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TG U. The twenty-first letter of the Latin alphabet, which has no equivalent in Hebrew. As a number, however, it is considered very mystical both by the Pythagoreans and the Kabbalists, as it is the product of 3 x 7. The latter consider it the most sacred of the odd numbers, as 21 is the sum of the numerical value of the Divine Name *aeie*, or *eiea*, or again *ahaihe* – thus (read backward, *ahaihe*):

$$\begin{array}{cccc} & h & e & a \\ & i & & \\ h & e & a & \\ 5 & + & 10 & + & 5 & + & 1 & = & 21. \end{array}$$

In Alchemy it symbolizes the twenty-one days necessary for the transmutation of baser metals into silver.

TG **Uasar** (*Egyptian*) The same as Osiris, the latter name being Greek. Uasar is described as the “Egg-born,” like Brahm/a. “He is the egg-sprung Eros of Aristophanes, whose creative energy brings all things into existence; the demiurge who made and animates the world, a being who is a sort of personification of Amen, the invisible god, as Dionysos is a link between mankind and the Zeus Hypsistos” (*The Great Dionysiak Myth*, Brown). Isis is called *Uasi*, as she is the *Sakti* of Osiris, his female aspect, both symbolizing the creating, energising, vital forces of nature in its aspect of male and female deity.

TG **Uchchaih-Sravas** (*Sanskrit*) The model-horse; one of the fourteen precious things or jewels produced at the Churning of the Ocean by the gods. The white horse of Indra, called the Raja of horses.

GH **Uchchahisravas** The white horse produced by the gods at the churning of the ocean (See *Ananta*). He became the steed of Indra (*which see*), and is regarded as the model horse, ‘the king of horses.’ (Meaning of the word itself: neighing aloud. *Bhagavad-Gita*, W. Q. Judge, p. 74)

TG **Uchnicha** also **Buddhochnicha** (*Sanskrit*) Explained as “a protuberance on Buddha’s cranium, forming a hair-tuft.” This curious description is given by the Orientalists, varied by another which states that Uchnicha was “originally a conical or flame-shaped hair tuft on the crown of a Buddha, in later ages represented as a fleshy excrescence on the skull itself.” This ought to read quite the reverse; for esoteric philosophy would say: Originally an orb with the *third* eye in it, which degenerated later in the human race into a fleshy protuberance, to disappear gradually, leaving in its place but an occasional flame-coloured aura, perceived only through clairvoyance, and when the exuberance of spiritual energy causes the (now concealed) “third eye” to radiate its superfluous magnetic power. At this period of our racial development, it is of course the “Buddhas” or Initiates alone who enjoy in full the faculty of the “third eye,” as it is more or less atrophied in everyone else.

TG **Udana** (*Sanskrit*) Extemporaneous speeches; also Sutras. In philosophy the term applies to the physical organs of speech, such as tongue, mouth, voice, etc. In sacred literature in general, it is the name of those Sutras which contain extemporaneous discourses, in distinction to the Sutras that contain only that subject matter which is introduced by questions put to Gautama the Buddha and his replies.

ST **Udana** One of the five pranas; the vital current directed to higher centers of heart and brain. See *Pranas*

WG **Udasini** Indifferent, free from affection; a stoic philosopher; a religious mendicant. (*ud*, apart; *asini*, sitting; sitting apart.)

TG **Udayana** (*Sanskrit*) Modern Peshawer. “The classic *land of sorcery*,” according to Hiouen-Thsang.

TG **Udayana Raja** (*Sanskrit*) A king of Kausambi, called Vatsaraja, who was the first to have a statue of Buddha made before his death; in consequence of which, *say the Roman Catholics*, who build statues of Madonnas and Saints at every street corner – he “became *the originator of Buddhist IDOLATRY*.”

TG **Udra Ramaputra** (*Sanskrit*) Udra, the son of Rama. A Brahmin ascetic, who was for some years the Guru of Gautama Buddha.

TG **Udumbara** (*Sanskrit*) A lotus of gigantic size, sacred to Buddha: the *Nila Udumbara* or “blue lotus,” regarded as a supernatural omen whenever it blossoms, for it flowers but once every three thousand years. One such, it is said, burst forth before the birth of Gautama, another, near a lake at the foot of the Himalayas, in the fourteenth century, just before the birth of Tsong-kha-pa, etc., etc. The same is said of the Udumbara tree (*ficus glomerata*) because it flowers at intervals of long centuries, as does also a kind of cactus, which blossoms only at extraordinary altitudes and opens at midnight.

