama is subject to the grand Taley-Lama, the Buddhist pope of Thibet, who holds his residence at Lha-ssa, and is a reincarnation of Buddha.

WGa **Lama** A title properly given only to the superior priests of Thibet; now often, however, applied to those of any caste. The Grand Lama is supposed to be an incarnation of Buddha.

FY **Lama-gylongs** Pupils of Lamas.

TG **Lamrin** (*Tibetan*) A sacred volume of precepts and rules, written by Tson-kha-pa, “for the advancement of knowledge.”

TG **Land of the Eternal Sun** Tradition places it beyond the Arctic regions at the North Pole. It is “the land of the gods where the sun never sets.”

VS **sacred land** (II 29, p. 39) *Tirthikas* are the Brahmanical Sectarials “beyond” the Himalayas called “infidels” by the Buddhists in the *sacred land*, Tibet, and *vice versa*.

TG **Lang-Shu** (*Chinese*) The title of the translation of Nagarjuna’s work, the *Ekasloka-Shastra*.

TG **Lanka** (*Sanskrit*) The ancient name of the island now called Ceylon. It is also the name of a mountain in the South East of Ceylon, where, as tradition says, was a town peopled with demons named Lankapuri. It is described in the epic of the *Ramayana* as of gigantic extent and magnificence, “with seven broad moats and seven stupendous walls of stone and metal.” Its foundation is attributed to Visva-Karma, who built it for Kuvera, the king of the demons, from whom it was taken by Ravana, the ravisher of Sita. The *Bhagavat Purana* shows Lanka or Ceylon as primarily the summit of Mount Meru, which was broken off by Vayu, god of the wind, and hurled into the ocean. It has since become the seat of the Southern Buddhist Church, the Siamese Sect (headed at present by the High Priest Sumangala), the representation of the purest exoteric Buddhism on this side of the Himalayas.

WG **Lanka** The capital of ancient Ceylon; the island of Ceylon.

ST **Lanka** Name of Ceylon, Sri Lanka.

WG **Lankrika** Psycho-physiological powers supposed to be developed by physiological means; the results obtained by hatha-yoga practices.

TG **Lanoo** (*Sanskrit*) A disciple, the same as “chela.”

WG **Lanoo** (*Tibetan*) Disciple, chela, neophyte or student of the Mysteries, under the instruction of a Guru or Master.

OG **Lanoo** A word used in old Asiatic mystical training-schools for “disciple.” See *Chela*

IN **Lanoo** Student, disciple, chela.

ST **Lanoo-Sravaka** Disciple-listener; chela.

TG **Lao-tze** (*Chinese*) A great sage, saint and philosopher who preceded Confucius.

KT **Lao-Tze** (*Chinese*) A great Sage, Saint, and Philosopher, who preceded Confucius.

FY **Lao-teze** A Chinese reformer.

WGa **Laotze** A great Chinese philosopher; the founder of *Taoism*. He preceded Confucius. The mystic doctrine of the latter (now almost universal in China) is in many ways but the revived Taoistic belief.

TG **Lapis philosophorum** (*Latin*) The “Philosopher’s stone;” a mystic term in alchemy, having quite a different

meaning from that usually attributed to it.

TG **Lararium** (*Latin*) An apartment in the house of ancient Romans where the *Lares* or household gods were preserved, with other family relics.

TG **Lares** (*Latin*) These were of three kinds: *Lares familiares*, the guardians and invisible presidents of the family circle; *Lares parvi*, small idols used for divinations and augury; and *Lares praestites*, which were supposed to maintain order among the others. The *Lares* are the *manes* or ghosts of disembodied people. Apuleius says that the tumulary inscription, *To the gods manes who lived*, meant that the Soul had been transformed in a *Lemure*: and adds that though “the human Soul is a demon that our languages may name genius,” and “is an *immortal god* though in a *certain sense she is born at the same time as the man in whom she is*, yet we may say *that she dies in the same way that she is born*.” Which means in plainer language that *Lares* and *Lemures* are simply the shells cast off by the EGO, the high spiritual and immortal Soul, whose *shell*, and also its astral reflection, the *animal* Soul, die, whereas the higher Soul prevails throughout eternity.

TG **Larva** (*Latin*) The animal Soul. *Larvae* are the shadows of men that have lived and died.

SI **Lateras coctiles** I 357 (*Latin*) “Burned tiles (tablets of clay).”

TG **Law of Retribution** See *Karma*

KT **Law of Retribution** See *Karma*

TG **Laya** or **Layam** (*Sanskrit*) From the root *Li* “to dissolve, to disintegrate” a point of equilibrium (*zero-point*) in physics and chemistry. In occultism, that point where substance becomes homogeneous and is unable to act or differentiate.

WG **Laya** Passivity; a neutral center; in yoga practice, the natural disposition toward passivity of mind, one of the obstacles to concentration.

ST **Laya** Dissolution.

SKf **Laya** ‘A vanishing-point’; derived from the verb-root *li* – to dissolve, to vanish away. The *laya*-centers spoken of in Theosophy refer to those disappearing points or foci or channels through which consciousnesses or life-atoms pass when going from one plane to another, from higher to lower or from lower to higher. They are like doors which lead in two directions, downwards and upwards, or rather outwards and inwards. Modern science deals only with matter up to this zero- or disappearing-point, but Theosophy and Occultism deal with worlds beyond that. The heart or center of any being is a *laya*-center through which lives of many grades constantly flow back and forth.

SP **Laya** Dissolution, disappearance. *Alaya* – non-dissolution, permanence.

OG **Laya-Center** A “point of disappearance” – which is the Sanskrit meaning. *Laya* is from the Sanskrit root *li*, meaning “to dissolve,” “to disintegrate,” or “to vanish away.” A *laya*-center is the mystical *point* where a thing disappears from one plane and passes onwards to reappear on another plane. It is that point or spot – any point or spot – in space, which, owing to karmic law, suddenly becomes the center of active life, first on a higher plane and later descending into manifestation through and by the *laya*-centers of the lower planes. In one sense a *laya*-center may be conceived of as a canal, a channel, through which the vitality of the superior spheres pours down into, and inspires, inbreathes into, the lower planes or states of matter, or rather of substance. But behind all this vitality there is a directive and driving force. There are mechanics in the universe, mechanics of many degrees of consciousness and power. But behind the pure mechanic stands the spiritual-intellectual mechanician.

Finally, a *laya*-center is the point where substance rebecomes homogeneous. Any *laya*-center, therefore, of necessity exists in and on the critical line or stage dividing one plane from another. Any hierarchy, therefore, contains within itself a number of *laya*-centers. See *Hierarchy*

ST **Laya-Center, Laya-Point** Neutral points of latent force; centers through which forces and substances of one plane or sphere pass into the next.

TG **Lebanon** (*Hebrew*) A range of mountains in Syria, with a few remnants of the gigantic cedar trees, a forest of which once crowned its summit. Tradition says that it is here, that the timber for King Solomon’s temple was obtained. See *Druzes*

SI **Le Jour de “Viens a nous” ...c’est le jour ou Osiris a dit au Soleil: Viens! Je le vois rencontrant le Soleil dans l’Amenti** I 134n (*French*) “The Day ‘Be With Us’ ...that is the day when Osiris said to the Sun: Come! I see him meeting the Sun in Amenti.” — Paul Pierret, *Le livre des morts* (The Book of the Dead) 17.61

TG **Lemuria** A modern term first used by some naturalists, and now adopted by Theosophists, to indicate a continent that, according to the Secret Doctrine of the East, preceded Atlantis. Its Eastern name would not reveal much to European ears.

WGa **Lemuria** The name given by some writers to a continent supposed to have existed at one time, but now hidden under the waves. *The Secret Doctrine* affirms its previous existence and holds that it extended between India and Africa. The land of the Third Race.

TG **Leon, Moses de** The name of a Jewish Rabbi in the XIIIth century, accused of having composed the *Zohar*

which he gave out as the true work of Simeon Ben Jachai. His full name is given in Myer's *Qabbalah* as Rabbi Moses ben-Shem-Tob de Leon, of Spain, the same author proving very cleverly that de Leon was *not* the author of the *Zohar*. Few will say he was, but every one must suspect Moses de Leon of perverting considerably the original *Book of Splendour* (*Zohar*). This sin, however, may be shared by him with the Mediaeval "Christian Kabalists" and by Knorr von Rosenroth especially. Surely, neither Rabbi Simeon, condemned to death by Titus, nor his son, Rabbi Eliezer, nor his Secretary Rabbi Abba, can be charged with introducing into the *Zohar* purely Christian dogmas and doctrines invented by the Church Fathers several centuries after the death of the former Rabbis. This would be stretching alleged divine prophecy a little too far.

SI **Leontoid ophiomorphos** II 481 (*Latin & Greek*) "The lion-like serpent."

TG **Levanah** (*Hebrew*) The moon, as a planet and an astrological influence.

