

# V

**TG V.** The twenty-second letter of the Latin alphabet. Numerically it stands for 5; hence the Roman V (with a dash {above the V}) stands for 5,000. The Western Kabbalists have connected it with the divine Hebrew name IHVH. The Hebrew *Vau*, however, being number 6, it is only by being identical with the W, that it can ever become a proper symbol for the male-female, and spirit-matter. The equivalent for the Hebrew *Vau* is YO, and in numerals 6. **TG Vach** (*Sanskrit*) To call Vach “speech” simply, is deficient in clearness. Vach is the mystic personification of speech, and the female *Logos*, being one with Brahm/a, who created her out of one-half of his body, which he divided into two portions; she is also one with Viraj (called the “female” Viraj) who was created in her by Brahm/a. In one sense Vach is “speech” by which knowledge was taught to man; in another she is the “mystic, secret speech” which descends upon and enters into the primeval Rishis, as the “tongues of fire” are said to have “sat upon” the apostles. For, she is called “the female creator,” the “mother of the *Vedas*,” etc., etc. Esoterically, she is the subjective Creative Force which, emanating from the Creative Deity (the subjective Universe, its “privation,” or *ideation*) becomes the manifested “world of *speech*,” i.e., the *concrete expression of ideation*, hence the “Word” or *Logos*. Vach is “the male and female” Adam of the first chapter of *Genesis*, and thus called “Vach-Viraj” by the sages. (See *Atharva Veda*) She is also “the celestial Saraswati produced from the heavens,” a “voice derived from *speechless Brahm/a*” (*Mahabharata*); the goddess of wisdom and eloquence. She is called *Sata-rupa*, the goddess of a hundred forms.

**FY Vach** Speech; the *Logos*; the mystic Word.

**WG Vach** Speech, word; the mystic Word, the *Logos* or collective host of Dhyana Chohans.

**OG Vach** (*Sanskrit*) A term which means “speech” or “word;” and by the same procedure of mystical thought which is seen in ancient Greek mysticism, wherein the *Logos* is not merely the speech or word of the Divinity, but also the divine reason, so Vach has come to mean really more than merely word or speech. The esoteric Vach is the subjective creative intelligent force which, emanating from the subjective universe, becomes the manifested or concrete expression of ideation, hence Word or *Logos*. Mystically, therefore, Vach may be said to be the feminine or vehicular aspect of the *Logos*, or the power of the *Logos* when enshrined within its vehicle or sheath of action. Vach in India is often called *Sata-rupa*, “the hundred-formed.” Cosmologically in one sense daiviprakriti (*which see*) may be said to be a manifestation or form of Vach.

**ST Vach** Voice, Word, the Second *Logos*, the cosmic Mother.

**MO Vac** or **Vach** (vahch) [*Sanskrit*. voice, speech] Hindu first sound. See *Audhumla*

**SP Vac** [**vach**] Speech or word.

**TG Vacuum** (*Latin*) The symbol of the absolute Deity or Boundless Space, esoterically.

**MO Vaftrudnir** (*Norse*) (vahv-trood-ner) [*vaf* wrap, weave + *thrudr* doughty] The weaver of strong webs (of illusion).

**MO Vagtam** (*Norse*) (vayg-tahm) [*vag* way + *tam* wont] Pilgrim.

**TG Vahana** (*Sanskrit*) A vehicle, the carrier of something immaterial and formless. All the gods and goddesses are, therefore, represented as using *vahanas* to manifest themselves, which vehicles are ever symbolical. So, for instance, Vishnu has during Pralayas, *Ananta* “the infinite” (Space), symbolized by the serpent *Sesha*, and during the Manvantaras – *Garuda* the gigantic half-eagle, half-man, the symbol of the great cycle; Brahma appears as *Brahm/a*, descending into the planes of manifestations on *Kalahansa*, the “swan in time or finite eternity;” Siva (phonetic, *Shiva*) appears as the bull *Nandi*; Osiris as the sacred bull *Apis*; Indra travels on an elephant; Kartikeya, on a peacock; Kamadeva on *Makara*, at other times a parrot; Agni, the universal (and also solar) Fire-god, who is, as all of them are, “a consuming Fire,” manifests itself as a ram and a lamb, *Aja*, “the unborn;” Varuna, as a fish; etc., etc., while the vehicle of MAN is his body.

**KT Vahan** (*Sanskrit*) “Vehicle,” a synonym of *Upadhi*.

**WG Vahan** Vehicle, carrier.

**OG Vahana** (*Sanskrit*) A “vehicle” or carrier. This word has a rather wide currency in philosophical and esoteric and occult thought. Its signification is a bearer or vehicle of some entity which, through this carrier or vehicle, is enabled to manifest itself on planes or in spheres or worlds hierarchically inferior to its own. Thus the vahana of man is, generally speaking, his body, although indeed man’s constitution comprises a number of vahanas or vehicles, each one belonging to – and enabling the inner man, or manifesting spiritual or intellectual entity, to express itself on – the plane where the vahana is native.

Vahana is thus seen to have a number of different meanings, or, more accurately, applications. E.g., the vahana of man’s spiritual monad is his spiritual soul; the vahana of man’s human ego is his human soul; and the vahana of man’s psycho-vital-astral monad is the *linga-sarira* working through its vahana or carrier, the *sthula-sarira* or

physical body. The wire which carries the current of electricity can be said to be the vahana of the electric current; or again, the intermolecular ether is the vahana of many of the radioactive forces of the world around us, etc. Every divine being has a vahana or, in fact, a number of vahanas, through which it works and through which it is enabled to express its divine powers and functions on and in worlds and planes below the sphere or world or plane in which it itself lives. See **Soul, Upadhi**

ST **Vahana** Vehicle or carrier of an entity or portion of an entity.

IN **Vahana** (*Sanskrit*) “Vehicle” or form embodying a consciousness.

SP **Vahana** Vehicle.

TG **Vaibhachikas** (*Sanskrit*) The followers of the *Vibhacha Shastra*, an ancient school of materialism; a philosophy that held that no mental concept can be formed except through direct contact between the mind, *via* the senses, such as sight, touch, taste, etc., and external objects. There are Vaibhachikas, to this day, in India.

TG **Vaidhatra** (*Sanskrit*) The same as the Kumaras.

TG **Vaidyuta** (*Sanskrit*) Electric fire, the same as *Pavaka*, one of the three fires which, divided, produce forty-nine mystic fires.

TG **Vaihara** (*Sanskrit*) The name of a cave-temple near Rajagriha, whereinto the Lord Buddha usually retired for meditation.

TG **Vaijayanti** (*Sanskrit*) The magic necklace of Vishnu, imitated by certain Initiates among the temple Brahmans. It is made of five precious stones, each symbolizing one of the five elements of our Round; namely, the pearl, ruby, emerald, sapphire and diamond, or water, fire, earth, air and ether, called “the aggregate of the five elemental rudiments” – the word “powers” being, perhaps, more correct than “rudiments.”

TG **Vaikhari Vach** (*Sanskrit*) That which is uttered; one of the four forms of speech.

WG **Vaikriti** Modification, change.

WG **Vaikritika** Constructive; incidental.

TG **Vaikuntha** (*Sanskrit*) One of the names of the twelve great gods, whence *Vaikunthaloka*, the abode of Vishnu.

WG **Vairagya** (*also Viraga*) Freedom from worldly passion, absence of all worldly desires.

TG **Vairajas** (*Sanskrit*) In the popular belief, semi-divine beings, shades of saints, inconsumable by fire, impervious to water, who dwell in Tapo-loka with the hope of being translated into Satya-loka – a more purified state which answers to Nirvana. The term is explained as the aerial bodies or astral shades of “ascetics, mendicants, anchorites, and penitents, who have completed their course of rigorous austerities.” Now in esoteric philosophy they are called *Nirmanakayas*, Tapo-loka being on the sixth plane (upward) but in direct communication with the *mental* plane. The Vairajas are referred to as the *first gods* because the *Manasaputras* and the *Kumaras* are the oldest in theogony, as it is said that even the gods worshipped them (*Matsya Purana*); those whom Brahm/a “with the eye of *Yoga* beheld in the eternal spheres, and who are the *gods of gods*” (*Vayu Purana*).

TG **Vairochana** (*Sanskrit*) “All-enlightening.” A mystic symbol, or rather a generic personification of a class of spiritual beings described as the embodiment of essential wisdom (*bodhi*) and absolute purity. They dwell in the fourth *Arupa Dhatu* (formless world) or *Buddhakshetra*, and are the first or the highest hierarchy of the five orthodox Dhyani Buddhas. There was a *Sramana* (an Arhat) of this name (See Eitel’s *Sanskrit-Chinese Dictionary*), a native of Kashmir, “who introduced Buddhism into Kustan and laboured in Tibet” (in the seventh century of our era). He was the best translator of the semi-esoteric Canon of Northern Buddhism, and a contemporary of the great Samantabhadra (*which see*).

TG **Vaisakha** (*Sanskrit*) A celebrated female ascetic, born at Sravasti, and called *Sudatta*, “virtuous donor.” She was the mother-abbess of a Vihara, or convent of female Upasikas, and is known as the builder of a Vihara for Sakyamuni Buddha. She is regarded as the patroness of all the Buddhist female ascetics.