ST **Udumbara** Sacred fig tree; also, a species of blue lotus, Nilodumbara.

SKv **Udumbara, Nilodumbara** The Udumbara (of unknown derivation) is the *Ficus glomerata*, one of the varieties of the fig-tree which is held sacred in India. Udumbara is also applied to a species of lotus, called the Nila-Udumbara or Nilodumbara, ‘the blue-lotus.’ The blossom of this plant is of such rare occurrence that it is considered to presage some great event. *The Voice of the Silence* says:

Arhans and Sages of the boundless Vision are rare as is the blossom of the Udumbara tree. – Fragment II
In H. P. Blavatsky’s *Theosophical Glossary* we find under the word *Udumbara*:

A lotus of gigantic size, sacred to Buddha: the *Nila-Udumbara* or “blue lotus,” regarded as a supernatural omen whenever it blossoms, for it flowers but once every three thousand years. One such, it is said, burst forth before the birth of Gautama, another, near a lake at the foot of the Himalayas, in the fourteenth century, just before the birth of Tsong-kha-pa, etc., etc. The same is said of the Udumbara tree (*ficus glomerata*) because it flowers at intervals of long centuries, as does also a kind of cactus, which blossoms only at extraordinary altitudes and opens at midnight.

MO Ull (*Norse*) An Ase: the god of a highly spiritual, unmanifest world.

TG Ullambana (*Sanskrit*) The festival of “all souls,” the prototype of All Souls’ Day in Christian lands. It is held in China on the *seventh* moon annually, when both “Buddhist and Tauist priests read masses, to release the souls of those who died on land or sea from purgatory, scatter rice to feed Pretas [thirty-six classes of demons ever hungry and thirsty], consecrate domestic ancestral shrines,recite Tantras...accompanied by magic finger-play (mudra) to comfort the ancestral spirits of seven generations in Naraka” (a kind of purgatory or *Kama Loka*). The author of the *Sanskrit-Chinese Dictionary* thinks that this is the old Tibetan (Bohn) “Gtorma ritual engrafted upon Confucian ancestral worship,” owing to Dharmaraksha translating the *Ullambana Sutra* and introducing it into China. The said Sutra is certainly a forgery, as it gives these rites on the authority of Sakyamuni Buddha, and “supports it by the alleged experiences of his principal disciples, Ananda being said to have appeased Pretas by food offerings.” But as correctly stated by Mr. Eitel, “the whole theory, with the ideas of intercessory prayers, priestly litanies and requiems, and ancestral worship, is entirely foreign to ancient and Southern Buddhism.” And to the Northern too, if we except the sects of Bhootan and Sikkim, of the Bhon or Dugpa persuasion – the *red caps*, in short. As the ceremonies of All Saints’ Day, or days, are known to have been introduced into China in the third century (265-292), and as the same Roman Catholic ceremonial and ritual for the dead, held on November 2nd, did not exist in those early days of Christianity, it cannot be the Chinese who borrowed this religious custom from the Latins, but rather the latter who imitated the Mongolians and Chinese.

TG Uller (*Scandinavian*) The god of archery, who “journeys over the silvery ice-ways on skates.” He is the patron of the chase during that period when the Sun passes over the constellation of Sagittarius; and lives in the “Home of the Light-Elves” which is in the Sun and outside of Asgard.

TG Ulom (*Phoenician*) The intelligible deity. The objective or material Universe, in the theogony of Mochus. The reflection of the ever-concealed deity; the Pleroma of the Gnostics.

TG Ulphilas (*Scandinavian*) A schoolman who made a new alphabet for the Goths in the fourth century – a union of Greek letters with the form of the runic alphabet, since which time the runes began to die out and their secret was gradually lost. (See *Runes*) He translated the Bible into Gothic, preserved in the *Codex Argenteus*.

