

H

TG H The eighth letter and aspirate of the English alphabet, and also the eighth in the Hebrew. As a Latin numeral it signifies 200 and with the addition of a dash 200,000; in the Hebrew alphabet Chethi is equivalent to *h*, corresponds to eight, and is symbolised by a Fence and *Venus* according to Seyffarth, being in affinity and connected with *He*, and therefore with the opening or womb. It is preeminently a *Yonic* letter.

TG Ha (*Sanskrit*) A magic syllable used in sacred formulae; it represents the power of *Akasa Sati*. Its efficacy lies in the expirational accent and the sound produced.

FY Ha A magic syllable used in sacred formulae; represents the power of *Akasa Sakti*.

WG Ha The sun; a symbol for the breath called prana in Hatha Yoga practices.

TG Habal de Garmin (*Hebrew*) According to the Kabbalah this is the Resurrection Body: a *tzelem* image or *demooth* similitude to the deceased man; an inner fundamental spiritual type remaining after death. It is the "Spirit of the Bones" mentioned in Daniel and Isaiah and the Psalms, and is referred to in the Vision of Ezekiel about the clothing of the dry bones with life: consult C. de Leiningen on the, Kabbalah, T.P.S. Pamphlet. Vol. II., No. 18.

TG Hachoser (*Hebrew*) Literally, "reflected Lights" a name for the minor or inferior powers, in the Kabbalah.

TG Hades (*Greek*) or **Aides** The "invisible," i.e., the land of the shadows, one of whose regions was Tartarus, a place of complete darkness, like the region of profound dreamless sleep in the Egyptian Amenti. Judging by the allegorical description of the various punishments inflicted therein, the place was, purely Karmic. Neither Hades nor Amenti were the hell still preached by some retrograde priests and clergymen; but whether represented by the Elysian Fields or by Tartarus, Hades was a place of retributive justice and no more. This could only be reached by crossing the river to the "other shore," i.e. by crossing the river Death, and being once more reborn, for weal or for woe. As well expressed in *Egyptian Belief*: "The story of Charon, the ferryman (of the Styx) is to be found not only in Homer, but in the poetry of many lands. The *River* must be crossed before gaining the Isles of the Blest. The Ritual of Egypt described a Charon and his boat long ages before Homer. He is Khu-en-ua, the hawk-headed steersman." See *Amenti, Hel, Happy Fields*

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TG Hagadah (*Hebrew*) A name given to parts of the Talmud which are legendary.

TG Hahnir (*Scandinavian*) or **Honir** One of the three mighty gods (Odin, Hahnir and Lodur) who, while wandering on earth, found lying on the seashore two human forms, motionless, speechless, and senseless. Odin gave them souls; Hahnir, motion and senses; and Lodur, blooming complexions. Thus were men created.

TG Haima (*Hebrew*) The same as the Sanskrit *hiranya* (golden), as "the golden Egg" *Hiranyagarbha*.

TG Hair Occult philosophy considers the hair (whether human or animal) as the natural receptacle and *retainer* of the vital essence which often escapes with other emanations from the body. It is closely connected with many of the brain functions for instance memory. With the ancient Israelites the cutting of the hair and beard was a sign of defilement, and "the Lord said unto Moses... They shall not make baldness upon their head," etc. (*Leviticus* xxi., 1-5.) "Baldness," whether natural or artificial, was a sign of calamity, punishment, or grief, as when Isaiah (iii., 24) enumerates, "instead of well-set hair baldness," among the evils that are ready to befall the chosen people. And again, "On all their heads baldness and every beard cut" (*Ibid.* xv., 2). The Nazarite was ordered to let his hair and beard grow, and never to permit a razor to touch them. With the Egyptians and Buddhists it was only the initiated priest or ascetic to whom life is a burden, who shaved. The Egyptian priest was supposed to have become master of his body, and hence shaved his head for cleanliness; yet the Hierophants wore their hair long. The Buddhist still shaves his head to this day – as sign of scorn for life and health. Yet Buddha, after shaving his hair when he first became a mendicant, let it grow again and is always represented with the top-knot of a Yogi. The Hindu priests and Brahmins, and almost all the castes, shave the rest of the head but leave a long lock to grow from the centre of the crown. The ascetics of India wear their hair long, and so do the war-like Sikhs, and almost all the Mongolian peoples. At Byzantium and Rhodes the shaving of the beard was prohibited by law, and in Sparta the cutting of the beard was a mark of slavery and servitude. Among the Scandinavians, we are told, it was considered a disservice, "a mark of infamy," to cut off the hair. The whole population of the island of Ceylon (the Buddhist Singhalese) wear

their hair long. So do the Russian, (Greek and Armenian clergy, and monks. Jesus and the Apostles are always represented with their hair long, but *fashion* in Christendom proved stronger than Christianity, the old ecclesiastical rules (*Constit. Apost. lib. I. c. 3*) enjoining the clergy “to wear their hair and beards long.” (See Riddle’s *Ecclesiastical Antiquities*.) The Templars were commanded to wear their beards long. Samson wore his hair long, and the biblical allegory shows that health and strength and the very life are connected with the length of the hair. If a cat is shaved it will die in nine cases out of ten. A dog whose coat is not interfered with lives longer and is more intelligent than one whose coat is shaven. Many old people as they lose their hair lose much of their memory and become weaker. While the life of the Yogis is proverbially long, the Buddhist priests (of Ceylon and elsewhere) are not generally long-lived. Mussulmen shave their heads but wear their beards; and as their head is always covered, the danger is less.

TG **Hajaschar** (*Hebrew*) The Light Forces in the Kabbalah; the “Powers of Light,” which are the creative but inferior forces.

TG **Hakem** Literally, “the Wise One,” the Messiah to come, of the Druzes or the “Disciples of Hamsa.”

TG **Hakim** (*Arabian*) A doctor, in all the Eastern countries, from Asia Minor to India.

TG **Halachah** (*Hebrew*) A name given to parts of the Talmud, which are arguments on points of doctrine; the word means “rule.”

VS **Hall** (I 17, p. 6) The phenomenal World of Senses and of terrestrial consciousness – only.

VS **Hall of Learning** (p. 6) The Hall of *Probationary Learning*.

TG **Hallucination** A state produced sometimes by physiological disorders, sometimes by mediumship, and at others by drunkenness. But the cause that produces the Visions has to be sought deeper than physiology. All such visions, especially when produced through mediumship, are preceded by a relaxation of the nervous system, invariably generating an abnormal magnetic condition which attracts to the sufferer waves of astral light. It is the latter that furnishes the various hallucinations. These, however, are not always what physicians would make them, empty and unreal dreams. No one can see that which does not exist – i.e., which is not impressed – in or on the astral waves. A Seer may, however, perceive objects and scenes (whether past, present, or future) which have no relation whatever to himself, and also perceive several things entirely disconnected with each other at one and the same time, thus producing the most grotesque and absurd combinations. Both drunkard and Seer, medium and Adept, see their respective visions in the Astral Light; but while the drunkard, the madman, and the untrained medium, or one suffering from brain-fever, see, because they cannot help it, and evoke the jumbled visions unconsciously to themselves, the Adept and the trained Seer have the choice and the control of such visions. They know where to fix their gaze, how to steady the scenes they want to observe, and how to see beyond the upper outward layers of the Astral Light. With the former such glimpses into the *waves* are hallucinations: with the latter they become the faithful reproduction of what actually has been, is, or will be, taking place. The glimpses at random caught by the medium, and his flickering visions in the deceptive light, are transformed under the guiding will of the Adept and Seer into steady pictures, the truthful representations of that which he wills to come within the focus of his perception.

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MO **Hamingja** (*Norse*) (ha-ming-ya) [fortune] Guardian spirit.

TG **Hamsa** or **Hansa** (*Sanskrit*) “Swan or goose,” according to the Orientalists; a mystical bird in Occultism

analogous to the Rosicrucian Pelican. The sacred mystic name which, when preceded by that of KALA (infinite time), i.e. *Kalahansa*, is a name of Parabrahm; meaning the “Bird out of space and time.” Hence Brahm/a (male) is called *Hansa Vahana* “the Vehicle of Hansa” (the BIRD). We find the same idea in the *Zohar*, where *Ain Suph* (the endless and infinite) is said to descend into the universe, for purposes of manifestation, using Adam Kadmon (Humanity) as a chariot or vehicle.

WG **Hamsa** (also **Hansa**) A mythical bird, corresponding somewhat to the swan, and which is the vehicle of Brahm/a; it symbolises spiritual wisdom. (Probably derived from *aham*, I, and *sa*, that: “I am that,” i.e., the Supreme Spirit, – *sa* being a form of *tad* or *tat*. It may also be derived from *han*, “to go,” and would then mean “who goes eternally.” See **So’Ham**

TG **Hamsa** (*Arabian*) The founder of the mystic sect of the Druzes of Mount Lebanon. See **Druzes**

TG **Hangsa** (*Sanskrit*) A mystic syllable standing for evolution, and meaning in its literal sense “I am he,” or *Ahamsa*.

FY **Hangsa** A mystic syllable standing for evolution: it literally means “I am he.”

TG **Hansa** (*Sanskrit*) The name, according to the *Bhagavata Purana*, of the One Caste “when there were as yet no varieties of caste, but verily one Veda, one Deity and one Caste.”

ST **Hansa-Vahana** Vehicle of universal Spirit, a title of Brahman.

TG **Hanuman** (*Sanskrit*) The monkey god of the *Ramayana*; the *generalissimo* of Rama’s army; the son of Vayu, the god of the wind, and of a virtuous she-demon. Hanuman was the faithful ally of Rama and by his unparalleled audacity and wit, helped the Avatar of Vishnu to finally conquer the demon-king of Lanka, Ravana, who had carried off the beautiful Sita, Rama’s wife, an outrage which led to the celebrated war described in the Hindu epic poem.

WG **Hanuman** (**Hanumat**) A monkey-chief, the most celebrated of a vast host of ape-like beings, who, according to the *Ramayana*, were created by the gods to be the allies of Rama-chandra in his war with Ravana. Hanumat was the son of Pavana or Maruta, “the Wind,” (according to some legends, of Siva,) and had many magical powers. (Literally, “having large jaws.”)

WGa **Hanuman** The “monkey god.”

ST **Hanuman** A lower aspect of mind; also, the monkey-god of the *Ramayana*.

GH **Hanuman** (nominative case: dictionary form or ‘crude form’ **Hanumat**) The celebrated monkey-deity of the *Ramayana*, son of Pavana, the god of the wind, by Anjana. His exploits partake more of the superhuman than human, thus they are favorite topics among the Hindus from youth to old age. As instances: the epic relates that he jumped from India to Ceylon in one leap; he tore up trees by the roots; he flew to and from the Himalayas bringing healing herbs to the wounded. It is related that he and his monkey host were created by the gods in order to assist Rama in his battle against Ravana and the Rakshasas of Lanka (Ceylon). Among mental achievements Hanuman is credited with being a skilled grammarian, and no one could equal him in the sastras (scriptures) and in the art of explaining them.

Arjuna had adopted the traditional representation of Hanuman as his crest. (*Bhagavad-Gita*, W. Q. Judge, p. 4)

TG **Happy Fields** The name given by the Assyrio-Chaldeans to their Elysian Fields, which were intermingled with their Hades. As Mr. Boscawen tells his readers – “The Kingdom of the underworld was the realm of the god Hea, and the Hades of the Assyrian legends was placed in the underworld, and was ruled over by a goddess, Nin-Kigal, or ‘the Lady of the Great Land’. She is also called Allat.” A translated inscription states: – “After the gifts of these present days, in the feasts of the land of the silver sky, the resplendent Courts, the abode of blessedness, and in the light of the Happy Fields, may he dwell in life eternal, holy, in the presence of the gods who inhabit Assyria.” This is worthy of a Christian tumulary inscription. Ishtar, the beautiful goddess, descended into Hades after her beloved Tammuz, and found that this dark place of the shades had seven spheres and seven gates, at each of which she had to leave something belonging to her.