TG **Leviathan** In biblical esotericism, Deity in its double manifestation of good and evil. The meaning may be found in the *Zohar* (II. 34b.) Rabbi Shimeon said: The work of the beginning (of 'creation') the companions (candidates) study and understand it; but the *little ones* (the full or perfect Initiates) are those who understand the allusion to the work of the beginning by *the Mystery of the Serpent of the Great Sea* (to wit) *Thanneen, Leviathan*." (See *Qabbalah*, by I. Myer.)

TG **Levi, Eliphas** The real name of this learned Kabalist was Abbe Alphonse Louis Constant. Eliphas Levi Zahed was the author of several works on philosophical magic. Member of the *Fratres Lucis* (Brothers of Light), he was also once upon a time a priest, an *abbe* of the Roman Catholic Church, which promptly proceeded to unfrock him, when he acquired fame as a Kabalist. He died some twenty years ago, leaving five famous works – *Dogme et Rituel de la Haute Magie* (1856); *Histoire de la Magie* (1860); *La Clef des grands Mysteres* (1861); *Legendes et Symboles* (1862); and *La Science des Esprits* (1865); besides some other works of minor importance. His style is extremely light and fascinating; but with a rather too strong characteristic of mockery and paradox in it to be the ideal of a serious Kabalist.

TG **Lha** (*Tibetan*) Spirits of the highest spheres, whence the name of Lhasa, the residence of the Dalai-Lama. The title of Lha is often given in Tibet to some *Narjols* (Saints and Yogi adepts) who have attained great occult powers.

WG **Lha** (*Tibetan*) Pitris, spirits.

ST **Lha** (*Tibetan*) A god, a dhyani-chohan.

IN **Lha(s)** (*Tibetan*) Celestial beings ranging from the highest to a terrestrial spirit; equivalent to Sanskrit *deva*.

TG **Lhagpa** (*Tibetan*) Mercury, the planet.

VS **Lhagpa** (p. 36) Mercury.

ST **Lhagpa** (*Tibetan*) The planet Mercury.

TG **Lhakang** (*Tibetan*) A temple; a crypt, especially a subterranean temple for mystic ceremonies.

TG **Lhamayin** (*Tibetan*) Elemental sprites of the lower terrestrial plane. Popular fancy makes of them demons and devils.

VS **Lhamayin** (III 17, p. 58) Are elementals and evil spirits adverse to men and their enemies.

WGa **Lhamayin** (*Tibetan*) An order of Elementals.

IN **Lhamayin** (*Tibetan*) Non-deity, demon, elemental; spirits of lower spheres.

MO **Li** and **Lacti** (*Norse*) (law, lay-tee) Genetic bloodline and distinctive character or appearance.

VS **man's liberation** (III 20, p. 63) This is an allusion to a well-known belief in the East (as in the West, too, for the matter of that) that every additional Buddha or Saint is a new soldier in the army of those who work for the liberation or salvation of mankind. In Northern Buddhist countries, where the doctrine of *Nirmanakayas* – those *Bodhisattvas* who renounce well-earned Nirvana or the *Dharmakaya* vesture (both of which shut them out for ever from the world of men) in order to invisibly assist mankind and lead it finally to Paranirvana – is taught, every new *Bodhisattva* or initiated great Adept is called the "liberator of mankind." The statement made by Schlagintweit in his "*Buddhism in Tibet*" to the effect that *Prulpai Ku* or "Nirmanakaya" is "the *body* in which the Buddhas or Bodhisattvas appear upon the earth to teach men" – is absurdly inaccurate and explains nothing.

MO **Lidskjalf** (*Norse*) (leed-shelv) [*hlid* aligning with, or *lid* suffering + *skjalf* shelf] The plane of aid or compassion.

TG **Lif** (*Scandinavian*) Lif and Lifthresir, the only two human beings who were allowed to be present at the "Renewal of the World." Being "pure and innocent and free from sinful desires, they are permitted to enter the world where peace now reigns." The *Edda* shows them hidden in Hoddmimir's forest dreaming the dreams of childhood while the last conflict was taking place. These two creatures, and the allegory in which they take part, are allusions to the few nations of the Fourth Root Race, who, surviving the great submersion of their continent and the majority of their Race, passed into the Fifth and continued their ethnical evolution in our present Human Race.

MO **Lif** and **Lifthrasir** (*Norse*) (leev, leev-trah-seer) [life and survival] Immortal principles.

OG **Life-Atom** A learning, evolving entity, each one a unit in one or other of the numberless hosts or hierarchies of

them which exist. A life-atom is a vital individualized vehicle or body of a spiritual monad, which latter is the consciousness-center, the ultimate, noblest, highest, finest part of us. The heart of every life-atom is a spiritual monad. Life-atoms are young gods, embryo gods, and are, therefore, in a continuous process of self-expressing themselves on the planes of matter.

A life-atom may be briefly said to be the ensouling power in every primary or ultimate particle. An atom of physical matter is ensouled by such a life-atom, which is its pranic-astral-vital primary, the life-atom of it. The life-atom is not the physical atom, which latter is but its garment or vehicle and is compounded of physical matter only, which breaks up when its term of life has run, and which will return again in order to re embody itself anew through the instrumentality and by the innate force or energy latent in its ensouling primary, the life-atom.

In other words, the life-atom has a house of life, and this house of life is its body or physical atom; and the life-atom itself is the lowest expression of the monadic light within that atomic house.

OG Life-Atoms The physical body is composed essentially of energy, of energies rather, in the forms that are spoken of in modern physical science as electrons and protons. These are in constant movement; they are incessantly active, and are what theosophists call the imbodiments or manifestations of *life-atoms*. These life-atoms are inbuilt into man's body during the physical life which he leads on earth, although they are not derivative from outside, but spring forth from within himself – at least a great majority of them are such. This is equivalent to saying that they compose both his physical as well as his intermediate nature, which latter is obviously higher than the physical. When the man dies – that is to say, when the physical body dies – its elements pass, each and all, into their respective and appropriate spheres: some into the soil, to which those that go there are drawn by magnetic affinity, an affinity impressed upon their life-energies by the man when alive, whose overshadowing will and desires, whose overlordship and power, gave them that direction. Others pass into the vegetation from the same reason that the former are impelled to the mineral kingdom; others pass into the various beasts with which they have, at the man's death, magnetic affinity, psychic affinity more accurately, an affinity which the man has impressed upon them by his desires and various impulses; and those which take this path go to form the interior or intermediate apparatus of the beasts into which they pass. So much for the course pursued by the life-atoms of the man's lowest principles. But there are other life-atoms belonging to him. There are life-atoms, in fact, belonging to the sphere of each one of the seven principles of man's constitution. This means that there are life-atoms belonging to his intermediate nature and to his spiritual nature and to all grades intermediate between these two higher parts of him. And in all cases, as the monad "ascends" or "rises" through the spheres, as he goes step by step higher on his wonderful postmortem journey, on each such step he discards or casts off the life-atoms belonging to each one of these steps or stages of the journey. With each step, he leaves behind the more material of these life-atoms until, when he has reached the culmination of his wonderful postmortem peregrination, he is, as Paul of the Christians said, living in "a spiritual body" – that is to say, he has become a spiritual energy, a monad.

Nature permits no absolute standing still for anything, anywhere. All things are full of life, full of energy, full of movement; they are both energy and matter, both spirit and substance; and these two are fundamentally one – phases of the underlying reality, of which we see but the maya or illusory forms.

The life-atoms are actually the offspring or the off-throwings of the interior principles of man's constitution. It is obvious that the life-atoms which ensoul the physical atoms in man's body are as numerous as the atoms which they ensoul; and there are almost countless hosts of them, decillions upon decillions of them, in practically incomputable numbers. Each one of these life-atoms is a being which is living, moving, growing, never standing still – evolving towards a sublime destiny which ultimately becomes divinity.

VS Give up thy life, if thou would'st live (I 13, p. 5) Give up the life of physical *personality* if you would live in spirit.

VS Secret Life (II 34, p. 41) The "Secret Life" is life as a Nirmanakaya.

OG Life-Wave This is a term which means the collective hosts of monads, of which hosts there are seven or ten, according to the classification adopted. The monad is a *spiritual ego*, a consciousness-center, being in the spiritual realms of the universal life what the life-atoms are in the lower planes of form. These monads and life-atoms collectively are the seven (or ten) life-waves – these monads with the life-atoms in and through which they work; these life-atoms having remained, when the former planetary chain went into pralaya, in space as kosmic dust on the physical plane, and as corresponding life-atoms or life-specks of differentiated matter on the intermediate planes above the physical. Out of the working of the monads as they come down into matter – or rather through and by the monadic rays permeating the lower planes of matter – are the globes builded. The seven (or ten) life-waves or hosts of monads consist of monads in seven (or ten) degrees of advancement for each host.

When the hosts of beings forming the life-wave – the life-wave being composed of the entities derived from a former but now dead planet, in our case the moon – find that the time has arrived for them to enter upon their own particular evolutionary course, they cycle downwards as a life-wave along the planetary chain that has been prepared

for them by the three hosts of elementary beings, of the three primordial elementary worlds, the forerunners of the life-wave, yet integral parts of it. This life-wave passes seven times in all around the seven spheres of our planetary chain, at first cycling down the shadowy arc through all the seven elements of the kosmos, gathering experience in each one of them; each particular entity of the life-wave, no matter what its grade or kind – spiritual, psychic, astral, mental, divine – advancing, until at the bottom of the arc, when the middle of the fourth round is attained, they feel the end of the downward impulse. Then begins the upward impulse, the reascent along the luminous arc upwards, towards the source from which the life-wave originally came.

