

# N

TG **N**. The 14th letter in both the English and the Hebrew alphabets. In the latter tongue the *N* is called Nun, and signifies a fish. It is the symbol of the female principle or the womb. Its numerical value is 50 in the Kabalistic system, but the Peripatetics made it equivalent to 900, and with a stroke over it (900 with a horizontal line over all three numerals) 9,000. With the Hebrews, however, the *final Nun* was 700.

TG **Naaseni** The Christian Gnostic sect, called Naasenians, or serpent worshippers, who considered the constellation of the Dragon as the symbol of their Logos or Christ.

TG **Nabatheans** A sect almost identical in their beliefs with the Nazarenes and Sabeans, who had more reverence for John the Baptist than for Jesus. Maimonides identifies them with the astrolaters.... "Respecting the beliefs of the *Sabeans*," he says, "the most famous is the book, *The agriculture of the Nabatheans*." And we know that the Ebionites, the first of whom were the friends and relatives of Jesus, according to tradition, in other words, the earliest and first Christians, "were the direct followers and disciples of the Nazarene sect," according to Epiphanius and Theodoret (See the *Contra Ebionites* of Epiphanius, and also *Galileans*, *Nazarenes*).

TG **Nabhi** (*Sanskrit*) The father of Bharata, who gave his name to *Bharata Varsha* (land) or India.

FY **Nabhichakram** The seat of the principle of desire, near the umbilicus.

TG **Nabia** (*Hebrew*) Seership, soothsaying. This oldest and most respected of mystic phenomena is the name given to prophecy in the *Bible*, and is correctly included among the spiritual powers, such as divination, clairvoyant visions, trance-conditions, and oracles. But while enchanters, diviners, and even astrologers are strictly condemned in the Mosaic books, prophecy, seership, and *nabia* appear as the special gifts of heaven. In early ages they were all termed *Epoptai* (Seers), the Greek word for Initiates; they were also designated *Nebim*, "the plural of Nebo, the Babylonian god of wisdom." The Kabalist distinguishes between the *seer* and the *magician*; one is passive, the other active; *Nebirah*, is one who looks into futurity and a clairvoyant; *Nebi-poel*, he who possesses *magic powers*. We notice that Elijah and Apollonius resorted to the same means to isolate themselves from the disturbing influences of the outer world, viz., wrapping their heads entirely in a woollen mantle, from its being an electric non-conductor we must suppose.

IU **Nabia** Seership, soothsaying. This oldest and most respected of mystic phenomena, is the name given to prophecy in the *Bible*, and is correctly included among the spiritual powers, such as divination, clairvoyant visions, trance-conditions, and oracles. But while enchanters, diviners, and even astrologers are strictly condemned in the Mosaic books, prophecy, seership, and *nabia* appear as the special gifts of heaven. In early ages they were all termed *Epoptai*, the Greek word for seers, clairvoyants; after which they were designated as *Nebim*, "the plural of Nebo, the Babylonian god of wisdom." The kabalist distinguishes between the *seer* and the *magician*; one is passive, the other active; *Nebirah*, is one who looks into futurity and a clairvoyant; *Nebi-poel*, he who possesses *magic powers*. We notice that Elijah and Apollonius resorted to the same means to isolate themselves from the disturbing influences of the outer world, viz.: wrapping their heads entirely in a woollen mantle: from its being an electric non-conductor we must suppose.

TG **Nabu** (*Chaldean*) Nebo or Nebo, generally; the Chaldean god of Secret Wisdom, from which name the Biblical, Hebrew term *Nabiim* (prophets) was derived. This son of Anu and Ishtar was worshipped chiefly at Borsippa; but he had also his temple at Babylon, above that of Bel, devoted to the seven planets. See *Nazarenes*, *Nebo*

VS **Nada**, "the Soundless Sound" (I 2, p. 1) The "Soundless Voice," or the "Voice of the Silence." *Literally* perhaps this would read "Voice in the *Spiritual Sound*," as *Nada* is the equivalent word in Sanskrit, for the *Sen-sar* term.

ST **Nada** Sound; mystically the "voice of the silence."

SKv **Nada** Literally, 'sound'; from the verb-root *nad* – to sound. H. P. Blavatsky used this word *Nada* in the sense of the 'Voice of the Silence,' the voice of Atman or the Divine Self of man.

WGa **Nadi** Passage, channel, method.

ST **Nadis** Channels of the spinal column. See *Chakra*

TG **Naga** (*Sanskrit*) Literally, "Serpent." The name in the Indian Pantheon of the Serpent or Dragon Spirits, and of the inhabitants of Patala, hell. But as Patala means the *antipodes*, and was the name given to America by the ancients, who knew and visited that continent before Europe had ever heard of it, the term is probably akin to the Mexican *Nagals* the (now) sorcerers and medicine men. The Nagas are the Burmese *Nats*, serpent-gods, or "dragon demons." In Esotericism, however, and as already stated, this is a nick-name for the "wise men" or adepts. In China and Tibet, the "Dragons" are regarded as the titular deities of the world, and of various spots on the earth, and the word is explained as meaning adepts, yogis, and narjols. The term has simply reference to their great knowledge and wisdom. This is also proven in the ancient *Sutras* and Buddha's biographies. The *Naga* is ever a wise man, endowed

with extraordinary magic powers, in South and Central America as in India, in Chaldea as also in ancient Egypt. In China the “worship” of the Nagas was widespread, and it has become still more pronounced since Nagarjuna (the “great Naga,” the “great adept” literally), the fourteenth Buddhist patriarch, visited China. The “Nagas” are regarded by the Celestials as “the tutelary Spirits or gods of the five regions or the four points of the compass and the centre, as the guardians of the five lakes and four oceans” (Eitel). This, traced to its origin and translated esoterically, means that the five continents and their five root-races had always been under the guardianship of “terrestrial deities,” i.e., Wise Adepts. The tradition that Nagas washed Gautama Buddha at his birth, protected him and guarded the relics of his body when dead, points again to the Nagas being only wise men, Arhats, and no monsters or Dragons. This is also corroborated by the innumerable stories of the conversion of Nagas to Buddhism. The Naga of a lake in a forest near Rajagriha and many other “Dragons” were thus converted by Buddha to the good Law.

**WG Naga** A serpent; a tree; a mountain; the sun; the number seven; a symbol of wisdom; an Initiate.

**WS Naga** (*Sanskrit*) “Serpent” of wisdom, initiate; also a serpent-demon.

**ST Naga** Serpent of wisdom, an adept.

**GH Naga** The word means a snake, especially a cobra; but in the *Mahabharata* it refers to a race of beings inhabiting Patala, the daughter of whose king, Ulupi married Arjuna. “But as Patala means the *antipodes*, and was the name given to America by the ancients, who knew and visited that continent before Europe had ever heard of it, the term is probably akin to the Mexican *Nagals* the (now) sorcerers and medicine men.” (*Theosophical Glossary*, H. P. Blavatsky, p. 222) One myth relates that the Nagas were the offspring of the Rishi Kasyapa (the son of Marichi which see). Regarding this H. P. Blavatsky wrote: “What is the *fable*, the genealogy and origin of Kasyapa, with his twelve wives, by whom he had a numerous and diversified progeny of *nagas* (serpents), reptiles, birds, and all kinds of living things, and who was thus the *father* of all kinds of animals, but a *veiled* record of the order of evolution in *this* round?” (*The Secret Doctrine*, II, p. 253) Another tale represents the Nagas as a semi-divine race (the race of Kadru) inhabiting the waters, or the city of Bhogavati situated under the earth: they are fabled to possess a human face with serpent-like lower extremities. Ananta (*which see*) is king of the Nagas. In *The Secret Doctrine*, the word *Naga* stands for a Serpent of Wisdom, a full Initiate – the serpent has ever been used in Occultism as the symbol of immortality and wisdom. “In *The Secret Doctrine*, the first *Nagas* – beings wiser than Serpents – are the ‘Sons of Will and Yoga,’” (*The Secret Doctrine*, II, p. 181). “Some of the descendants of the primitive Nagas, the Serpents of Wisdom, peopled America, when its continent arose during the palmy days of the great Atlantis,” (*The Secret Doctrine*, II, p. 182). (*Bhagavad-Gita*, W. Q. Judge, p. 75)

**TG Nagadwipa** (*Sanskrit*) Literally, “the island of the Dragons;” one of the *Seven Divisions* of Bharatavarsha, or modern India, according to the *Puranas*. No proofs remain as to who were the Nagas (a historical people however), the favourite theory being that they were a Scythic race. But there is no proof of this. When the Brahmans invaded India they “found a race of *wise* men, half-gods, half-demons,” says the legend, men who were the teachers of other races and became likewise the instructors of the Hindus and the Brahmans themselves. Nagpur is justly believed to be the surviving relic of Nagadwipa. Now Nagpur is virtually in Rajputana, near Oodeypore, Ajmere, etc. And is it not well known that there was a time when Brahmans went to learn Secret Wisdom from the Rajputs? Moreover a tradition states that Apollonius of Tyana was instructed in magic by the *Nagas* of Kashmere.