TG **Vaisheshika** (*Sanskrit*) One of the six *Darshanas* or schools of philosophy, founded by Kanada. It is called the Atomistic School, as it teaches the existence of a universe of atoms of a transient character, an endless number of souls and a fixed number of material principles, by the correlation and interaction of which periodical cosmic evolutions take place without any directing Force, save a kind of mechanical law inherent in the atoms; a very materialistic school.

TG **Vaishnava** (*Sanskrit*) A follower of any sect recognising and worshipping Vishnu as the one supreme God. The worshippers of Siva are called *Saivas*.

FY **Vaishyas** Cattle breeders; artisans; the third caste among the Hindus.

WG **Vaisva-nara** The internal fire which causes digestion; in Vedanta philosophy, the spirit of humanity, the collective consciousness of mankind; an epithet of Savitri. (*vaisva*, pervading, common to all; *nara*, man, mankind.)

OG **Vaisya** (*Sanskrit*) The third of the four castes or social classes into which the inhabitants of ancient India were divided. The Vaisya is the trader and agriculturist. See **Brahmana, Kshatriya, Sudra**

ST **Vaisya** Merchant class. See **Castes**

**GH Vaisya** Literally, ‘A man who settles on the soil’ thus a peasant or working-man. The third of the four social classes or castes into which society was divided in Hindusthan. It also referred to one whose occupation was that of trade as well as of agriculture. (*Bhagavad-Gita*, W. Q. Judge, p. 69)

**SP Vaisya** A member of the mercantile or artisan class, the third of the four classes.

**TG Vaivasvata** (*Sanskrit*) The name of the Seventh Manu, the forefather of the post-diluvian race, or our own fifth humankind. A reputed son of Surya (the Sun), he became, after having been saved in an ark (built by the order of Vishnu) from the Deluge, the father of Ikshwaku, the founder of the solar race of kings. See *Suryavansa*

**WG Vaivasvata-Manu** The Manu reigning during the present manvantara. See *Manu*

**ST Vaivasvata** Name of seventh Manu, the progenitors collectively of the fifth root-race of humanity.

**GH Vaivasvata-Manu** The name of the seventh Manu (*which see*) who presides over the present Manvantara: literally the sun-born Manu, also called Satya-vrata because of his piety. He is sometimes described as one of the 12 Adityas (*which see*), and is regarded as the progenitor of the present race of living beings. In the *Mahabharata* Vaivasvata is the hero of the deluge. As the story runs, while he was observing his devotions by the side of the river, he was interrupted in his worship by a small fish who entreated the monarch to shield him from the larger fish who was about to seize his victim. Being moved by compassion, Vaivasvata placed the little fish in a vase, but was very soon astonished to find that the receptacle could no longer contain it. Whereupon the fish was placed in a larger vessel. But the fish kept on growing, so that in time no tank was large enough to hold him, therefore the river became his abode. Still the fish grew so much in girth, that he had to be transferred to the ocean. Then the fish commanded Vaivasvata to build a ship and place himself and the 7 Rishis on it, and fasten the prow to his horn, for a deluge would soon overwhelm the earth. Having done as he was bid, upon entering the vessel, Vaivasvata and the Rishis were towed off by the fish and were thus saved from the flood. Finally they were brought to Himavat (the Himalayas), where Vaivasvata landed and thereafter reseeded the earth. “In the *Satapatha Brahmana*, Manu finds that ‘the Flood had swept away all living creatures, and he alone was left’ – i.e., *the seed of life* alone remained from the previous dissolution of the *Universe*, or *Maha-pralaya*, after a ‘Day of Brahm/a’; and the *Mahabharata* refers simply to the geological cataclysm which swept away nearly all the Fourth Race to make room for the Fifth. Therefore is Vaivasvata Manu shown under three distinct attributes in our esoteric Cosmogony: (a) as the ‘Root-Manu’ on Globe A in the First Round; (b) as the ‘seed of life’ on Globe D in the Fourth Round; and (c) as the ‘Seed of Man’ at the beginning of every Root-Race – in our Fifth Race especially.” (*The Secret Doctrine*, II, pp. 146-7) (from *vivasvat*, the sun. *Bhagavad-Gita*, W. Q. Judge, p. 30)

**TG Vajra** (*Sanskrit*) Literally, “diamond club” or sceptre. In the Hindu works, the sceptre of Indra, similar to the thunderbolts of Zeus, with which this deity, as the god of thunder, slays his enemies. But in mystical Buddhism, the *magic* sceptre of Priest-Initiates, exorcists and adepts – the symbol of the possession of *Siddhis* or superhuman powers, wielded during certain ceremonies by the priests and theurgists. It is also the symbol of Buddha’s power over evil spirits or elementals. The possessors of this wand are called *Vajrapani* (*which see*).

**ST Vajra** Diamond, thunderbolt; indestructible and percipient.

**SKv Vajra, Vajra-dhara, Vajra-sattva, Vajra-panin** Vajra literally means ‘diamond’ or ‘thunderbolt.’ In mystical philosophy the diamond or Vajra was used as a symbol of indestructibility, of the highest degree of clarity and reflecting power, and of impersonality. The heart of a compassionate Initiate resembles a diamond. It is clear and transparent and insensible to its own suffering, but reflects divinity as well as the imperfections and sufferings of the world, and though it can hold all within it, holds nothing as its own. Vajra-dhara – ‘the Diamond-holder,’ and Vajra-sattva – ‘the Diamond-heart or Diamond-essence’ were titles given to Adi-Buddha, the Divine Guardian of spiritual evolution. Sometimes full Mahatmans, Bodhisattvas, and Buddhas are called Vajra-sattva to express the wondrous adamant quality of their spiritual attainments.

Vajra, as a ‘thunderbolt’ represented in Hindu literature that magic scepter, or in other words, those developed superhuman and occult powers which make a man a master of the evil forces. A Vajra-panin or ‘Wielder of the Diamond-Thunderbolt’ is therefore one who because of his spiritual accomplishments and purity has power over evil spirits; hence the Buddha was called a Vajra-panin.

**TG Vajracharya** (*Sanskrit*) The spiritual acharya (*guru, teacher*) of the Yogacharyas. The “Supreme Master of the Vajra.”

**TG Vajradhara** (*Sanskrit*) The Supreme Buddha with the Northern Buddhists.

**ST Vajradhara** Diamond-bearer; title of the Supreme Buddha.

**TG Vajrapani** (*Sanskrit*) or **Manjushri** The Dhyani-Bodhisattva (as the spiritual reflex, or the son of the Dhyani-Buddhas, on earth) born directly from the subjective form of existence; a deity worshipped by the profane as a god, and by Initiates as a subjective Force, the real nature of which is known only to, and explained by, the highest Initiates of the Yogacharya School.

**ST Vajrapani** Thunderbolt-wielder; title of the Supreme Buddha.

TG **Vajrasattva** (*Sanskrit*) The name of the sixth Dhyani-Buddha (of whom there are but *five* in the popular Northern Buddhism) – in the Yogacharya school, the latter counting seven Dhyani-Buddhas and as many Bodhisattvas – the “mind-sons” of the former. Hence, the Orientalists refer to Vajrasattva as “a *fictitious* Bodhisattva.”

ST **Vajrasattva** The diamond-heart.

WG **Vajra-sattva** Having a heart of adamant. (*vajra*, adamantine; *sattva*, soul, heart.)

FY **Vakya Sanyama** Control over speech.

TG **Wala** (*Scandinavian*) A prophetess in the songs of the *Edda* (Norse mythology). Through the incantations of Odin she was raised from her grave, and made to prophesy the death of Baldur.

MO **Vala, volva** (*Norse*) (vah-la, veul-va) [sibyl, prophetess] Indelible record of cosmic life.

TG **Wali** (*Scandinavian*) The son of Odin who avenges the death of Baldur, “the well-beloved.”

MO **Vale** (*Norse*) (vah-leh) A son of Odin.

TG **Walhalla** (*Scandinavian*) A kind of paradise (Devachan) for slaughtered warriors, called by the Norsemen “the hall of the blessed heroes;” it has five hundred doors.

MO **Valhalla** (*Norse*) [*val* choice or slain + *ball* hall] Odin’s hall where One-harriers celebrate.

TG **Walkyries** (*Scandinavian*) Called the “choosers of the dead.” In the popular poetry of the Scandinavians, these goddesses consecrate the fallen heroes with a kiss, and bearing them from the battle-field carry them to the halls of bliss and to the gods in Valhalla.

MO **Valkyries** (*Norse*) [*val* choice or slain + *kyrja* chooser] Odin’s agents.

TG **Vallabacharya** (*Sanskrit*) The name of a mystic who was the *chela* (disciple) of Vishnu Swami, and the founder of a sect of *Vaishnavas*. His descendants “are called Goswami Maharaj, and have much landed property and numerous *mandirs* (temples) in Bombay. They have degenerated into a shamefully licentious sect.

WGa **Vallabacharya** The founder of a sect of *Vaishnavas*. His descendants are called Goswami Maharaj. They are said to be immoral.

KT **Vallabacharyas Sect** (*Sanskrit*) or the “Sect of the *Maharajas*” A licentious phallic-worshipping community, whose main branch is at Bombay. The object of the worship is the infant Krishna. The Anglo-Indian Government was compelled several times to interfere in order to put a stop to its rites and vile practices, and its governing Maharajah, a kind of High Priest, was more than once imprisoned, and very justly so. It is one of the blackest spots of India.