TG Ulupi (*Sanskrit*) A daughter of Kauravya, King of the *Nagas* in Patala (the nether world, or more correctly, the Antipodes, America). Exoterically, she was the daughter of a king or chief of an aboriginal tribe of the Nagas, or Nagals (ancient adepts) in pre-historic America – Mexico most likely, or Uruguay. She was married to Arjuna, the disciple of Krishna, whom every tradition, oral and written, shows travelling five thousand years ago to Patala (the Antipodes). The Puranic tale is based on a historical fact. Moreover, Ulupi, as a name, has a Mexican ring in it, like “Atlan,” “Aclo,” etc.

TG Uma-Kanya (*Sanskrit*) Literally, “Virgin of Light;” a title ill-befitting its possessor, as it was that of Durga Kali, the goddess or female aspect of Siva. Human flesh was offered to her every autumn; and, as Durga, she was the patroness of the once murderous Thugs of India, and the special goddess of Tantrika sorcery. But in days of old it was not as it is now. The earliest mention of the title “Uma-Kanya” is found in the *Kena-Upanishad*; in it the now blood-thirsty Kali, was a benevolent goddess, a being of light and goodness, who brings about reconciliation between Brahm/a and the gods. She is Saraswati and she is Vach. In esoteric symbology, Kali is the dual type of the dual soul – the divine and the human, the light and the dark soul of man.

TG Umbra (*Latin*) The shadow of an earth-bound spook. The ancient Latin races divided man (in esoteric teachings) into seven principles, as did every old system, and as Theosophists do now. They believed that after death *Anima*, the pure divine soul, ascended to heaven, a place of bliss; *Manes* (the Kama Rupa) descended into Hades (*Kama Loka*); and *Umbra* (or astral double, the *Linga Sharira*) remained on earth hovering about its tomb, because the attraction of physical, objective matter and affinity to its earthly body kept it within the places which that body had impressed with its emanations. Therefore, they said that nothing but the astral image of the defunct could be seen on earth, and even that faded out with the disintegration of the last particle of the body which had been so long its dwelling.

TG Una (*Sanskrit*) Something underlying; subordinate; secondary also, and material.

TG Undines (*Latin*) Water nymphs and spooks. One of the four principal kinds of elemental spirits, which are *Salamanders* (fire), *Sylphs* (air), *Gnomes* (earth), and *Undines* (water).

KT Universal Brotherhood The sub-title of the Theosophical Society, and the first of the three objects professed

by it.

OG Universal Brotherhood Universal brotherhood as understood in the esoteric philosophy, and which is a sublime natural fact of universal nature, does not signify merely sentimental unity, or a simple political or social cooperation. Its meaning is incomparably wider and profounder than this. The sense inherent in the words in their widest tenor or purport is the *spiritual brotherhood of all beings*; particularly, the doctrine implies that all human beings are inseparably linked together, not merely by the bonds of emotional thought or feeling, but by the very fabric of the universe itself, all men – as well as all beings, both high and low and intermediate – springing forth from the inner and spiritual sun of the universe as its hosts of spiritual rays. We all come from this one source, that spiritual sun, and are all builded of the same life-atoms on all the various planes.

It is this interior unity of being and of consciousness, as well as the exterior union of us all, which enables us to grasp intellectually and spiritually the mysteries of the universe; because not merely ourselves and our own fellow human beings, but also all other beings and things that are, are children of the same kosmic parent, great Mother Nature, in all her seven (and ten) planes or worlds of being. We are all rooted in the same kosmic essence, whence we all proceeded in the beginning of the primordial periods of world evolution, and towards which we are all journeying back. This interlocking and interblending of the numberless hierarchies of beings forming the universe itself extends everywhere, in the invisible worlds as well as in the worlds which are visible.

Finally, it is upon this fact of the spiritual unity of all beings and things that reposes the basis and foundation of human ethics when these last are properly understood. In the esoteric philosophy ethics are no mere human convention or rules of action convenient and suitable for the amelioration of the asperities of human intercourse, but are fundamental in the very structure and inextricably coordinated operations of the universe itself.

FY Universal Manas The universal spirit.