IN Life-wave Kingdom or family of monads which progress through the 7 globes of a planetary chain.

TG Light, Brothers of This is what the great authority on secret societies, Brother Kenneth R. H. Mackenzie IX., says of this Brotherhood. “A mystic order, *Fratres Lucis*, established in Florence in 1498. Among the members of this order were Pasqualis, Cagliostro, Swedenborg, St. Martin, Eliphaz Levi, and many other eminent mystics. Its members were very much persecuted by the Inquisition. It is a small but compact body, the members being spread all over the world.”

TG Lila (*Sanskrit*) Sport, literally; or pastime. In the orthodox Hindu Scriptures it is explained that “the acts of the divinity are *lila*,” or sport.

TG Lil-in (*Hebrew*) The children of Lilith, and their descendants. “Lilith is the Mother of the *Shedim* and the *Muquishim* (the ensnarers).” Every class of the Lil-ins, therefore, are devils in the demonology of the Jews. (See *Zohar* ii. 268a.)

TG Lilith (*Hebrew*) By Jewish tradition a demon who was the first wife of Adam, before Eve was created: she is supposed to have a fatal influence on mothers and newly-born infants. LIL is night, and LILITH is also the owl: and in mediaeval works is a synonym of Lamia or female demon.

TG Limbus Major (*Latin*) A term used by Paracelsus to denote primordial (alchemical) matter; “Adam’s earth.”

MO Lin (*Norse*) (leen) [*lin* flax] Frigga, Odin’s consort.

TG Linga or Lingam (*Sanskrit*) A sign or a symbol of abstract creation. Force becomes the organ of procreation only on this earth. In India there are 12 great *Lingams* of Siva, some of which are on mountains and rocks, and also in temples. Such is the *Kedaresa* in the Himalaya, a huge and shapeless mass of rock. In its origin the Lingam had never the gross, meaning connected with the phallus, an idea which is altogether of a later date. The symbol in India has the same meaning which it had in Egypt, which is simply that the creative or procreative Force is divine. It also denotes who was the dual Creator – male and female, Siva and his *Sakti*. The gross and immodest idea connected with the phallus is not Indian but Greek and pre-eminently Jewish. The Biblical *Bethels* were real priapic stones, the “Beth-el” (phallus) wherein God dwells. The same symbol was concealed within the ark of the Covenant, the “Holy of Holies.” Therefore the “Linga” even as a phallus is not “a symbol of Siva” only, but that of every “Creator” or creative god in every nation, including the Israelites and their “God of Abraham and Jacob.”

WG Lingam The genital organ, *membre virile*, phallus.

ST Lingam Symbol of the divine procreative force.

TG Linga Purana (*Sanskrit*) A scripture of the Saivas or worshippers of Siva. Therein *Maheswara*, “the great Lord,” concealed in the Agni Linga explains the ethics of life – duty, virtue, self-sacrifice and finally liberation by and through ascetic life at the end of the *Agni Kalpa* (the Seventh Round). As Professor Wilson justly observed “the Spirit of the worship (phallic) is as little influenced by the character of the type as can well be imagined. *There is nothing like the phallic orgies of antiquity; it is all mystical and spiritual.*”

TG Linga Sharira (*Sanskrit*) The “body,” i.e., the aerial symbol of the body, This term designates the *doppelganger* or the “astral body” of man or animal. It is the *eidolon* of the Greeks, the vital and *prototypal* body; the reflection of the men of flesh. It is born *before* and dies or fades out, with the disappearance of the last atom of the body.

KT Linga Sharira (*Sanskrit*) “Astral body,” i.e., the aerial symbol of the body. This term designates the *doppelganger*, or the “astral body” of man or animal. It is the *eidolon* of the Greeks, the vital and *prototypal* body, the reflection of the man of flesh. It is born before man and dies or fades out with the disappearance of the last atom of the body.

WG Linga-sarira The astral form upon which the physical body is concreted. (*linga*, characteristic; *sarira*, body.)

OG Linga-Sarira (*Sanskrit*) *Linga* is a word which means “characteristic mark,” hence “model,” “pattern.” *Sarira*, “form,” from a verb-root *sri*, meaning “to molder” or “to waste away,” the word thus signifying “impermanence.” The sixth substance-principle, counting downwards, of which man’s constitution is composed. The model-body, popularly called astral body, because it is but slightly more ethereal than the physical body, and is in fact the model or framework around which the physical body is builded, and from which, in a sense, the physical body flows or develops as growth proceeds.

At death the *linga-sarira* or model-body remains in the astral realms and finally fades out, dissolving *pari passu*,

atom by atom, with the atoms of the physical corpse. These astral realms are not one single plane, but a series of planes growing gradually more ethereal or spiritual as they approach the inward spheres of nature's constitution or structure. The linga-sarira is formed before the body is formed, and thus serves as a model or pattern around which the physical body is molded and grows to maturity; it is as mortal as is the physical body, and disappears with the physical body.

ST **Linga-Sarira** Model or pattern body. See *Principles of Man*

SKo **Linga-sarira** The Model-body, often called the 'astral body'; a compound of *linga* – model, and *sarira* – form, derived from the verb-root *sri* – to waste away; hence Linga-sarira implies a model that is impermanent. This Model-body is more ethereal than the physical body. It is the causal form from which flow the energies which build the physical body atom for atom. Like the Astral Light it automatically records all the effects of the earth-experiences lived through by the man; and therefore, if more fully understood, could give the key to many human and psychological mysteries.

TG **Lipi** (*Sanskrit*) To write. See *Lipikas* in Vol. I. of *The Secret Doctrine*.

TG **Lipikas** (*Sanskrit*) The celestial recorders, the "Scribes," those who record every word and deed, said or done by man while on this earth. As Occultism teaches, they are the agents of KARMA – the retributive Law.

WGa **Lipikas** The celestial scribes; the recorders of every thought, act, and word of man. Collectively, the "Book of the Recording Angel." Agents of *Karma* in the greater sense; mentioned in *The Secret Doctrine*.

OG **Lipika(s)** (*Sanskrit*) This word comes from the verb-root *lip*, meaning "to write;" hence the word lipikas means the "scribes." Mystically, they are the celestial recorders, and are intimately connected with the working of karma, of which they are the agents. They are the karmic "Recorders or Annalists, who impress on the (to us) invisible tablets of the Astral Light, 'the great picture-gallery of eternity,' a faithful record of every act, and even thought, of man [and indeed of all other entities and things], of all that was, is, or ever will be, in the phenomenal Universe" (*The Secret Doctrine* 1:104).

Their action although governed strictly by cosmic consciousness is nevertheless rigidly automatic, for their work is as automatic as is the action of karma itself. They are entities as a matter of fact, but entities which work and act with the rigid automatism of the cosmic machinery, rather than like the engineer who supervises and changes the running of his engines. In one sense they may perhaps better be called cosmic energies – a most difficult matter to describe.

WS **Lipikas** (*Sanskrit*) "Scribes;" celestial recorders; agents of karma.

ST **Lipikas** Writers; cosmic recorders or agents of karma.

SKo **Lipika** The Lipikas are Cosmic energies or spiritual beings belonging to the Hierarchy of Compassion. Their very action, the nature of which is harmony with the Cosmic Consciousness, automatically and impersonally impresses on the Astral Light, "the great picture gallery of Eternity," a record of every deed, word, and thought of all the entities of the Kosmos. They have been called the 'Agents of Karman,' and the 'Guardians of Destiny,' for in one sense they blaze the paths that all entities will follow in a future Manvantara. The word Lipika comes from the verbal root *lip* – to write.

IN **Lipika** (*Sanskrit*) "Scribe," celestial recorders on the astral light of every thought, word, and act; highest cosmic agents of karma.

SP **Lipika** Scribe, celestial recorder.

SI **Liquor Amnii** II 188 (*Latin*) "Amniotic fluid."

VS **living and the dead** (II 32, p. 40) The "living" is the immortal Higher Ego, and the "dead" – the lower *personal* Ego.

VS **living Dead** (II 36, p. 42) Men ignorant of the Esoteric truths and Wisdom are called "the living Dead."

TG **Lobha** (*Sanskrit*) Covetousness: cupidity, a son sprung from Brahm/a, in an evil hour.

WGa **Lobha** Avarice.

MO **Loddfafner** (*Norse*) (lodd-fawv-ner) A dwarf. a learning human soul.

TG **Lodur** (*Scandinavian*) The second personage in the trinity of gods in the *Eddas* of the Norsemen; and the father of the twelve great gods. It is Lodur who endows the first man – made of the ash-tree (*Ask*), with blood and colour.

MO **Lodur** (*Norse*) (loo-dur) One of the creative trinity; the fiery principle.