SKv **Vamachara, Dakshinachara** Vamachara refers to the evil and ‘left-hand’ practices, while Dakshinachara refers to the pure and ‘right-hand’ teachings of the Tantras. *Vama* means ‘left,’ *dakshina* – right, and *achara* – behavior or practice, derived from the verb-root *achar* – to behave, to practise.

TG **Vamana** (*Sanskrit*) The fifth avatar of Vishnu, hence the name of the Dwarf whose form was assumed by that god.

TG **Wanes** (*Scandinavian*) A race of gods of great antiquity, worshipped at the dawn of time by the Norsemen, and later by the Teutonic races.

MO **Van, Vanagod, Vanagiant** (*Norse*) (vahn-a-) Gods superior to the Aesir; unmanifest deities and corresponding giants.

TG **Vara** (*Mazdean*) A term used in the *Vendidad*, where Ahura-mazda commands Yima to build *Vara*. It also signifies an enclosure or *vehicle*, an ark (*argha*), and at the same time MAN (verse 30). *Vara* is the vehicle of our informing *Egos*, i.e. the human body, the soul in which is typified by the expression a “window self-shining *within*.”

TG **Varaha** (*Sanskrit*) The boar-avatar of Vishnu; the third in number.

GH **Varaha-Upanishad** The name of a text of the Varaha School of the Krishna-Yajur-Veda (*which see*): not one of the Vedic Upanishads. (*Bhagavad-Gita*, W. Q. Judge, p. 31)

WG **Varanaka** Surrounding, enveloping, covering.

TG **Varna** (*Sanskrit*) Caste; literally, “colour.” The four chief castes named by Manu – the Brahmin, Kshatriya, Vaisya and Sudra – are called *Chatur-varna*.

GH **Varna-sankara** (or **-samkara**) Confusion or mixture of castes through intermarriage. (Compound *varna*, a caste – referring especially to the four castes as enumerated in the *Bhagavad-Gita*; *samkara*, mixing or blending together. *Bhagavad-Gita*, W. Q. Judge, p. 7)

TG **Varsha** (*Sanskrit*) A region, a plain; any stretch of country situated between the great mountain-ranges of the earth.

GH **Varsha** A district. The geography of the *Mahabharata* depicts seven *dvipas* (*which see*), the central one, Jambu-dvipa, corresponding to our earth (Globe D). This *dvipa* is divided into nine parts termed *varshas* as follows: (1) Bharata, or India, situated south of the Himalayas, the southernmost division; (2) Kimpurusha; (3) Harivarsha; (4) Ila-vrita, the central *varsha* containing Mount Meru; (5) Ramyaka; (6) Hi-ran-maya; (7) Uttara-Kuru; (8)

Bhadrasva, east of Ila-vrita; (9) Ketu-mala, west of the central varsha. Uttara-Kuru was the varsha of the northern Kurus, described as a country of eternal beatitude. (*Bhagavad-Gita*, W. Q. Judge, p. ii)

TG **Varuna** (*Sanskrit*) The god of water, or marine god, but far different from Neptune, for in the case of this oldest of the Vedic deities, *Water* means the “Waters of Space,” or the all-investing sky, *Akasa*, in one sense. Varuna or *Ooaroona* (phonetically), is certainly the prototype of the *Ouranos* of the Greeks. As Muir says: “The grandest cosmical functions are ascribed to Varuna. Possessed of illimitable knowledge....he upholds heaven and earth, he dwells in all worlds as sovereign ruler.... He made the golden...sun to shine in the firmament. The wind which resounds through the atmosphere is his breath.... Through the operation of his laws the moon walks in brightness and the stars...mysteriously vanish in daylight. He knows the flight of birds in the sky, the paths of ships on the ocean, the course of the far travelling wind, and beholds all the things that have been or shall be done.... He witnesses men’s truth and falsehood. He instructs the Rishi Vasishta in mysteries; but his secrets and those of Mitra are not to be revealed to the foolish.”... “The attributes and functions ascribed to Varuna impart to his character a moral elevation and sanctity far surpassing that attributed to any other Vedic deity.”

FY **Varuna** or **Pracheta** The Neptune of India.

GH **Varuna** One of the most ancient deities of the Vedas, regarded therein as the personification of the all-embracing sky, maker and upholder of heaven and earth: the king of the universe, king of gods and earth and possessor of illimitable knowledge, ruling principally, however, over the night while Mitra reigned over the day. In later times Varuna was regarded as chief of the Adityas (*which see*); later still he was allocated to the waters as god of the sea and rivers, riding upon the Makara (*which see*). In the Vedas Varuna is connected with the ‘element of water’ and the ‘waters of space,’ but with descending cycles the original spiritual idea associated with the deities of the ancients being lost sight of in the effort to attach material significance to the gods, Varuna – in common with other deities – became associated with the visible fluids. Varuna is made the regent of the Western quarter. A moral character is also associated with the deity: he is represented as binding all guilty mortals with a noose (i.e., the mortal was bound in the net of his own actions). “Varuna, ‘without whom no creature can even wink,’ was degraded like Uranos [Ouranos], and, like him, *he fell into generation*, his functions....having been lowered down from heaven to earth by exoteric anthropomorphism.” (*The Secret Doctrine*, II, p. 268) (*Bhagavad-Gita*, W. Q. Judge, p. 75)

WG **Vasana** Knowledge derived from memory; an impression remaining unconsciously in the mind from past good or evil actions, and hence producing pleasure or pain.

GH **Vasava** A name applied to Indra (*which see*), especially in his character of leader of the Vasus (*which see*). (*Bhagavad-Gita*, W. Q. Judge, p. 73)

TG **Vasishta** (*Sanskrit*) One of the primitive seven great Rishis, and a most celebrated Vedic sage.

FY **Vasishta** A great Indian sage, one of those to whom the Rig Veda was revealed in part.

WGa **Vasita** One of the eight superhuman faculties. The power to subjugate any person or being by magic. See *Vibhuti*

TG **Vasudeva** (*Sanskrit*) The father of Krishna. He belonged to the Yadava branch of the *Somavansa*, or lunar race.

WG **Vasu-Deva** Name of the father of Krishna, who was also the brother of Pritha, or Kunti, the mother of the five Pandu princes. (*vasu*, excellent; *deva*, a god.)

GH **Vasudeva** Literally, ‘Son of Vasudeva’ – a name applied to Krishna, because of his birth in the family of Vasudeva and Devaki. The *Mahabharata* also explains that Krishna is thus called from his dwelling (*vasanat*) in all beings, from his issuing as a Vasu from a divine womb. (*Bhagavad-Gita*, W. Q. Judge, p. 55)

GH **Vasuki** The king of the Nagas (*which see*) in Patala. He is sometimes made the same as the serpent of Vishnu, Sesha or Ananta. (*which see*); again he is distinct (as in the text of *Bhagavad-Gita*, W. Q. Judge, p. 74).

TG **Vasus** (*Sanskrit*) The eight evil deities attendant upon Indra. Personified cosmic phenomena, as their names show.

GH **Vasus** A particular class of deities, eight in number, associated with Indra: they form one of the nine Ganas (classes of deities) mentioned in the Vedas. The Vasus are named: Apa (water), Dhruva (the pole-star), Soma (the Moon), Dhara or Dhava (the Earth), Anila (wind), Pavaka or Anala (fire), Prabhasa (dawn), Pratyusha (light). The *Ramayana* regards them as children of Aditi. A verse in *The Laws of Manu* (*Manava-Dharma-Sastra*) says: “The wise call our fathers Vasus” (iii, p. 284). (*Bhagavad-Gita*, W. Q. Judge, p. 74)

FY **Vata** Air.

TG **Vayu** (*Sanskrit*) Air: the god and sovereign of the air; one of the five states of matter, namely the *gaseous*; one of the five elements, called, as wind, *Vata*. The *Vishnu Purana* makes Vayu King of the Gandharvas. He is the father of Hanuman, in the *Ramayana*. The trinity of the mystic gods in Kosmos closely related to each other, are “Agni (fire) whose place is on earth; Vayu (air, or one of the forms of Indra), whose place is in the air; and Surya (the sun) whose place is in the air.” (*Nirukta*.) In esoteric interpretation, these three cosmic principles, correspond with the three human principles, Kama, Kama-Manas and Manas, the sun of the intellect.

FY **Vayu** The wind.

WG **Vayu** Air, wind.

ST **Vayu, Vayava** Air, airy principle. See *Tattwas, Mahabhutas, Tanmatras*

GH **Vayu** The god of the wind, also called Pavana. In the Vedas he is associated with Indra, and rides in the golden chariot of the god of the sky. One hymn calls him the son-in-law of Tvashti (the artificer of the gods), while another gives his origin as arising from the breath of Purusha (*which see*). His particular regency is the northwest quarter of the heavens. In the *Mahabharata* the god of the wind is represented as the father of Bhima, and also the father of Hanuman. The *Vishnu-Purana* makes Vayu the king of the Gandharvas (*which see*). The ancient meaning attaching to 'air' was "one of the five states of matter, namely the *gaseous*; one of the five elements, called, as wind, *Vata*.... The trinity of the mystic gods in Kosmos closely related to each other, are 'Agni (fire) whose place is on earth; Vayu (air, or one of the forms of Indra), whose place is in the air; and Surya (the sun) whose place is in the air.' (*Nirukta*.) In esoteric interpretation, these three cosmic principles, correspond with the three human principles, Kama, Kama-Manas and Manas, the sun of the intellect." (*Theosophical Glossary*, H. P. Blavatsky, p. 361) (*Bhagavad-Gita*, W. Q. Judge, p. 85)

FY **Vayu Puranas** One of the Puranas.