OG Universal Self The universal self is the heart of the universe, for these two phrases are but two manners of expressing the same thing. It is the source of our being; it is also the goal whither we are all marching, we and the hierarchies above us as well as the hierarchies and the entities which compose them inferior to us. All come from the same ineffable source, the heart of being, the universal self. All pass at one period of their evolutionary journey through the stage of humanity, gaining thereby self-consciousness or the ego-self, the “I am I,” and they find this ego-self or consciousness, as they advance along this evolutionary path, expanding gradually into universal consciousness – an expansion, however, which never has an end, because the universal consciousness is endless, limitless, boundless, and without any frontiers whatsoever. See *Paramatman, Self*

OG Universe The theosophical philosophy divides the universe into two general functional portions – one the consciousness side, the abode or dwelling place, and at the same time the aggregate, of all the self-conscious, thinking entities that the boundless universe contains; and the other, the material side of nature, which is their schoolhouse, their home, and their playground too. This so-called material side is a practically infinite aggregate of monads or consciousness-centers passing through that particular phase of their evolutionary journey.

This universe, therefore, is a vast aggregate of consciousness centers in both the two functional portions of it; and these consciousness-centers theosophists call monads. They are entities conscious in differing degrees, stretching along the boundless scale of the universal life; but in that particular phase which passes through what we humans call matter, those monads belonging to and forming that side of the universe, in the course of their long, long, evolutionary journey have not yet attained self-conscious powers or faculties. And furthermore, what we call matter, in its last analysis is actually an aggregate of these monads manifesting in their physical expressions as life-atoms.

The consciousness side of universal nature, which also consists of countless hosts of self-conscious entities, works in and through this other or material side; for these hosts of consciousnesses self-express themselves through this other or material function or side, through these other countless hosts of younger and inferior and embryo entities, which are the life-atoms – embryo gods. The universe is therefore actually and literally imbodyed consciousnesses.

WW Universe (p. 78) Now *Universe* is the most general term of the four before us. I am subject to correction, but I believe that in my reading in English it has always struck me as being properly applied as signifying all the immensity of what is commonly called creation, all the immensity of visible being, and would include of course not only our solar system, but other solar systems, the galaxy, etc. If then, the Universe means the immensity of visible being, *Pleroma* would mean the immensity of the interior spheres. But *Universe* is best applied as meaning all that is – both inner and outer.

SI Unum intra alterum, et alterum super alterum II 25 (*Latin*) “[Three Heads have been formed] one within the other, and the other above the other” — *The Lesser Holy Assembly (Idra Zuta Qadisha)* 2.59 (Mathers, *Kabbalah Unveiled*, p. 265)

WG Upachaya Accumulation, aggregation.

ST Upadaka Caused to follow along; a succession of created avatars or messengers.

TG Upadana (*Sanskrit*) Material Cause; as flax is the cause of linen.

TG **Upadana Karanam** (*Sanskrit*) The material cause of an effect.

FY **Upadana Karnam** The material cause of an effect.

TG **Upadhi** (*Sanskrit*) Basis; the vehicle, carrier or bearer of something less material than itself: as the human body is the *upadhi* of its spirit, ether the *upadhi* of light, etc., etc.: a mould; a defining or limiting substance.

KT **Upadhi** (*Sanskrit*) Basis of something, substructure; as in Occultism – substance is the *upadhi* of Spirit.

VS **Upadhi** (I 40, p. 19) The *basis (upadhi)* of the ever unreachable “FLAME,” so long as the ascetic is still in this life.

FY **Upadhis** Bases.

WG **Upadhi** Foundation, basis.

OG **Upadhi** (*Sanskrit*) A word which is used in various senses in Indian philosophy, the vocable itself meaning “limitation” or “a peculiarity” and hence “a disguise;” and from this last meaning arises the expression “vehicle,” which it often bears in modern theosophical philosophy. The gist of the word signifies “that which stands forth following a model or pattern,” as a canvas, so to say, upon which the light from a projecting lantern plays. An *upadhi* therefore, mystically speaking, is like a play of shadow and form, when compared with the ultimate reality, which is the cause of this play of shadow and form. Man may be considered as a being composed of three (or even four) essential *upadhis* or bases.

ST **Upadhi** A vehicle or body:

Karanopadhi – causal body or instrumental cause of reimpodiments.

Sukshmopadhi – ethereal thought body composed of mental and desire aspects.

Sthulopadhi – vital-astral-physical body.