TG **Hara** (*Sanskrit*) A title of the god Siva.

TG **Hare-Worship** The hare was sacred in many lands and especially among the Egyptians and Jews. Though the latter consider it an unclean, *hoofed* animal, unfit to eat, yet it was held sacred by some tribes. The reason for this was that in a certain species of hare the male suckled the little ones. It was thus considered to be androgynous or hermaphrodite, and so typified an attribute of the *Demiurge*, or creative Logos. The hare was a symbol of the moon, wherein the face of the prophet Moses is to be seen to this day, say the Jews. Moreover the moon is connected with the worship of Jehovah, a deity preeminently the god of generation, perhaps also for the same reason that Eros, the god of sexual love, is represented as carrying a hare. The hare was also sacred to Osiris. Lenormand writes that the hare “has to be considered as the symbol of the Logos...the Logos ought to be hermaphrodite and we know that the hare is an androgynous type.”

TG **Hari** (*Sanskrit*) A title of Vishnu, but used also for other gods.

WG **Hari** Pale yellow or golden, bay – “bays,” the bay coursers of Indra; “the Remover,” a title given to Krishna.

GH **Hari** Especially the name of Krishna as an Avatara of Vishnu; applied also to Vishnu and Siva. (*Bhagavad-Gita*, W. Q. Judge, p. 79)

TG **Harikesa** (*Sanskrit*) The name of one of the seven rays of the Sun.

TG **Harivansa** (*Sanskrit*) A portion of the *Mahabharata*, a poem on the genealogy of Vishnu, or Hari.

WG **Harivant** “Lord of the bay coursers” – a title of Indra.

TG **Harmachus** (*Greek*) The Egyptian Sphinx, called *Har-em-chu* or “Horus (the Sun) in the Horizon,” a form of Ra the sun-god; esoterically the *risen god*. An inscription on a tablet reads: “O blessed Ra-Harmachus! Thou careerest by him in triumph. O shine, Amoun-Ra-Harmachus self-generated.” The temple of the Sphinx was discovered by Mariette Bey close to the Sphinx, near the great Pyramid of Gizeh. All the Egyptologists agree in pronouncing the Sphinx and her temple the “oldest religious monument of the world” at any rate of Egypt. “The principal chamber,” writes the late Mr. Fergusson “*in the form of a cross*, is supported by piers, simple prisms of Syenite granite without base or capital . . . no sculptures or inscriptions of any sort are found on the walls of this temple, no ornament or symbol nor any image in the sanctuary.” This proves the enormous antiquity of both the Sphinx and the temple. “The great bearded Sphinx of the Pyramids of Gizeh is the symbol of Harmachus, the same as each Egyptian Pharaoh who bore, in the inscriptions, the name of ‘living form of the Solar Sphinx upon the Earth,’” writes Brugsh Bey. And Renan recalls that “at one time the Egyptians were said to have temples devoid of sculptured images” (Bonwick). Not only the Egyptians but every nation of the earth began with temples devoid of idols and even of symbols. It is only when the remembrance of the great abstract truths and of the primordial Wisdom taught to humanity by the dynasties of the divine kings died out that men had to resort to mementos and symbology. In the story of Horus in some tablets of Edfou, Rouge found an inscription showing that the god had once assumed “the shape of a human-headed lion to gain advantage over his enemy Typhon. Certainly Horns was so adored in Leontopolis. He is the real Sphinx. That accounts, too, for the lion figure being sometimes seen on each side of Isis... It was her child.” (Bonwick.) And yet the story of Harmachus, or Har-eni-chu, is still left untold to the world, nor is it likely to be divulged to this generation. See *Sphinx*

TG **Harpocrates** (*Greek*) The child Hortis or *Ehoou* represented with a finger on his mouth, the solar disk upon his head and golden hair. He is the “god of Silence” and of Mystery. (See **Horus**) Harpocrates was also worshipped by both Greeks and Romans in Europe as a son of *Isis*.

WGa **Harpocrates** The “god of Silence and Mystery” in Egyptian mythology. He is represented with a finger on his mouth, and is either standing, or sitting on a Lotus. An aspect of Horus, the child of Isis and Osiris.

TG **Harshana** (*Sanskrit*) A deity presiding over offerings to the dead, or *Sraddha*.

TG **Harviri** (*Egyptian*) Horus, the elder: the ancient name of a solar god: the rising sun represented as a god reclining on a full-blown lotus, the symbol of the Universe.

TG **Haryaswas** (*Sanskrit*) The *five* and *ten* thousand sons of Daksha, who instead of peopling the world as desired by their father, all became yogis, as advised by the mysterious sage Narada, and remained celibates. “They dispersed through the regions and have not returned.” This means, according to the secret science, that they had all incarnated in mortals. The name is given to natural born mystics and celibates, who are said to be incarnations of the “Haryaswas.”

GH **Hastinapura** The city founded by king Hastin (the great-great-grandfather of Kuru), which became the capital city of the kings of the Chandravansa (the ‘Lunar Dynasty’), and the principal city of the Kurus. A great part of the main action of the *Mahabharata* centers about this city. It formed the main objective of the Pandavas in the great conflict at Kurukshetra (between the Kurus and the Pandavas), at the conclusion of which the victorious Yudhishtira was crowned king after a triumphal entry into the city. Hastinapura was situated about 57 miles north-east of the modern city of Delhi on the banks of an old channel of the Ganges river. (Meaning of the word itself: the city of the elephant – *hastin*, an elephant. *Bhagavad-Gita*, W. Q. Judge, p. i)

TG **Hatchet** In the Egyptian Hieroglyphics a symbol of power, and also of death. The hatchet is called the “Severer of the Knot” i.e., of marriage or any other tie.

TG **Hatha Yoga** (*Sanskrit*) The lower form of Yoga practice; one which uses physical means for purposes of spiritual self-development. The opposite of *Raja Yoga*.

FY **Hatha Yog** A system of physical training to obtain psychic powers, the chief feature of this system being the regulation of breath.

WG **Hatha-yoga** A system of physical practices designed to cultivate will-power, withdraw the mind from external objects, and bring about certain changes of condition in the physical body, for the attainment of the lower siddhis or magical powers. It involves great austerities, difficult and often painful postures, control of the breath, etc., is attended with great dangers, and yet, at its best, results in merely abnormal cultivation of physical and psychical powers, *at the expense of spiritual progress*. (*hatha*, violence, force; *yoga*, union, contemplation: forcing the mind to abstain from external objects.)

OG **Hatha Yoga** See *Yoga*

ST **Hatha-Yoga** Physical and psychical training. See *Yoga*

TG **Hathor** (*Egyptian*) The lower or infernal aspect of Isis, corresponding to the Hecate of Greek mythology.

MO **Havamal** (*Norse*) (haw-va-mawl) [har high + mal speech] Lay of the High One.

TG **Hawk** The hieroglyphic and type of the *Soul*. The sense varies with the postures of the bird. Thus when lying as dead it represents the transition, *larva* state, or the passage from the state of one life to another. When its wings are opened it means that the defunct is resurrected in Amenti and once more in conscious possession of his soul. The chrysalis has become a butterfly.

TG **Hayo Bischat** (*Hebrew*) The Beast, in the *Zohar*: the Devil and Tempter. Esoterically our lower animal passions.

TG **Hay-yah** (*Hebrew*) One of the metaphysical human "Principles." Eastern Occultists divide men into seven such Principles; Western Kabbalists, we are told, into three only – namely, *Nephesh*, *Ruach* and *Neshamah*. But in truth, this division is as loose and as mere an abbreviation is our "Body, Soul, Spirit." For, in the *Qabbalah* of Myer (*Zohar.*, 141, b., *Cremona* Ed. ii., fol. 63b., col. 251) it is stated that *Neshamah* or Spirit likes three divisions, "the highest being *Ye'hee-dah* (Atma) the middle, *Hay-yah* (Buddhi), and the last and third, the *Neshamah*, properly speaking (Manas)." Then comes *Mahshabah*, Thought (the lower Manas, or conscious Personality), in which the higher then manifest themselves, thus making *four*; this is followed by *Tzelem*, Phantom of the Image (*Kama-rupa* in life the Karmic element) *D'yooq-nah*, Shadow of the image (*Linga Sharira*, the Double); and *Zurath*, Prototype, which is Life – SEVEN in all, even without the *D'mooth*, Likeness or Similitude, which is called a lower manifestation, and is in reality the *Guf*, or Body. Theosophists of the E. S. who know the transposition made of Atma and the part taken by the *auric* prototype, will easily find which are the *real seven*, and assure themselves that between the division of Principles of the Eastern Occultists and that of the real Eastern Kabbalists there is no difference. Do not let us forget that neither the one nor the other are prepared to give out the real and *final* classification in their public writings.

TG **Hay-yoth ha Qadosh** (*Hebrew*) The holy living creatures of Ezekiel's vision of the *Merkabak*, or vehicle, or chariot. These are the four symbolical beasts, the cherubim of Ezekiel, and in the Zodiac Taurus, Leo, Scorpio (or the Eagle), and Aquarius, the man.

TG **Hea** (*Chaldean*) The god of the Deep and the Underworld; some see in him *Ea* or Oannes, the fish-man, or Dagon.

TG **Heabani** (*Chaldean*) A famous astrologer at the Court of Izdubar, frequently mentioned in the fragments of the Assyrian tablets in reference to a dream of Izdubar, the great Babylonian King, or Nimrod, the "mighty hunter before the Lord." After his death, his soul being unable to rest underground, the ghost of Heabani was raised by Merodach, the god, his body restored to life and then transferred *alive*, like Elijah, to the regions of the Blessed.

TG **Head of all Heads** (*Kabalistic*) Used of the "Ancient of the Ancients" *Atteekali D'atteekeen*, who is the "Hidden of the Hidden, the Concealed of the Concealed." In this cranium of the "White Head," *Resha Hivrah*, "dwell daily 13,000 myriads of worlds, which rest upon It, lean upon It" (*Zohar* iii. *Idrah Rabbah*)... "In that Atteekah nothing is revealed except the Head alone, because it is the Head of all Heads... The Wisdom above, which is the Head, is hidden in it, the Brain which is tranquil and quiet, and none knows it but Itself... And this Hidden Wisdom...the Concealed of the Concealed, the Head of all Heads, a Head which is not a Head, nor does any one know, nor is it ever known, what is in that Head which Wisdom and Reason cannot comprehend" (*Zohar* iii., fol. 288a). This is said of the Deity of which the Head (i.e., Wisdom perceived by all) is alone manifested. Of that Principle which is still higher nothing is even predicated, except that its universal presence and actuality are a philosophical necessity.

VS **chamber of the Heart** (I 23, p. 9) The inner chamber of the Heart, called in Sanskrit *Brahmapuri*. The "fiery power" is Kundalini. See *Brahmapura*

VS **Doctrine of the Heart** (II 1, p. 23) The two schools of Buddha's doctrine, the esoteric and the exoteric, are respectively called the "Heart" and the "Eye" Doctrine, Bodhidharma called them in China – from whence the names reached Tibet – the *Tsung-men* (esoteric) and *Kiau-men* (exoteric school). It is so named, because it is the teaching which emanated from Gautama Buddha's *heart*, whereas the "Eye" Doctrine was the work of his head or brain. The "Heart Doctrine" is also called "the seal of truth" or the "true seal," a symbol found on the heading of almost all esoteric works.

VS Secret **Heart** (II 3, p. 24) "Secret Heart" is the esoteric doctrine.

OG **Heaven and Hell** Every ancient exoteric religion taught that the so-called heavens are divided into steps or grades of ascending bliss and purity; and the so-called hells into steps or grades of increasing purgation or suffering. Now the esoteric doctrine or occultism teaches that the one is not a punishment, nor is the other strictly speaking a reward. The teaching is, simply, that each entity after physical death is drawn to the appropriate sphere to which the

karmic destiny of the entity and the entity's own character and impulses magnetically attract it. As a man works, as a man sows, in his life, that and that only shall he reap after death. Good seed produces good fruit; bad seed, tares – and perhaps even nothing of value or of spiritual use follows a negative and colorless life.