**TG Nagal** The title of the chief Sorcerer or “medicine man” of some tribes of Mexican Indians. These keep always a daimon or god, in the shape of a serpent – and sometimes some other sacred animal – who is said to inspire them.

**TG Nagarajas** (*Sanskrit*) The usual name given to all the supposed “guardian Spirits” of lakes and rivers, meaning literally “Dragon Kings.” All of these are shown in the Buddhist chronicles as having been converted to the Buddhist monastic life: i.e., as becoming Arhats from the Yogis that they were before.

**TG Nagarjuna** (*Sanskrit*) An Arhat, a hermit (a native of Western India) converted to Buddhism by Kapimala and the fourteenth Patriarch, and now regarded as a Bodhisattva-Nirmanakaya. He was famous for his dialectical subtlety in metaphysical arguments; and was the first teacher of the Amitabha doctrine and a representative of the Mahayana School. Viewed as the greatest philosopher of the Buddhists, he was referred to as “one of the four suns which illumine the world.” He was born 223 B.C., and going to China after his conversion converted in his turn the whole country to Buddhism.

**MO Nagelfar** (*Norse*) (nahg-el-fahr) [nagel nail + far travel] The ship of death, built of dead men’s nails.

**TG Nagkon Wat** (*Siamese*) Imposing ruins in the province of Siamrap (Eastern Siam), if ruins they may be called. An abandoned edifice of most gigantic dimensions, which, together with the great temple of Ankortham, are the best preserved relics of the past in all Asia. After the Pyramids this is the most occult edifice in the whole world. Of an oblong form, it is 796 feet in length and 588 in width, entirely built of stone, the roof included, but *without cement* like the pyramids of Ghizeh, the stones fitting so closely that the joints are even now hardly discernible. It has a central pagoda 250 feet in height from the first floor, and four smaller pagodas at the four corners, about 175 feet each. In the words of a traveller, (*The Land of the White Elephant*, Frank Vincent, p. 209): “in style and beauty of

architecture, solidity of construction, and magnificent and elaborate carving and sculpture, the great Nagkon Wat has no superior, certainly no rival, standing at the present day.” (See *Isis Unveiled*, Vol. I. pp. 561-566.)

TG **Nahash** (*Hebrew*) “The Deprived;” the Evil one or the Serpent, according to the Western Kabalists.

TG **Nahbkoon** (*Egyptian*) The god who unites the “doubles,” a mystical term referring to the human disembodied “principles.”

PV **Nahual** An alter ego of a person, of vegetable, animal, human or godlike nature. An inner relationship, fully defined, exists between the person and his or her nahual(s) from birth to death: e.g., a nahual of Hunahpu is the fish; of Ixbalamque, the jaguar; of both as the divine twins, Hunrakan itself. Nahualism as a belief continues among today’s Indians.

TG **Naimittika** (*Sanskrit*) Occasional, or incidental; used of one of the four kinds of *Pralayas*. See *Pralaya*

WG **Naimittika-pralaya** That change by which, at the end of each Brahm/a-kalpa, all things in an individual solar system are resolved into their primitive elements. (*naimittika*, periodical; *pralaya*, dissolution.)

ST **Naimittika, Nitya Pralaya** Continuous dissolution. See *Pralaya*

TG **Nain** (*Scandinavian*) The “Dwarf of Death.”

TG **Najo** (*Hinduism*) Witch; a sorceress.

FY **Najo** Witch.

TG **Nakshatra** (*Sanskrit*) Lunar asterisms.

WG **Nakshatra** Star; the 27 lunar houses or signs of the zodiac.

GH **Nakula** The son of Madri (the second wife of Pandu) and the twin gods of the sky, the Asvinau: the fourth of the Pandavas. Madri had been given by Kunti the use of her mantra for calling to her side a god, but she was clever enough to summon the twin sky-gods, hence she gave birth to two sons: Nakula and Sahadeva. Nakula excelled in the art of training and managing horses, which he learned from Drona. (*Bhagavad-Gita*, W. Q. Judge, p. 4)

ST **Naljor** (*Tibetan*) An adept.

SKv **Naljor, Naga, Rishi** Naljor is the Tibetan word for a holy man, an adept. Naga literally means ‘Serpent’; but because the serpent has ever been a symbol of Immortality and Wisdom and spiritual rebirth, the full Initiate of old India was given the title of Naga. A Rishi is an enlightened poet or sage. The Rishis or Seers of old India were the authors of the Vedic hymns. Some Sanskritists think that the word Rishi is a derived form of the verb-root *dris* – to perceive, to see.

TG **Namah** (*Sanskrit*) In Pali *Namo*. The first word of a daily invocation among Buddhists, meaning, “I humbly trust, or adore, or acknowledge” the Lord; as: “Namo tassa Bhagavato Arahato” etc., addressed to Lord Buddha. The priests are called “Masters of Namah” – both Buddhist and Taoist, because this word is used in liturgy and prayers, in the invocation of the *Triratna* (*which see*), and with a slight change in the occult incantations to the *Bodhisattvas* and *Nirmanakayas*.

ST **Nama-Rupa** Name form; one of the twelve nidanas; the unreality of material phenomena.

TG **Nanda** (*Sanskrit*) One of the Kings of Magadha (whose dynasty was overthrown by Chandragupta *which see*).

FY **Nanda** (**King**) One of the kings of Magadha.

TG **Nandi** (*Sanskrit*) The sacred white bull of Siva and his *Vahan* (Vehicle).

TG **Nanna** (*Scandinavian*) The beautiful bride of Baldur, who fought with the blind Hodur (“he who rules over darkness”) and received his death from the latter by magic art. Baldur is the personification of Day, Hodur of Night, and the lovely Nanna of Dawn.

MO **Nanna** (*Norse*) Soul of the moon, who died of sorrow when her husband Balder was killed. Predecessor of Idun.

TG **Nannak** (*Chaldean*) Also **Nanar** and **Sin**. A name of the moon; said to be the son of *Mulil*, the older Bel and the Sun, in the later mythology. In the earliest, the Moon is far older than the Sun.

TG **Nara** (*Sanskrit*) “Man,” the original, eternal man.

WG **Nara** Man; the primal man; a hero; a title of Arjuna.

GH **Nara** A man. In the Mahabharata and the Puranas, Nara is sometimes used as an equivalent for Cosmic Purusha (*which see*), ‘Primordial Universal Man,’ and associated with Narayana (the Logos). Arjuna is identified with Nara, and Krishna with Narayana – the difference in the human sphere suggesting the difference in the cosmic sphere. Thus, as Subba Row explains, Arjuna represents Nara or the human monad, whereas Krishna represents the Logos (*Notes on the Bhagavad-Gita*, p. 9). (*Bhagavad-Gita*, W. Q. Judge, p. viii)

TG **Nara** (*Sanskrit*) The waters of Space, or the Great Deep, whence the name of Narayana or Vishnu.

TG **Narada** (*Sanskrit*) One of the Seven great Rishis, a Son of Brahm/a. This “Progenitor” is one of the most mysterious personages in the Brahmanical sacred symbology. Esoterically Narada is the Ruler of events during various Karmic cycles, and the personification, in a certain sense, of the great human cycle; a Dhyana Chohan. He plays a great part in Brahmanism, which ascribes to him some of the most occult hymns in the *Rig Veda*, in which

sacred work he is described as “of the Kanwa family.” He is called Deva-Brahm/a, but as such has a distinct character from the one he assumes on earth – or Patala. Daksha cursed him for his interference with his 5,000 and 10,000 sons, whom he persuaded to remain Yogins and celibates, to be reborn time after time on this earth (Mahabharata). But this is an allegory. He was the inventor of the Vina, a kind of lute, and a great “lawgiver.” The story is too long to be given here.