SKv **Upadhi** ‘An appearance, a disguise’; derived from the verb-root *dha* plus the prepositional prefix *upa*, meaning in combination ‘to put on.’ In Hindu philosophy an *Upadhi* is a ‘vehicle’ or ‘base,’ that which is the mere appearance of some unseen Reality or consciousness center.

IN **Upadhi** (*Sanskrit*) “Vehicle” or body on any plane.

SP **Upadhi** A vehicle or body. See **Sarira**

sthulopadhi – the gross body

karanopadhi – the causal body

suksmopadhi – the subtle body

VS **Upadhyaya** (III 1, p. 45) Is a spiritual preceptor, a Guru. The Northern Buddhists choose these generally among the “*Naljor*,” saintly men, learned in *gotrabhu-gnyana* and *nana-dassana-suddhi* teachers of the Secret Wisdom.

ST **Upadhyaya** A spiritual teacher.

WG **Upadrashita** The absolute consciousness within us.

TG **Upadvipas** (*Sanskrit*) The root (underlying) of islands; dry land.

WG **Upamana** Comparison, analogy; in Nyaya philosophy, the third of the four means of correct knowledge.

FY **Upamiti** Analogy.

FY **Upanayana** Investiture with the Brahmanical thread.

WG **Upanayana** The ceremony of investiture with the sacred thread of the two higher Hindu castes; initiation. (Literally, “leading to [a teacher.]”)

TG **Upanishad** (*Sanskrit*) Translated as “esoteric doctrine,” or interpretation of the *Vedas* by the *Vedanta* methods. The third division of the *Vedas* appended to the *Brahmanas* and regarded as a portion of *Sruti* or “revealed” word. They are, however, as records, far older than the *Brahmanas* – with the exception of the two, still extant, attached to the *Rig-Veda* of the Aitareyins. The term *Upanishad* is explained by the Hindu pundits as “that which destroys ignorance, and thus produces liberation” of the spirit, through the knowledge of the supreme though *hidden* truth; the same, therefore, as that which was hinted at by Jesus, when he is made to say, “And ye shall know the truth, and the truth shall make you free” (*John* viii. 32). It is from these treatises of the *Upanishads* – themselves the echo of the primeval Wisdom-Religion – that the *Vedanta* system of philosophy has been developed. (See *Vedanta*.) Yet old as the *Upanishads* may be, the Orientalists will not assign to the oldest of them more than an antiquity of 600 years B.C. The accepted number of these treatises is 150, though now no more than about twenty are left unadulterated. They treat of very abstruse, metaphysical questions, such as the origin of the Universe; the nature and the essence of the Unmanifested Deity and the manifested gods: the connection, primal and ultimate, of spirit and matter; the universality of mind and the nature of the human Soul and Ego.

The *Upanishads* must be far more ancient than the days of Buddhism, as they show no preference for, nor do they uphold, the superiority of the Brahmans as a caste. On the contrary, it is the (now) second caste, the Kshatriya, or warrior class, who are exalted in the oldest of them. As stated by Professor Cowell in Elphinstone’s *History of India* – “they breathe a freedom of spirit unknown to any earlier work except the *Rig-Veda*.” The great teachers of the higher knowledge and Brahmans are continually represented *as going to Kshatriya Kings to become their pupils.*”

The “Kshatriya Kings” were in the olden times, like the King-Hierophants of Egypt, the receptacles of the highest divine knowledge and wisdom, the *Elect* and the incarnations of the primordial divine Instructors – the Dhyani Buddhas or Kumaras. There was a time, aeons before the Brahmans became a caste, or even the *Upanishads* were written, when there was on earth but one “lip,” one religion and one science, namely, the speech of the gods, the Wisdom-Religion and Truth. This was before the fair fields of the latter, overrun by nations of many languages, became overgrown with the weeds of intentional deception, and national creeds invented by ambition, cruelty and selfishness, broke the one sacred Truth into thousands of fragments.