TG **We** (*Scandinavian*) One of the three gods – Odin, Wili and We – who kill the giant Ymir (chaotic force), and create the world out of his body, the primordial substance.

MO **Ve, Vi** (*Norse*) (vay, vee) [awe] Cosmic prototype of Honer.

TG **Vedana** (*Sanskrit*) The second of the five *Skandhas* (perceptions, senses). The sixth Nidana.

WG **Vedana** Sensation, knowledge obtained through the senses.

ST **Vedana** To perceive through the senses; sensations. See *Nidanas*

TG **Vedanta** (*Sanskrit*) A mystic system of philosophy which has developed from the efforts of generations of sages to interpret the secret meaning of the *Upanishads* (*which see*). It is called in the *Shad-Darshanas* (six schools or systems of demonstration), *Uttara Mimansa*, attributed to Vyasa, the compiler of the *Vedas*, who is thus referred to as the founder of the Vedanta. The orthodox Hindus call Vedanta – a term meaning literally the "end of all (Vedic) knowledge" – *Brahma-jnana*, or pure and spiritual knowledge of Brahm/a. Even if we accept the late dates assigned to various Sanskrit schools and treatises by our Orientalists, the Vedanta must be 3,300 years old, as Vyasa is said to have lived 1,400 years B.C. If, as Elphinstone has it in his *History of India*, the *Brahmanas* are the *Talmud* of the Hindus, and the *Vedas* the Mosaic books, then the *Vedanta* may be correctly called the *Kabalah* of India. But how vastly more grand! Sankaracharya, who was the popularizer of the Vedantic system, and the founder of the *Advaita* philosophy, is sometimes called the founder of the modern schools of the Vedanta.

KT **Vedanta** (*Sanskrit*) Meaning literally, the "end of all knowledge." Among the six *Darsanas* or the schools of philosophy, it is also called *Uttaramimansa*, or the "later" Mimansa. There are those who, unable to understand its esotericism, consider it atheistical; but this is not so, as Sankaracharya, the great apostle of this school, and its populariser, was one of the greatest mystics and adepts of India.

WG **Vedanta** A system of philosophy. See *Purva-Mimansa*

OG **Vedanta** (*Sanskrit*) From the *Upanishads* and from other parts of the wonderful cycle of Vedic literature, the ancient sages of India produced what is called today the Vedanta – a compound word meaning "the end (or completion) of the Veda" – that is to say, instruction in the final and most perfect exposition of the meaning of the Vedic tenets.

The Vedanta is the highest form that the Brahmanical teachings have taken, and under the name of the *Uttara-Mimansa* attributed to Vyasa, the compiler of the *Vedas*, the Vedanta is perhaps the noblest of the six Indian schools of philosophy. The Avatara Sankaracharya has been the main popularizer of the Vedantic system of philosophical thought, and the type of Vedantic doctrine taught by him is what is technically called the *Advaita-Vedanta* or nondualistic.

The Vedanta may briefly be described as a system of mystical philosophy derived from the efforts of sages through many generations to interpret the sacred or esoteric meaning of the *Upanishads*. In its *Advaita* form the Vedanta is in many, if not all, respects exceedingly close to, if not identical with, some of the mystical forms of Buddhism in central Asia. The Hindus call the Vedanta *Brahma-jnana*.

WS **Vedanta** (*Sanskrit*) One of the six Indian schools of philosophy.

GH **Vedanta** Literally, 'End of the Veda,' i.e., complete knowledge of the Veda. The name is particularly associated with the Uttara-mimansa school (the third of the six Hindu systems of philosophy), as this school especially studied the latter portion of the Veda. The reputed founder of the Vedanta is Vyasa (*which see*), but its chief exponent was Sankaracharya, who especially taught the Advaita ('non-dual') aspect, hence his followers are called Advaita-Vedantins. In brief: the Advaita system teaches that nothing real exists but the One Self, or Soul of the Universe, called Brahman or Paramatman, and that the Jivatman (individual human soul or monad), and in fact

all phenomenal manifestations of nature, are really identical with Paramatman; their apparent separate existence is due to Ajnana (nescience, 'non-wisdom'). A proper understanding of the Vedanta removes this Ajnana. "The Vedas are, and will remain for ever, in the esotericism of the Vedanta and the Upanishads, 'the mirror of the eternal Wisdom.'" (*The Secret Doctrine*, II, p. 484) The nearest exponent of the Esoteric philosophy "is the Vedanta as expounded by the Advaita Vedantists," (*The Secret Doctrine*, I, p. 55). (*Bhagavad-Gita*, W. Q. Judge, p. 108) IN **Vedanta** (*Sanskrit*) "End or completion of the Vedas;" one of the six main Brahmanical schools.

**SP Vedanta** Literally, "end or completion of the Veda," the *Upanishads* or the philosophy based on them. Advaita-vedanta [adwaita] is the Nondualist school of Vedanta philosophy.

**FY Vedantists** Followers of the Vedanta School of Philosophy, which is divided into two branches, monists and dualists.

**TG Vedas** (*Sanskrit*) The "revelation," the scriptures of the Hindus, from the root *vid*, "to know," or "divine knowledge." They are the most ancient as well as the most sacred of the Sanskrit works. The *Vedas* – on the date and antiquity of which no two Orientalists can agree, are claimed by the Hindus themselves, whose Brahmins and Pundits ought to know best about their own religious works, to have been first taught orally for thousands of years and then compiled on the shores of Lake Manasa-Sarovara (phonetically, *Mansarovara*) beyond the Himalayas, in Tibet. When was this done? While their religious teachers, such as Swami Dayanand Saraswati, claim for them an antiquity of many decades of ages, our modern Orientalists will grant them no greater antiquity in their present form than about between 1,000 and 2,000 B.C. As compiled in their final form by Veda-Vyasa, however, the Brahmins themselves unanimously assign 3,100 years before the Christian era, the date when Vyasa flourished. Therefore the *Vedas* must be as old as this date. But their antiquity is sufficiently proven by the fact that they are written in such an ancient form of Sanskrit, so different from the Sanskrit now used, that there is no other work like them in the literature of this eldest sister of all the known languages, as Prof. Max Muller calls it. Only the most learned of the Brahmin Pundits can read the *Vedas* in their original. It is urged that Colebrooke found the date 1400 B.C. corroborated absolutely by a passage which he discovered, and which is based on astronomical data. But if, as shown unanimously by all the Orientalists and the Hindu Pundits also, that (a) the *Vedas* are not a single work, nor yet any one of the separate *Vedas*; but that each *Veda*, and almost every hymn and division of the latter, is the production of various authors; and that (b) these have been written (whether as *sruti*, "revelation," or not) at various periods of the ethnological evolution of the Indo-Aryan race, then – what does Mr. Colebrooke's discovery prove? Simply that the *Vedas* were *finally* arranged and compiled fourteen centuries before our era; but this interferes in no way with their antiquity. Quite the reverse; for, as an offset to Mr. Colebrooke's passage, there is a learned article, written on purely astronomical data by Krishna Shastri Godbole (of Bombay), which proves as absolutely and on the same evidence that the *Vedas* must have been taught at least 25,000 years ago. (See *Theosophist*, Vol. II., p. 238 et seq., Aug., 1881.) This statement is, if not supported, at any rate not contradicted by what Prof. Cowell says in Appendix VII., of Elphinstone's *History of India*: "There is a difference in age between the various hymns, which are now united in their present form as the Sanhita of the *Rig-Veda*: but *we have no data to determine their relative antiquity*, and purely subjective criticism, apart from solid data, has so often failed in other instances, that we can trust but little to any of its inferences in such a recently opened field of research as Sanskrit literature. [Not a fourth part of the Vaidik literature is as yet in print, and very little of it has been translated into English (1866).] The still unsettled controversies about the Homeric poems may well warn us of being too confident in our judgments regarding *the yet earlier hymns of the Rig-Veda*.... When we examine these hymns...they are deeply interesting for the history of the human mind, belonging as they do to a much older phase than the poems of Homer or Hesiod." The Vedic writings are all classified in two great divisions, exoteric and *esoteric*, the former being called *Karma-Kanda*, "division of actions or works," and the *Jnana-Kanda*, "division of (divine) knowledge," the *Upanishads* (*which see*) coming under this last classification. Both departments are regarded as *Sruti* or revelation. To each hymn of the *Rig-Veda*, the name of the Seer or Rishi to whom it was revealed is prefixed. It, thus, becomes evident on the authority of these very names (such as Vasishta, Viswamitra, Narada, etc.), all of which belong to men born in various manvantaras and even ages, that centuries, and perhaps millenniums, must have elapsed between the dates of their composition.

**FY Vedas** The most authoritative of the Hindu Scriptures. The four oldest sacred books – Rig, Yajur, Sama and Atharva – revealed to the Rishis by Brahma.