**ST Narada** A dhyani-chohan, agent of destiny.

**GH Narada** One of the ten great Rishis, or Prajapatis, known as the mind-born sons of Brahm/a. This Rishi is credited with the authorship of some of the hymns of the Rig-Veda. In the epic poems he is represented as the virgin-ascetic frustrating creative functions, nevertheless he is a helper of mankind and appears as the friend of Krishna. Then too Narada is the leader of the heavenly musicians (Gandharvas, which see), the inventor of the vina (lute); he also descends into Patala (the infernal regions). Narada is called “in Cis-Himalayan Occultism *Pesh-Hun*, the ‘Messenger,’ ...a kind of active and ever incarnating logos, who leads and guides human affairs from the beginning to the end of the Kalpa.” (*The Secret Doctrine*, II, p. 48) (*Bhagavad-Gita*, W. Q. Judge, p. 72)

**TG Naraka** (*Sanskrit*) In the popular conception, a hell, a “prison under earth.” The hot and cold hells, each eight in number, are simply emblems of the globes of our septenary chain, with the addition of the “eighth sphere” supposed to be located in the moon. This is a transparent *blind*, as these “hells” are called *vivifying hells* because, as explained, any being dying in one is immediately born in the second, then in the third, and so on; life lasting in each 500 years (a blind on the number of cycles and reincarnations). As these hells constitute one of the six *gati* (conditions of sentient existence), and as people are said to be reborn in one or the other according to their Karmic merits or demerits, the *blind* becomes self-evident. Moreover, these Narakas are rather purgatories than hells, since release from each is possible through *the prayers and intercessions of priests for a consideration*, just as in the Roman Catholic Church which seems to have copied the Chinese ritualism in this pretty closely. As said before, esoteric philosophy traces every hell to life on earth, in one or another form of sentient existence.

**WG Naraka** A state of being, “in a certain locality,” in which the jivatma feels pain as a punishment for or effect of bad karma; hell, limited in duration by karma; a place of retribution for evil karma, supposed to be situated near the earth and in an ethereal condition – variously described by different systems as of numerous divisions, generally said to be twenty-one in number.

**TG Nara Sinha** (*Sanskrit*) Literally, “Man-lion;” an Avatar of Vishnu.

**TG Narayana** (*Sanskrit*) The “mover on the Waters” of space: a title of Vishnu, in his aspect of the Holy Spirit, moving on the Waters of Creation. (See *Manu*, Book II.) In esoteric symbology it stands for the primeval manifestation of the *life-principle*, spreading in infinite Space.

**FY Narayana** In mystic symbology it stands for the life principle.

**WG Narayana** Son of the primal man; Vishnu, a manifestation of Parabrahmam. (*nara*, water; *ayana*, moving: moving on the water.)

**ST Narayana** Mover on the Waters; an aspect of the Third Logos or Cosmic Man, moving on the Waters of Space (the Second Logos).

**TG Nargal** (*Chaldean*) The Chaldean and Assyrian chiefs of the Magi (*Rab Mag*).

**TG Narjol** (*Tibetan*) A Saint; a glorified Adept.

**VS Naljor** (p. 48) A saint, an adept.

**TG Naros or Neros** (*Hebrew*) A cycle, which the Orientalists describe as consisting of 600 years. But what years? There were three kinds of Neros: the greater, the middle and the less. It is the latter cycle only which was of 600 years. See *Neros*

**GH Nasatya** One of the twin Asvins (*which see*), the sky deities. By Madri he became the father of Nakula – the fourth of the Pandava brothers. (Meaning of the word itself: the helpful one. *Bhagavad-Gita*, W. Q. Judge, p. iv)

**TG Nastika** (*Sanskrit*) Atheist, or rather he who does not worship or recognize the gods and idols.

**ST Nastika** An atheist, one who does not believe in the orthodox god or gods.

**IN Nastika** (*Sanskrit*) “Atheist,” unbeliever, one who does not worship idols or the anthropomorphic gods of orthodox religions.

**TG Nath** (*Sanskrit*) A Lord: used of gods and men; a title added to the first name of men and things as *Badrinath* (lord of mountains), a famous place of pilgrimage; *Gopinath* (lord of the shepherdesses), used of Krishna.

**WG Natha** Lord, protector, ruler.

**SI Natura Elementorum obtinet revelationem Dei** I 125n (*Latin*) “The nature of the elements contained the revelation of God.” — Clement of Alexandria, *Stromata (Miscellanies)* 5.6, 2nd para.

**SI Natura naturans** I 412 (*Latin*) “nature begetting” (nature as a creative principle).

**SI Natura non facit saltum** II 287, 696 (*Latin*) “Nature makes no leaps.”

**OG Nature** The consciousness side of nature is composed of vast hierarchies of gods, developed cosmical spirits,

spiritual entities, cosmic graduates in the university of life. The material side of nature is the heterogeneous matter, the material world in its many various planes, in all stages of imperfection – but all these stages filled with armies of entities evolving and growing. The proper term for nature in modern theosophical usage is prakriti or still more accurately mulaprakriti – the ever-living kosmic producer, the eternally fecund mother, of the universe. When a theosophist speaks of nature, unless he limits the term to the physical world, he never means the physical world alone, but the vast reaches of universal kosmos and more particularly the inner realms, the causal factors of the boundless All. Hence, a growing understanding of nature in this sense – which is another way of saying an understanding of reality – obviously provides the only basis of a religion founded on the changeless realities.

**WW Nature** (pp. 15-16) *Nature*, a very important word because on a proper understanding of that word is based a proper understanding of Theosophy. Theosophy may be considered as the exposition of natural truths – natural in the sense in which I have said, because all things are children of the Mother, Nature, the great mother of all, the mother of the gods (or spiritual beings if you prefer the word), the mother of men, the mother of worlds. Nature is the plenum of all ages. The word Nature is sometimes used in modern philosophy as merely being that physical aspect of the world which we see or know through five senses. I doubt if any Theosophist would admit of such a definition being complete; I doubt it; it is not comprehensive enough; it is too limited. There are too many sides and aspects of Nature which bear directly on the origin and destiny of man, for that opinion to bear the examination which I think any intelligent man who wanted to get at the truth of things, the reality, would bring to bear upon it. I have just taken as examples the fall of a leaf or the planting of a seed. Take the growth of a blade of grass. Put our seed into the ground; it produces its kind, not another kind, but its kind alone. That is very significant. It is so common that we do not realize the mysteries that are involved in it. Nature is what is. That may seem a trite sentence.... I beg you to consider what I mean. These may sound abstractions to you. I think they are not. I believe them to be concrete expressions of reality. Nature is what is. It is the Isness of things. The spirit whether of man or brute is also part of Nature.

This doctrine concerning Nature is perhaps our first and greatest disagreement with the Christians. It is highly proper to regard them as our brothers, but when it comes definitely to questions of belief, questions of their faith and our knowledge, because knowledge is what we can and must get, we find that we can get a knowledge from Theosophy which they cannot get from their beliefs and their doctrines. When the difference narrows down to distinctions, this is one of their principal stumbling-blocks. They say the world was made out of nothing. It certainly is a remarkable world I think to be made out of nothing. But that question has been so ably debated by others that it is unnecessary to go further into it. It is now one of the *res adjudicatae* in religion. I think it will be sufficient to call attention to it and pass on.

The word Nature, then, as I shall use it during the course of our studies, will mean in large part, although not wholly, what the Gnostics meant by the word {*pleroma*} (pleroma), the fulness, which comes from the Greek word {*plerodethai*} (plerodethai) to be filled full. Fulness in the sense of all that is – the universe, in the outer sense and the inner sense: not merely all the planets and all the suns and all the constellations, but the inner world too, is a part of Nature; in fact it is the greater part of Nature. The exterior, physical world which we sense is but a mask, a shadow cast on the screen of time and reality.

TG **Nava Nidhi** (*Sanskrit*) Literally, “the nine Jewels;” a consummation of spiritual development, in mysticism.

FY **Nava nidhi** The nine jewels, or consummation of spiritual development.

TG **Nazar** (*Hebrew*) One “set apart;” a temporary monastic class of celibates spoken of in the *Old Testament*, who married not, nor did they use wine during the time of their vow, and who wore their hair long, cutting it only at their initiation. Paul must have belonged to this class of Initiates, for he himself tells the *Galatians* (i. 15) that he was *separated* or “set apart” from the moment of his birth; and that he had his hair cut at Cenchræa, because “he had a vow” (*Acts* xviii. 18), i.e., had been initiated as a Nazar; after which he became a “master-builder” (I *Corinthians* iii. 10). Joseph is styled a Nazar (*Genesis* xlix. 26). Samson and Samuel were also Nazars, and many more.