KT Upanishad (*Sanskrit*) Literally, “Esoteric Doctrine.” The third Division of the Vedas, and classed with revelations (*Srutii* or “revealed word”). Some 150 of the Upanishads still remain extant, though no more than about twenty can be fully relied upon as free from falsification. These are all earlier than the sixth century B.C. Like the Kabala, which interprets the esoteric sense of the Bible, so the *Upanishads* explain the mystic sense of the Vedas. Professor Cowell has two statements regarding the *Upanishads* as interesting as they are correct. Thus he says: (1) These works have “one remarkable peculiarity, the total absence of any Brahmanical exclusiveness in their doctrine.... They breathe an entirely different spirit, a freedom of thought unknown in any earlier work except the *Rig Veda* hymns themselves; and (2) the great teachers of the higher knowledge (*Gupta Vidya*), and Brahmans, are continually represented as going to Kshatriya Kings to become their pupils” (*chelas*). This shows conclusively that (a) the *Upanishads* were written before the enforcement of caste and Brahmanical power, and are thus only second in antiquity to the Vedas; and (b) that the occult sciences or the “higher knowledge,” as Cowell puts it, is far older than the Brahmans in India, or even of them as a caste. The Upanishads are, however, far later than Gupta Vidya, or the “Secret Science” which is as old as human philosophical thought itself.

FY Upanishads Brahmanical Scriptures appended to the Vedas, containing the esoteric doctrine of the Brahmans.

WG Upanishads Ancient Sanskrit mystical writings, by many authors. The actual number of Upanishads is not known. Muller placed them at 149 in 1865; Weber at 235; there are, however, many more. Those translated and edited by Muller are: Chandogya, Talavakara, Aitareya, Kaushitaka, Vajaseneya, Sanhita, Katha, Mundaka, Taitiriyaka, Brihadaranyaka, Svetasvatara, Prasna, and Maitreyana-Brahmana. (Literally, “secret knowledge.”)

OG Upanishad (*Sanskrit*) A compound, composed of *upa* “according to,” “together with,” *ni* “down,” and the verbal root *sad*, “to sit,” which becomes *shad* by Sanskrit grammar when preceded by the particle *ni*: the entire compound thus signifying “following upon or according to the teachings which were received when we were sitting down.” The figure here is that of pupils sitting in the Oriental style at the feet of the teacher, who taught them the secret wisdom or rahasya, in private and in forms and manners of expression that later were written and promulgated according to those teachings and after that style.

The Upanishads are examples of literary works in which the rahasya – a Sanskrit word meaning “esoteric doctrine” or “mystery” – is imbodyed. The Upanishads belong to the Vedic cycle and are regarded by orthodox Brahmans as a portion of the *sruti* or “revelation.” It was from these wonderful quasi-esoteric and very mystical works that was later developed the highly philosophical and profound system called the Vedanta. The Upanishads are usually reckoned today as one hundred and fifty in number, though probably only a score are now complete without evident marks of literary change or adulteration in the way of excision or interpolation.

The topics treated of in the Upanishads are highly transcendental, recondite, and abstruse, and in order properly to understand the Upanishadic teaching one should have constantly in mind the master-keys that theosophy puts into the hand of the student. The origin of the universe, the nature of the divinities, the relations between soul and ego, the connections of spiritual and material beings, the liberation of the evolving entity from the chains of maya, and kosmological questions, are all dealt with, mostly in a succinct and cryptic form. The Upanishads, finally, may be called the exoteric theosophical works of Hindustan, but contain a vast amount of genuine esoteric information.

IN Upanishad (*Sanskrit*) Esoteric doctrine; philosophical texts belonging to the Vedic cycle.

SP Upanishad [**upanishad**] A philosophical text belonging to the fourth layer of the Veda.

TG Upanita (*Sanskrit*) One who is invested with the Brahmanical thread, literally, “brought to a spiritual teacher or Guru.”

FY Upanita One who is invested with the Brahmanical thread; (Literally, “brought to a spiritual teacher”).

TG Uparati (*Sanskrit*) Absence of outgoing desires; a Yoga state.

FY Uparati Absence of out-going desires.

WG Uparati Ceasing, stopping; the renunciation of all formal religion – the third qualification of a disciple.

TG Upasaka (*Sanskrit*) Male chelas or rather devotees. Those who without entering the priesthood vow to preserve the principal commandments.

ST Upasaka A chela or disciple; feminine, upasika.