**WG Vedas** The sacred books of the earlier Hindu religion. Originally there were three Vedas, but a later work called the Atharva-Veda has been added to these and constitutes the fourth Veda. Collectively they are termed *Sruti*, "revelation," or "utterance" – the sacred utterance handed down by tradition. Rig-Veda signifies "Veda of verses," from *rig*, a *spoken* stanza; Sama-Veda, "Veda of chants," from *saman*, a song or chant; Yajur-Veda, "Veda of sacrificial formulas," from *yajus*, a sacrificial text. The distinctive quality of the Vedas is the power of invocation. (*veda*, knowledge, divine knowledge.)

**OG Veda(s)** (*Sanskrit*) From a verbal root *vid* signifying “to know.” These are the most ancient and the most sacred literary and religious works of the Hindus. *Veda* as a word may be described as “divine knowledge.” The Vedas are four in number: the *Rig-Veda*, the *Yajur-Veda*, the *Sama-Veda*, and the *Atharva-Veda*, this last being commonly supposed to be of later date than the former three.

Manu in his *Work on Law* always speaks of the three Vedas, which he calls “the ancient triple Brahman” – *sanatanam trayam brahma*.” Connected with the Vedas is a large body of other works of various kinds, liturgical, ritualistic, exegetical, and mystical, the Veda itself being commonly divided into two great portions, outward and inner: the former called the *karma-kanda*, the “Section of Works,” and the latter called *jnana-kanda* or “Section of Wisdom.”

The authorship of the Veda is not unitary, but almost every hymn or division of a Veda is ascribed to a different author or rather to various authors; but they are supposed to have been compiled in their present form by Veda-Vyasa. There is no question in the minds of learned students of theosophy that the Vedas run back in their origins to enormous antiquity, thousands of years before the beginning of what is known in the Occident as the Christian era, whatever Occidental scholars may have to say in objection to this statement. Hindu pandits themselves claim that the Veda was taught orally for thousands of years, and then finally compiled on the shores of the sacred lake Manasa-Sarovara, beyond the Himalayas in a district of what is now Tibet.

**WS Vedas** (*Sanskrit*) “Knowledge;” ancient Hindu religious texts compiled by Veda-Vyasa, the oldest being the *Rig-Veda*.

**GH Vedas** The ancient sacred literature of the Hindus. There are four Vedas known as the *Rig-Veda*, the *Yajur-Veda*, the *Sama-Veda*, and the *Atharva-Veda*. Their origin is ascribed to divine revelation (*sruti*), and Hindus as well as Theosophical students place their period at many thousands of years before the Christian era. They state that the Vedas were taught orally for thousands of years and then finally were compiled on the shores of the sacred lake Manasa-Sarovara by Veda-Vyasa (about 3100 B.C.). It is quite apparent that the original authorship is not by one person, inasmuch as various hymns are attributed to various Vedic Sages. They are written in a style of Sanskrit different from any other literary works. The Vedas are divided into two main portions: the mantra part (hymns in verse), and the Brahmana part consisting of liturgical, ritualistic and mystic treatises in prose. With the latter are closely connected the Aranyakas and Upanishads. “Between the Vedas and the Puranas there is an abyss of which, both are the poles, like the seventh (*atmic*) and the first or lowest principle (the physical body) in the Septenary constitution of man. The primitive, purely spiritual language of the Vedas, conceived many decades of millenniums earlier, had found its purely human expression for the purpose of describing events taking place 5,000 years ago, the date of Krishna’s death (from which day the Kali Yuga, or Black-Age, began for mankind).” (*The Secret Doctrine*, II, p. 527) Derived from the verbal root *vid*, to know. *Bhagavad-Gita*, W. Q. Judge, p. 15)

**SKo Veda, Mantra, Brahmana, Aranyaka, Upanishad** Veda literally means ‘knowledge,’ derived from the verb-root *vid* – to know. The Vedas are the most ancient and most sacred Sanskrit writings of the Hindus. Their origin dates back to at least some 20,000 years ago. They are a body of occult writings, some of which are veiled in symbolic form. These Vedas are divided into two main sections – the Mantra and the Brahmana. The Mantra-portion is composed of poetic hymns, prayers, and incantations, all of which are endowed with occult powers when properly chanted. The word Mantra means ‘an instrument of thought,’ derived from the verb-root *man* – to think. The Brahmana-portion consists of treatises in prose which give the rituals and forms of religious worship and their interpretations, rules for the proper chanting of the sacred Mantras at the sacrificial ceremonies, and the explanations in detail of these sacrifices, as well as legends and stories. Closely connected and often included in the Brahmana-portions are treatises in prose and verse known as Aranyakas and Upanishads. The Aranyakas or writings relating to *aranya* or the ‘forest,’ are philosophical and ritualistic works intended especially for religious recluses who have retired from the world. The Upanishads are writings of a mystical and highly theosophical and recondite nature. Their essential purpose is to overcome ignorance and its consequent suffering by revealing the secret spiritual wisdom about man and the Universe. The word Upanishad means ‘esoteric doctrine.’ It is a compound of *upa* – according to, *ni* – down, and the verb-root *sad* – to sit; implying, therefore, writings that accord with sacred instruction received when sitting down in the Oriental way at the feet of the teacher. H. P. Blavatsky calls the Upanishads “the mirror of the eternal Wisdom.”

**IN Veda(s)** (*Sanskrit*) “Knowledge;” oldest, most sacred collection of Hindu scriptures: *Rig-veda*, *Sama-veda*, *Yajur-veda*, and *Atharva-veda*, each containing 4 divisions of text – Samhita, Brahmana, Aranyaka, and Upanishad.

**SP Veda** Literally, “knowledge;” the oldest, most sacred collections of Hindu scriptures. There are four collections the *Rg-veda*, *Sama-veda*, *Yajur-veda*, and *Atharva-veda* – each containing four layers of text, called: *Samhita*, *Brahmana*, *Aranyaka*, and *Upanisad*.

**TG Veda-Vyasa** (*Sanskrit*) The compiler of the *Vedas* (*which see*).

**TG Veddhhas** (*Singhalese*) The name of a wild race of men living in the forests of Ceylon. They are very difficult to



find.

FY **Vedic** Pertaining to the Vedas.

WGa **Vehicle** A carriage. That through which anything expresses itself. Thus the body is the vehicle of the soul. Same as *Vahan*.

TG **Vehicle of Life** (*Mystic*) The “Septenary” Man among the Pythagoreans, “number seven” among the profane. The former “explained it by saying, that the human body consisted of four principal elements (principles), and that the soul is triple (the higher triad).” (See *Isis Unveiled*, Vol. II., p. 418, New York, 1877.) It has been often remarked that in the earlier works of the Theosophists no septenary division of man was mentioned. The above quotation is sufficient warrant that, although with every caution, the subject was more than once approached, and is not a new-fangled theory or invention.

TG **Vendidad** (*Pahlavi*) The first book (*Nosk*) in the collection of Zend fragments usually known as the *Zend-Avesta*. The *Vendidad* is a corruption of the compound-word “Vidaevo-datem,” meaning “the anti-demoniac law,” and is full of teachings how to avoid sin and defilement by purification, moral and physical – each of which teachings is based on Occult laws. It is a pre-eminently *occult* treatise, full of symbolism and often of meaning quite the reverse of that which is expressed in its dead-letter text. The *Vendidad*, as claimed by tradition, is the only one of the twenty-one *Nosks* (works) that has escaped the *auto-da-fe* at the hands of the drunken Iskander the Rumi, he whom posterity calls Alexander the *Great* – though the epithet is justifiable only when applied to the brutality, vices and cruelty of this conqueror. It is through the vandalism of this Greek that literature and knowledge have lost much priceless lore in the *Nosks* burnt by him. Even the *Vendidad* has reached us in only a fragmentary state. The first chapters are very mystical, and therefore called “mythical” in the renderings of European Orientalists. The two “creators” of “spirit-matter” or the world of differentiation – Ahura-Mazda and Angra-Mainyu (Ahriman) – are introduced in them, and also Yima (the first man, or mankind personified). The work is divided into *Fargards* or chapters, and a portion of these is devoted to the formation of our globe, or terrestrial evolution. See *Zend-Avesta*  
WGa **Vendidad** One of the *Nosks* (works) of the *Zend*, the first of the fragments collected together in that which is known as the *Zend-Avesta*.

SI **Verbum sat sapienti** I 349 (*Latin*) “A word to the wise is sufficient.”

TG **Vetala** (*Sanskrit*) An elemental, a spook, which haunts burial grounds and animates corpses.

TG **Vetala Siddhi** (*Sanskrit*) A practice of sorcery; means of obtaining power over the living by black magic, incantations, and ceremonies performed over a dead human body, during which process the corpse is desecrated. See *Vetala*

TG **Vibhvasu** (*Sanskrit*) A mystic fire connected with the beginning of *pralaya*, or the dissolution of the universe.

WG **Vibhu** Pervading all natural things, omnipresent.

TG **Vibhutayah** (*Sanskrit*) The same as *Siddhis* or magic powers.

WGa **Vibhuti** Great power, might, dominion, supremacy, dignity; superhuman power, consisting of the eight faculties of *anima*, to become minute; *laghima*, extreme lightness; *prapti*, power to attain anything; *prakamya*, irresistible will; *mahima*, illimitable bulk; *isita*, supreme dominion; *vasita*, subjugation by magic; *kamavasayita*, power to suppress all desire. Also the name given to the ashes with which Siva besmeared himself.