TG **Nazarenes** (*Hebrew*) The same as the St. John Christians; called the Mendæans, or Sabeans. Those Nazarenes who left Galilee several hundred years ago and settled in Syria, east of Mount Lebanon, call themselves also Galileans; though they designate Christ “a false Messiah” and recognise only St. John the Baptist, whom they call the “Great Nazar.” The Nabatheans with very little difference adhered to the same belief as the Nazarenes or the Sabeans. More than this – the Ebionites, whom Renan shows as numbering among their sect all the surviving relatives of Jesus, seem to have been followers of the same sect if we have to believe St. Jerome, who writes: “I received permission from the Nazaraeans who at Beraea of Syria used this (Gospel of *Matthew* written in Hebrew) to translate it.... The *Evangel* which the *Nazarenes and Ebionites* use which recently I translated from Hebrew into Greek.” (Hieronymus’ *Comment. to Matthew*, Book II., chapter xii., and Hieronymus’ *De Viris Illust. cap. 3.*) Now this supposed *Evangel* of *Matthew*, by whomsoever written, “exhibited matter,” as Jerome complains (loc. cit.), “not for edification but for destruction” (of Christianity). But the fact that the Ebionites, the *genuine primitive Christians*,

“rejecting the rest of the apostolic writings, made use only of this (Matthew’s Hebrew) Gospel” (*Adv. Haer.*, i. 26) is very suggestive. For, as Epiphanius declares, the Ebionites firmly believed, with the Nazarenes, that Jesus was but a man “of the seed of a man” (Epiph. *Contra Ebionites*). Moreover we know from the *Codex* of the Nazarenes, of which the “Evangel according to Matthew” formed a portion, that these Gnostics, whether Galilean, Nazarene or Gentile, call Jesus, in their hatred of astrolatry, in their *Codex Naboo-Meschiha* or “Mercury.” (See *Mendaeans*.) This does not shew much Orthodox Christianity either in the Nazarenes or the Ebionites; but seems to prove on the contrary that the Christianity of the early centuries and modern Christian theology are two entirely opposite things.

**KT Nazarene Codex** The Scriptures of the Nazarenes and of the Nabothians also. According to sundry Church Fathers, Jerome and Epiphanius especially, they were heretical teachings, but are in fact one of the numerous Gnostic readings of cosmogony and theogony, which produced a distinct sect.

**TG Nebban or Neibban** (*Chinese*) The same as Nirvana, *Nippang* in Tibet.

**TG Nebo** (*Chaldean*) The same as the Hindu Budha, son of Soma the Moon, and Mercury the planet. See *Nabu*

**TG Necromancy** (*Greek*) The raising of the images of the dead, considered in antiquity and by *modern* Occultists as a practice of black magic. Iamblichus, Porphyry and other Theurgists have deprecated the practice, no less than did Moses, who condemned the “witches” of his day to death, the said witches being only Necromancers – as in the case of the Witch of Endor and Samuel.

**KT Necromancy** The raising of the images of the dead, considered in antiquity and by modern occultists as a practice of Black Magic. Iamblichus, Porphyry and other theurgists deprecated the practice no less than Moses, who condemned the “witches” of his day to death, the said witches being often only mediums, e.g., the case of the Witch of Endor and Samuel.

**TG Nehaschim** (*Kabalistic*) “The serpent’s works.” It is a name given to the Astral Light, “the great deceiving serpent” (Maya), during certain practical works of magic. (See *The Secret Doctrine* II. 409.)

**TG Neilos** (*Greek*) The river Nile; also a god.

**TG Neith** (*Egyptian*) *Neithes*. The Queen of Heaven; the moon-goddess in Egypt. She is variously called *Nout*, *Nepte*, *Nur*. (For symbolism, see “Nout.”)

**TG Neocoros** (*Greek*) With the Greeks the guardian of a Temple.

**TG Neophyte** (*Greek*) A novice; a postulant or candidate for the Mysteries. The methods of initiation varied. Neophytes had to pass in their trials through all the four elements, emerging in the fifth as glorified Initiates. Thus having passed through Fire (Deity), Water (Divine Spirit), Air (the Breath of God), and the Earth (Matter), they received a sacred mark, a *tat* and a *tau*, or a + and a {symbol similar to a T}. The latter was the monogram of the Cycle called the Naros, or Neros. As shown by Dr. E. V. Kenealy, in his *Apocalypse*, the cross in symbolical language (one of the seven meanings) “+ exhibits at the same time three primitive letters, of which the word LVX or Light is compounded.... The Initiates were marked with this sign, when they were admitted into the perfect mysteries. We constantly see the Tau and the Resh united thus {symbol similar to a P over a T}. Those two letters in the old Samaritan, as found on coins, stand, the first for 400, the second for 200 = 600. This is the staff of Osiris.” Just so, but this does not prove that the Naros was a cycle of 600 years; but simply that one more pagan symbol had been appropriated by the Church. See *Naros, Neros, I.H.S.*

**FY Neophyte** A candidate for initiation into the mysteries of adeptship.

**WGa Neophyte** A candidate or novice. One not initiated but preparing to be admitted into the sacred mysteries.

**TG Neo-platonism** Literally, “The *new* Platonism” or Platonic School. An eclectic pantheistic school of philosophy founded in Alexandria by Ammonius Saccas, of which his disciple Plotinus was the head (A.D. 189-270). It sought to reconcile Platonic teachings and the Aristotelean system with oriental Theosophy. Its chief occupation was pure spiritual philosophy, metaphysics and mysticism. Theurgy was introduced towards its later years. It was the ultimate effort of high intelligences to check the ever-increasing ignorant superstition and *blind* faith of the times; the last product of Greek philosophy, which was finally crushed and put to death by brute force.

**WGa Neo-Platonism** The revived Platonism of the second and third centuries. Ammonius Saccas founded an Eclectic School of Theosophy in Alexandria at that period, and strove to reestablish the older oriental philosophies and reconcile Platonic teaching with them. His followers have since been called Neo-Platonists. Plotinus was of this school.

**KT Neoplatonists** A school of philosophy which arose between the second and third century of our era, and was founded by Ammonius Saccas, of Alexandria. The same as the Philalethians, and the Analogeticists; they were also called Theurgists and by various other names. They were the Theosophists of the early centuries. Neo-Platonism is Platonic philosophy *plus ecstasy*, divine Raj-yoga.

**TG Nephesh** (*Hebrew*) Breath of life. *Anima, Mens, Vitae*, Appetites. This term is used very loosely in the Bible. It generally means *prana* “life;” in the Kabbalah it is the animal passions and the animal Soul. Therefore, as maintained in theosophical teachings, *Nephesh* is the synonym of the Prana-Kamic Principle, or the vital animal

Soul in man. [H.P.B.]

KT **Nephesh** (*Hebrew*) “Breath of Life, *Anima, Mens Vitae*, appetites. The term is used very loosely in the Bible. It generally means *Prana*, ‘life’; in the Kabbalah it is the animal passions and the animal soul.” Therefore, as maintained in theosophical teachings, *Nephesh* is the Prana-Kamic Principle, or the vital animal soul in man.

FY **Nephesh** One of the three souls, according to the Kabala; first three principles in the human septenary.

WG **Nephesh** (*Hebrew*) The “breath of life;” the vital soul; manas. In the Kabala the division is: *neschamah, ruach, nephesh*.

TG **Nephesh Chia** (*Kabalistic*) Animal or living Soul.

TG **Nephilim** (*Hebrew*) Giants, Titans, the Fallen Ones.

TG **Nephtys** (*Egyptian*) The sister of Isis, philosophically only one of her aspects. As Osiris and Typhon are one under two aspects, so Isis and Nephtys are one and the same symbol of nature under its dual aspect. Thus, while Isis is the wife of Osiris, Nephtys is the wife of Typhon, the foe of Osiris and his slayer, although she weeps for him. She is often represented at the bier of the great Sun-god, having on her head a disk between the two horns of a crescent. She is the genius of the lower world, and Anubis, the Egyptian Pluto, is called her son. Plutarch has given a fair esoteric explanation of the two sisters. Thus he writes “Nephtys designs that which is under the earth, and which one sees not (i.e., its disintegrating and reproducing power), and Isis that which is above earth, and which is visible (or physical nature)... The circle of the horizon which divides these two hemispheres and which is common to both, is Anubis.” The identity of the two goddesses is shown in that Isis is also called the mother of Anubis. Thus the two are the Alpha and Omega of Nature.

TG **Nergal** (*Chaldean*) On the Assyrian tablets he is described as the “giant king of war, lord of the city of Cutha.” It is also the Hebrew name for the planet Mars, associated invariably with ill-luck and danger. Nergal-Mars is the “shedder of blood.” In occult astrology it is less malefic than Saturn, but is more active in its associations with men and its influence on them.

TG **Neros** (*Hebrew*) As shown by the late E. V. Kenealy this “Naronic Cycle” was *a mystery*, a true “secret of god,” to disclose which during the prevalence of the religious mysteries and the authority of the priests, meant death. The learned author seemed to take it for granted that the Neros was of 600 years duration, but he was mistaken. (See *Naros*.) Nor were the establishment of the Mysteries and the rites of Initiation due merely to the necessity of perpetuating the knowledge of the true meaning of the Naros and keeping this cycle secret from the profane; for the Mysteries are as old as the present human race, and there were far more important secrets to veil than the figures of any cycle. (See *Neophyte, I.H.S., Naros*) The mystery of 666, “the number of the great heart” so called, is far better represented by the *Tau* and the *Resh* than 600.