After the second death (*which see*), the human monad “goes” to devachan – often called in theosophical literature the heaven-world. There are many degrees in devachan: the highest, the intermediate, and the lowest. What becomes of the entity, on the other hand, the lower human soul, that is so befouled and weighted with earth thought and the lower instincts that it cannot rise? There may be enough in it of the spirit nature to hold it together as an entity and enable it to become a reincarnating being, but it is foul, it is heavy; its tendency is consequently downwards. Can it therefore rise into a heavenly felicity? Can it go even into the lower realms of devachan and there enjoy its modicum of the beatitude, bliss, of everything that is noble and beautiful? No. There is an appropriate sphere for every degree of development of the ego-soul, and it gravitates to that sphere and remains there until it is thoroughly purged, until the sin has been washed out, so to say. These are the so-called hells, beneath even the lowest ranges of devachan; whereas the arupa heavens are the highest parts of the devachan. Nirvana is a very different thing from the heavens. See *Kama-Loka, Avichi, Devachan, Nirvana*

TG Heavenly Adam The synthesis of the Sephiroth Tree, or of all the Forces in Nature and their informing deific essence. In the diagrams, the Seventh of the lower Sephiroth, Sephira *Malkhooth* – the Kingdom of Harmony – represents the feet of the ideal Macrocosm, whose head reaches to the first manifested Head, This Heavenly Adam is the *natura naturans*, the abstract world, while the Adam of Earth (Humanity) is the *natura naturata* or the material universe. The former is the presence of Deity in its universal essence; the latter the manifestation of the intelligence of that essence. In the *real Zohar* – not the fantastic and anthropomorphic caricature which we often find in the writings of Western Kabbalists – there is not a particle of the personal deity which we find so prominent in the dark cloaking of the Secret Wisdom known as the Mosaic Pentateuch.

TG Hebdomad (*Greek*) The Septenary.

TG Hebron or Kirjath-Arba The city of the Four Kabeiri, for *Kirjath-Arba* signifies “the City of the Four.” It is in that city, according to the legend, that an *Isarim* or an Initiate found the famous Smaragdine tablet on the dead body of Hermes.

MO Heid (*Norse*) (hayd) [heid bright sky] A vala or sibyl: nature's memory of the past.

MO Heidrun (*Norse*) (hayd-run) [heidr heath or honor] The goat that nibbles the bark of the Tree of Life.

MO Heimdal (*Norse*) (haym-dahl) [heim home + dal dell] “The whitest Ase.” Celestial guardian of Bifrost.

TG Hel or Hela (*Scandinavian*) The Goddess-Queen of the Land of the Dead; the inscrutable and direful Being who reigns over the depths of Helheim and Nifelheim. In the earlier mythology, Hel was the earth-goddess, the good and beneficent mother, nourisher of the weary and the hungry. But in the later Shades she became the female Pluto, the dark Queen of the Kingdom of Shades, she who brought death into this world, and sorrow afterwards.

MO Hel (*Norse*) (hayl) [death] The daughter of Loki, ruler of the kingdom of the dead. She is represented as half blue, half white.

TG Helheim (*Scandinavian*) The Kingdom of the Dead in the Norse mythology. In the *Edda*, Helheim surrounds the Northern Mistworld, called Nifelheim.

TG Heliolatry (*Greek*) Sun-Worship.

TG Hell A term with the Anglo-Saxons, evidently derived from the name of the goddess *Hela* (*which see*), and by the Slavonians from the Greek Hades: hell being in Russian and other Slavonian tongues – *ad*, the only difference between the Scandinavian cold hell and the hot hell of the Christians, being found in their respective temperatures. But even the idea of those overheated regions is not original with the Europeans, many peoples having entertained the conception of an underworld climate; as well may we if we localise our Hell in the centre of the earth. All exoteric religions – the creeds of the Brahmans, Buddhists, Zoroastrians, Mahomedans, Jews, and the rest, make their hells hot and dark, though many are more attractive than frightful. The idea of a hot hell is an afterthought, the distortion of an astronomical allegory. With the Egyptians, Hell became a place of punishment by fire not earlier than the seventeenth or eighteenth dynasty when Typhon was transformed from a god into a devil. But at whatever time this dread superstition was implanted in the minds of the poor ignorant masses, the scheme of a burning hell and souls tormented therein is purely Egyptian. *Ra* (the Sun) became the Lord of the Furnace in *Karr*, the hell of the Pharaohs, and the sinner was threatened with misery “in the heat of infernal fires.” “A lion was there” says Dr. Birch “and was called the roaring monster.” Another describes the place as “the bottomless pit and lake of fire, into which the victims are thrown” (compare *Revelation*). The Hebrew word *gai-hinnom* (Gehenna) never really had the significance given to it in Christian orthodoxy.

KT Hell A term which the Anglo-Saxon race has evidently derived from the name of the Scandinavian goddess, Hela, just as the word *ad*, in Russian and other Slavonian tongues expressing the same conception, is derived from the Greek Hades, the only difference between the Scandinavian cold Hell, and the hot Hell of the Christians, being

found in their respective temperatures. But even the idea of these overheated regions is not original with the Europeans, many people having entertained the conception of an under-world climate; as well we may, if we localise our Hell in the centre of the earth. All exoteric religions – the creeds of the Brahmans, Buddhists, Zoroastrians, Mahomedans, Jews, and the rest, made their Hells hot and dark, though many were more attractive than frightful. The idea of a hot Hell is an afterthought, the distortion of an astronomical allegory. With the Egyptians Hell became a place of punishment by fire not earlier than the 17th or 18th Dynasty, when Typhon was transformed from a God into a Devil. But at whatever time they implanted this dread superstition in the minds of the poor ignorant masses, the scheme of a burning Hell and souls tormented therein is purely Egyptian. Ra (the Sun) became the Lord of the Furnace, in *Karr*, the Hell of the Pharaohs, and the sinner was threatened with misery “in the heat of infernal fires.” “A lion was there,” says Dr. Birch, “and was called the roaring monster.” Another describes the place as “the bottomless pit and lake of fire, into which the victims are thrown” (compare *Revelation*). The Hebrew word *gai-hinnom* (gehena) had never really the significance given to it in Christian orthodoxy.

MO **Hel's road** (*Norse*) The path from birth toward death.

TG **Hemadri** (*Sanskrit*) The golden Mountain; Meru.

TG **Hemera** (*Greek*) “The light of the inferior or terrestrial regions” as Ether is the light of the superior heavenly spheres. Both are born of *Erebos* (darkness) and *Nux* (night).

TG **Heptakis** (*Greek*) “The Seven-rayed One” of the Chaldean astrolaters: the same as IAO.

TG **Herakles** (*Greek*) The same as Hercules.

TG **Heranasikha** (*Singhalese*) From *Herana* “novice” and *Sikha* “rule” or precept: manual of Precepts. A work written in *Elu* or the ancient Singhalese, for the use of young priests.

VS **Great Heresy** (I 8, p. 4) *Attavada*, the heresy of the belief in Soul or rather in the separateness of Soul or *Self* from the One Universal, infinite SELF.

TG **Hermanubis** (*Greek*) or **Hermes Anubis** “The revealer of the mysteries of the *lower* world” – not of Hell or Hades as interpreted, but of our Earth (the *lowest world of the septenary, chain of worlds*) – and also of the sexual mysteries. Creuzer must have guessed at the truth of the right interpretation, as he calls Anubis-Thoth-Hermes “*a symbol of science and of the intellectual world.*” He was always represented with a cross in his hand, one of the earliest symbols of the mystery of generation, or procreation on this earth. In the Chaldean Kabbala (*Book of Numbers*) the Tat symbol, or +, is referred to its Adam and Eve, the latter being the transverse or horizontal bar drawn out of the side (or rib) of *Hadam*, the perpendicular bar. The fact is that, esoterically, Adam and Eve while representing the early *third* Root Race – those who, being still mindless, imitated the animals and degraded themselves with the latter – stand also as the dual symbol of the sexes. Hence Anubis, the Egyptian god of generation, is represented with the head of an animal, a dog or a jackal, and is also said to be the “Lord of the *under world*” or “Hades” into which he introduces the *souls of the dead* (the reincarnating entities), for *Hades* is in one sense the womb, as some of the writings of the Church Fathers fully show.

TG **Hermaphrodite** (*Greek*) Dual-sexed; a male and female Being, whether man or animal.

TG **Hermas** (*Greek*) An ancient Greek writer of whose works only a few fragments are now extant.

KT **Hermas** An ancient Greek writer, of whose works only a few fragments now remain extant.

SI **Hermeneucin de to oion ton kosmon** I 360 (*Greek*) “And the egg represents (symbolizes, interprets) the cosmos.” — Porphyry

TG **Hermes-fire** The same as “Elmes-fire.” (See *Isis Unveiled* Vol. I., p. 125.)

TG **Hermes Sarameyas** (*Greco-Sanskrit*) The God Hermes, or Mercury, “he who watches over the flock of stars” in the Greek mythology.

TG **Hermes Trismegistus** (*Greek*) The “thrice great Hermes,” the Egyptian. The mythical personage after whom the Hermetic philosophy was named. In Egypt the God Thoth or Thot. A generic name of many ancient Greek writers on philosophy and Alchemy. Hermes Trismegistus is the name of Hermes or Thoth in his human aspect, as a god he is far more than this. As *Hermes-Thoth-Aah*, he is Thoth, the moon, i.e., his symbol is the *bright* side of the moon, supposed to contain the essence of creative Wisdom, “the elixir of Hermes.” As such he is associated with the Cynocephalus, the dog-headed monkey, for the same reason as was Anubis, one of the aspects of Thoth. (See **Hermanubis**) The same idea underlies the form of the Hindu God of Wisdom, the elephant-headed Ganesa, or Ganpat, the son of Parvati and Siva. (See **Ganesa**) When he has the head of an *ibis*, he is the sacred scribe of the gods; but even then he wears the crown *atef* and the lunar disk. He is the most mysterious of gods. As a serpent, Hermes Thoth is the divine creative Wisdom. The Church Fathers speak at length of Thoth-Hermes. See **Hermetic**

WGa **Hermes Trismegistus** The “founder” of the Hermetic philosophy. A purely mythical personage, whose name has been appropriated by many of the Greek Alchemists. The same as the Egyptian god Thoth, the celestial scribe, who records the thoughts and words of all men, and on whose tablets are to be found the mysteries of the ages.

TG **Hermetic** Any doctrine or writing connected with the esoteric teachings of Hermes, who, whether as the

Egyptian Thoth or the Greek Hermes, was the God of Wisdom with the Ancients, and, according to Plato, “discovered numbers, geometry, astronomy and letters.” Though mostly considered as spurious, nevertheless the Hermetic writings were highly prized by St. Augustine, Lactantius, Cyril and others. In the words of Mr. J. Bonwick, “They are more or less touched up by the Platonic philosophers among the early Christians (such as Origen and Clemens Alexandrinus) who sought to substantiate their Christian arguments by appeals to these heathen and revered writings, though they could not resist the temptation of making them say a little too much.” Though represented by some clever and interested writers as teaching pure monotheism, the Hermetic or Trismegistic books are, nevertheless, purely pantheistic. The Deity referred to in them is defined by Paul as that in *which* “we live, and move and have our being” – notwithstanding the “in Him” of the translators.

OG Hermetic Chain Among the ancient Greeks there existed a mystical tradition of a chain of living beings, one end of which included the divinities in their various grades or stages of divine authority and activities, and the other end of which ran downwards through inferior gods and heroes and sages to ordinary men, and to the beings below man. Each link of this living chain of beings inspired and instructed the chain below itself, thus transmitting and communicating from link to link to the end of the marvelous living chain, love and wisdom and knowledge concerning the secrets of the universe, eventuating in mankind as the arts and the sciences necessary for human life and civilization. This was mystically called the Hermetic Chain or the Golden Chain.