MO **Lofar** (*Norse*) (loo-vahr) [*lof* hand or praise] Highest member of animal kingdom.

TG **Logi** (*Scandinavian*) Literally, "flame." This giant with his soils and kindred, made themselves finally known as the authors of every cataclysm and conflagration in heaven or on earth, by letting mortals perceive them in the midst of flames. These giant-fiends were all enemies of man trying to destroy his work wherever they found it. A symbol of the cosmic elements.

MO **Logi** (*Norse*) (loo-gee) [*log* flame] Wildfire, the uninspired mind.

TG **Logia** (*Greek*) The secret discourses and teachings of Jesus contained in the Evangel of Matthew – in the

original Hebrew, not the spurious Greek text we have-and preserved by the Ebionites and the Nazarenes in the library collected by Pamphilus, at Caesarea. This Evangel called by many writers "the genuine Gospel of Matthew," was used according to (St.) Jerome, by the Nazarenes and Ebionites of Beroea, Syria, in his own day (4th century). Like the *Aporrheta* or secret discourses, of the Mysteries, these *Logia* could only be understood with a key. Sent by the Bishops Chromatius and Heliodorus, Jerome, after having obtained permission, translated them, but found it "a difficult task" (truly so!) to reconcile the text of the "genuine" with that of the spurious Greek gospel he was acquainted with. (See *Isis Unveiled* II., 180 et seq.)

TG Logos (*Greek*) The *manifested* deity with every nation and people; the outward expression, or the effect of the cause which is ever concealed. Thus, speech is the Logos of thought; hence it is aptly translated by the "Verbum" and "Word" in its metaphysical sense.

KT Logos (*Greek*) The *manifested* deity with every nation and people; the outward expression or the effect of the Cause which is ever concealed. Thus, speech is the logos of thought; hence, in its metaphysical sense, it is aptly translated by the terms "Verbum," and the "Word."

WG Logos (*Greek*) The word; the first cause; the Demiurgos; Isvara; Brahm/a; a mirror reflecting universal mind; the great unseen; the unknown light; the one ray.

OG Logos (*Greek*) In old Greek philosophy the word *logos* was used in many ways, of which the Christians often sadly misunderstood the profoundly mystical meaning. Logos is a word having several applications in the esoteric philosophy, for there are different kinds or grades of logoi, some of them of divine, some of them of a spiritual character; some of them having a cosmic range, and others ranges much more restricted. In fact, every individual entity, no matter what its evolutionary grade on the ladder of life, has its own individual logos. The divine-spiritual entity behind the sun is the solar logos of our solar system. Small or great as every solar system may be, each has its own logos, the source or fountainhead of almost innumerable logoi of less degree in that system. Every man has his own spiritual logos; every atom has its own logos; every atom likewise has its own paramatman and mulaprakriti, for every entity everywhere has its own highest. These things and the words which express them are obviously relative.

One meaning of the Greek *logos* is "word" – a phrase or symbol taken from the ancient Mysteries meaning the "lost word," the "lost" logos of man's heart and brain. The logos of our own planetary chain, so far as this fourth round is concerned, is the Wondrous Being or Silent Watcher.

The term, therefore, is a relative and not an absolute one, and has many applications.

WW Logos (pp. 84-92) Now *Logos* – here is a vast field before us. Possibly the literature of no time in history has ever been so full of quarrel, disagreement, and learned dissertation as what have been written in Christian times about this word *logos*. The word itself is very simple; it is a Greek word meaning *word*, which the Latins expressed as *verbum*. The difficulty lies in the religious or semi-philosophical attributes or meanings or senses that have gathered about this word; and at the present day, and looking back through history, one almost despairs of any short and lucid exposition of it, because the field of discussion has been so vast, the quarrels have been so acrimonious, and rivers of ink, according to the well-known saying, have been poured out by writers to prove each man his own view concerning the incarnation of the *Word*, that is of the *Logos*.

Now this is not either a Christian word or a Christian conception. You will remember that when we spoke of the doctrine of the Trinity we saw that it was an evolution of ideas. The early Christians had no trinity. Doubtless they knew of the triadic essences of ancient times because the Greek literature was full of discussion concerning the Divine Father, the Son or the Logos, and the outpouring of the Spirit expressed in many ways and under many terms. But the Christians themselves had no developed doctrine of the Trinity as it now exists. It was an evolution, as you will remember. Plato uses the term Logos as implying the Divine Reason, the Divine Intellect. Why did they use the term *word*? Because the spoken word is the manifestation of reason; it was the carrier of intellectual conceptions to the outward world, into manifestation, so to speak; and therefore the Word was conceived of as the Son of the Father, which was conceived of as the Intellect; the Father, the Immanent Intellect. The early Platonic writers used the word logos to signify the Kosmical Plan, as being the manifestation or spoken word or idea of the Deity in operation; or again, they spoke of it as the reason divine, the Divine Reason, and the later Platonists spoke of it as the Son of the Deity or the Son of the Creator.

Now the Jews, too, or at least a great many of the most eminent men in ancient days belonging to that race, had a similar conception, in spite of their henotheistic views regarding their own national Deity; and these men were the brighter, more sunny intellects of their race, the more intuitive in perception. For Instance, Philo, commonly called Philo the Jew, a Jewish Platonist who lived about the time of the supposed birth of Jesus, was born about 20 B.C., and lived some forty or fifty years afterwards. He was a voluminous writer; he had made a profound study of Platonic philosophy; he was a man of searching and profound intellect, withal a mystic. The scope of his literary work was to reconcile the Hebrew writings, particularly the Pentateuch, that is the first five books of the Bible, with

the Platonic philosophy; and it is commonly said of him today by critical writers that some of his analogies and explanations are very ingenious, but that his one great fault was his mysticism, for he saw mystical explanations where there were none. This is the same kind of criticism that we find applied by the learned wiseacres of all ages to those who differ from accepted standards, which to many people is a crime. Now Philo speaks of the Logos as the Second God, as the representative God on earth and in space, as the Divine Word. He takes these terms from the Platonic writers, and as we shall see in a few moments, his usage of the term *word* or *logos* is at bottom identical with the usage as found in the Hebrew Targumical literature. The constant use of the word *memra*, or *word* by the Jewish writers there, and by those of succeeding ages, is typically Platonic in conception so far as it goes. The Targums (from *Targum*, a Chaldean word meaning *explanation*) – there were several of them – were the translations or paraphrases of the Old Testament, particularly of the Pentateuch into Aramean, when the Hebrew language, as such, began to pass into disuse. And the Targumists were those commentators and translators, the men who made the paraphrases and explained what the Hebrew Old Testament meant. And *memra* is Aramaic, meaning *word*, like the Greek *logos* and the Latin *verbum*. They frequently used the word *memra*, or *logos*, for Jehovah. Now a very interesting example of this usage I shall put on the blackboard, so that you can see it; the spoken word is often helped by the visible sign, so they say. Now the first verse in the Hebrew Bible is:

{Hebrew characters} (BRASHITH BRA ALHIM ATTh HSHMIM VATh HARTs)

the common translation being: “In the beginning created Elohim the heavens and the earth.” You will remember that we noticed last week that ancient Hebrew was written commencing from the right, in parallel lines, without any vowels, without separation of words, without capitals, so that this custom would be something like this if applied to the English translation of the first verses of *Genesis*: *nthbgnngcrtldhmthvnsndthrth*. And you will remember that Massorettes, the body of men who “pointed” the Hebrew, that is to say, put in the vowels, (because the Hebrew vowels are expressed by points) “pointed” what according to tradition was the proper reading of this formidable array of consonants. And the common translation of the Hebrew, as we have it now in the Hebrew Bible, is based on the work of the Massorettes.

The particle {Hebrew character} = B means *in* or *through*; it is a preposition and the following word {Hebrew characters} (RASHITH) (beginning, head, wisdom) means *beginning*. But if we run all through all these letters together, and divide the words so, it reads:

{Hebrew characters} BRASH IThBRA ALHIM ATTh HSHMIM VATh HARTs

“in the head created themselves Elohim the heavens and the earth.” In the *head* – in German there is the word *Hauptmann*, captain, because he is the *head* of the men underneath him, and so in English the “headman” or chief; the head was the wisdom, as the feet had the sustaining power; therefore “In the head (by wisdom, or in wisdom) created themselves, (i.e. became the Elohim, the gods, the divine beings), the Heavens and the earth.” A magnificent translation. The divine being themselves, from passive hierarchies, because active manifestations; they created themselves, or *became*. And what was the result of this? The heavens and the earth. “In the head that is, in wisdom, through wisdom, by wisdom – created themselves or became Elohim the heavens and the earth.” And the heavens and the earth were without form. It was a purely spiritual creation; the gods were formless; they were what is called in Sanskrit Arupa, bodiless; and the spirit of God, Elohim, moved on the face of the water. Now the force of this last phrase lies in this – and first the Hebrew: –

{Hebrew characters}

We-ruahh Elohim merahhfeht al-pney ham-hayim. Now *ruahh* means *wind, breath, soul*. The true word for *spirit* in *Hebrew* is *neshamah*, whereas this first word *ruahh* would be more equivalent to the Sanskrit word *Manas*, meaning mind. Now the word used here, translated into the English “moving,” is a participle from the verb *rauhaft* [“rauhaft” is the simple form of the root RChPh and means to tremble, shudder, shake or quiver. The piel form *rihef* means to hover or flutter. The derivation of *ruahh* RVCh from RChPh is difficult, requiring both a metathesis of V and Ch as well as a softening of V to Ph. To brood, however, which is formed from the triconsonantal BRKh via the biconsonantal RKh, meaning soft or gentle, requires only a hardening of Kh to Ch. RCh carries the meaning of aroma or fragrance. Usually *ruahh* is derived from RVCh, a root indicating freedom and open airiness, hence, spirit, wind, breath. – J. D.] to hover, to flutter and to brood, as of a hen which broods on its eggs. The simile is homely, but if you have ever watched a hen brooding you will have noticed its absorption, how it is wrapped in itself. So the divine goose (instead of the hen – an oriental metaphor) is conceived of as laying, and fluttering over, or brooding on the cosmic egg. In the Finnish *Kalevala* we read of the bird which laid the cosmic eggs, and then brooded on the eggs. H. P. Blavatsky, in the first pages of *The Secret Doctrine*, has a quotation from the Finnish *Kalevala*.