TG **Nerthus** (*Old Saxon*) The goddess of the earth, of love and beauty with the old Germans; the same as the Scandinavian Freya or Frigga. Tacitus mentions the great honours paid to Nerthus when her idol was carried on a car in triumph through several districts.

TG **Neshamah** (*Hebrew*) Soul, *anima, afflatus*. In the Kabbalah, as taught in the Rosicrucian order, one of the three highest essences of the Human Soul, corresponding to the *Sephira Binah*.

FY **Neschamah** One of the three souls, according to the Kabala; the seventh principle in the human septenary.

WG **Neschamah** (*Hebrew*) The spirit; atma. See *Nephesh*

TG **Nesku** or **Nusku** (*Chaldean*) Is described in the Assyrian tablets as the “holder of the golden sceptre, the lofty god.”

TG **Netzach** (*Hebrew*) “Victory.” The seventh of the Ten Sephiroth, a masculine active potency.

WGa **Netzach** (*Hebrew*) Victory; the seventh of the ten Sephiroth of the Kabbalah. A masculine potency.

TG **Nidana** (*Sanskrit*) The 12 causes of existence, or a chain of causation, “a concatenation of cause and effect in the whole range of existence through 12 links.” This is the fundamental dogma of Buddhist thought, “the understanding of which solves the riddle of life, revealing the inanity of existence and preparing the mind for Nirvana.” (Eitel’s *Sanskrit-Chinese Dictionary*) The 12 links stand thus in their enumeration. (1) *Jati*, or birth, according to one of the four modes of entering the stream of life and reincarnation – or *Chatur Yoni (which see)*, each mode placing the being born in one of the six *Gati (which see)*. (2) *Jardinarana*, or decrepitude and death, following the maturity of the *Skandhas (which see)*. (3) *Bhava*, the Karmic agent which leads every new sentient being to be born in this or another mode of existence in the *Trailokya* and *Gati*. (4) *Upadana*, the creative cause of *Bhava* which thus becomes the cause of *Jati* which is the effect; and this creative cause is *the clinging to life*. (5) *Trishna*, love, whether pure or impure. (6) *Vedana*, or sensation; perception by the senses, it is the 5th Skandha. (7) *Sparsa*, the sense of touch. (8) *Chadayatana*, the organs of sensation. (9) *Namarupa*, personality, i.e., a form with a name to it, the symbol of the unreality of material phenomenal appearances. (10) *Vijnana*, the perfect knowledge of every perceptible thing and of all objects in their concatenation and unity. (11) *Samskara*, action on the plane of illusion. (12) *Avidya*, lack of true perception, or ignorance. The Nidanas belonging to the most subtle and abstruse

doctrines of the Eastern metaphysical system, it is impossible to go into the subject at any greater length.

**WGa Nidana** A band, a rope, a halter. Theosophically, a first or original cause; a primary or remote cause; original form or cause of a thing; in ancient medicine of the Hindus the study of symptoms to determine remote or primary cause of the disease was a department with sixteen divisions, one being called *nidana sthana*. In metaphysics and the psychology of occultism, a *nidana* is the beginning of a current leading to acts and circumstances. It is related to another word – *nida* – which means a resting-place, a bird's-nest, a lair, a den; that is, the resting-place for a cause or start of a current or *nidana*.

**ST Nidanas** The twelve fetters or causes of existence in Buddhism:

- Avidya – not wisdom, lack of true knowledge.
- Samskara – karmic results of actions performed in ignorance.
- Vijnana – consciousness or intelligence, discernment.
- Nama-Rupa – name form, personality.
- Shadayatana – the six sense organs.
- Sparsa – touch or contact.
- Vedana – sense perception.
- Trishna (Tanha) – thirst for life.
- Upadana – clinging to earth life, grasping for one's self.
- Bhava – becoming and rebecoming, the karmic agent which leads to rebirth.
- Jati – birth which brings karmic results into effect.
- Jara-Marana – old age and death.

**SKs Nidana** The twelve Nidanas of Buddhism are the twelve 'fetters' or 'causes of existence.' Nidana is derived from the verb-root *da* – to bind, and the preposition *ni* – down; hence it is 'that which binds to earth,' or that which attracts one back to earthly existence. The twelve Nidanas are:

- Avidya* 'Nescience' or lack of a true understanding of life and its truths and mysteries; a compound of *a* – not, and *vidya* wisdom. The cause of:
- Samskara* The karmic results of actions performed under the influence of illusion or false understanding of life; derived from the verb-root *kri* – to do, to fashion, plus the preposition *sam* – together; hence in combination, to put together, to adorn, to accumulate. The cause of:
- Vijnana* 'Consciousness or intelligence'; derived from the verb-root *vijna* – to discern, to distinguish. The cause of:
- Nama-rupa* 'The form with a name'; in other words, the 'personality' which is transient; a compound of *nama* – name, and *rupa* – form. The cause of:
- Shadayatana* 'The six sense organs'; a compound of *shad* – six, and *ayatana* – resting-place or abode, derived from the verb-root *ayat* – to abide, to depend upon. The cause of:
- Sparsa* 'Touch or Contact' of any kind; derived from the verb-root *spris* – to touch. The cause of:
- Vedana* 'Sense perception'; derived from the verb-root *vid* – to know, to perceive. The cause of:
- Trishna* 'Thirst for life,' which is the cause of attachment. This longing or attachment may be either pure or impure; derived from the verb-root *trish* – to thirst. The cause of:
- Upadana* 'Clinging to earth life' or 'grasping for oneself'; derived from the verb-root *upada* – to acquire, to appropriate for oneself. The cause of:
- Bhava* 'Becoming and rebecoming'; derived from the verb-root *bhu* – to become. "Bhava is that Karmic agent which leads every new sentient being to be born in this or another mode of existence.... (H.P.B., *Theosophical Glossary*, p. 229) The cause of:
- Jara-marana* 'Old age and death'; a compound of *jara* – old age, derived from the verb-root *jri* – to decay, to grow old; and *marana* – death, derived from the verb-root *mri* – to die. The cause of:
- Jati* 'Birth' which brings into effect the results of past actions; derived from the verb-root *jan* – to be born.

In order to escape the Wheel of Life and enter Nirvana, one must free himself from these Nidanas or fetters. To be able to do this is to understand the Science of Life.

**IN Nidanas** (*Sanskrit*) "Bonds," in Buddhism, the twelve causes of existence, the chain of causation.

**TG Nidhi** (*Sanskrit*) A treasure. Nine treasures belonging to the god Kuvera – the Vedic Satan – each treasure being under the guardianship of a demon; these are personified, and are the objects of worship of the Tantrikas.

**TG Nidhogg** (*Scandinavian*) The "Mundane" Serpent.

**MO Nidhogg** (*Norse*) (need-heugg) [*nid* beneath + *hogg* biter] Serpent undermining Yggdrasil, the Tree of Life.



TG **Nidra** (*Sanskrit*) Sleep. Also the female form of Brahm/a.

MO **Nidud** (*Norse*) (nee-dud) [*nid* beneath, evil] A legendary king: the most material age of earth.

SI **Ni fallat fatum, Scoti quocumque locatum / Invenient lapidem, regnasse tenentur ibidem** II 342 (*Latin*)

“Unless the oracle fails, wherever the Scots find / This stone placed, they will hold sway.” — J. de Cambry,

*Monuments Celtiques*, p. 107 (1805 ed.)

TG **Niflheim** (*Scandinavian*) The cold Hell, in the *Edda*. A place of eternal non-consciousness and inactivity. (See *The Secret Doctrine*, Vol. II., p. 245).

MO **Niflheim** (*Norse*) (nee-vel-haym) [*nifl* cloud, nebula + *heim* home] A cosmic principle. See **Muspellsheim**

MO **Niflhel** (*Norse*) (nee-vel-hayl) [*nifl* cloud, nebula + *hel* death] Extinction of matter.

MO **Niflungar** (*Norse*) (nee-vel-ung-ahr) [*nifl* mist + *ungar* children] An early human race that was still formless, nebulous.

TG **Night of Brahm/a** The period between the dissolution and the active life of the Universe which is called in contrast the “Day of Brahm/a.”

WGa **Night of Brahm/a** A period of non-manifestation, of the same length as *Day of Brahm/a*, **which see**.

MO **Nikar** (*Norse*) (nee-kahr) [ladler] Odin as bringer of misfortune.

TG **Nilakantha** (*Sanskrit*) A name of Siva meaning “blue throated.” This is said to have been the result of some poison administered to the god.

TG **Nile-God** (*Egyptian*) Represented by a wooden image of the river god receiving honours in gratitude for the bounties its waters afford the country. There was a “celestial” Nile, called in the Ritual *Nen-naou* or “primordial waters;” and a terrestrial Nile, worshipped at *Nilopolis* and *Hapimoo*. The latter was represented as an androgynous being with a beard and breasts, and a fat blue face; green limbs and reddish body. At the approach of the yearly inundation, the image was carried from one place to another in solemn procession.