SKs Upasaka, Upasika An Upasaka is a disciple or chela, a devoted servant and follower of the Higher Laws of Life, or of a spiritual teacher. Upasika is the feminine form of Upasaka. Upasaka is derived from the verb-root *as* –

to sit, and *upa* – near; hence implying ‘to serve,’ ‘to honor.’ In Buddhism an Upasaka is a lay-disciple, or one who follows the Pancha Sila or ‘Five Precepts.’

SP **Upasaka** A Buddhist layman; upasika a Buddhist laywoman.

WG **Upasama** Cessation, stopping; quiet; tranquillity; patience.

WG **Upasana** Devotion, adoration; religious meditation. (Literally, “sitting by the side of [Isvara.]”)

FY **The Laws of Upasanas** Chapter in the Book iv. of Kui-te on the rules for aspirants for chelaship.

TG **Upasika** (*Sanskrit*) Female chelas or devotees.

TG **Upasruti** (*Sanskrit*) According to Orientalists a “*supernatural* voice which is heard at night revealing the secrets of the future.” According to the explanation of Occultism, the voice of any person at a distance – generally one versed in the mysteries of esoteric teachings or an adept – endowed with the gift of projecting both his voice and astral image to any person whatsoever, regardless of distance. The *upasruti* may “reveal the secrets of the future,” or may only inform the person it addresses of some prosaic fact of the present; yet it will still be an *upasruti* – the “double” or the echo of the voice of a living man or woman.

WG **Upaya** That by which one reaches an aim, expedient, means.

TG **Upeksha** (*Sanskrit*) Literally, Renunciation. In Yoga a state of absolute indifference attained by self-control, the complete mastery over one’s mental and physical feelings and sensations.

TG **Ur** (*Chaldean*) The chief seat of lunar worship; the Babylonian city where the moon was the chief deity, and whence Abram brought the Jewish god, who is so inextricably connected with the moon as a creative and generative deity.

TG **Uraeus** (*Greek*) In Egyptian *Urhek*, a serpent and a sacred symbol. Some see in it a cobra, while others say it is an asp. Cooper explains that “the asp is not a uraeus but a cerastes, or kind of viper, i.e., a two-horned viper. It is the royal serpent, wearing the *pschent*...the *naya haje*.” The uraeus is “round the disk of Horus and forms the ornament of the cap of Osiris, besides overhanging the brows of other divinities” (Bonwick). Occultism explains that the uraeus is the symbol of initiation and also of hidden wisdom, as the serpent always is. The gods were all patrons of the hierophants and their instructors.

TG **Uragas** (*Sanskrit*) The Nagas (serpents) dwelling in Patala, the nether world or hell, in popular thought; the Adepts, High Priests and Initiates of Central and South America, known to the ancient Aryans; where Arjuna wedded the daughter of the king of the *Nagas* – Ulupi. *Nagalism* or Naga-worship prevails to this day in Cuba and Hayti, and Voodooism, the chief branch of the former, has found its way into New Orleans. In Mexico the chief “sorcerers,” the “medicine men,” are called *Nagals* to this day; just as thousands of years ago the Chaldean and Assyrian High Priests were called *Nargals*, they being chiefs of the Magi (Rab-Mag), the office held at one time by the prophet Daniel. The word *Naga*, “wise serpent,” has become universal, because it is one of the few words that have survived the wreck of the first universal language. In South as well as in Central and North America, the aborigines use the word, from Behring Straits down to Uruguay, where it means a “Chief,” a “teacher,” and a “serpent.” The very word *Uraga* may have reached India and been adopted through its connection, in prehistoric times, with South America and Uruguay itself, for the name belongs to the American Indian vernacular. The origin of the Uragas, for all that the Orientalists know, may have been in Uruguai, as there are legends about them which locate their ancestors the Nagas in *Patala*, the antipodes, or America.

WG **Uragas** An order of celestial beings, higher elementals, who possess great knowledge. They are usually represented as semi-divine serpents, having human heads of great beauty. (*uras*, breast; *ga*, going: going upon the breast.)

GH **Uragas** A class of semi-divine serpents, usually associated with the Nagas (*which see*) and represented as a serpent with a human face. W. Q. Judge comments “it must refer to the great Masters of Wisdom, who were often called Serpents.” (*Bhagavad-Gita*, W. Q. Judge, p. 80) (Meaning of the word itself: breast-going, i.e., a serpent.)