In the ancient Mysteries the teaching of the existence and nature of the Hermetic Chain was fully explained; it is a true teaching because it represents distinctly and clearly and faithfully true and actual operations of nature. More or less faint and distorted copies of the teaching of this Hermetic Chain or Golden Chain or succession of teachers were taken over by various later formal and exoteric sects, such as the Christian Church, wherein the doctrine was called the Apostolic Succession. In all the great Mystery schools of antiquity there was this succession of teacher following teacher, each one passing on the light to his successor as he himself had received it from his predecessor; and as long as this transmission of light was a reality, it worked enormous spiritual benefit among men. Therefore all such movements lived, flourished, and did great good in the world. These teachers were the messengers to men from the Great Lodge of the Masters of Wisdom and Compassion. See *Guru-parampara*

WG Hermetic Philosophy The philosophic system of Hermes Trismegistus, of which unreliable fragments alone remain in Western literature.

IU Hermetist From Hermes, the god of Wisdom, known in Egypt, Syria, and Phoenicia as Thoth, Tat, Adad, Seth, and Sat-an (the latter *not to be taken* in the sense applied to it by Moslems and Christians), and in Greece as Kadmus. The kabalists identify him with Adam-Kadmon, the first manifestation of the Divine Power, and with Enoch. There were two Hermes: the elder was the Trismegistus, and the second an emanation, or “permutation” of himself; the friend and instructor of Isis and Osiris. Hermes is the god of the priestly wisdom, like Mazaus.

WG Hermetist One who follows the philosophy of Hermes Trismegistus.

MO Hermod (*Norse*) (hayr-mood) [*herr* a host + *modr* wrath, mood] An Ase: a son of Odin.

TG Hetu (*Sanskrit*) A natural or physical cause.

WG Hetumat Having cause or origin; proceeding from a cause. (Literally, “having, the *hetu*,” reason for an inference, the second member of the five-membered Nyaya syllogism.)

TG Heva (*Hebrew*) Eve, “the mother of all that lives.”

WG Heya-gunas Bad qualities.

TG Hiarchas (*Greek*) The King of the “Wise Men” in the Journey of Apollonius of Tyana to India.

OG Hierarchy The word hierarchy merely means that a scheme or system or state of delegated directive power and authority exists in a self-contained body, directed, guided, and taught by one having supreme authority, called the hierarch. The name is used by theosophists, by extension of meaning, as signifying the innumerable degrees, grades, and steps of evolving entities in the kosmos, and as applying to all parts of the universe; and rightly so, because every different part of the universe – and their number is simply countless – is under the vital governance of a divine being, of a god, of a spiritual essence; and all material manifestations are simply the appearances on our plane of the workings and actions of these spiritual beings behind it.

The series of hierarchies extends infinitely in both directions. If he so choose for purposes of thought, man may consider himself at the middle point, from which extends above him an unending series of steps upon steps of higher beings of all grades – growing constantly less material and more spiritual, and greater in all senses – towards an ineffable point. And there the imagination stops, not because the series itself stops, but because our thought can reach no farther out nor in. And similar to *this* series, an infinitely great series of beings and states of beings descends downwards (to use human terms) – downwards and downwards, until there again the imagination stops, merely because our thought can go no farther.

The summit, the acme, the flower, the highest point (or the hyperaxis) of any series of animate and “inanimate” beings, whether we enumerate the stages or degrees of the series as seven or ten or twelve (according to whichever

system we follow), is the divine unity for that series or hierarchy, and this hyparxis or highest being is again in its turn the lowest being of the hierarchy above it, and so extending onwards forever – each hierarchy manifesting one facet of the divine kosmic life, each hierarchy showing forth one thought, as it were, of the divine thinkers.

Various names were given to these hierarchies considered as series of beings. The generalized Greek hierarchy as shown by writers in periods preceding the rise of Christianity may be collected and enumerated as follows: (1) Divine; (2) Gods, or the divine-spiritual; (3) Demigods, sometimes called divine heroes, involving a very mystical doctrine; (4) Heroes proper; (5) Men; (6) Beasts or animals; (7) Vegetable world; (8) Mineral world; (9) Elemental world, or what was called the realm of Hades. The Divinity (or aggregate divine lives) itself is the hyparxis of this series of hierarchies, because each of these nine stages is itself a subordinate hierarchy. This (or any other) hierarchy of nine, hangs like a pendant jewel from the lowest hierarchy above it, which makes the tenth counting upwards, which tenth we can call the superdivine, the hyperheavenly, this tenth being the lowest stage (or the ninth, counting downwards) of still another hierarchy extending upwards; and so on, indefinitely.

One of the noblest of the theosophical teachings, and one of the most far-reaching in its import, is that of the hierarchical constitution of universal nature. This hierarchical structure of nature is so fundamental, so basic, that it may be truly called the structural framework of being. See *Planes*

WW **Hierarchies** (pp. 46-49, 52-53, 58-68) {This} is an exceedingly difficult subject because so much is involved in it. Let us go backwards instead of forwards. A great many people, preeminently the Christians themselves (because no people know less about their religion than do the Christians) do not know that Christian mythology, or, as I do not wish to be offensive, Christian theology, in those branches which pertain to the more recondite aspects of their creeds – few Christians know, I repeat, that they had, and their Teacher taught, a hierarchical succession in Nature. As embodied in the early Christian writings this hierarchical system was divided into nine classes; these nine classes being further subdivided into three triads. I will write it on the blackboard very shortly, so as to make it clear. Their angelical orders, like everything of value in Christianity, came direct from the pagans, the pagans in this instance, being the Syrians, Chaldeans, and Arabians, and the Neo-platonists. A similar series of divine beings, proceeding from the divinity down to the lowest, has been believed in by all peoples of all times. From the Scandinavian fjords to the plains of Arabia, from China to Peru, in all countries, we will find the same belief in a hierarchical system by which the universe is governed, a hierarchical system of divine beings, if you please. The word *hierarchy* comes from the Greek {*hieros*} (*hieros*), holy, and {*archein*} (*archein*), i.e., to be at the beginning, at the head; hence to lead, to rule. Now these words joined, we have the word hierarchy – a government by deputation from a divine source. The Deity, to put it in plain words, governs through deputies, lesser gods in heaven, and priests on earth; hence the word remaining alive in its original significance. In the church of Rome exists the Roman hierarchy, the head of which is the Pope, and the head of him is the Lord Jesus, since the Pope is the vicegerent of God on earth. Under the Pope, the cardinals; although according to one theory in the Roman Church itself, there seems to be a tendency to believe that the cardinals as a united body, in conclave, are possibly equal in authority to the Pope himself. In certain of the Protestant churches, also, there is a hierarchy, as in the Anglican Church, in which the Archbishop of Canterbury is the hierarchial head. Under him are the bishops; under these are the priests; under the priests are the lesser priests, called the curates; and there are other orders of greater or less dignity, deans, deacons, and heaven knows what else. There is a somewhat similar system in the American Episcopal Church which is fundamentally the same as the Anglican church. This system embodies the principle of derivation of spiritual authority from another always a step higher. This hierarchical system is the cause, the basis, of the power of Rome. Its coherence, the instant communication of orders from center to circumference, the sense of unity, the recognition of authority, the feeling of brotherhood, makes the common bond, which is so strong that all the onslaughts and attacks of science, logic, reason, history, have been unable at the present day to do more than shatter the outward fortifications of the Church of Rome. The Church of Rome, as the great English Rationalist Hobbes once said, is the ghost of the Roman empire; and it is still a marvelously powerful ghost. The seeds of its disintegration must be sown within its own body. The Modernism of today is becoming a powerful force for progress in it.

Hierarchies is one of the keys to the natural religion of mankind, which is Theosophy. The religions of the ancient world without exception not even excepting the Jewish, and the religions of ancient America, as far as we can know them from the writings of the prejudiced priests who wrote the books from which we derive our information – all these show that the world was governed on the hierarchical system, the orders or classes of being proceeding from the Deity ‘downwards’ ever growing more material. The whole system of the government of the universe was conceived of as a deputation of authority. Man was one of the steps; below man were the animals; below the animals, the plants; below the plants, the minerals; below the minerals, the elementals – until another world begins, which is a very abstruse subject that I cannot touch upon here. Above man were the Gods, the spiritual beings; above the Gods, others called Super-Archangels, if you like; above them were the Thrones, and the Dominations and

Powers, all names conveying the idea of a procession of authority, which we are attempting to describe. The 'angelic' hierarchy, as the Christians have it, dates from the 6th century, and it is first found in a writer who calls himself, or rather who is known as, Dionysius the Areopagite, from the Areopagus, the Hill of Athens. He was associated with some legend connected with the Areopagus. As my memory serves me, according to the Christian legend he was one of St. Paul's first converts, an Athenian named Dionysius, and he was converted on the Areopagus, or belonged to the Council of Mar's Hill, and he took the name Areopagite or Areopagites, as a surname – Dionysius the Areopagite. There is no foundation for this legend of his Athenian derivation, beyond the passage in Acts xvii, 4.

He divided, as I have previously hinted, the hierarchical series into nine orders, subdivided into three triads. They are as follows as he gives them:

First Triad

1. First and highest, *Seraphim* or the Seraphs, a word derived from the Hebrew {Hebrew characters} (ShRPh) referring to the fire, fiery essence.
2. *Cherubim*, also from the Hebrew, the word {Hebrew characters} (ChRVB) being of very First doubtful origin; but, as learned and pious Triad Christian commentators put it, there is no question of their being of angelical nature, because it is not true that the Lord God once "rode upon a Cherub and Fly?" ["rode upon a Cherub and Fly?" See II *Samuel* xxii, 11. "Fly" is not a noun here, but a verb – "flew."– J. D.] (*Samuel*), xxii, II, *Psalms* xviii. 10.)
3. The *Thrones*; this makes the first triad.

Second Triad

4. *Dominations*
5. *Virtues*
6. *Powers*

Third Triad

7. *Principalities*
8. *Archangels*
9. *Angels*

...we will... {specialize} our remarks on the following nine orders: Gods, angelic orders, daimons, heroes, men, animals, plants, minerals, and elementals. Before we begin it might be well to say something about elementals. They form properly the ninth in the hierarchy which I have just mentioned because they are at the bottom of the scale; and those entities which are at the bottom of any scale consisting of nine units are elemental in their nature. You will remember...we said that the angels were the ninth in order of the hierarchy or ladder of beings, as given by Dionysius called the Areopagite. He was called the Areopagite because he was supposed to be that individual whom Paul met, converted, and turned to Christianity when he visited Athens. There is a Dionysius mentioned in the Gospel of the Christians, in *Acts* xvii, 34, as being one of the individuals whom Paul converted; and medieval scholastics supposed that this Dionysius was later 'Bishop' of the church of Athens, and was still later transferred to Paris to become bishop of a certain district in northern France; and it pleased Gallic pride to suppose that their St. Denis and the writer calling himself Dionysius the Areopagite were one and the same person. The probability is, however – a probability which is almost certainly the fact – that whoever the writer may have been who threw his thoughts into the form of the work which has come down to us ascribed to Dionysius the Areopagite, drew his inspiration and a source of his knowledge from the Neoplatonic School. We find the same system of hierarchical governance of the world set forth; we find the same attributes, to a large extent, ascribed to the Deity; we find the same general Neoplatonic way of looking at the world and man, at the beings between man and the Deity and the beings under man.

Now, coming to our hierarchy:

1st Triad

1. Gods
2. Angelical order (Any other name would be, probably, as apt; I merely chose the words angelical order, because angelical comes from the Greek word meaning messenger, and all things are from the gods.)
3. Daimones

2nd Triad

4. Heroes
5. Men
6. Animals

3rd Triad

7. Plants
8. The mineral world
9. Elementals,

and a new world begins, a new hierarchy.