TG **Nimbus** (*Latin*) The aureole around the heads of the Christ and Saints in Greek and Romish Churches is of Eastern origin. As every Orientalist knows, Buddha is described as having his head surrounded with shining glory six cubits in width; and, as shown by Hardy (*Eastern Monachism*), “his principal disciples are represented by the native painters as having a similar mark of eminence.” In China, Tibet and Japan, the heads of the saints are always surrounded with a nimbus.

WG **Nimisha** The time taken to twinkle the eye. See **Time**

TG **Nimitta** (*Sanskrit*) 1. An interior illumination developed by the practice of meditation. 2. The efficient spiritual cause, as contrasted with *Upadana*, the material cause, in Vedanta philosophy. See **Pradhana** in Sankhya philosophy.

WG **Nimitti-karana** The instrumental cause.

TG **Nine** The “Kabbalah of the Nine Chambers” is a form of secret writing in cipher, which originated with the Hebrew Rabbis, and has been used by several societies for purposes of concealment: notably some grades of the Freemasons have adopted it. A figure is drawn of two horizontal parallel lines and two vertical parallel lines across them, this process forms nine chambers, the centre one a simple square, the others being either two or three sided figures, these are allotted to the several letters in any order that is agreed upon. There is also a Kabbalistic attribution of the ten Sephiroth to these nine chambers, but this is not published.

WG **Nirakana** Formless; Vishnu; universal spirit.

TG **Nirguna** (*Sanskrit*) Negative attribute; unbound, or without Gunas (attributes), i.e., that which is devoid of all qualities, the opposite of Saguna, that which has attributes (*The Secret Doctrine*, II. 95), e.g., Parabrahmam is Nirguna; Brahm/a, Saguna. Nirguna is a term which shows the impersonality of the thing spoken of.

FY **Nirguna** Unbound; without *gunas* or attributes; the soul in its state of essential purity is so called.

WG **Nir-guna** Devoid of attributes or qualities.

WG **Nirmalah** Free from love, hate, etc.

TG **Nirmanakaya** (*Sanskrit*) Something entirely different in esoteric philosophy from the popular meaning attached to it, and from the fancies of the Orientalists. Some call the *Nirmanakaya* body “Nirvana with remains” (Schlagintweit, etc.) on the supposition, probably, that it is a kind of Nirvanic condition during which consciousness and *form* are retained. Others say that it is one of the *Trikaya* (three bodies), with the “power of assuming any form of appearance in order to propagate Buddhism” (Eitel’s idea); again, that “it is the incarnate avatara of a deity” (*ibid.*), and so on. Occultism, on the other hand, says: that *Nirmanakaya*, although meaning literally a transformed “body,” is a state. The form is that of the adept or yogi who enters, or chooses, that *post mortem* condition in preference to the Dharmakaya or *absolute* Nirvanic state. He does this because the latter *kaya* separates him for ever from the world of form, conferring upon him a state of *selfish* bliss, in which no other living being can participate, the adept being thus precluded from the possibility of helping humanity, or even *devas*. As a *Nirmanakaya*, however, the man leaves behind him only his physical body, and retains every other “principle” save the Kamic – for he has

crushed this out for ever from his nature, during life, and it can never resurrect in his *post mortem* state. Thus, instead of going into selfish bliss, he chooses a life of self-sacrifice, an existence which ends only with the life-cycle, in order to be enabled to help mankind in an invisible yet most effective manner. (See *The Voice of the Silence*, third treatise, “The Seven Portals.”) Thus a Nirmanakaya is not, as popularly believed, the body “in which a Buddha or a Bodhisattva appears on earth,” but verily one, who whether a *Chutuktu* or a *Khubil Khan*, an adept or a yogi during life, has since become a member of that invisible Host which ever protects and watches over Humanity within Karmic limits. Mistaken often for a “Spirit,” a Deva, God himself, etc., a Nirmanakaya is ever a protecting, compassionate, verily a *guardian* angel, to him who becomes worthy of his help. Whatever objection may be brought forward against this doctrine; however much it is denied, because, forsooth, it has never been hitherto made public in Europe and therefore since it is unknown to Orientalists, it must needs be “a myth of modern invention” – no one will be bold enough to say that this idea of helping suffering mankind at the price of one’s own almost interminable self-sacrifice, is not one of the grandest and noblest that was ever evolved from human brain.

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VS These vestures are: **Nirmanakaya**, Sambhoga-Kaya, and Dharmakaya, robe Sublime (II 21, p. 32) Ibid. {See *VS Buddhas of Compassion*}

WG **Nirmanakayas** Men who have reached the point where they can enter nirvana but voluntarily relinquish it and remain on earth in an unseen body in order to help men.

OG **Nirmanakaya** (*Sanskrit*) A compound of two words: *nirmana*, a participle meaning “forming,” “creating;” *kaya*, a word meaning “body,” “robe,” “vehicle;” thus, *nirmanakaya* means “formed-body.” A nirmanakaya, however, is really a *state* assumed by or entered into by a bodhisattva – an individual man made semi-divine who, to use popular language, instead of choosing his reward in the nirvana of a less degree, remains on earth out of pity and compassion for inferior beings, clothing himself in a nirmanakayic vesture. When that state is ended the nirmanakaya ends.

A nirmanakaya is a complete man possessing all the principles of his constitution except the *linga-sarira* and its accompanying physical body. He is one who lives on the plane of being next superior to the physical plane, and his purpose in so doing is to save men from themselves by being with them, and by continuously instilling thoughts of self-sacrifice, of self-forgetfulness, of spiritual and moral beauty, of mutual help, of compassion, and of pity. Nirmanakaya is the third or lowest, exoterically speaking, of what is called in Sanskrit *trikaya* or “three bodies.” The highest is the *dharmakaya*, in which state are the nirvanis and full pratyeka buddhas, etc.; the second state is the *sambhogakaya*, intermediate between the former and, thirdly, the *nirmanakaya*. The nirmanakaya vesture or condition enables one entering it to live in touch and sympathy with the world of men. The sambhogakaya enables one in that state to be conscious indeed to a certain extent of the world of men and its griefs and sorrows, but with little power or impulse to render aid. The dharmakaya vesture is so pure and holy, and indeed so high, that the one

possessing the dharmakaya or who is in it, is virtually out of all touch with anything inferior to himself. It is, therefore, in the nirmanakaya vesture if not in physical form that live and work the Buddhas of Compassion, the greatest sages and seers, and all the super-holy men who through striving through ages of evolution bring forth into manifestation and power and function the divinity within. The doctrine of the nirmanakayas is one of the most suggestive, profound, and beautiful teachings of the esoteric philosophy. See **Dharmakaya, Sambhogakaya**

**ST Nirmanakaya** The state or vesture assumed by a bodhisattva. See **Trikaya**

**SP Nirmanakaya** Transformation body, the form of Buddha which appears in the human realm. This is the Sanskrit word translated by the Tibetan term *tulku*.

**TG Nirmathya (Sanskrit)** The sacred fire produced by the friction of two pieces of wood – the “fire” called *Pavamana* in the *Puranas*. The allegory contained therein is an occult teaching.

**TG Nirriti (Sanskrit)** A goddess of Death and Decay.

**TG Nirukta (Sanskrit)** An *anga* or limb, a division of the *Vedas*; a glossarial comment.

**WG Nirukta** Uttered, pronounced; explained.

**TG Nirupadhi (Sanskrit)** Attributeless; the negation of attributes.

**TG Nirvana (Sanskrit)** According to the Orientalists, the entire “blowing out,” like the flame of a candle, the utter extinction of existence. But in the esoteric explanations it is the state of absolute existence and absolute consciousness, into which the Ego of a man who has reached the highest degree of perfection and holiness during life goes, after the body dies, and occasionally, as in the case of Gautama Buddha and others, during life. See **Nirvani**

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**VS Nirvana** reach, or cast the prize away (II 33, p. 40) Vide infra Part III. par. 34. See **Buddhas of Compassion**

**FY Nirvana** Beatitude, abstract spiritual existence, absorption into all.

**WG Nirvana** The extinguishment of desire; the kingdom of ineffable peace; annihilation of the illusions of matter; conscious rest in omniscience. Called *Niebban* in Burmah and *Nippang* in China.

**OG Nirvana (Sanskrit)** This is a compound: *nir*, “out,” and *vana*, the past participle passive of the root *va*, “to blow,” literally meaning “blown out.” So badly has the significance of the ancient Indian thought (and even its language, the Sanskrit) been understood, that for many years erudite European scholars were discussing whether being “blown out” meant actual entitative annihilation or not. But the being blown out refers only to the lower principles in man. Nirvana is a very different thing from the “heavens.”