We were speaking of the *logos*. In the Targum of Jerusalem is found this translation: “In wisdom God created heaven and earth;” the principal point here being this rendering of *wisdom* for this word {Hebrew characters} RASHITH (= *wisdom*) which means *head* or *beginning, origin*, exactly in the sense that the Christians and the early Platonists used the word *logos*, implying the reason, the wisdom of the Deity. “In the wisdom of the Deity the world

was manifested,” and as wisdom is popularly supposed to reside in the head, therefore the Jewish targumists translated this: “In the wisdom (in the head, in the logos) created God (as they translate Elohim, which means gods) the heavens and the earth.”

Before going on I will have to recall to your memory that we said something last week about this word *Elohim*, commonly translated *God* by both Jewish and Christian writers, and yet it is a plural word, and can only be translated by the plural originally of *El*, which is a word found in many Semitic tongues implying might or majesty, and god. The word Elohim certainly has come from *Eloah*, a feminine of *El*, and as Hebrew feminines often form abstract conceptions, this could be translated not as a goddess but as a divine faculty, a faculty of the divinity itself, wisdom for instance. Therefore, the godly wise beings, the angels, spiritual beings, the gods, created themselves, or became by wisdom the heavens and earth. It fits in exactly with the conception of hierarchies which we studied last week, because the hierarchies not only fabricate the world (which is the original meaning of “create”), form it, shape it, but they are it themselves, in a sense. Examine the atoms of your flesh, if it were possible; at least examine the scientific conception of what matter today consists of – innumerable, numberless, infinitesimal little entities. Each atom is a kosmos, a mystic center, surrounded by hundreds of whirling planets, as our own sun is. And are we to conceive that we are the only intelligent beings in this vast limitless boundlessness? It would indeed be remarkable! Rather let us follow logical deductions from the facts which are, and say that man is but one stage, one step in an infinite series of gradations of intelligent beings, extending from the atoms and the sub-atoms and the worlds below the atoms through infinite hierarchies up to the Deity and beyond that Deity, and beyond the next one up to that wonder, the Unspeakable!

We shall not be able to consider today as many of these words as I had hoped. But let me say a few words more about the Logos. The Christian writer John, commonly called Divine, from the word “Theologist” which is often placed after his name (you will remember we studied the meaning of the word theology in our first class) has these words in opening his gospel, so-called:

“In the beginning was the Logos, and the Logos was towards [or with] God, and God was the Logos, or the Logos was God” [the Greek can be either translation]. This was in the beginning *towards* God [that is to say, with God, the word used in the Greek being the preposition *pros* which with accusative signifies *towards* a thing, proximity, and under strained interpretation could be translated *with*]; all things became through him [*or through it*], and outside of him [or it] there is not one thing which became. In him [or it] was life, and the life was the light of men; and the light shines in the darkness, and the darkness did not receive it.” Now mark: then begins, “There was a man sent from God;” – another thought, as abrupt as can possibly be, either in the Greek or in the English. Notice, after this philosophical exposition concerning the Logos, suddenly we are told: “There was a man sent from God, and his name was John. He came as a witness,” etc. The point to which I wish to call your attention is this: it looks as if this exposition of the Logos, as it is popularly believed to be, is an addition. This addition, and its development in the following verses of this chapter, can only be taken from the ideas of the Logos as held by early Christian writers like Justin, who bases his thoughts on the exposition of Philo the Jew and on the Greek translation of the Hebrew Bible called the Septuagint. The Christian Logos-doctrine is therefore an evolution of ideas common to the ancient world at that time.

The early Platonists, in discussing the doctrine of the *logos* used two expressions which are very graphic and very philosophic: they spoke of the {*logos endiathetos*} and the {*logos prophorikos*}. That is to say, the *logos endiathetos* comes from the Greek, and the sense is “to keep within;” from {*tithimi*} (to *place*, {*en*} *in*, and {*dia*} *through*: to keep within); {*prophorikos*} comes from {*profero*}, to utter, to send out; therefore the *logos endiathetos* would be the immanent logos, that aspect of the Divinity which remains latent, which is not manifest; and the *logos prophorikos* would be that *verbum*, that divine influence of reason, which is sent out as a man would send a messenger from his house; *logos* you will remember, meaning reason, intellect, the divine reason. The early Christians adopted the same words and the same conceptions, the *logos prophorikos* being the out-going, the active reason; the *logos endiathetos* being the intelligence or reason of the Deity remaining unmanifested – as the Christians would say, remaining in the bosom of the Godhead. Philo the Jew also uses them in his attempts to reconcile the Hebrew Bible with the Platonic Philosophy. It is curious that in ancient Egypt the out-going faculty of the Deity, or rather the Deity conceived of as manifesting himself, was often spoken of as the *Son*, and frequently *Sun*, because the sun was with constant reiteration in ancient philosophy conceived of as the son of the Deity. We have by no means finished this subject, and I shall advert to it in future studies.

I wish to say in conclusion that Heraclitus, the great Greek philosopher, also the Stoic School, used the term *logos* to signify the rational or intelligent principle in Nature, in exactly the same general way as the early Christians did; and the Stoics also spoke of a *logos spermatikos*, or the *seed logos*, from *sperma*, the Greek for *seed*, meaning that aspect of consciousness in manifestation which makes a thing what it is as contrasted with something else. For instance, the *logos spermatikos* of a rose is what keeps it a rose, and not a gooseberry or a pear; the *logos*

spermatikos of a man is what keeps him a man, and not an ant or a horse. The *logos spermatikos* of anything, let us say, is what keeps it what it is: its seed of individuality. You will remember that we spoke in our first lecture of the marvels latent in a seed, and of why it should always bring forth its own kind; and in our future studies we will find that that was not the case in the very early periods of time. We will find the testimony of ancient history and we will produce the proofs even of modern science, to show that in the early history of our globe all things produced almost at hap-hazard. Such beings as existed then produced according to different laws; for instance, we will call one being of the X species, and whether by fission or breaking off, or budding, or by whatever may have been the method of generation that species X might or might not produce its own species. It might produce species b or q, just as supposing our laws of today were those operative then, the offspring of a woman today might be a mule or a cow, or that which grew out of the egg of a hen might be an elephant. In the early days it was so. But when the working of the *logos spermatikos* came into action, then each thing followed its own line.

IN **Logos, (Logoi, plural)** (*Greek*) “Word,” manifested deity, the living expression of divine thought.

TG **Lohitanga** (*Sanskrit*) The planet, Mars.

ST **Lohitanga** Mars, sometimes Venus.

TG **Loka** (*Sanskrit*) A region or circumscribed place. In metaphysics, a world or sphere or plane. The Puranas in India speak incessantly of seven and fourteen Lokas, above, and below our earth; of heavens and hells.

WG **Lokas** Worlds, places, spheres. The Vishnu-Purana gives seven, namely: pitri-loka; Indra, or svarga; marut-loka, or devi-loka; mahar-loka, or gandharva-loka; janar-loka, of saints; tapar-loka, of the seven sages; Brahma-loka, or satya-loka, of infinite truth. The loka of Krishna, called go-loka, is indestructible.

OG **Loka** (*Sanskrit*) A word meaning “place” or “locality” or, as much more frequently used in theosophy, a “world” or “sphere” or “plane.”

The lokas are divided into rupa-lokas and arupa-lokas – “material worlds” and “spiritual spheres.” There is a wide range of teaching connected with the lokas and talas which belongs to the deeper reaches of the esoteric philosophy.

See **Arupa, Rupa, Tala**

SP **Loka** A world, realm, or plane. A tala is a lower realm corresponding to a particular loka.

MO **Lokabrenna** (*Norse*) [*brenna* burning] A name for Sirius.

TG **Loka Chakshub** (*Sanskrit*) The “Eye of the World;” a title of the Sun, *Surya*.