You will remember that when we spoke of gods in our last study we described them as ‘spiritual beings’. The objection to this is that it is not sufficiently definite, because ‘spiritual beings’ may be applied to any entity in the universe possessing, as all entities do, an intelligent spiritual center. Therefore, searching for a word, this – Gods – seemed best. Any other word would be as good, provided it conveyed the idea of the summit, physical, intellectual, and spiritual, of any hierarchy under discussion.

The angelical order would be the second in the series, a step downward from the Gods. It would be, of course, perfectly proper to call them ‘gods one degree lower’; the daimones ‘gods two degrees lower’, the heroes three, men four, etc., and thus down to the end of the scale. But as that is confusing, and as it fixes an entity in the mind by giving it a name, let us call the next, the third in order, *daimones*, from the Greek word {*daimones*} which has many meanings and is used in Greek literature with many significations.

Hesiod in his *Works and Days* (121), speaks of the *daimones* as being the entities of the first, golden, or Saturnian race of men [See also *The Secret Doctrine*, II, 765.– PLP Eds.] (which would fit in very well with what we understand by our Third Race in this Round), who exercise a protecting and beneficent care over men.

The order of Heroes is lower, a word taken from Greek mythology, philosophy, and literature. Hesiod speaks of the Heroes as the representatives of his third race of men, “formidable, mighty...hearts of adamant, unapproachable,” which would also fit in admirably with our Third and early Fourth Races. Hesiod omits mention of our First Race; and his other races are made to overlap. The Heroes were greater men, supermen, as they might be called today. They were men such as Theseus was, and Hercules too. The Heroes in Greek mythology were conceived as of having a god for one parent and a human for the other parent.

Men are such as we are, a strange mingling of god and beast, standing midway betwixt the gods and the elementals, and composing the middle point of the hierarchy.

The Animals are lesser men, or super-plants, beings with everything latent in them which we have, beings which are following us as the world progresses, feeding on what we cast off. Our dead bodies nourish the plants. Our astral elements after our death, nourish the animals. The higher parts of the animals are nourished by those parts of the lower quaternary, the second part of man (conceived of as a heptad), which he casts off in the postmortem state. The plants are lesser animals. Sometimes the difference between plant and animal is small. There are creatures on earth today, principally marine, in which it is difficult to distinguish whether they are animal or plant.

The Mineral world composes the hard and rocky substance from which plants, animals, and men, ultimately draw their subsistence And the Elementals form both the lowest order of this hierarchical scale – which you will remember is merely taken as an example of any hierarchical scale – and the commencement of another hierarchical scale below, another series of nine. They are the super-gods, so to say, of the lower scale, as the elementals of the hierarchy above the gods would be the super-gods of our hierarchy, superior to this as this is superior to the one below it. So much for the principles of the hierarchical governance of the universe.

Now it was a part of the Neoplatonic technique, and it is also the technique of Theosophy, more particularly as set forth by H. P. Blavatsky in *The Secret Doctrine*, that every part of nature has its head. Nature is divided into spheres of activity, planes of action, ruled by deputies, who are the hierarchical heads thereof. This is also the teaching of Dionysius the Areopagite. Be it remembered, that his ideas are unsatisfactory from their vagueness, from the attempt to twist them to suit dogmatical Christian theology, and from the effort made to stretch them or to compress them into the proper size to fit that theology. But the principle is there, of dominance, of governance of the cosmos, of the universe, by deputies, receiving their power, their authority, their intelligence from the hierarchical head. In the Scandinavian *Edda* there are also the gods in their hierarchies. The eighth state or order in this scale is called *Hel*, that is to say the eighth of the hierarchy, lower or higher, as we view it than the one corresponding to this I have just written on the blackboard which we may call the human hierarchy, giving it the name of that which composes its center. [This statement is somewhat unclear, evidently referencing some scheme or diagram on the blackboard not incorporated in the original shorthand transcript. – PLP Eds.] The ninth state of this Scandinavian hierarchy was called *Nifelhel* [*Niflheim*].

Now we come to an exceedingly difficult part of this subject, and that is, tracing the golden thread of consciousness and individuality running from the summit down. You will remember that Homer (*Iliad* viii, 19-24) speaks of the golden chain, by which if necessary he could drag all the gods and goddesses up from below, or let them down from Olympus if he so pleased; and this passage in the divine Homer has exercised the minds of more Greek and Latin philosophers than any other. Its proper elucidation is found in the writings of the Neoplatonists. These Neo-Platonists were a wonderful body of men. The name *Neo* of course means ‘new’, and Platonists is a word indicating

the source of their philosophy in Plato. And they said that as Plato hid his knowledge in metaphor and symbol, as all ancient teachers did, so their duty was (considering that the world had arrived at what was called among themselves a “period of intellectual and spiritual barrenness” when false ideas were abroad and spreading in the world) – their duty was to set forth as much as they dared of the real meaning of what Plato thought, more or less of the actual teachings taught in the Mysteries of Greece. And they did so, and they said that the ‘golden chain’ signified that procession of conscious being from the highest we can conceive of, down to the lowest. Every god had a procession or chain of entities proceeding from him to the lowest things. Along that magnetic chain, that golden chain, that series of links between the lowest and the highest, the particular characteristic or qualities of that particular god were always manifest. There was the Athentic, or Minervic which is the Latin term for the same thing, and this is the procession of intellectual entities. Their chain, down to the lowest, had an intellectual characteristic or nature. Those gods in which the passion of harmony, or love, (divine love, please understand) was the characteristic dominant, as in the celestial Venus, formed the chain connecting the celestial beings with the lowest of beings in which attraction below and love above predominated. You will remember that there were two Venuses, the celestial Venus, the divine Venus, called by the Greeks Aphrodite Ourania (from the Greek word meaning the heavens), and the Aphrodite Pandemos, of all people, as we might say, ‘everybody’s’ Venus. (Cf. Plato, *Symposium*, 81C.) This Aphrodite Pandemos, was the Venus of animal desire, of animal love, animal attraction; and the Aphrodite Ourania, the celestial Aphrodite, was that power in the universe which is best represented by our human word harmony, or love, pure celestial, impersonal love.

Therefore, consider if you please, that this hierarchy is removed seven degrees, seven stages above ours, leaving the relative positions of these nine orders as they now are. We may take fourteen stages or fifteen, or any number we may choose, but we will say seven above, counting upwards from the gods. From the gods of that seventh degree higher the influence proceeds mystically and wonderfully through all these others down to the ends of things. The second order of that degree sends forth in the same way, and the third and all the other. We are now men. What makes us men? It is the working in us of the intellectual faculties, the Manas, that which links us with the above and which enables us to understand the below. When we come to study Soul, Spirit, Matter, and Maya we shall be able to go into that subject more fully. Now it will be better to leave it, merely alluding to the fact that we are men because we receive as the source of our faculties, of our inspiration, the influence, the life, the magnetic stream so to speak, which descends from this particular hierarchy to which we belong. This composite stream was spoken of in ancient India under a dual form, as the solar and the lunar strains or inheritance, because man, mystically speaking, is part sun and part moon. These are difficult questions. We will go into them later when they come up. I am now trying to show you how hierarchies work in Nature, and you really see that the subject is so complex that I can give no more than the idea as thought by the ancients. That is my duty; it is the duty of those who wish to study, to investigate for themselves. H. P. Blavatsky taught us, all our Teachers have taught us, to take our literature, *The Secret Doctrine* pre-eminently, and by searching and reading such works as will enable us to advance step by step, to realize the grandeur of conceptions such as these: that the universe is conceived of as an organism, as being a unit; that there is no creation in the ordinary sense (we will come to that subject later also). There is evolution, emanation. Strictly speaking, we Theosophists are evolutionary emanationists. We are not evolutionists and we are not emanationists, in the popular sense, when we describe the tremendous activities which we class under the two names Cosmogony and Theogony.

Therefore, each unit or order of any hierarchical system, giving its individuality, its life, its principles to all below it, and all below it aspiring towards it; each hierarchy in turn sending its principles, its life, its energy, its light, to those lower, and those lower aspiring to those higher – we can see what a majestic system it was which the ancients had, and how, despite themselves, these Christians with their arrogance and egotism find themselves drawn back to the old system, not knowing it. They cannot avoid it. It is in them. It is in the blood of men because they are men. Instinctively, they are drawn, as the magnet attracts them. All men are thinking beings, as a Greek philosopher said, and all heroes are aspiring beings, and all daimones are intellectual entities, and all angelical orders are orders of love. And the gods form the apex, those who are perfected. Little by little the elementals raise themselves into the minerals, the minerals through ages and ages of time become plants, the plants raise themselves in turn to the animals, the animals aspire to the heroes, the heroes are drawn to the animals and man is born! Heaven above, earth below, man in the middle; below earth the elemental world. It is a wonderful system, wonderful in the suggestiveness of every thought. Thoughts come into our minds as we discuss these things that we cannot follow, as we have not time, but you will see that in whatever way we look at these truths there is a new conception. Vaster horizons are opened to our view; new worlds seem to burst upon our astonished gaze. And how do we enter them? What is the key? It is Unity Divine, Universal Brotherhood, the identity of all things that are spiritual, where there is neither a beginning nor an end, because the end is a beginning and the beginning is an end. When the great Christian Teacher said: “I am the Alpha and the Omega,” by Alpha and Omega he meant that which is the beginning and the

end – “I am a hierarchy.” And see how it has been twisted and turned as implying the personal, irascible, thundering God, the adopted God, the misunderstood Jewish Lord, the “creator of heaven and earth,” and no more. “I and my Father are one.” What is the Father of man? God, which is myself, yourself – and yet seven principles in each of us all, and seven principles to each order of any hierarchy, each principle with each principle interlinked, and forming an interminable chain from the lowest up to the very Godhead. And what is the Godhead? It is the elemental order of that which is higher. And we talk about ‘infinity’ and ‘eternity’ and quibble quite loosely, scarcely understanding what the words mean!

I could say much more on this subject, but time passes. I would like to point out one thing. In the Christian New Testament, Paul, writing to the Romans supposedly, (XI, 36) says (and the English of it does not carry the force of the Greek): “For *of* me and *through* me and *to* me are all things.” (*of*, derivation; *through*, procession; *from*, a source; *to*, aspiration). The Old Testament of the Jews has a remarkable passage. It says “Let us make man in our image, according to our likeness.” You will see the force of that in a few moments. The Hebrew of it is this:

{Hebrew characters}

N’ASHH ADM BTsLMNV ChDMVThNV (*Genesis* I, 26) The word for *man* here is *Adam*. It is used for man in the sense that the Germans use *Der Mensch*, not *Der Mann*; as the Latins used the word *Homo*, not *Vir*; as the Greeks said *anthropos*, not *aner*. It means humanity, mankind, not a human pair, Adam and Eve. The poetic term for man in Hebrew was {Hebrew characters} (ANVSh) = Enoch. [G. de P. has Hebrew ANVSh, but English Enoch, which derives from Hebrew ChNVCh, Haunch. H. P. Blavatsky shows these terms to be equivalent. See *Genesis* iv, 17; v. 6, 19. ChNVCh had a life span of 365 years; ANVSh, by gematria, is 365 x 1 according to Skinner’s *Source of Measures* methodology. – J.D.] But in speaking of a man particularly, as one of the race, an individual man, the word {Hebrew characters} Ish, was used. For instance, “a man said to a man:”

{Hebrew characters} AMR AISH LAISH.