Nirvana is a state of utter bliss and complete, untrammelled consciousness, a state of absorption in pure kosmic Being, and is the wondrous destiny of those who have reached superhuman knowledge and purity and spiritual illumination. It really is *personal-individual* absorption into or rather identification with the Self – the highest SELF. It is also the state of the monadic entities in the period that intervenes between minor manvantaras or rounds of a planetary chain; and more fully so between each seven-round period or Day of Brahm/a, and the succeeding day or new kalpa of a planetary chain. At these last times, starting forth from the seventh sphere in the seventh round, the monadic entities will have progressed far beyond even the highest state of devachan. Too pure and too far advanced even for such a condition as the devachanic felicity, they go to their appropriate sphere and condition, which latter is the nirvana following the end of the seventh round.

Devachan (*which see*) and nirvana are not localities. They are states, states of the beings in those respective spiritual conditions. Devachan is the intermediate state; nirvana is the super-spiritual state; and avichi, popularly called the lowest of the hells, is the nether pole of the spiritual condition. These three are states of beings having habitat in the lokas or talas, in the worlds of the kosmic egg.

So far as the individual human being is concerned, the nirvanic state or condition may be attained to by great spiritual seers and sages, such as Gautama the Buddha, and even by men less progressed than he; because in these cases of the attaining of the nirvana even during a man’s life on earth, the meaning is that one so attaining has through evolution progressed so far along the path that all the lower personal part of him is become thoroughly impersonalized, the personal has put on the garment of impersonality, and such a man thereafter lives in the nirvanic condition of the spiritual monad.

As a concluding thought, it must be pointed out that nirvana, while the *ultima thule* of the perfection to be attained by any human being, nevertheless stands less high in the estimate of mystics than the condition of the bodhisattva. For the bodhisattva, although standing on the threshold of nirvana and seeing and understanding its ineffable glory and peace and rest, nevertheless retains his consciousness in the worlds of men, in order to consecrate his vast faculties and powers to the service of all that is. The buddhas in their higher parts enter the nirvana, in other words,

assume the dharmakaya state or vesture, whereas the bodhisattva assumes the nirmanakaya vesture, thereafter to become an ever-active and compassionate and beneficent influence in the world. The buddha indeed may be said to act indirectly and by long distance control, thus indeed helping the world diffusively or by diffusion; but the bodhisattva acts directly and positively and with a directing will in works of compassion, both for the world and for individuals.

**WS Nirvana** (*Sanskrit*) “Blown out;” the bliss of absorption in pure cosmic Being, all personal limitations having been “blown out.”

**ST Nirvana** A state of absorption in pure cosmic Being or in the highest Self; all material limitations having been blown out.

**GH Nirvana** A super-spiritual status: the state of supreme bliss, of complete absorption of the consciousness in pure Kosmic Being: it is the state of those beings who have reached superhuman knowledge and spiritual illumination and are enabled to live in their own spiritual essence, casting off the inferior parts of the pilgrim-monad’s sheaths – such is the meaning of the word Jivanmukta (a ‘freed monad’). To attain Nirvana one has to identify oneself with one’s divine Parent (the ‘Father in Heaven’ – the divine Monad). (Compound *nir*, out or away; *vana*, past participle of *va*, to blow, hence ‘blown out’ – referring to man’s *lower principles*, which are indeed discarded by the Jivanmukta.) (*Bhagavad-Gita*, W. Q. Judge, p. 21)

**SKo Nirvana** A state of utter bliss and of perfect illuminated consciousness which is co-vibrational and co-extensive with the Universe; a state of absorption in pure Kosmic Being attained by the highest Initiates; a personal-individual at-one-ness with the Highest SELF. The word Nirvana is a compound of the preposition *nir* – out, and *vana* – blown; but that which is ‘blown out’ refers only to the lower principles of man.

**IN Nirvana** (*Sanskrit*) “Blown out,” liberation from material existence; absolute consciousness.

**SP Nirvana** spiritual emancipation, the extinction of the passions, the cessation of bondage to the cycle of rebirth.

**SKv Nirvana-dharma, Nirvanin** Nirvana-dharma is the Nirvanic state, the reunion with the Cosmic Self, that perfect state of highest bliss and repose and omniscience. One who enters the Nirvana-dharma is called a Nirvanin. Nirvani is the nominative singular form of Nirvanin.

**TG Nirvani** (*Sanskrit*) One who has attained Nirvana – an emancipated soul. That Nirvana means nothing of the kind asserted by Orientalists every scholar who has visited China, India and Japan is well aware. It is “*escape* from misery” but only from that of matter, freedom from *Klesha*, or *Kama*, and the complete extinction of animal desires. If we are told that *Abidharma* defines Nirvana “as a state of absolute annihilation,” we concur, adding to the last word the qualification “of everything connected with matter or the physical world,” and this simply because the latter (as also all in it) is illusion, *maya*. Sakyamuni Buddha said in the last moments of his life that “the spiritual body is immortal” (See *Sanskrit-Chinese Dictionary*). As Mr. Eitel, the scholarly Sinologist, explains it: “The popular exoteric systems agree in defining Nirvana *negatively* as a state of absolute exemption from the circle of transmigration; as a state of entire freedom from all forms of existence; to begin with, freedom from all passion and exertion; a state of indifference to all sensibility” – and he might have added “death of all *compassion* for the world of suffering.” And this is why the Bodhisattvas who prefer the Nirmanakaya to the Dharmakaya vesture, stand higher in the popular estimation than the Nirvanis. But the same scholar adds that: “Positively (and esoterically) they define Nirvana as the highest state of spiritual bliss, as absolute immortality through absorption of the soul (*spirit* rather) into itself, but *preserving individuality* so that, e.g., Buddhas, after entering Nirvana, may reappear on earth,” – i.e., in the future Manvantara.

**KT Nirvaneer** (*Sanskrit*) One who has attained Nirvana – an emancipated Soul. That *Nirvana* means something quite different from the puerile assertions of Orientalists, every scholar who has visited India, China, or Japan, is well aware. It is “*escape* from misery,” but only from that of matter, freedom from *Klesha*, or *Kama*, and the complete extinction of animal desires. If we are told that *Abhidharma* defines Nirvana as “a state of absolute annihilation” we concur, adding to the last word the qualification “of everything connected with matter or the physical world,” and this simply because the latter (as also all in it) is illusion or *Maya*. Sakyamuni Buddha said in the last moments of his life: – “the spiritual body is immortal.” (See *Sanskrit-Chinese Dictionary*.) As Mr. Eitel, the scholarly Sinologist, explains it: “The popular exoteric systems agree in defining Nirvana *negatively* as a state of absolute exemption from the circle of transmigration; as a state of entire freedom from all forms of existence, to begin with, freedom from all passion and exertion; a state of indifference to all sensibility” – and he might have added “death of all *compassion* for the world of suffering.” And this is why the Bodhisattvas who prefer the Nirmanakaya to the Dharmakaya vesture stand higher in the popular estimation than the Nirvanees. But the same scholar adds that “Positively (and esoterically) they define Nirvana as the highest state of spiritual bliss, as absolute immortality through absorption of the Soul (*Spirit* rather) into itself, but *preserving individuality*, so that, e.g., Buddhas, after entering Nirvana, may re-appear on earth – i.e., in the future Manvantara.”

**WG Nir-vikarab** Formless.

TG **Nishada** (*Sanskrit*) (1) One of the *seven* qualities of sound – the one and sole attribute of Akasa; (2) the *seventh* note of the Hindu musical scale; (3) an outcast offspring of a Brahman and a Sudra mother; (4) a range of mountains south of Meru – north of the Himalayas.

WG **Nish-karma** Karmaless. (*nish*, without; *karma*, karma.)

WG **Nish-kriya** Actionless; a term for the Supreme Spirit. (*nis*, without; *kriya*, action.)

TG **Nissi** (*Chaldean*) One of the seven Chaldean gods.

TG **Niti** (*Sanskrit*) Literally, Prudence, ethics.

WG **Nitya** Constant; daily; always.

WG **Nitya-muktah** Separate.

TG **Nitya Parivrita** (*Sanskrit*) Literally, continuous extinction.

TG **Nitya Pralaya** (*Sanskrit*) Literally, “perpetual” Pralaya or dissolution. It is the constant and imperceptible changes undergone by the atoms which last as long as a Mahamanvantara, a whole age of Brahm/a, which takes fifteen figures to sum up. A stage of chronic change and dissolution, the stages of growth and decay. It is the duration of “Seven Eternities.” (See *The Secret Doctrine* I. 371, II. 69, 310.) There are four kinds of Pralayas, or states of changelessness. The Naimittika, when Brahm/a slumbers; the Prakritika, a partial Pralaya of anything during Manvantara; Atyantika, when man has identified himself with the One Absolute – a synonym of Nirvana; and Nitya, for physical things especially, as a state of profound and dreamless sleep.