GH **Vichitravirya** The younger son of Santanu (*which see*) and Satyavati who became king of the Kurus when his elder brother Chitrangada (an arrogant and proud man) was killed as a young man in a battle with a Gandharva of the same name. Vichitravirya married Ambika and Ambalika, the two daughters of the king of Kasi but died childless. (*Bhagavad-Gita*, W. Q. Judge, p. iii)

MO **Vidar** (*Norse*) (vee-dahr) A son of Odin, successor of Balder.

WGa **Vidarsana** The attaining, by reflection, of wisdom that transcends the normal wisdom of the race.

MO **Vidofner** (*Norse*) (veed-awv-ner) [wide opener] Cock in the crown of the Tree of Life.

TG **Vidya** (*Sanskrit*) Knowledge, Occult Science.

KT **Vidya** (*Sanskrit*) Knowledge, or rather “Wisdom Knowledge.”

FY **Vidya** Secret knowledge.

WG **Vidya** Knowledge, learning science.

OG **Vidya** (*Sanskrit*) The word (derived from the same verbal root *vid* from which comes the noun *Veda*) for “knowledge,” “philosophy,” “science.” This is a term very generally used in theosophical philosophy, having in a general way the three meanings just stated. It is frequently compounded with other words, such as: *atma-vidya* – “knowledge of atman” or the essential Self; *Brahma-vidya* – “knowledge of Brahman,” knowledge of the universe, a term virtually equivalent to theosophy; or, again, *guhya-vidya* – signifying the “secret knowledge” or the esoteric wisdom. Using the word in a collective but nevertheless specific sense, *vidya* is a general term for occult science.

ST **Vidya** Knowledge.

SKo **Vidya, Atma-Vidya** *Vidya* is knowledge or science; derived from the verb-root *vid* – to know. *Atma-Vidya* is

Self-Knowledge or the science of the *Atman* or Divine Being within every man. It is verily Universal Wisdom. IN **Vidya** (*Sanskrit*) “Wisdom, knowledge,” esoteric science.

SP **Vidya** Knowledge.

TG **Vidya-dhara** (*Sanskrit*) And Vidya-dhari, male and female deities. Literally, “possessors of knowledge.” They are also called *Nabhas-chara*, “moving in the air,” flying, and *Priyam-vada*, “sweet-spoken.” They are the Sylphs of the Rosicrucians; interior deities inhabiting the astral sphere between the earth and ether; believed in popular folklore to be beneficent, but in reality they are cunning and mischievous, and intelligent Elementals, or “Powers of the air.” They are represented in the East, and in the West, as having intercourse with men (“intermarrying,” as it is called in Rosicrucian parlance; see *Count de Gabalis*). In India they are also called *Kama-rupins*, as they take shapes at will. It is among these creatures that the “spirit-wives” and “spirit-husbands” of certain modern spiritualistic mediums and hysteriacs are recruited. These boast with pride of having such pernicious connexions (e.g., the American “Lily;” the spirit-wife of a well-known head of a now scattered community of Spiritualists, of a great poet and well-known writer), and call them angel-guides, maintaining that they are the spirits of famous disembodied mortals. These “spirit-husbands” and “wives” have not originated with the modern Spiritists and Spiritualists, but have been known in the East for thousands of years, in the Occult philosophy, under the names above given, and among the profane as – *Pishachas*.

WG **Vignana** Act of perceiving; *worldly* knowledge of any kind.

MO **Vigriddslatten** (*Norse*) (vee-grids-slett-en) [*viga* consecrate + *slatt* plain] The battlefield of life.

TG **Vihara** (*Sanskrit*) Any place inhabited by Buddhist priests or ascetics; a Buddhist temple, generally a rock-temple or cave. A monastery, or a nunnery also. One finds in these days Viharas built in the enclosures of monasteries and academies for Buddhist training in towns and cities; but in days of yore they were to be met with only in unfrequented wild jungles, on mountain tops, and the most deserted places.

WG **Vihara** A Buddhist or Jaina temple or convent.

ST **Vihara** Temple or monastery.

SKf **Vihara** A Buddhist temple, generally a rock-temple or cave; derived from the verb-root *hri* – to take, and *vi* – apart; hence ‘that which is removed’ from the busy marts of men.

TG **Viharaswamin** (*Sanskrit*) The superior (whether male or female) of a monastery or convent, Vihara. Also called *Karmadana*, as every teacher or guru, having authority, takes upon himself the responsibility of certain actions, good or bad, committed by his pupils or the flock entrusted to him.

FY **Vija** The primitive germ which expands into the universe.

ST **Vijnana** Intelligence, mental and moral quality. See *Nidanans*

TG **Vijnanam** (*Sanskrit*) The Vedantic name for the principle which dwells in the *Vijnanamaya Kosha* (the sheath of intellect) and corresponds to the facilities of the Higher Manas.

FY **Vijnana-maya-kosha** (*Vedanta*) The sheath of knowledge; the fourth sheath of the divine monad; the fifth principle in man.

ST **Vijnanamaya-kosa** See *Kosa*

WG **Vikalpa** Distinction; duality; doubt.

WG **Vikara** (also **Vikriti**) Change, alteration; in Sankhya philosophy, a production, or that which is evolved from a previous pra-kriti or producer.

GH **Vikarna** One of the hundred sons of Dhritarashtra, following the lead of his elder brother, Duryodhana. (*Bhagavad-Gita*, W. Q. Judge, p. 3)

TG **Vikartana** (*Sanskrit*) Literally, “shorn of his rays;” a name of the Sun, and the type of the initiated neophyte. (See *The Secret Doctrine*, I., p. 322, n.)

ST **Vikritis** The many types of manifestation of the prakritis or primary substances.

WG **Vikshepa** Casting asunder; refuting in argument.

WGa **Vikshepa-sakti** Centrifugal force or power.

MO **Vile** (*Norse*) (vee-leh) [will] Cosmic prototype of Lodur.

TG **Wili** (*Scandinavian*) See *We*

TG **Vimoksha** (*Sanskrit*) The same as Nirvana.

TG **Vina** (*Sanskrit*) A kind of large guitar used in India and Tibet, whose invention is attributed variously to Siva, Narada, and others.

VS **Vina** (I 26, p. 10) Is an Indian stringed instrument like a lute.

WG **Vina** The Indian lute, a seven-stringed instrument of the guitar kind, said to have been invented by Narada.

ST **Vina** Seven-stringed lute.

SKv **Vina** The Indian lute (derivation unknown).

TG **Vinata** (*Sanskrit*) A daughter of Daksha and wife of Kashyapa (one of the “seven orators” of the world). She

brought forth the egg from which Garuda the seer was born.

SI **Vinculum substantiale** I 631 (*Latin*) “Substantial bond.”

MO **Vingner, Vingthor** (*Norse*) [winged Thor] Epithets for Thor.

KT **Vinnana** (*Sanskrit*) One of five Skandhas; meaning literally, “mental powers.” See *Skandhas*

MO **Vior** (*Norse*) (vee-or) Thor as vital force in beings.

WG **Viparaiti-gnana** Confounding one thing with another, the effect of imperfect and consequently confused knowledge. (*viparaiti*, turned around, inverted; *gnana*, knowing.)

TG **Viprachitti** (*Sanskrit*) The chief of the Danavas – the giants that warred with the gods: the Titans of India.

TG **Virabhadra** (*Sanskrit*) A thousand-headed and thousand-armed monster, “born of the breath” of Siva Rudra, a symbol having reference to the “sweat-born,” the second race of mankind (*The Secret Doctrine*, II., p. 182).

VS **Viraga** (III 13, p. 53) Is that feeling of absolute indifference to the objective universe, to pleasure and to pain. “Disgust” does not express its meaning, yet it is akin to it.

VS **Viraga** (p. 53) The enumeration of the golden keys. {Paramitas.}

WG **Viraga** See *Vairagya*

ST **Viraga** Without desire or passion. See *Paramitas*

FY **Viraj** The material universe.

TG **Viraj** (*Sanskrit*) The Hindu *Logos* in the *Puranas*; the male Manu, created in the female portion of Brahm/a’s body (Vach) by that god. Says Manu: “Having divided his body into two parts, the lord (Brahm/a) became with the one half a male and with the other half a female; and in her he created Viraj.” The *Rig-Veda* makes Viraj spring from Purusha, and Purusha spring from Viraj. The latter is the type of all male beings, and Vach, Sata-rupa (she of the hundred forms), the type of all female forms.

WGa **Viraj** The *Logos*; the male half of Vach.