Man considered as a genus, as a class is {Hebrew characters} ADM Adam, commonly called Adam. Now, we find:

–
“Let us make humanity in our image – so God created man in his own image. In the image of God created he him; male and female created he them.” (*Genesis* I, 26-28.) The point is this: God, ‘Elohim, created man in the image of God, ‘Elohim; man is a child of God, ‘Elohim; he is the image of his hierarchy, the image of his summit, the apex of the hierarchy. So careful were the writers of that verse that they repeated “In the image of God ‘Elohim created he him; male and female created he them.” Are we to understand that the Lord God of the Jews is shaped as a physical man is? In chapter V of *Genesis* there is this: – “Male and female created he them and blessed them, and called their name Adam.” Now I ask your attention to these things: they are not unimportant. We are told that the first man, according to the usual interpretation, was called Adam, and that the first woman was taken from a rib of his body. We are told in the fifth chapter that *their* name was Adam. We have just seen that Adam was the name of humanity, and that the name for man as an individual was {Hebrew characters} (pronounced Ish). What then is the inference? That humanity is spoken of, not a human pair; that as their name was Adam (called *he*), and as his ‘wife’ is distinguished from that word by the word Eve, therefore that the nature of the mankind spoken of here was mystically dual – a humanity which became ages and ages later on actually a double-sex race – bisexual. Bisexual humanity on earth is symbolic of an equivalent participation of energies in the hierarchical order from which that bisexual race traced its source. (The Adam of the first chapter of *Genesis*, it should be remembered, is not a *physical* being – rather an ‘angel’, a semi-spiritual being of bi-polar nature. We shall come again to this in due time.) We see, then that in the Hebrew records early humanity (not the physical, fleshly being we know as man; there is no authority for that) was in the image of Elohim. Now Elohim is a very curious word. It is a plural; it comes from {Hebrew characters} (ALVH) *Eloah*, a ‘divine being’ or ‘god’, used sometimes as a word for the Deity. It would mean – reading it as a word and taking our minds away from theological misconceptions – *the Gods*. “And the Gods said: Let us make humanity in our image, according to our pattern.” The orthodox answer to that (and it is proper that we should have the other side before us) is that *Elohim* is used in the masculine plural as a plural of majesty, or dignity, much as an earthly monarch might say: “We, by the grace of God, Edward, King of Great Britain and Ireland; we the king....” Furthermore the argument is strengthened against what I have just said by the usage in this locus of the singular verb (in part only) and by the singular pronoun (in part, the plural also being used, ‘our,’ ‘us,’ ‘we’). But it is according to the genius of the ancient Hebrew that under certain conditions a plural noun may take a singular verb, very much as in Greek the neuter plural regularly takes a singular verb, as for instance {Hebrew characters} (ta panta esti agatha), literally, *all things is good*. A similar rule prevails in the Hebrew, that plurals sometimes take singular verbs, sometimes not. So the argument of the monotheists that Elohim is here only a plural of dignity, and besides that it takes a singular verb to designate the Deity, disappears. Furthermore, the sense in *our* image, *our* pattern, is very strong in Hebrew. It has more force than it has in the English. Both words, both expressions have a plural sense, and as we know that if we accept the orthodox interpretation, whether of the Jews or

of the Christians, we must believe that man was made in the image of the formless Deity, that the Deity is the model of man, we are led into what seems to a theosophical mind utter blasphemy. But taking it in the sense of the plural as it stands, not necessarily as gods with the usual idea of a heterogeneous collection of squabbling divinities, but as a closely-knit order of hierarchy – “In our likeness, in our copy” – we see that being patterned after his archetype, man is a hierarchy; the gods are a hierarchy; the Elohim are any undefined hierarchy which you may choose to name. The Hebrew books speak of it, and *Genesis* starts off with the words as commonly rendered: “In the beginning God created the heaven and the earth.”

WS Hierarchy of Compassion Brotherhood of mahatmas and adepts, custodians of truth, guardians and protectors of mankind.

TG Hierogrammatists The title given to those Egyptian priests, who were entrusted with the writing and reading of the sacred and secret records. The “scribes of the secret records” literally. They were the instructors of the neophytes preparing for initiation.

KT Hierogrammatists (*Greek*) The title given to those Egyptian priests who were entrusted with the writing and reading of the sacred and secret records. The “scribes of the secret records” literally. They were the instructors of the neophytes preparing for initiation.

TG Hierophant From the Greek “Hierophantes;” literally, “One who explains sacred things.” The discloser of sacred learning, and the Chief of the Initiates. A title belonging to the highest Adepts in the temples of antiquity, who were the teachers and expounders of the Mysteries and the Initiators into the final great Mysteries. The Hierophant represented the Demiurge, and explained to the postulants for Initiation the various phenomena of Creation that were produced for their tuition. “He was the sole expounder of the esoteric secrets and doctrines. It was forbidden even to pronounce his name before an uninitiated person. He sat in the East, and wore as a symbol of authority a golden globe suspended from the neck. He was also called *Mystagogus*” (Kenneth R. H. Mackenzie, ix., F.T.S., in *The Royal Masonic Cyclopaedia*). In Hebrew and Chaldaic the term was *Peter*, the opener, discloser; hence the Pope as the successor of the hierophant of the ancient Mysteries, sits in the Pagan chair of St. Peter.

IU Hierophant Discloser of sacred learning. The Old Man, the Chief of the Adepts at the initiations, who explained the arcane knowledge to the neophytes, bore this title. In Hebrew and Chaldaic the term was *Peter*, or opener, discloser; hence, the Pope, as the successor of the hierophant of the ancient Mysteries, sits in the Pagan chair of “St. Peter.” The vindictiveness of the Catholic Church toward the alchemists, and to arcane and astronomical science, is explained by the fact that such knowledge was the ancient prerogative of the hierophant, or representative of Peter, who kept the mysteries of life and death. Men like Bruno, Galileo, and Kepler, therefore, and even Cagliostro, trespassed on the preserves of the Church, and were accordingly murdered.

Every nation had its Mysteries and hierophants. Even the Jews had their Peter – Tanaim or Rabbin, like Hillel, Akiba, [Akiba was a friend of Aher, said to have been the Apostle Paul of Christian story. Both are depicted as having visited Paradise. Aher took branches from the Tree of Knowledge, and so fell from the true (Jewish) religion. Akiba came away in peace. See *2d Epistle to the Corinthians*, chapter xii.] and other famous kabalists, who alone could impart the awful knowledge contained in the *Merkaba*. In India, there was in ancient times one, and now there are several hierophants scattered about the country, attached to the principal pagodas, who are known as the Brahma-atmas. In Thibet the chief hierophant is the Dalay or Taley-Lama of Lha-ssa. [Taley means ocean or sea.] Among Christian nations, the Catholics alone have preserved this “heathen” custom, in the person of their Pope, albeit they have sadly disfigured its majesty and the dignity of the sacred office.

KT Hierophant From the Greek *Hierophantes*, literally “he who explains sacred things;” a title belonging to the highest adepts in the temples of antiquity, who were the teachers and expounders of the Mysteries, and the Initiators into the final great Mysteries. The Hierophant stood for the Demiurge, and explained to the postulants for Initiation the various phenomena of creation that were produced for their tuition. “He was the sole expounder of the exoteric secrets and doctrines. It was forbidden even to pronounce his name before an uninitiated person. He sat in the East, and wore as symbol of authority, a golden globe, suspended from the neck. He was also called *Mystagogus*.” (Kenneth R. H. Mackenzie, IX., F.T.S., in *The Royal Masonic Cyclopaedia*.)

FY Hierophants The High Priests.

WG Hierophant (*English*) An instructor in the Mysteries, an initiator. (Greek *hieros*, sacred; *phantes*, one who shows.)

WGa Higher Ego *Buddhi-Manas*. The spiritual part of the human ego. The god within us, or our “Father in Heaven.”

TG Higher Self The Supreme Divine Spirit overshadowing man. The crown of the upper spiritual Triad in man – *Atman*.

WGa Higher Self *Atma*. The spiritual essence in man. The supreme Soul, the divine Monad, overshadowing the human Ego.

OG Higher Triad The imperishable spiritual ego considered as a unity. It is the reincarnating part of man's constitution which clothes itself in each earth-life in a new personality or lower quaternary. The higher triad, speaking in the simplest fashion, is the unity of atman, buddhi, and the higher manas; and the lower quaternary consists of the lower manas or kama-manas, the prana or vitality, the linga-sarira or astral model-body, and the physical vehicle.

Another manner of considering the human constitution in its spiritual aspects is that viewed from the standpoint of consciousness, and in this latter manner the higher triad consists of the divine monad, the spiritual monad, and the higher human monad. The higher triad is often spoken of in a collective sense, and ignoring details of division, as simply the reincarnating monad, or more commonly the reincarnating ego, because this latter is rooted in the higher triad.

Many theosophists experience quite unnecessary difficulty in understanding why the human constitution should be at one time divided in one way and at another time divided in another way. The difficulty lies in considering these divisions as being absolute instead of relative, in other words, as representing watertight compartments instead of merely indefinite and convenient divisions. The simplest psychological division is probably that which divides the septenary constitution of man in three parts: an uppermost duad which is immortal, an intermediate duad which is conditionally immortal, and a lower triad which is unconditionally mortal. (See *Fundamentals of the Esoteric Philosophy*, 1st ed., pp. 167, 525; 2nd rev. ed., pp. 199, 601).

TG Hillel A great Babylonian Rabbi of the century preceding the Christian era. He was the founder of the sect of the Pharisees, a learned and a sainted man.

KT Hillel A great Babylonian Rabbi of the century preceding the Christian Era. He was the founder of the sect of the Pharisees, a learned and a saintly man.

TG Himachala Himadri (*Sanskrit*) The Himalayan Mountains.

GH Himalaya The lofty range of mountains in central Asia. Also known as Himachala and Himadri and personified as Himavat, mythologically considered to be the husband of Mena and the father of Ganga (the Ganges river). (*Bhagavad-Gita*, W. Q. Judge, p. 74)

TG Himavat (*Sanskrit*) The personified Himalayas; the father of the river Ganga, or Ganges.

TG Hinayana (*Sanskrit*) The "Smaller Vehicle;" a Scripture and a School of the Northern Buddhists, opposed to the *Mahayana*, "the Greater Vehicle," in Tibet. Both schools are mystical. (See *Mahayana*.) Also in exoteric superstition the lowest form of transmigration.

KT Hinayana (*Sanskrit*) The "Smaller Vehicle;" a Scripture and a School of the Buddhists, contrasted with the *Mahayana*, "The Greater Vehicle." Both schools are mystical. (See *Mahayana*.) Also in exoteric superstition, the lowest form of transmigration.

FY Hina-yana Lowest form of transmigration of the Buddhist.

WG Hina-yana The inferior or lesser vehicle, a system of Buddhist teaching. See *Maha-yana*

ST Hinayana Buddhism Smaller vehicle; the scriptures and school of Southern Asia contrasted with the Mahayana school of Northern Buddhism.

WG Hindu A Hindoo; the name of the religion of the Hindus.

TG Hiouen Thsang A great Chinese writer and philosopher who travelled in India in the sixth century, in order to learn more about Buddhism, to which he was devoted.

FY Hiong-Thsang The celebrated Chinese traveler whose writings contain the most interesting account of India of the period.

TG Hippocrates (*Greek*) A famous physician of Cos, one of the Cyclades, who flourished at Athens during the invasion of Artaxerxes, and delivered that town from a dreadful pestilence. He was called "the father of Medicine." Having studied his art from the votive tablets offered by the cured patients at the temples of Aesculapius, he became an Initiate and the most proficient healer of his day, so much so that he was almost deified. His learning and knowledge were enormous. Galen says of his writing that they are truly the voice of an oracle. He died in his 100th year, 361 B.C.

TG Hippopotamus (*Greek*) In Egyptian symbolism Typhon was called the "hippopotamus who slew his father and violated his mother," Rhea (mother of the gods). His father was Chronos. As applied therefore to Time and Nature (Chronos and Rhea), the accusation becomes comprehensible. The type of Cosmic Disharmony, Typhon, who is also Python, the monster formed of the slime of the Deluge of Deucalion, "violates" his mother, Primordial Harmony, whose beneficence was so great that she was called "The Mother of the Golden Age." It was Typhon, who put an end to the latter, i.e., produced the first war of the elements.

TG Hiquet (*Egyptian*) The frog-goddess; one of the symbols of immortality and of the "Water" principle. The early Christians had their church lamps made in the form of a frog, to denote that baptism in water led to immortality.