WG **Nitya-pralaya** Constant dissolution; the change which takes place, perceptibly and imperceptibly, in everything in the universe of matter, from the globe to the atom, without cessation.

ST **Nitya Pralaya** State of continuous dissolution. See *Pralaya*

TG **Nitya Sarga** (*Sanskrit*) The state of constant creation or evolution, as opposed to *Nitya Pralaya* – the state of perpetual incessant dissolution (or change of atoms) disintegration of molecules, hence change of forms.

ST **Nitya Sarga** State of continuous creation or evolution.

OG **Nivritti** See *Involution, Evolution*

ST **Nivritti** Flowing back; involution. See *Pravritti*

TG **Nixies** The water-sprites; Undines.

WG **Niyama** Act of obligation, voluntary penance; constant and inseparable consciousness of unity with Brahma.

OG **Niyama** See *Samadhi*

ST **Niyama** Control of mental faculties. See *Yoga*

SKv **Niyama** ‘Restraint of the mind’; derived from the verb-root *yam* – to hold, and *ni* – down. Niyama is the controlling and directing of one’s thoughts and motives and actions, as well as other voluntary rules and minor regulations of life adopted by the ascetic in order to silence the personal self and thus give way to the Universal Self within. These laws which are self-imposed prepare a man for greater service to the whole of humanity, and they are known as the positive laws of ethics and compassion.

TG **Niyashes** (*Mazdean*) Parsi prayers.

FY **Niyashes** Parsi prayers.

TG **Nizir** (*Chaldean*) The “Deluge Mountain;” the Ararat of the Babylonians with “Xisuthrus” as Noah.

MO **Njord** (*Norse*) (nyeurd) A Vanagod: the regent of Saturn, father of Frey and Freya.

OG **Noetic** (*Greek*) The adjective belonging to *nous* (*which see*).

TG **Nofir-hotpoo** (*Egyptian*) The same as the god *Khonsoo*, the lunar god of Thebes. Literally, “he who is in absolute rest.” Nofir-hotpoo is one of the three persons of the Egyptian trinity, composed of Ammon, Mooth, and their son Khonsoo or Nofir-hotpoo.

TG **Nogah** (*Chaldean*) Venus, the planet; glittering splendour.

TG **Noo** (*Egyptian*) Primordial waters of space called “Father-Mother;” the “face of the deep” of the Bible; for above *Noo* hovers the Breath of *Kneph*, who is represented with the Mundane Egg in his mouth.

TG **Noom** (*Egyptian*) A celestial sculptor, in the Egyptian legends, who creates a beautiful girl whom he sends like another Pandora to *Batoo* (or “man”), whose happiness is thereafter destroyed. The “sculptor” or artist is the same as Jehovah, the architect of the world, and the girl is “Eve.”

TG **Noon** (*Egyptian*) The celestial river which flows in *Noot*, the cosmic abyss or *Noo*. As all the gods have been generated in the *river* (the Gnostic *Pleroma*), it is called “the Father-Mother of the gods.”

TG **Noor Ilahee** (*Arabian*) “The light of the Elohim,” literally. This light is believed by some Mussulmen to be transmitted to Mortals “through a hundred prophet-leaders.” Divine knowledge; the Light of the Secret Wisdom.

TG **Noot** (*Egyptian*) The heavenly abyss in the *Ritual* or the Book of the Dead. It is infinite space personified in the *Vedas* by Aditi, the goddess who, like Noon (*which see*) is the “mother of all the gods.”

TG **Norns** (*Scandinavian*) The three sister goddesses in the *Edda*, who make known to men the decrees of *Orlog* or Fate. They are shown as coming out of the unknown distances *enveloped in a dark veil* to the Ash *Yggdrasil* (*which*

*see*), and “sprinkle it daily with water from the Fountain of Urd, that it may not wither but remain green and fresh and strong” (*Asgard and the Gods*). Their names are “Urd,” the Past; “Werdandi,” the Present; and “Skuld,” the Future, “which is either rich in hope or dark with tears.” Thus they reveal the decrees of Fate “for out of the past and present the events and actions of the future are born” (loc. cit.).

MO **Norns** (*Norse*) [*norn* weird, doom] Spinners of destiny for gods, worlds, and men.

TG **Notaricon** (*Kabalistic*) A division of the practical Kabbalah; treats of the formation of words from the initials or finals of the words in every sentence; or conversely it forms a sentence of words whose initials or finals are those of some word .

TG **Noumenon** (*Greek*) The true essential nature of being as distinguished from the illusive objects of sense.

KT **Noumena** (*Greek*) The true essential nature of Being as distinguished from the illusive objects of sense.

FY **Noumena** The true essential nature of being, as distinguished from the illusive objects of sense.

WG **Noumena** (*Greek*) Realities, as opposed to phenomena or illusionary appearances.

TG **Nous** (*Greek*) A Platonic term for the Higher Mind or Soul. It means Spirit as distinct from animal Soul – *psyche*; divine consciousness or mind in man: *Nous* was the designation given to the Supreme deity (third *logos*) by Anaxagoras. Taken from Egypt where it was called *Nout*, it was adopted by the Gnostics for their first conscious Aeon which, with the Occultists, is the third *logos*, cosmically, and the third “principle” (from above) or *manas*, in man. See *Nout*

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FY **Nous** Spirit, mind; Platonic term, reason.

WG **Nous** (*Greek*) The Higher *Manas* or Reincarnating Ego.

OG **Nous** (*Greek*) This is a term frequently used by Plato for what in modern theosophical literature is usually called the higher *manas* or higher mind or spiritual soul, the union and characteristics of the buddhi-*manas* in man overshadowed by the *atman*. The distinction to be drawn between the *nous* on the one hand, and the animal soul or *psyche* and its workings on the other hand, is very sharp, and the two must not be confused. In occultism the cosmic *nous* is the third *Logos*, and in the case of man’s own constitution, or in human pneumatology, the *nous* is the buddhi-*manas* or higher *manas* or spiritual monad.

WS **Nous** (*Greek*) “Mind;” the higher intelligence.

SI **Nous [estin] ho diakosmonte kai panton aitios** I 451 (*Greek*) “An ordering and disposing mind, which was the cause of all things.” — Plato, *Phaedo* 97c

TG **Nout** (*Greek*) In the Pantheon of the Egyptians it meant the “One-only-One,” because they did not proceed in their popular or exoteric religion higher than the *third* manifestation which radiates from the *Unknown* and the *Unknowable*, the first unmanifested and the second *logoi* in the esoteric philosophy of every nation. The *Nous* of Anaxagoras was the *Mahat* of the Hindu *Brahm/a*, the *first manifested* Deity – “the Mind or Spirit self-potent;” this creative Principle being of course the *primum mobile* of everything in the Universe – its Soul and Ideation. See *Principles of Man*

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TG **Number Nip** An Elf, the mighty King of the Riesengebirge, the most powerful of the genii in Scandinavian and German folk-lore.

TG **Nuns** There were nuns in ancient Egypt as well as in Peru and old Pagan Rome. They were the “virgin brides” of their respective (Solar) gods. Says Herodotus, “The brides of Ammon are excluded from all intercourse with men,” they are “the brides of Heaven;” and virtually they became dead to the world, just as they are now. In Peru they were “Pure Virgins of the Sun,” and the *Pallakists* of Ammon-Ra are referred to in some inscriptions as the “divine spouses.” “The sister of Ounnefer, the chief prophet of Osiris, during the reign of Rameses II.,” is described as “Taia, Lady Abbess of Nuns” (Marianne Bey).

TG **Nuntis** (*Latin*) The “Sun-Wolf,” a name of the planet Mercury. He is the Sun’s attendant, *Solaris luminis particeps*. (See *The Secret Doctrine* II. 28.)

TG **Nyaya** (*Sanskrit*) One of the six *Darshanas* or schools of Philosophy in India; a system of Hindu logic founded by the Rishi Gautama.

WG **Nyaya** Method, system; logic; the system of philosophy of Gautama.

FY **Nyaya Philosophy** A system of Hindu logic founded by Gaut{a}ma.

WG **Nyayya** Normal, right, regular.

TG **Nyima** (*Tibetan*) The Sun – astrologically.

VS **Nyima** (II 26, p. 36) The Sun in Tibetan Astrology. *Migmar* or Mars is symbolized by an “Eye,” and *Lhagpa* or Mercury by a “Hand.”

VS **Nyima** (p. 36) The Sun.

TG **Nyingpo** (*Tibetan*) The same as Alaya, “the World Soul;” also called *Tsang*.