GH **Virata** The raja of Virata (a country in the midland or northwest districts of India – in about the position of the modern province of Berar). It was at the court of this king that the Pandavas spent the last year of their exile in disguise – as imposed upon them by Duryodhana. Because of the many services rendered to him by the Pandavas, Virata lent his aid to the sons of Pandu. (*Bhagavad-Gita*, W. Q. Judge, p. 2)

WW **Virgin Birth** (pp. 95-97) We know (as indeed every educated man knows today) that other dogmas of Christian theology, such as the Virgin Birth, are as old as the former are. The Mother of the Savior, or of the founder or first propagator of a religion or of a political society or of an ethical sodality in ancient times, was not infrequently a virgin. Sometimes it was an immaculate mother, not a virgin, in the sense that the maiden or the woman had indeed a husband, but she was supposed to have brought forth by contact, by impregnation, of a Deity. So the early Christians tried to explain how the Logos incarnated in Mary, the Jewish maiden, by saying that her body was pervious to the divine influence as glass is pervious to light. The idea, at least, if not the simile, is an ancient one. Some of the developments concerning the virgin birth of Jesus and the virginity of his mother are rather extraordinary. There is an Irish tale of how the Virgin brought forth her son Jesus through the crown of her head: “*Ri-ro-gena-ir, ni bine, do mulluchnah-inginc* – a king was born, without sin, from the crown of the head of the virgin – *Saltair na Rann*, lines 7529-7530. In the Anglo-Saxon *Adrian and Rithens*, Jesus was born “*purh paet swidre breast*,” or, through her right breast. It seemed to the Christians that if the divine child were born in the ordinary way, it must de facto destroy the virginity of the mother. Some early Christian writers go to great pains to show that the known processes of birth are quite inconsistent with the reverence in which the Virgin Mother of the Christian Savior should be held.

This Virgin Birth, so far as the Christian system is concerned, seems to have had its prototype in the worship of Isis and the child Horus, which during two or three hundred years preceding the accepted beginning of the Christian era had spread very largely all over the ancient world, and later throughout the dominion, which of course, at the time of the Christian era, included almost all of the civilized western world except Parthia and a few outlying countries. In almost every town of importance at the beginning of the Christian era, was a temple of Isis, and she was represented suckling the divine child Horus. Her figure is one of the commonest things to be found in ancient iconography, that is, pictorial representation (from a Greek word *eikon* ({*eikon*}) meaning a figure or a portrait.) Now Isis was indeed the wife, to use the words according to the popular Egyptian myth, of the god Osiris, but she was also called the Virgin Mother, as later Mary the Christian virgin was called, and is so called today. She was called the Queen of Heaven, which is also a title in the Roman Catholic Church for Mary the Virgin; she was also Queen or Lady of the Sea, which is also a title of Mary, the Christian Virgin. In the little town of La Jolla not far from us there is a church called Our Lady by the Sea.

There is something about this divine femininity (or rather the ascription of femininity to God) which is very attractive to the religious heart; perhaps not to the philosophical mind, but to the religious heart. Theodore Parker, the Christian theologian and rationalist, was right when he spoke of “God the Mother;” it appeals particularly to the

feminine element, or rather the unthinking feminine element of humanity. The mother, the child, the tenderness, the sacredness of motherhood, the wonderful mystery of birth – all these things are involved; and wise were the ancients, and clever indeed the Christians, to have adopted that theory of facts in their faiths.

The Protestants are undoubtedly more accurate and more correct philosophically in their abstracted Deity who stands apart, where the Jewish thinkers put their Jewish Lord, in silent majesty; but the human heart, the religious heart, as the word is popularly used, craves something more tangible, something tenderer, gentler, sweeter. This craving is not altogether a noble one. It is an aspect of that stage of evolution where mankind now stands. Man sees the world through his own mind, and the civilizations of today are the offspring of his mind. The mind of mankind in the past had different civilizations, and the mind of mankind in the future will bring forth still other types of civilization. Indeed sex itself is but a transitory phase of human development, using the word transitory to include vast epochs of time. And it is rather unfortunate that the archaic knowledge is not more generally known today among men because then the sex crazes which afflict mankind, particularly at certain epochs, and of which we seem today to be undergoing the scourge, would have less force, less grip on our hearts and on our ideas.

SI **Virgo pariet** I 399 (*Latin*) “Virgin brings forth.”

ST **Virya** To be powerful; courage. See *Paramitas*

WG **Viseshas** Species; the distinctions existent between objects.

WG **Vishada** Despondency, distress of mind, despair; stupefaction.

WG **Vishaya** An object sense. Five *vishayas* are enumerated, one for each *indriya*, or organ of sense, and each corresponds with one of the five elements.

TG **Vishnu** (*Sanskrit*) The second person of the Hindu Trimurti (trinity), composed of Brahm/a, Vishnu and Siva. From the root *vish*, “to pervade.” In the *Rig-Veda*, Vishnu is no high god, but simply a manifestation of the solar energy, described as “striding through the seven regions of the Universe in *three* steps and enveloping all things with the dust (of his beams.)” Whatever may be the six other occult significances of the statement, this is related to the same class of types as the seven and ten Sephiroth, as the *seven* and *three* orifices of the *perfect* Adam Kadmon, as the seven “principles” and the higher triad in man, etc., etc. Later on this mystic type becomes a great god, the preserver and the renovator, he “of a thousand names – Sahasranama.”

ST **Vishnu** The sustainer, second divinity of Hindu Trimurti of Brahm/a-Vishnu-Siva.

GH **Vishnu** The second aspect of the Hindu Trimurti (Brahm/a being the first and Siva the third): the most prominent of deities, especially in his character of Sustainer and Preserver of all manifestation – equivalent to the Logos. In the Vedas, however, the conception of the Trimurti is not present: Vishnu is mentioned with the other gods as the personification of the sun and light, he is described as striding across the heavens in three paces, explained as the three manifestations of light – fire, lightning, and the sun. It is in the epic poems and Puranas that Vishnu becomes the most worshiped deity, riding on Garuda (*which see*), or again resting on Ananta (*which see*). Brahm/a (‘the creator’) is represented as springing from a lotus arising from Vishnu’s navel, while the latter slept on the waters of space; while Siva (‘the destroyer’) sprang from his forehead. In his character of the preserver, Vishnu manifests in the world in the form of Avatars, ten principal ones being enumerated, the seventh and eighth being Rama and Krishna. (See *Bhagavad-Gita*, W. Q. Judge, pp. 30-31) “Vishnu is, as well as Adam Kadmon, the expression of the universe itself; and...his incarnations are but concrete and various embodiments of the manifestations of this ‘Stupendous Whole.’” (*Isis Unveiled*, II, p. 277) Derived from the verbal root *vis*, to enter, to pervade. *Bhagavad-Gita*, W. Q. Judge, p. 73)

FY **Vishnu** The second member of the Hindu trinity; the principle of preservation.

WG **Vishnu** The second member of the Hindu trinity. (Literally, “all-pervading.”)

FY **Vishnuite** or **Vishuvite** A worshipper of Vishnu, the name of a sect among the Hindus.

TG **Vishwakarman** (*Sanskrit*) The “Omnificent.” A Vedic god, a personification of the creative Force, described as the One “all-seeing god, ...the generator, disposer, who...is beyond the comprehension of (uninitiated) mortals.” In the two hymns of the *Rig-Veda* specially devoted to him, he is said “to sacrifice *himself to himself*.” The names of his mother, “the lovely and virtuous *Yoga-Siddha*” (Puranas), and of his daughter *Sanjna* (spiritual consciousness), show his mystic character. (See *The Secret Doctrine*, sub voc.) As the artificer of the gods and maker of their weapons, he is called *Karu*, “workman,” *Takshaka* “carpenter,” or “wood-cutter,” etc., etc.

WGa **Vishwakarman** The artificer and carpenter of the Gods in the *Vedas*. From this has sprung the idea of Jesus as a carpenter.

TG **Vishvatryarchas** (*Sanskrit*) The fourth solar (mystic) ray of the seven. (See *The Secret Doctrine*, I., p. 515, n.)

VS **boundless Vision** (II 30, p. 39) Boundless Vision or psychic, superhuman sight. An Arhan is credited with “seeing” and knowing all at a distance as well as on the spot.

WG **Visishta** Separated, set apart by itself; distinguished.

WG **Visva-Devas** A class of deities particularly worshipped at the *sradhas*, or funeral ceremonies.

**GH Visvas** (*also Visve-devas*) A class of deities: according to the Puranas represented as the sons of Visva (the daughter of Daksha), and named: Vasu, Satya, Kratu, Daksha, Kala, Kama, Dhriti Kuru, Pururavas, Madravas, Rochaka (or Lochana), Dhvani. They are particularly worshiped at Sraddhas – a ceremony of reverential homage unto deceased relatives performed by the offering of water daily (as recommended by *The Laws of Manu (Manava-Dharma-Sastra)*); and supplicated at Pinda services – balls of rice and meal offered at regular intervals (See *Bhagavad-Gita*, W. Q. Judge, p. 7). (Meaning of the word itself: all-pervading. *Bhagavad-Gita*, W. Q. Judge, p. 81)  
**SI Vis viva** I 670 (*Latin*) “Living force.”