TG Hiram Abiff A biblical personage; a skilful builder and a "Widow's Son," whom King Solomon procured from

Tyre, for the purpose of superintending the works of the Temple, and who became later a *masonic* character, the hero on whom hangs all the drama, or rather *play*, of the Masonic Third Initiation The Kabbala makes a great deal of Hiram Abiff.

TG **Hiranya** (*Sanskrit*) Radiant, golden, used of the “Egg of Brahm/a.”

TG **Hiranya Garbha** (*Sanskrit*) The radiant or golden egg or womb. Esoterically the luminous “fire mist” or ethereal stuff from which the Universe was formed.

WG **Hiranya-garbha** A name of Brahm/a, the creator, said to have been born from a golden egg which was formed out of the seed deposited by the self-existent Brahm/a in the waters; a symbol for universal abstract nature. (*hiranya*, golden; *garbha*, the conceiving womb, the fruit of the womb: “gold-scion,” or “fruit of the golden [egg].”)

ST **Hiranyagarbha** Golden seed or germ; the laya-center from which a universe flows forth.

SKs **Hiranyagarbha** Literally, ‘the Golden Egg’ or ‘the Egg of imperishable matter,’ the ‘Auric Egg’ of a universe, a solar system, a planet, a god, or a human being. Hiranyagarbha is a compound of *hiranya* – golden, and *garbha* – womb. Legend, which is verily history of the hoary past, says that Brahman, the Universal Divinity, cast a seed into the Waters of Space. From this seed, which became Hiranyagarbha or a golden egg which shone like unto the sun, was born Brahm/a, the Solar Self. The Auric Egg of any being is that radiant sphere which is the source of the being on all planes. In an article on the Auric Egg to appear in the forthcoming Encyclopedic Glossary, Dr. de Purucker writes about the Auric Egg of a human being in the following words:

It ranges from the divine to the astral-physical, and is the seat of all the monadic, spiritual, intellectual, mental, passionate, and vital energies and faculties of the human septiform constitution. In its essence it is eternal, and endures throughout the Pralayas as well as during the Manvantaras; but necessarily in greatly varying fashion in these two great periods of Kosmic Life.

In *The Complete Works*, H. P. Blavatsky writes that the word Hiranya

does not mean “gold” but the golden light of divine knowledge, the first principle in whose womb is contained the light of the eternal truth which illuminates the liberated soul when it has reached its highest abode. It is, in short, the “Philosopher’s Stone” of the alchemist, and the Eternal Light of the Fire Philosopher. – II, p. 76

TG **Hiranyakasipu** (*Sanskrit*) A King of the Daityas, whom Vishnu – in his *avatar* of the “man-lion” – puts to death.

TG **Hiranyaksha** (*Sanskrit*) “The golden-eyed.” The king and ruler of the 5th region of Patala, the nether-world; a snake-god in the Hindu Pantheon. It has various other meanings.

TG **Hiranyapura** (*Sanskrit*) The Golden City.

TG **Hisi** (*Finlandic*) The “Principle of Evil” in the *Kalevala*, the epic poem of Finland.

TG **Hitopadesa** (*Sanskrit*) “Good Advice.” A work composed of a collection of ethical precepts, allegories and other tales from an old, Scripture, the *Panchatantra*.

TG **Hivim** or **Chivim** (*Hebrew*) Whence the Hivites who, according to some Roman Catholic commentators, descend from Heth, son of Canaan, son of Ham, “the accursed.” Brasseur de Bourbourg, the missionary translator of the Scripture of the Guatemalians, the *Popol Vuh*, indulges in the theory that the *Hivim* of the *Quetzco Cohuatl*, the Mexican Serpent Deity, and the “descendants of Serpents” as they call themselves, are identical with the descendants of Ham (!) “whose ancestor is Cain.” Such is the conclusion, at any rate, drawn from Bombourg’s writings by Des Mousseaux, the demonologist. Bourbourg hints that the chiefs of the name of Votan, the Quetzco Cohuatl, are the descendants of Ham and Canaan. “I and Hivim,” they say. “Being a Hivim, I am of the great Race of the Dragons. I am a snake, myself, for I am a Hivim” (*Cortes* 51). But Cain is allegorically shown as the ancestor of the Hivites, the Serpents, because Cain is held to have been *the first initiate in the mysteries of procreation*. The “race of the Dragons” or Serpents means the Wise Adepts. The names *Hivi* or Hivite, and Levi – signify a “Serpent;” and the Hivites or Serpent-tribe of Palestine, were, like all Levites and Ophites of Israel, *initiated* Ministers to the temples, i.e., Occultists, as are the priests of Quetzco Cohuatl. The Gibeonites whom Joshua assigned *to the service of the sanctuary* were Hivites. (See *Isis Unveiled*, Vol. II. 481.)

TG **Hler** (*Scandinavian*) The god of the sea. One of the three mighty sons of the Frost-giant, Ymir. These sons were Karl, god of the air and the storms; Hler of the Sea; and Logi of the fire. They are the Cosmic trinity of the Norsemen.

TG **Hoah** (*Hebrew*) That, from which proceeds *Ab*, the “Father;” therefore the Concealed *Logos*.

TG **Hoang Ty** (*Chinese*) “The Great Spirit.” His Sons are said to have acquired new wisdom, and imparted what they knew before to mortals, by falling – like the rebellious angels – into the “Valley of Pain,” which is allegorically our Earth. In other words they are identical with the “Fallen Angels” of exoteric religions, and with the reincarnating Egos, esoterically.

TG **Hochmah** (*Hebrew*) See **Chochmah**

TG **Hod** (*Hebrew*) Splendour, the eighth of the ten Sephiroth, a female passive potency.

WGa **Hod** (*Hebrew*) Splendor. The eighth of the ten Sephiroth of the Kabbalah. A female potency.

MO **Hoder** (*Norse*) (heu-der) [*hod* war, slaughter] An Ase: blind god of darkness and ignorance; brother of Balder.

VS **Holy germs** {**sincere attempt**} (III 21, p. 63) A reference to human passions and sins which are slaughtered during the trials of the novitiate, and serve as well-fertilized soil in which "holy germs" or seeds of transcendental virtues may germinate. Pre-existing or *innate* virtues, talents or gifts are regarded as having been acquired in a previous birth. Genius is without exception a talent or aptitude brought from another birth.

TG **Holy of Holies** The Assyriologists, Egyptologists, and Orientalists, in general, show that such a place existed in every temple of antiquity. The great temple of Bel-Merodach whose sides faced the four cardinal points, had in its extreme end a "Holy of Holies" hidden from the profane by a veil: here, "at the beginning of the year 'the divine, king of heaven and earth, the lord of the heavens, seats himself'." According to Herodotus, here was the golden image of the god with a golden table in front like the Hebrew table for the shew bread, and upon this, food appears to have been placed. In some temples there also was "a little coffer or ark with two engraved stone tablets on it." (Myer's *Qabbalah*.) In short, it is now pretty well proven, that the "chosen people" had nothing original of their own, but that every detail of their ritualism and religion was borrowed from older nations. The *Hibbert Lectures* by Prof. Sayce and others show this abundantly. The story of the birth of Moses is that of Sargon, the Babylonian, who preceded Moses by a couple of thousand years; and no wonder, as Dr. Sayce tells us that the name of Moses, *Mosheh*, has a connection with the name of the Babylonian sun-god as the "hero" or "leader." (*Hib. Lect.* p. 4 et seq.) Says Mr. J Myer, "The orders of the priests were divided into high priests, those attached or bound to certain deities, like the Hebrew Levites; anointers or cleaners; the *Kali*, 'illustrious' or 'elders'; the soothsayers, and the *Makhkhu* or 'great one' in which Prof. Delitzsch sees the *Rab-mag* of the Old Testament. The Akkadians and Chaldeans kept a Sabbath day of rest every seven days, they also had thanksgiving days, and days for humiliation and prayer. There were sacrifices of vegetables and animals, of meats and wine.... The number seven was especially sacred.... The great temple of Babylon existed before 2,250 B.C. Its 'Holy of Holies' was within the Shrine of Nebo, the prophet god of wisdom." It is from the Akkadians that the god Mardak passed to the Assyrians, and he had been before Merodach, "the merciful," of the Babylonians, the only son and interpreter of the will of Ea or *Hea*, the great Deity of Wisdom. The Assyriologists have, in short, unveiled the whole scheme of the "chosen people."

WG **Holy Triad** In Buddhism, the Lord (Buddha), the Law, and the Assembly.

TG **Holy Water** This is one of the oldest rites practised in Egypt, and thence in Pagan Rome. It accompanied the rite of bread and wine. "Holy water was sprinkled by the Egyptian priest alike upon his gods' images and the faithful. It was both poured and sprinkled. A brush has been found, supposed to have been used for that purpose, as at this day." (Bonwick's *Egyptian Belief*.) As to the bread, "the cakes of Isis...were placed upon the alter. Gliddon writes that they were 'identical in shape with the consecrated cake of the Roman and Eastern Churches'. Melville assures us 'the Egyptians marked this holy bread with St. Andrew's cross.' The *Presence* bread was broken before being distributed by the priests to the people, and was supposed to become the flesh and blood of the Deity. The miracle was wrought by the hand of the officiating priest, who blessed the food.... Rouge tells us 'the bread offerings bear the imprint of the fingers, the mark of consecration.'" (Ibid, Page 418.) See **Bread and Wine**

OG **Home Galaxy** See *Milky Way*

OG **Home Universe** See *Milky Way*

TG **Homogeneity** From the Greek words *homos* "the same" and *genos* "kind." That which is of the same nature throughout, undifferentiated, non-compound, as gold is *supposed* to be.

KT **Homogeneity** From the Greek words *homos*, "the same;" and *genos*, "kind." That which is of the same nature throughout, undifferentiated, non-compound, as gold is *supposed* to be.

TG **Honir** (*Scandinavian*) A creative god who furnished the first man with intellect and understanding after man had been created by him jointly with Odin and Lodur from an ash tree.

MO **Honer** (*Norse*) (heu-ner) One of the creative trinity; the watery principle.

TG **Honover** (*Zend-Avestian*) The Persian *Logos*, the manifested Word.

TG **Hor Ammon** (*Egyptian*) "The Self-engendered," a word in theogony which answers to the Sanskrit *Anupadaka*, parentless. Hor-Ammon is a combination of the ram-headed god of Thebes and of Horus.

PV **Hor chan** "Head of the serpent." The Chorti Maya caste of elder-chiefs, equated with Gucumat, the Agrarian deity of which they are the earthly representatives. This elder caste is of divine origin, but the individual born into it must win the right to exercise of the post through his or her personal merit and exemplary conduct.

TG **Horchia** (*Chaldean*) According to Berosus, the same as Vesta, goddess of the Hearth.

TG **Horus** (*Egyptian*) The last in the line of divine Sovereigns in Egypt, said to be the son of Osiris and Isis. He is the great god "loved of Heaven," the "beloved of the Sun, the offspring of the gods, the subjugator of the world." At the time of the Winter Solstice (our Christmas), his image, in the form of a small newly-born infant, was brought out

from the sanctuary for the adoration of the worshipping, crowds. As he is, the type of the vault of heaven, he is said to have come from the *Maem Misi*, the sacred birth-place (the womb of the World), and is, therefore, the “mystic Child of the Ark” or the *argha*, the symbol of the matrix. Cosmically, he is the *Winter Sun*. A tablet describes him as the “substance of his father,” Osiris, of whom he is an incarnation and also identical with him. Horus is a chaste deity, and “like Apollo has no amours. His part in the lower world is associated with the Judgment. He introduces souls to his father, the Judge” (Bonwick). An ancient hymn says of him, “By him the world is judged in that which it contains. Heaven and earth are under his immediate presence. He rules all human beings. The sun goes round according to his purpose. He brings forth abundance and dispenses it to all the earth. Every one adores his beauty. Sweet is his love in us.”