TG **Loka Palas** (*Sanskrit*) The supporters, rulers and guardians of the world. The deities (planetary gods) which preside over the eight cardinal points, among which are the Tchatur (Four) Maharajahs.

MO **Lokasenna** (*Norse*) [*senna* banter] Loki’s Flying.

ST **Loka-Talas:**

Lokas – the spiritual aspects of worlds, spheres, or planes; the principles of a hierarchy.

Talas – the material aspects of worlds, spheres, or planes; the elements and substantial side of a hierarchy.

Satyaloka – reality world	Atala – no place
Taparloka – devotion world	Vitala – better place
Janarloka – birth world	Sutala – good place
Maharloka – great world	Rasatala – place of taste
Svarloka – heaven world	Talatala – very much a place
Bhuvarloka – world of becoming	Mahatala – great place
Bhurloka – earth world	Patala – place beneath our feet

SKf **Lokas – Talas**

1 Satya-loka	1 Atala
2 Tapar-loka	2 Vitala
3 Janar-loka	3 Sutala
4 Mahar-loka	4 Rasatala
5 Svar-loka	5 Talatala
6 Bhuvar-loka	6 Mahatala
7 Bhur-loka	7 Patala

The Ancient Wisdom teachings divide the Universe into seven great Planes or worlds of beings, each of which is bipolarized into a Loka and a Tala. These pairs of Lokas and Talas are as inseparable as the two sides of a coin. They represent those two universally contrasting forces of nature which are expressed by good and evil, high and low, spirit and matter, etc. The word Loka means ‘a vast space,’ ‘a world,’ and is applied to a spiritual sphere. The seven Lokas are called in Hindu writings the ‘seven regions of the blessed’ or the ‘seven heavens.’ The word Tala means ‘lower part,’ ‘base,’ and is applied to a material place or region. The seven Talas have been called the ‘seven Hells’ or the ‘seven inferior places.’

Loka-aspects Tala-aspects

Spiritual world	Material world
Light side	Night side
High	Low
Positive	Negative
Luminous Arc	Shadowy Arc
Zenith	Nadir

Each couple of Loka and Tala represents a cosmic plane, or rather a sphere ranging from its loka or spiritual parts to its tala or physical parts. The highest and most spiritual and inmost of the lokas and talas produces the next lower or next outer loka and tala, which in its turn contains within itself the qualities of its parent and of the lokas and talas beneath or without it as well as its own dominant characteristic qualities. So on down to the lowest or outermost loka and tala. Therefore we see that each loka and tala is sevenfold, and contains aspects of all the other lokas and talas within it or without it.

In The Esoteric Tradition, G. de Purucker writes:

Seven interblending lokas and talas are actually the hierarchical conditions or states of each and of every one of the Worlds, Spheres, Planes, Houses, or Mansions, ...In other words, these various Worlds, etc., are based on substances or matters existing in those particular phases of substantiality or ethereality which are described by the different names of these lokas and talas. Lokas, speaking generally, are the spiritual and less illusory conditions or states in any one such world or sphere or globe, while talas are those particular states or conditions appropriate to substances and matters of a grosser and more material character. Yet the lokas and talas are inseparable; each loka has its inseparable and corresponding twin tala, throughout the series: the highest loka having as its nether pole or *alter ego*, the most spiritual or ethereal of the talas, and thus down the series until the lowest or least spiritual of each pair is reached. (p. 558)

These lokas and talas represent different stages in evolutionary unfoldment. All evolution may be described as a series of spirals. Beings, in order to evolve, come forth from the Great All, the Divine Source, and then descend along a series of spheres, each more material than the preceding, and on each of these they build for themselves bodies in which to live. When they reach the lowest point of the descent, the most material sphere, they then proceed upwards to unfold consciously the spiritual and inner beauty latent and wrapped within their bodies of different degrees of physical texture. As they advance upwards they cast aside their garments gradually, the most material first, and become more and more divine in manifested virtue and power, until they reach once more the highest, the Divine Source, but not in the same condition as that in which they last sprang forth from it, but on a higher level, wiser, grander, and more universal. There they rest for a while until the urge to become greater brings them once more into manifestation.

The coming forth into manifestation, the putting on of garments, each one more material as the descent continues, is another way of saying that a man, or any other being, passes through the tala-side of the seven great divisions of the Universe. The conscious return to the Divine Source, the unfolding of the divine qualities and the casting off of the material forms of different grades, is another way of saying that a man, or any other being, is passing through the loka-side of the seven great divisions of the Universe. Hence Theosophy teaches that as a human Life-Wave comes into being on this Earth it passes around or through the twelve Globes of the Earth's Planetary Chain which are distributed over the seven Great Cosmic Spheres or planes.

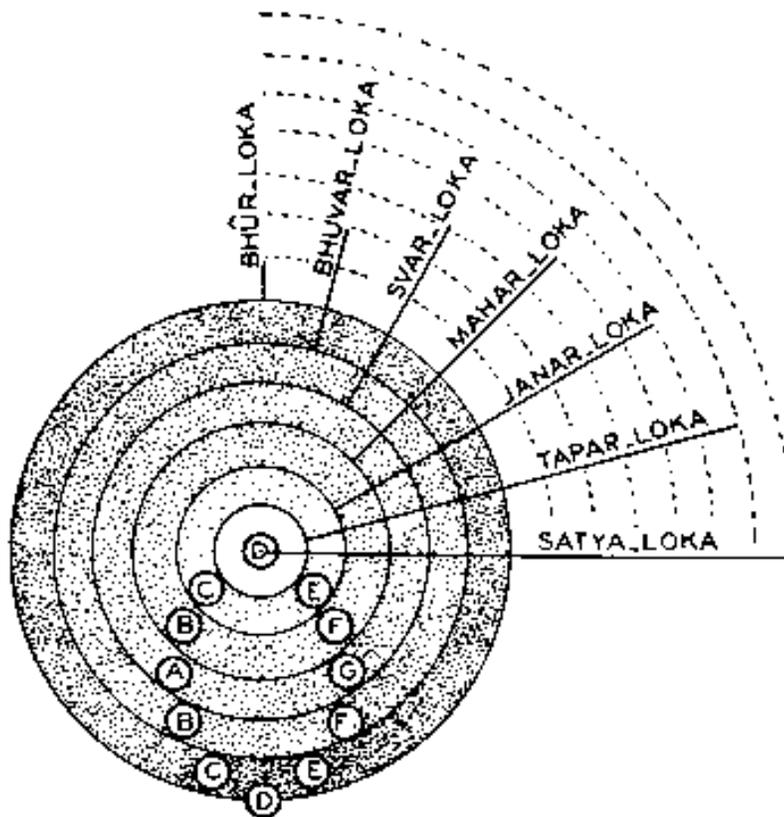
There is one such Globe on the highest as well as on the lowest plane, and two such Globes on each of the planes between. (See accompanying diagram.) Hence as the Human Race appears, it passes from Globe D' to C' to B' to A to B to C to D on its Descending Arc into matter, and as it does this, on each Globe it builds for itself bodies appropriate to the sphere through which it passes. This descent through the globes is actually a passing through the seven Talas of the Universe. Then from the midpoint of the cycle of time passed on Globe D the Human Race ascends upwards, passing from Globe D to E to F to G to F' to E' to D'. This ascent through the globes is actually a passing through the lokas.

When the talas are dominant, matter evolves and spirit involves, the lokas being recessive. When the lokas are dominant, spirit evolves and matter involves, the talas being then recessive. This same tala-descent and loka-ascent may be applied analogically to anything that evolves, from atom to universe.

{Diagram to the Left}

Arûpa	Atala	Śani ♄	Ātman or Auric Egg ○ Globe D'		Satya-loka
	Ādi-bhūta		Unity with All	Kumbha ≍	Ādi-tattva
	Vitala	Uśanas-Śukra ♀	Buddhi ○ Globe C'	Budha ☿ ○ Globe E'	Tapar-loka
	Anupapādaka-bhūta	Ṛishabha ♄	Spiritual Understanding	Mithuna ♊	Anupapādaka-tattva
Rûpa	Sutala	Bṛihaspati ♃ ○ Globe B'	Buddhi-Manas	Angāraka ♂ ○ Globe F'	Janar-loka
	Ākāśa-bhūta	Mina ✕	Hearing	Mesha ♈	Ākāśa-tattva
	Rasātala	Sūrya ☉ ○ Globe A	Kâma-Manas	Soma ♃	Mahar-loka ○ Globe G
	Taijasa-bhūta	Simha ♌	Touch	Karkatāka ♌	Taijasa-tattva
	Talātala	Bṛihaspati ♃ ○ Globe B	Kâma-Prāṇa	Angāraka ♂ ○ Globe F	Svar-loka
	Vāyu-bhūta	Dhanus ♐	Sight	Vṛiśchika ♏	Vāyu-tattva
	Mahātala	Uśanas-Śukra ♀	Linga-śarīra ○ Globe C	Budha ☿ ○ Globe E	Bhuvar-loka
	Apas-bhūta	Tulā ♎	Taste	Kanyā ♎	Apas-tattva
	Pātāla	Śani ♄	Sthūla-śarīra ○ Globe D		Bhūr-loka
	Prithivī-bhūta		Smell	Makara ♉	Prithivī-tattva

{Circular diagram}



The five Globes on the three Inner Spheres may be called B', C', D', E', F', as in opposite diagram.