TG **Uranides** (*Greek*) One of the names of the *divine* Titans, those who rebelled against Kronos, the prototypes of the Christian “fallen” angels.

WG **Urdhva-loka** The world above, heaven. (*urdhva*, upper; *loka*, world.)

TG **Urim** (*Hebrew*) See **Thummim**. The “Urim and Thummim” originated in Egypt, and symbolized the *Two Truths*, the two figures of *Ra* and *Thmei* being engraved on the breastplate of the Hierophant and worn by him during the initiation ceremonies. Diodorus adds that this necklace of gold and precious stones was worn by the High Priest when delivering Judgment. *Thme* (plural *Thmin*) means “Truth” in Hebrew. “The Septuagint translates thummim, as *Truth*” (Bonwick). The late Mr. Proctor, the astronomer, shows the Jewish idea “derived directly from the Egyptians.” But Philo Judaeus affirms that Urim and Thummim were “the two small images of Revelation and Truth, put between the double folds of the breastplate,” and passes over the latter, with its twelve stones typifying the twelve signs of the Zodiac, without explanation.

TG **Urlak** (*Scandinavian*) The same as “Orlog” (*which see*). Fate; an impersonal power bestowing gifts “blindly”

on mortals; a kind of Nemesis.

FY **Urvanem** Spiritual ego; sixth principle.

TG **Urvasi** (*Sanskrit*) A divine nymph, mentioned in the *Rig-Veda*, whose beauty set the whole heaven ablaze. Cursed by the gods she descended to earth and settled there. The loves of Pururavas (the Vikrama), and the nymph Urvasi are the subject of Kalidasa's world-famous drama, the *Vikramorvasi*.

TG **Usanas** (*Sanskrit*) The planet Venus or Sukra; or rather the ruler and governor of that planet.

WG **Usanas** The planet Venus.

GH **Usanas** An ancient sage and prophet-seer, descendant of the Kavyas or Kavyas. (Also the name of the planet Venus and its regent.) (*Bhagavad-Gita*, W. Q. Judge, p. 76)

ST **Usanas-sukra** Venus. See *Planets*

TG **Ushas** (*Sanskrit*) The dawn, the daughter of heaven; the same as the Aurora of the Latins and the {*aos*} of the Greeks. She is first mentioned in the *Vedas*, wherein her name is also *Ahana* and *Dyotana* (the illuminator), and is a most poetical and fascinating image. She is the ever-faithful friend of men, of rich and poor, though she is believed to prefer the latter. She smiles upon and visits the dwelling of every living mortal. She is the immortal, ever-youthful virgin, the light of the poor, and the destroyer of darkness.

WG **Ushmapa** A spirit of an inferior order, a deceased ancestor. (Literally, "feeder on warmth.")

GH **Ushmapas** A class of semi-divine beings, associated with the Pitris (*which see*). (from *ushma*, heat, vapor, steam. *Bhagavad-Gita*, W. Q. Judge, p. 81)

ST **Ushnisha** The aureole of an enlightened one, a buddha or bodhisattva.

SKf **Ushnisha** A diadem or crown symbolizing 'the Buddhist or Christos fire,' or the spiritual illumination that surrounds the bead of a spiritually enlightened man or Bodhisattva. Ushnisha is derived from *ush* – to be flaming, to be fiery.

FY **Ushtanas** Vital force; second principle.

GH **Uttamaujas** A warrior on the side of the Pandavas. (Meaning of the word itself: of excellent valor. *Bhagavad-Gita*, W. Q. Judge, p. 2)

TG **Uttara Mimansa** (*Sanskrit*) The second of the two Mimansas – the first being *Purva* (first) Mimansa, which form respectively the fifth and sixth of the *Darshanas* or schools of philosophy. The Mimansa are included in the generic name of *Vedanta*, though it is the *Uttara* (by Vyasa) which is really the *Vedanta*.

PV **Uuc-cheknal** The god-Seven of Maya mythology, identical with the Seven Ahpu or god-Seven of Quiche myth.

TG **Uzza** (*Hebrew*) The name of an angel who, together with Azrael, opposed, as the *Zohar* teaches, the creation of man by the Elohim, for which the latter annihilated both.