WGa **Horus** The son of Osiris and Isis, the Father and Mother, or spiritual and material aspects of Being, in Egyptian mysticism. Therefore he is the fount of life, the germ, the “mystic child of the ark;” that out of which the whole universe grows or becomes.

MO **Hostage** (*Norse*) A Vana god among the Aesir: an avatara from a higher to a lower world.

TG **Hotri** (*Sanskrit*) A priest who recites the hymns from the *Rig Veda*, and makes oblations to the fire.

WG **Hotri** A priest conversant with the *Rig-Veda*; an offerer of sacrifices with fire.

TG **Hotris** (*Sanskrit*) A symbolical name for *the seven* senses called, in the *Anugita* “the Seven Priests.” “The senses supply the fire of mind (i.e., desire) with the oblations of external pleasures.” An occult term used metaphysically.

VS **Householder** (II 11, p. 28) Rathapala the great Arhat thus addresses his father in the legend called *Rathapala Sutrassanne*. But as all such legends are allegorical (e.g. Rathapala’s father has a mansion with *seven doors*) hence the reproof, to those who accept them *literally*.

OG **Hpho-Wa** See *Mayavi-Rupa*

ST **Hpho-Wa** (*Tibetan*) The process by which an adept projects his consciousness in his mayavi-rupa or thought-body.

WG **Hridaya** The heart; the center or essence of anything; divine knowledge.

TG **Hrimthurses** (*Scandinavian*) The Frost-giants; Cyclopean builders in the *Edda*.

WG **Hrishiksha** Lord of the organs of sense, or the faculties. (*hrishika*, any organ of sense, or *indriya*; *isa*, master, ruler. See *Indriyatman*

GH **Hrishiksha** A name applied to Krishna and to Vishnu. (Meaning of the word itself: lord of the senses. *Bhagavad-Gita*, W. Q. Judge, p. 84)

MO **Hugin** (*Norse*) (hoog-in) [*bug* mind] One of Odin’s two ravens.

OG **Human Ego** The human ego is seated in that part of the human constitution which theosophists call the intermediate duad, *manas-kama*. The part which is attracted below and is mortal is the lower human ego. The part which aspires upwards towards the *buddhi* and ultimately joins it is the higher human ego or reincarnating ego. The dregs of the human ego after the death (*which see*) of the human being and after the second death in the *kama-loka*, remain in the astral spheres as the disintegrating *kama-rupa* or spook.

TG **Humanity** Occultly and Kabbalistically, the whole of mankind is symbolised, by Manu in India; by Vajrasattva or *Dorjesempa*, the head of the Seven Dhyani, in Northern Buddhism; and by Adam Kadmon in the Kabbala. All these represent the totality of mankind whose beginning is in this androgynic protoplast, and whose end is in the *Absolute*, beyond all these symbols and myths of human origin. Humanity is a great Brotherhood by virtue of the sameness of the material from which it is formed physically and morally. Unless, however, it becomes a Brotherhood also intellectually, it is no better than a superior genus of animals.

OG **Human Monad** In theosophical terminology the human monad is that part of man’s constitution which is the root of the human ego. After death it allies itself with the upper duad, *atma-buddhi*, and its inclusion within the bosom of the upper duad produces the source whence issues the Reincarnating Ego at its next rebirth. The monad per se is an upper duad alone, but the attributive adjective “human” is given to it on account of the reincarnating ego which it contains within itself after death. This last usage is rather popular and convenient than strictly accurate.

OG **Human Soul** The human soul, speaking generally, is the intermediate nature of man’s constitution, and being an imperfect thing it is drawn back into incarnation on earth where it learns needed lessons in this sphere of the universal life.

Another term for the human soul is the ego – a usage more popular than accurate, because the human ego is the soul of the human soul so to speak, the human soul being its vehicle. The ego is that which says in each one of us, “I am I, not you!” It is the child of the immanent Self; and through its imprisonment in matter as a ray of the overruling immanent Self, it learns to reflect its consciousness back upon itself, thus obtaining cognition of itself as self-conscious and hetero-conscious, i.e., knowing itself, and knowing “non-self” or other selves.

Just as our higher and highest nature work through this human soul or intermediate nature of us, so does this last in

its turn work and function through bodies or vehicles or sheaths of more or less etherealized matters which surround and enclose it, which are of course still lower than itself, and which therefore give it the means of contacting our own lower and lowest planes of matter; and these lower planes provide us with the vital-astral-physical parts of us. This human soul or intermediate nature manifests therefore as best it can through and by the astral-physical vehicle, the latter our body of human flesh.

In the theosophical classification, the human soul is divided into the higher human soul, composed of the lower buddhi and the higher manas – and the self corresponding to it is the bhutatman, meaning the “self of that which has been” or the reincarnating ego – and the lower human soul, the lower manas and kama, and the self corresponding to it is pranatman or astral personal ego, which is mortal.

PV **Hunab ku** The Supreme Being of the Maya, also called Hun Itzamna. Equated with the Quiche’s Cabahuil, the god-Seven of the *Popol Vuh*.

PV **Hunahpu** (*Quiche*) “One Blowgunner.” The Quiche name of the Maya savior deity that incarnates to enlighten mankind and show the way to divinity; born immaculately at dawn on the winter solstice. With Ixbalamque, the civilizing hero of Quiche-Maya culture; god-Five, the young Solar and Maize god, in Chorti imagery symbolized by a cross (four points plus the central point); son of the Supreme Being, and alter ego of Hunrakan. A hypostasis of the Agrarian deity (god-Seven); as the young Maize god, is born from the foot of Cabahuil in the bowels of the earth. A twin of Ixbalamque, grandchild of Ixpiyacoc and Ixmucane. God B of the Maya codices; god of Dawn; compared with Osiris; symbol of chronological unity; apotheosized with Ixbalamque at the end of the Third Age in the *Popol Vuh*; the Fourth Regent or Ahau; god of the Woods; one of his zoological nahuals is the fish.

PV **Hun Batz** (*Quiche*) “One Big Monkey.” A son of one of the Seven Ahpu, he is a hero and great sage, singer, orator, engraver, sculptor, etc., of the Third Age of the *Popol Vuh*. A cousin or older brother of Hunahpu and Ixbalamque and Regent of the Third Age. Together with his brother, Hun Chouen, transformed into a monkey at the end of the Third Age. The monkeys of the forests are the only record of his existence.

PV **Hun Chouen** (*Quiche*) “One Monkey.” Like his brother Hun Batz, a son of one of the Seven Ahpu and sage and hero of the Third Age, sharing its regency. Transformed into a monkey with Hun Batz at the end of their regency, or the Third Age.

TG **Hun-desa** (*Sanskrit*) The country around lake Mansaravara in Tibet.

PV **Hunrakan** (*Quiche*) “He of the single foot.” A variant of Cabahuil, having a precise functional meaning. A nahual of Hunahpu and Ixbalamque. Identified with the constellation Ursa Major.

TG **Hvanuatha** (*Mazdean*) The name of the earth on which we live. One of the seven *Karshvare* (Earths), spoken of in *Orma Ahr*. (See *Introduction to the Vendidad* by Prof. Darmsteter.)

TG **Hwergelmir** (*Scandinavian*) A roaring cauldron wherein the souls of the evil doers perish.

MO **Hvergalmer** (*Norse*) (vayr-yell-mer) [*hverr* cauldron] Source of the rivers of lives. It rises in Niflheim and waters one root of the Tree of Life.

TG **Hwun** (*Chinese*) Spirit. The same as Atman.

FY **Hwun** (*Chinese*) Spirit; the seventh principle in man.

TG **Hydranos** (*Greek*) Literally, the “Baptist.” A name of the ancient Hierophant of the Mysteries who made the candidate pass through the “trial by water,” wherein he was plunged thrice. This was his baptism by the Holy Spirit which moves on the waters of Space. Paul refers to St. John as *Hydranos*, the Baptist. The Christian Church took this rite from the ritualism of the Eleusinian and other Mysteries.

TG **Hyksos** (*Egyptian*) The mysterious nomads, the Shepherds, who invaded Egypt at a period unknown and far antedating the days of Moses. They are called the “Shepherd Kings.”

TG **Hyle** (*Greek*) Primordial stuff or matter; esoterically the homogeneous *sediment* of Chaos or the Great Deep. The first principle out of which the objective Universe was formed.

MO **Hymen** (*Norse*) (hee-mer) The first titan of a life cycle. See *Rymer*

TG **Hypatia** (*Greek*) The girl-philosopher, who lived at Alexandria during the fifth century, and taught many a famous man – among others Bishop Synesius. She was the daughter of the mathematician Theon, and became famous for her learning. Falling a martyr to the fiendish conspiracy of Theophilus, Bishop of Alexandria, and his nephew Cyril, she was foully murdered by their order. With her death fell the Neo-Platonic School.

TG **Hyperborean** (*Greek*) The regions around the North Pole in the Arctic Circle.

WGa **Hyperborean** The regions round the North Pole comprised within the Arctic Circle. The land of the Second Race.

TG **Hypnotism** (*Greek*) A name given by Dr. Braid to various processes by which one person of strong will-power plunges another of weaker mind into a kind of trance; once in such a state the latter will do anything *suggested* to him by the hypnotiser. Unless produced for beneficial purposes, Occultists would call it *black magic* or Sorcery. It is the most dangerous of practices, morally and physically, as it interferes with the nerve fluid and the nerves

controlling the circulation in the capillary blood-vessels.

KT Hypnotism (*Greek*) A name given by Dr. Braid to the process by which one man of strong will-power plunges another of weaker mind into a kind of trance; once in such a state the latter will do anything *suggested* to him by the hypnotiser. Unless produced for beneficial purposes, the Occultists would call it *black magic* or sorcery. It is the most dangerous of practices, morally and physically, as it interferes with the nerve fluids.

OG Hypnotism derived from a Greek word *hypnos*, which means “sleep,” and strictly speaking the word hypnotism should be used only for those psychological-physiological phenomena in which the subject manifesting them is in a condition closely resembling sleep. The trouble is that in any attempt to study these various psychological powers of the human constitution it is found that they are many and of divers kinds; but the public, and even the technical experimenters, usually group all these psychological phenomena under the one word hypnotism, and therefore it is a misnomer. One of such powers, for instance, which is well known, is called fascination. Another shows a more or less complete suspension of the individual will and of the individual activities of him who is the sufferer from such psychological power, although in other respects he may show no signs of physical sleep. Another again – and this perhaps is the most important of all so far as actual dangers lie – passes under the name of suggestion, an exceedingly good name, because it describes the field of action of perhaps the most subtle and dangerous side-branch of the exercise of the general power or force emanating from the mind of the operator.

The whole foundation upon which this power rests lies in the human psychological constitution; and it can be easily and neatly expressed in a few words. It is the power emanating from one mind, which can affect another mind and direct or misdirect the latter’s course of action. This is in nine hundred and ninety-nine times out of a thousand a wrong thing to do; and this fact would readily be understood by everybody did men know, as they should, the difference between the higher and the lower nature of man, the difference between his incorruptible, death-defying individuality, his spiritual nature, on the one hand; and, on the other hand, the brain-mind and all its train of weak and fugitive thoughts.

Anyone who has seen men and women in the state of hypnosis must realize not only how dangerous, how baleful and wrong it is, but also that it exemplifies the trance state perfectly. The reason is that the intermediate nature, or the psychomental apparatus, of the human being in this state has been displaced from its seat, in other words, is disjoined or dislocated; and there remains but the vitalized human body, with its more or less imperfect functioning of the brain cells and nervous apparatus. H. P. Blavatsky in her *Theosophical Glossary* writes: “It is the most dangerous of practices, morally and physically, as it interferes with the nerve-fluid and the nerves controlling the circulation in the capillary blood-vessels.” See *Mesmerism*

TG Hypocephalus (*Greek*) A kind of a pillow for the head of the mummy. They are of various kinds, e.g., of stone, wood, etc., and very often of circular disks of linen covered with cement, and inscribed with magic figures and letters. They are called “rest for the dead” in the *Ritual*, and every mummy-coffin has one.