The diagram to the left shows these lokas and talas and the Globes of the Planetary Chain in planes one above the other. This diagram, though useful in showing corresponding aspects in several hierarchies, can be misleading. The circular diagram above is more nearly correct. But these circles representing the lokas and talas must not be considered as flat geometric planes, but as spheres with a common center lying one within another. The inmost, which is the most spiritual and ethereal, penetrates all the other spheres, and goes far out beyond them all; whereas the outermost Loka-Tala, though permeated by the influences and atmospheres of all the other lokas and talas, does not itself reach beyond its own atmosphere.

We thus see by observing the circular diagram that every one of the lokas and talas is sevenfold and that though each pair is permeated by the six others, it has its own essential and dominant characteristic. This demonstrates the truth that at any moment, right here on earth in the Bhurloka-Patala in which we at present live we may penetrate the depths and inner spiritual parts of ourselves and our sphere and commune with our higher Selves and our Spiritual Guardians. We must become fully conscious in all the lokas and talas and sub-lokas and sub-talas before we truly know the Universe and ourselves.

The *unconscious descent through the talas*, into matter, is the *first* and necessary process of evolution, a process which prepares the way for the *second* and more important half of the evolutionary journey, that of the *conscious ascent through the lokas*, the self-directed unfoldment of the lofty inner qualities and powers. The Human Race is *now* in this *second stage* of development, because it long ago reached Globe D, the nadir of the descent. Therefore the different bodies, physical, astral, mental, and spiritual, with which we have clothed ourselves in our descent, should now be kept pure in order that they may be used as sacred instruments on that self-directed spiritual journey upwards. The *first descent through the talas* is not evil, is not against nature's laws; but a *second* and *conscious descent through the talas*, brought about by the choosing of that which is low and the self-willing identification with matter and its limiting and selfish attributes, is evil, for it is against nature's laws. This latter is the Downward Path to annihilation, the path of a Lost Soul or of a Brother of the Shadow.

So we may say that the tala-side of nature has its two poles, its two contrasting aspects, the good – that which

enables beings to build forms on their descent into existence; and the evil – that of self-identification with the base and selfish side of nature. Likewise the lokas have this dual aspect, which is demonstrated in the Path of the Buddhas of Compassion and the Path of the Pratyeka-Buddhas. (See {*Sanskrit Keys to the Wisdom Religion, The Voice of the Silence* section}.)

Though these lokas and talas may be depicted as states of consciousness or conditions of beings they are also actual localities in which different classes of beings, high, intermediate, and low, live. The particular meaning of each set of loka and tala beginning with the highest is as follows:

Satya-loka is the ‘world of truth and reality,’ the realm in which live divine beings and Nirvanins. It is the highest state of consciousness possible to a human being, the loftiest Samadhi. Its atmosphere extends into regions far beyond our ken, out into the fields of infinitude. Its nether pole, *Atala*, is the first suggestion of a place, the first *something* of existence. It is called *a-tala*, ‘not-a-place,’ because it is of such spiritual-ethereal matter that it can scarcely be considered a place. A Lost Soul or one who follows the Downward Path, suffers final annihilation in *Atala*.

Tapar-loka is the ‘world of spiritual meditation and devotion,’ the realm in which live the Spiritual Guardians of our Universe, the state in which the Christos or the Buddhist Splendor manifests itself in its fulness. Its atmosphere, though not as far-reaching as *Satya-loka*, extends beyond our ken. Its nether pole, *Vitala*, is that spiritual-ethereal place in which there is a change (*vi*) towards matter, therefore it is a ‘better place for matter.’ It is in *Vitala* that the one who self-consciously following the Downward Path breaks the final link with his Higher Nature.

Janar-loka is the ‘world of spiritual birth,’ the realm in which dwell the Kumaras, Agnishwattas, and Manasaputras, the state in which the Higher Manas of man becomes the complete master of the lower principles. Its atmosphere extends to the reaches of our Galaxy. Its nether pole *Sutala* is a ‘good place,’ that is, a place that is good (*su*) for matter. In *Sutala* a human being who has selfconsciously followed the Downward Path has brought his mind into the condition of an absolute slave to his lower desires.

Mahar-loka is the ‘great world,’ whose field of influence extends to the limits of our Solar System. It is the realm in which live the different classes of Devas who are intimately connected with the mind and the senses. In this loka a man’s brain-mind is no longer deluded by *Maya*, but is concerned with compassionate service to all. The nether pole, *Rasatala*, is the ‘place of taste,’ that place in which one can perceive with one of the organs of sense. A human being whose brain-mind is wholly concerned with things of the senses and the objective world is immersed in *Rasatala*.

Svar-loka is the ‘heaven world’ wherein the human being enjoys the after-death state of Devachan. It is the state in which a human being unfolds his higher aspirations. It is the abode of the higher Elementals, and its atmosphere extends to the pole star. Its nether pole is *Talatala*. This word is a compound of *tala-atala*, meaning ‘a place not a place’ and implying that this place is more of a tala than those above it but is not yet a fully substantial tala. A man who centers his mind and energies in the gratification of his senses is in *Talatala*.

Bhuvar-loka is the ‘world of becoming,’ the region of the Astral Light which extends to the Sun, and the abode of the lower Nature-spirits. A man who has attained to this loka has become aware of his inner and higher nature and hence has become more impersonal, and therefore more unselfish, more spiritual. The nether pole of *Bhuvar-loka* is *Mahatala*, the ‘great place,’ the abode of man’s astral shadow. When a man performs deeds which are selfish and unkind and impure he is in *Mahatala*.

Bhur-loka is the ‘earth sphere’ in which our planet Terra or Globe D exists. It is the abode of human beings who are thoughtful and good, but not necessarily spiritually awakened. *Bhur-loka*’s nether pole is *Patala* or the ‘nethermost tala’ or the region beneath us, the Underworld. The derivation of *Patala* is obscure, but it may be a contracted form of *pata* – sunk or fallen, and *tala*. *Patala* is the dwelling-place of man’s physical body and personal self, of animals, and of Nature-spirits such as the gnomes. Instinctual selfishness, self-preservation, gratification of the senses, and the helpless innocence of childhood are characteristic marks of one who is in *Patala*. *Patala* is often used for our word ‘Hell.’

Such are the ranges of the Human Spirit: from the darkest regions of *Patala* to the loftiest and divinest regions of truth – *Satya-loka*!

TG Loki (*Scandinavian*) The Scandinavian Evil Spirit exoterically. In esoteric philosophy “an opposing power” only because differentiating from primordial harmony. In the *Edda*, he is the father of the terrible Fenris Wolf, and of the Midgard Snake. By blood he is the brother of Odin, the good and valiant god; but in nature he is his opposite. *Loki-Odin* is simply two in one. As *Odin* is, in one sense, vital heat, so is *Loki* the symbol of the passions produced by the intensity of the former.

MO Loki (*Norse*) [*lokka* entice, *logi* light] An Ase of giant stock: the enlightener, dual mind.

WG Lokothra Psychic powers accompanying spiritual development.

KT Long Face A Kabalistic term, *Areekh Anpeen* in Hebrew; or “Long Face;” in Greek, *Macroprosopos*, as

contrasted with “Short Face,” or *Zeir Anpeen*, the Microprosopos. One relates to Deity, the other to man, the “little image of the great form.”

KT Longinus, Dionysius Cassius A famous critic and philosopher, born in the very beginning of the third century (about 213). He was a great traveller, and attended at Alexandria the lectures of Ammonius Saccas, the founder of Neoplatonism, but was rather a critic than a follower. Porphyry (the Jew Malek or Malchus) was his pupil before he became the disciple of Plotinus. It is said of him that he was a living library and a walking museum. Towards the end of his life he became the instructor in Greek literature of Zenobia, Queen of Palmyra. She repaid his services by accusing him before the Emperor Aurelius of having advised her to rebel against the latter, a crime for which Longinus, with several others, was put to death by the Emperor in 273.

MO Loft (*Norse*) [lofty] Aspiring mind.

VS Lord of Mercy (p. 30) Buddha.

TG Loreley The German copy of the Scandinavian “Lake Maiden.” Undine is one of the names given to these maidens, who are known in *exoteric* Magic and Occultism as the Water-Elementals.

MO Lorrider (*Norse*) (lor-ree-deh) Thor as electric power on earth.

OG Lost Soul See *Eighth Sphere, Souless Being*

TG Lost Word (*Masonic*) It ought to stand as “lost words” and lost secrets, in general, for that which is termed the lost “Word” is no word at all, as in the case of the Ineffable Name (*which see*) The Royal Arch Degree in Masonry, has been “in search of it” since it was founded. But the “dead” – especially those *murdered* – do not speak; and were even “the Widow’s Son” to come back to life “materialized,” he could hardly reveal that which never existed in the form in which it is *now* taught. The SHEMHAMPHORASH (the separated name, through the power of which according to his detractors, Jeshu Ben Pandira is said to have wrought his miracles, after stealing it from the Temple) – whether derived from the “self-existent substance” of Tetragrammaton, or not, can never be a substitute, for the lost LOGOS of divine magic.