**ST Vitala** The place which is better for matter. See *Loka-Talas*

**GH Vitesa** Literally, ‘Lord of wealth,’ the name of Kuvera (or Kubera), the god of wealth. In the Vedas, Kuvera is represented as the chief of the evil beings or spirits of darkness (having the name Vaisravana, i.e., the son of Visravas by Idavida). In later times Kuvera is represented as the lord of riches and wealth, the chief of the Yakshas, and the regent of the northern quarter, thus answering to one of the four great Guardians (Maharajas). In the *Ramayana*, Kuvera was the possessor of Lanka, but he was expelled therefrom by his half-brother, Ravana; whereupon he performed such austerities that he was granted the regency of the domain of wealth, and named guardian of the northern quarter. He is described as a white man greatly deformed in body, having three legs and only eight teeth. (*Bhagavad-Gita*, W. Q. Judge, p. 73)

**TG Vivasvat** (*Sanskrit*) The “bright One,” the Sun.

**WG Vivasvat** The sun; the first manifestation of divine wisdom at the season of creation.

**ST Vivasvat** The brilliant one; the sun.

**GH Vivasvat** Literally, ‘The brilliant one’ – a name of the Sun. In epic poetry (and also in the *Rig-Veda*) regarded as the father of Vaivasvata-Manu (*which see*), the seventh or present Manu. Derived from the verbal root *vi-vas*, to shine forth. *Bhagavad-Gita*, W. Q. Judge, p. 30)

**WG Viveka** Discrimination, good judgment; in Vedanta philosophy, the power of separating the invisible spirit from the visible world, spirit from matter, truth from untruth, reality from illusion. (Literally, “a separating apart.”)

**TG Viwan** (*Sanskrit*) Some kind “of air-vehicle,” like a balloon, mentioned but not described in the old Sanskrit works, which the Atlanteans and the ancient Aryas seem to have known and used.

**MO Volsungar** (*Norse*) (veul-s-ungar) [*volsi* phallus + *ungr* children] Early bisexual humanity.

**MO Volund** (*Norse*) (veu-lund) Name of a mythic smith and skillful artisan. The soul of the fourth humanity.

**TG Voluspa** (*Scandinavian*) A poem called “The Song of the Prophetess,” or “Song of Wala.”

**MO Voluspa** (*Norse*) (veu-luss-paw) [*vala* sibyl + *spa* to prophesy] Principal lay of the elder Edda.

**IN Voluspa** “The Sibyl’s Prophecy,” mystic poem opening the Elder Edda, the Norse theosophy.

**TG Voodooism** or **Voodoos** A system of African sorcery; a sect of black magicians, to which the New Orleans negroes are much addicted. It flourishes likewise in Cuba and South America.

**TG Voordalak** (*Slavonic*) A vampire; a corpse informed by its lower principles, and maintaining a kind of semi-life in itself by raising itself during the night from the grave, fascinating its living victims and sucking out their blood. Roumanians, Moldavians, Servians, and all the Slavonian tribes dwelling in the Balkans, and also the Tchechs (Bohemians), Moravians, and others, firmly believe in the existence of such *ghosts* and dread them accordingly.

**TG Votan** (*Mexican*) The deified hero of the Mexicans, and probably the same as Quetzal-Coatl; a “son of the snakes,” one admitted “to the snake’s hole,” which means an Adept admitted to the Initiation in the secret chamber of the Temple. The missionary Brasseur de Bourbourg, seeks to prove him a descendant of Ham, the accursed son of Noah. (See *Isis Unveiled*, I., pp. 545 et seq.)

**SI Vox populi Vox Dei** II 298 (*Latin*) “The voice of the people is the voice of God.”

**TG Vrata** (*Sanskrit*) Law, or power of the gods.

**TG Vratani** (*Sanskrit*) Varuna’s “active laws,” courses of natural action. (See *Rig-Vedic Hymns*, X., 90-1.)

**TG Vriddha Garga** (*Sanskrit*) From *Vriddha*, “old,” and *Garga*, an ancient sage, one of the oldest writers on astronomy.

**TG Vriddha Manava** (*Sanskrit*) *The Laws of Manu*.

**ST Vrischika** Scorpio. See *Constellations*

**FY Vrishalas** Outcasts.

**GH Vrishni** A descendant of Yadu, the first of the Yadava line, which became extinct with Krishna. Krishna was therefore called Varshneya, ‘descendant of Vrishni.’ Yadu was also the half-brother of Puru (the ancestor of the Kurus and founder of the Paurava line). (*Bhagavad-Gita*, W. Q. Judge, p. 27)

**TG Vritra** (*Sanskrit*) The demon of drought in the *Vedas*, a great foe of Indra, with whom he is constantly at war. The allegory of a cosmic phenomenon.

**TG Vritra-han** (*Sanskrit*) An epithet or title of Indra, meaning “the slayer of Vritra.”

**WG Vritti** Event; procedure, action; established rule; occupation, means of subsistence.

PV **Vucup Hunahpu** (*Quiche*) The god-Seven of Quiche myth, identical with Uuc-cheknal of the Mayas. The Seven Ahpu, produced by the Supreme Pair, Ixpiyacoc and Ixmucane. Hypostases of the Supreme Being (Ixpiyacoc). Their nahual is the old Fire god, oldest in the Maya pantheon, who is the father of the Maize god (Hunahpu). Their celestial ideogram is the constellations Orion and Ursa Major. Identical with Heart of Heaven (Cabahuil) and the Agrarian or Creative deity (Hunrakan). “The Descendant of Seven Generations.”

PV **Vukup Cakix** (*Quiche*) “Seven Macaw,” or “Seven Feathers of Fire.” A false creator deity of the First Age in the *Popol Vuh* who, while the world was still enveloped in semi-obscure, pretended to be the true solar or illuminating deity. After being vanquished by Hunahpu and Ixbalamque, he and his wife Chimalmat and two sons, Zipacna and Caprakan, four giants, were transformed into four cosmic bearers.

TG **Vyahritis** (*Slavonic*) Literally, “fiery,” *words lit by and born of fire*. The three mystical, creative words, said by Manu to have been milked by the Prajapati from the *Vedas*: *bhur*, from the *Rig-Veda*; *bhuvah*, from the *Yajur-Veda*; and *swar*, from the *Sama-Veda* (*Manu* II., 76). All three are said to possess creative powers. The *Satapatha Brahmana* explains that they are “the three luminous essences” extracted from the *Vedas* by Prajapati (“lords of creation,” progenitors), through heat. “He (Brahm/a) uttered the word *bhur*, and it became the earth; *bhuvah*, and it became the firmament; and *swar*, which became heaven.” *Mahar* is the fourth “luminous essence,” and was taken from the *Atharva-Veda*. But, as this word is purely *mantric* and magical, it is one, so to say, kept apart.

WG **Vyakta** Discrete, discernible, manifest, evident.

ST **Vyana** One of the vital currents in man’s body. See *Pranas*

TG **Vyasa** (*Sanskrit*) Literally, *one who expands or amplifies*: an interpreter, or rather a *revealer*; for that which he explains, interprets and amplifies is *a mystery* to the profane. This term was applied in days of old to the highest Gurus in India. There were many Vyasas in Aryavarta; one was the compiler and arranger of the *Vedas*; another, the author of the *Mahabharata* – the *twenty-eighth Vyasa or revealer in the order of succession* – and the last one of note was the author of *Uttara Mimansa*, the sixth school or system of Indian philosophy. He was also the founder of the Vedanta system. His date, as assigned by Orientalists (See Elphinstone, Cowell, etc.), is 1,400 B.C., but this date is certainly too recent. The *Puranas* mention only twenty-eight Vyasas, who at various ages descended to the earth to promulgate Vedic truths – but there were many more.

FY **Vyasa** The celebrated Rishi, who collected and arranged the *Vedas* in their present form.

WG **Vyasa** A mythical Indian sage and poet, to whom the compilation of the *Vedas*, the *Maha-bharata* and other works is ascribed. The *Vishnu-Purana* enumerates twenty-eight Vyasas, and the first Vyasa is said to have been Svayambhuva, or Brahm/a himself.

GH **Vyasa** The celebrated sage and author, regarded as the original compiler and arranger of the *Vedas* and Vedanta-sutras (hence called Veda-vyasa – *vyasa* meaning an arranger, a compiler). In the *Mahabharata* it is related that Vyasa was the half brother of Vichitravirya and Bhishma, his parents being the Rishi Parasara and Satyavati. Because of his dark complexion he was called Krishna, and on account of being born on a dvipa (island) in the Jumna he received the name Dvaipayana. Although he had retired into the wilderness in order to become a hermit, his mother implored him to wed the childless widowed wives (Ambika and Ambalika) of Vichitravirya, and he thus became the father of Dhritarashtra and Pandu – parents of the Kurus and Pandavas respectively, by whom the great conflict was waged. Vyasa is also regarded as the compiler of the *Mahabharata*, the narrator of the *Bhagavata-Purana*, and author of other *Puranas*. The *Puranas* mention 28 Vyasas – represented as incarnations of Brahm/a or Vishnu, descending upon earth for the purpose of arranging and promulgating the *Vedas* and other sastras. ‘Vyasa’ is indeed a term applied to the highest gurus in India, “for that which he explains, interprets and amplifies is *a mystery* to the profane.... There were many Vyasas in Aryavarta; one was the compiler and arranger of the *Vedas*; another, the author of the *Mahabharata* – the *twenty-eighth Vyasa or revealer in the order of succession* – and the last one of note was the author of *Uttara Mimansa*, the sixth school or system of Indian philosophy. He was also the founder of the Vedanta system.” (*Theosophical Glossary*, H. P. Blavatsky, p. 367) (*Bhagavad-Gita*, W. Q. Judge, p. pp. iii and 72)

WG **Vyashti-sarga** Specific and individual creation. (*vyashti*, manifold; *sarga*, creation.)

FY **Vyavaharika** Objective existence; practical.