TG Lotus (*Greek*) A most occult plant, sacred in Egypt, India and elsewhere; called “the child of the Universe bearing the likeness of its mother in its bosom.” There was a time “when the world was a golden lotus” (*padma*) says the allegory. A great variety of these plants, from the majestic Indian lotus, down to the marsh-lotus (bird’s foot trefoil) and the Grecian “Dioscoridis,” is eaten at Crete and other islands. It is a species of nymphaea, first introduced from India to Egypt to which it was not indigenous. See the text of *Archaic Symbolism* in the Appendix VIII. “The Lotus, as a Universal Symbol.”

WGa Lotus The sacred plant of oriental nations, Egypt, India, etc. At one time a universal symbol of the Universe, and in a narrower sense of the Earth.

TG Lotus, Lord of the A title applied to the various creative gods, as also to the Lords of the Universe of which this plant is the symbol. See *Lotus*

TG Love Feasts, Agapae (*Greek*) These banquets of charity held by the earliest Christians were founded at Rome by Clemens, in the reign of Domitian. Professor A. Kestner’s *The Agapae or the Secret World Society (Wiltbund) of the Primitive Christians*” (published 1819 at Jena) speaks of these Love Feasts as “having a hierarchical constitution, and a groundwork of Masonic symbolism and Mysteries;” and shows a direct connection between the old Agapae and the Table Lodges or Banquets of the Freemasons. Having, however, exiled from their suppers the “holy kiss” and women, the banquets of the latter are rather “drinking” than “love” feasts. The early Agapae were certainly the same as the *Phallica*, which “were once as pure as the Love Feasts of early Christians” as Mr. Bonwick very justly remarks, “though like them rapidly degenerating into licentiousness.” (*Eg. Bel. and Mod. Thought*, P. 260.)

TG Lower Face or Lower Countenance (*Kabalistic*) A term applied to Microprosopus, as that of “Higher Face” is to Macroprosopus. The two are identical with *Long Face* and *Short Face*.

OG Lower Quaternary See *Higher Triad*

TG Lubara (*Chaldean*) The god of Pestilence and Disease.

TG Lucifer (*Latin*) The planet Venus, as the bright “Morning Star.” Before Milton, Lucifer had never been a name of the Devil. Quite the reverse, since the Christian Saviour is made to say of himself in *Revelations* (xvi. 22.) “I am...the bright morning star” or Lucifer. One of the early Popes of Rome bore that name; and there was even a Christian sect in the fourth century which was called the *Luciferians*.

WGa Lucifer The planet Venus as the “Morning Star.” Lucifer is the symbol of purity and wisdom, and not of the devil; the alter-ego and “better half” of the earth.

TG Lully, Raymond An alchemist, adept and philosopher, born in the 13th century, on the island of Majorca. It is claimed for him that, in a moment of need, he made for King Edward III. of England several millions of gold “rose nobles,” and thus helped him to carry on war victoriously. He founded several colleges for the study of Oriental languages, and Cardinal Ximenes was one of his patrons and held him in great esteem, as also Pope John XXI. He

died in 1314, at a good old age. Literature has preserved many wild stories about Raymond Lully, which would form a most extraordinary romance. He was the elder son of the Seneshal of Majorca and inherited great wealth from his father.

OG **Luminous Arc** See *Ascending Arc*

VS **lunar body** (I 29, p. 11) The astral form produced by the *Kamic* principle, the *Kama rupa* or body of desire.

TG **Lunar Gods** Called in India the Fathers, "Pitris" or the lunar ancestors. They are subdivided, like the rest, into seven classes or Hierarchies. In Egypt although the moon received less worship than in Chaldea or India, still Isis stands as the representative of Luna-Lunus, "the celestial Hermaphrodite." Strange enough while the modern connect the moon only with lunacy and generation, the ancient nations, who knew better, have, individually and collectively, connected their "wisdom gods" with it. Thus in Egypt the lunar gods are Thoth-Hermes and Chons; in India it is Budha, the Son of *Soma*, the moon; in Chaldea Nebo is the lunar god of Secret Wisdom, etc., etc. The wife of Thoth, *Sifix*, the lunar goddess, holds a pole with five rays or the five-pointed star, symbol of man, the *Microcosm*, in distinction from the Septenary Macrocosm. As in all theogonies a goddess precedes, a god, on the principle most likely that the chick can hardly precede its eggs in Chaldea the moon was held as older and more venerable than the Sun, because, as they said, darkness precedes light at every periodical rebirth (or "creation") of the universe. Osiris although connected with the Sun and a Solar god is, nevertheless, born on Mount *Sinai*, because *Sin* is the Chaldeo-Assyrian word for the moon; so was Dio-Nysos, god of Nyssi or *Nisi*, which latter appellation was that of Sinai in Egypt, where it was called Mount Nissa. The *crecident* is not – as proven by many writers – an ensign of the Turks, but was adopted by Christians for their symbol before the Mahommedans. For ages the crescent was the emblem of the Chaldean Astarte, the Egyptian Isis, and the Greek Diana, all of them Queens of Heaven, and finally became the emblem of Mary the Virgin. "The Greek Christian Empire of Constantinople held it as their palladium. Upon the conquest by the Turks, the Sultan adopted it...and since that, the *crecident* has been made to oppose the idea of the *cross*." (*Egyptian Belief*.)

OG **Lunar Pitri(s)** *Lunar* of course means "belonging to the moon," while *pitri* is a Sanskrit word meaning "father." It is a term used in theosophy to signify the seven or ten grades of evolving entities which at the end of the lunar manvantara pass into a nirvanic state, to leave it aeons later as the seven or tenfold hierarchy of beings which inform the planetary chain of earth. In a general sense lunar pitris means all entities which originally came from the moon-chain to the earth-chain; but in a more particular and restricted sense it refers to those elements of the human constitution beneath the evolutionary standing of the agnishvattas.

Another term for lunar pitris is lunar ancestors or barhishads. These lunar ancestors are usually given as of seven classes, three being arupa, incorporeal, and four being rupa or corporeal. There is a vast body of teaching connected with the lunar pitris, of which the best modern exposition thus far given is to be found in H. P. Blavatsky's *The Secret Doctrine*. Briefly, the earth-chain including our own globe Terra was populated from the moon-chain, because all entities now on earth, whatever their grade in evolution, came from the chain of the moon. See **Pitris**, **Agnishvattas**

ST **Lunar Pitris** Moon fathers; various grades of entities which came to earth from the moon chain.

TG **Lupercalia** (*Latin*) Magnificent popular festivals celebrated in ancient Rome on February 15th, in honour of the God Pan, during which the *Luperci*, the most ancient and respectable among the sacerdotal functionaries, sacrificed two goats and a dog, and two of the most illustrious youths were compelled to run about the city naked (except the loins) whipping all those whom they met. Pope Gelasius abolished the Lupercalia in 496, but substituted for them on the same day the procession of lighted candles.

IN **Lusus naturae** (*Latin*) Freak of nature.

TG **Luxor** (*Occultism*) A compound word from *lux* (light) and *aur* (fire), thus meaning the "Light of (divine) Fire."

TG **Luxor, Brotherhood of** A certain Brotherhood of mystics. Its name had far better never have been divulged, as it led a great number of well-meaning people into being deceived, and relieved of their money by a certain bogus Mystic Society of speculators, born in Europe, only to be exposed and fly to America. The name is derived from the ancient *Lookshur* in Beloochistan, lying between Bela and Kedjee. The order is very ancient and the most secret of all. It is useless to repeat that its members disclaim all connection with the "H. B. of L.," and the *tutti quanti* of commercial mystics, whether from Glasgow or Boston.

WGa **Luxor (Brotherhood of)** the most secret of the mystic orders. One of its centers is in the United States, while "its ramifications extend widely throughout the great Republic of the West." The name is derived from the Ancient *Lookshur* in Beloochistan, after which the Egyptian city was also named. It is in direct and intimate relationship with the great Eastern Brotherhood.

TG **Lycanthropy** (*Greek*) Physiologically, a disease or mania, during which a person imagines he is a wolf, and acts as such. Occultly, it means the same as "were-wolf," the psychological faculty of certain sorcerers to *appear* as wolves. Voltaire states that in the district of Jura, in two years between 1598 and 1600, over 600 lycanthropes were

put to death by a too Christian judge. This does not mean that Shepherds accused of sorcery, and *seen as wolves*, had indeed the power of changing themselves physically into such ; but simply that they had the hypnotizing power of making people (or those they regarded as enemies), believe they saw a wolf when there was none in fact. The exercise of such power is truly sorcery. “Demonic” possession is *true* at bottom, *minus* the devils of Christian theology. But this is no place for a long disquisition upon occult mysteries and magic powers.