

THE THEOSOPHICAL GLOSSARY

BY

H. P. BLAVATSKY

AUTHOR OF "ISIS UNVEILED", "THE SECRET DOCTRINE", "THE
KEY TO THEOSOPHY"

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PREFACE.

The Theosophical Glossary labours under the disadvantage of being an almost entirely posthumous work, of which the author only saw the first thirty-two pages in proof. This is all the more regrettable, for H.P.B., as was her wont, was adding considerably to her original copy, and would no doubt have increased the volume far beyond its present limits, and so have thrown light on many obscure terms that are not included in the present Glossary, and more important still, have furnished us with a sketch of the lives and teachings of the most famous Adepts of the East and West.

The Theosophical Glossary purposes to give information on the principal Sanskrit, Pahlavi, Tibetan, Pâli, Chaldean, Persian, Scandinavian, Hebrew, Greek, Latin, Kabalistic and Gnostic words, and Occult terms generally used in Theosophical literature, and principally to be found in Isis Unveiled, Esoteric Buddhism, The Secret Doctrine, The Key to Theosophy, etc.; and in the monthly magazines, The Theosophist, Lucifer and The Path, etc., and other publications of the Theosophical

Society. The articles marked [w.w.w.] which explain words found in the Kabalah, or which illustrate Rosicrucian or Hermetic doctrines, were contributed at the special request of H.P.B. by Bro. W. W. Westcott, M.B., P.M. and P.Z., who is the Secretary General of the Rosicrucian Society, and Præmonstrator of the Kabalah to the Hermetic Order of the G.D.

H.P.B. desired also to express her special indebtedness, as far as the tabulation of facts is concerned, to the Sanskrit-Chinese Dictionary of Eitel, The Hindu Classical Dictionary of Dowson, The Vishnu Purâna of Wilson, and the Royal Masonic Cyclopædia of Kenneth Mackenzie.

As the undersigned can make no pretension to the elaborate and extraordinary scholarship requisite for the editing of the multifarious and polyglot contents of H.P.B.'s last contribution to Theosophical literature, there must necessarily be mistakes of transliteration, etc., which specialists in scholarship will at once detect. Meanwhile, however, as nearly every Orientalist has his own system, varying transliterations may be excused in the present work, and not be set down entirely to the "Karma" of the editor.

G. R. S. MEAD.

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A —The first letter in all the world-alphabets save a few, such for instance as the Mongolian, the Japanese, the Tibetan, the Ethiopian, etc. It is a letter of great mystic power and "magic virtue" with those who have adopted it, and with whom its numerical value is one. It is the *Aleph* of the Hebrews, symbolized by the Ox or Bull; the *Alpha* of the Greeks, the one and the first the *Az* of the Slavonians, signifying the pronoun "I" (referring to the "I am that I am"). Even in Astrology, Taurus (the Ox or Bull or the *Aleph*) is the first of the Zodiacal signs, its colour being white and yellow. The sacred *Aleph* acquires a still more marked sanctity with the Christian Kabalists when they learn that this letter typifies the Trinity in Unity, as it is composed of two Yods, one upright, the other reversed with a slanting bar or nexus, thus— a. Kenneth R. H. Mackenzie states that "the St. Andrew cross is occultly

connected therewith". The divine name, the first in the series corresponding with *Aleph*, is AêHêlêH or *Ahih* when vowelless, and this is a Sanskrit root.

Aahla (*Eg.*). One of the divisions of the *Kerneter* or infernal regions, or Amenti ; the word means the "Field of Peace".

Aanroo (*Eg.*). The second division of Amenti. The celestial field of Aanroo is encircled by an iron wall. The field is covered with wheat, and the "Defunct" are represented gleaning it, for the "Master of Eternity"; some stalks being three, others five, and the highest seven cubits high. Those who reached the last two numbers entered the state of bliss (which is called in Theosophy Devachan) ; the disembodied spirits whose harvest was but three cubits high went into lower regions (*Kâmaloka*). Wheat was with the Egyptians the symbol of the *Law of retribution* or *Karma*. The cubits had reference to the seven, five and three human "principles

Aaron (*Heb.*). The elder brother of Moses and the *first Initiate* of the

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Hebrew Lawgiver. The name means the *Illuminated*, or the *Enlightened*. Aaron thus heads the line, or Hierarchy, of the initiated *Nabim*, or Seers.

Ab (*Heb.*). The eleventh month of the Hebrew civil year; the fifth of the sacred year beginning in July.
[w.w.w.]

Abaddon (*Heb.*). An angel of Hell, corresponding to the Greek Apollyon.

Abatur (*Gn.*). In the Nazarene system the "Ancient of Days", *Antiquus Altus*, the Father of the Demiurgus of the Universe, is called

the *Third Life* or “Abatur”. He corresponds to the *Third* “Logos” in the *Secret Doctrine*. (See *Codex Nazaræus*)

Abba Amona (*Heb.*). *Lit.*, “Father-Mother”; the occult names of the two higher Sephiroth, *Chokmah* and *Binah*, of the upper triad, the apex of which is Sephira or Kether. From this triad issues the lower septenary of the Sephirothal Tree.

Abhâmsi (*Sk.*). A mystic name of the “four orders of beings” which are, Gods, Demons, Pitris and Men. Orientalists somehow connect the name with “waters”, but esoteric philosophy connects its symbolism with *Akâsa*—the ethereal “waters of space”, since it is on the bosom and on the seven planes of “space” that the “four orders of (lower) beings” and the three higher Orders of Spiritual Beings are born. (See *Secret Doctrine* I. p. 458, and “Ambhâmsi”).

Abhâsvaras (*Sk.*). The Devas or “Gods” of *Light and Sound*, the highest of the upper three celestial regions (planes) of the second *Dhyâna* (*q.v.*) A class of gods *sixty-four* in number, representing a certain cycle and an occult number.

Abhâva (*Sk.*). Negation, or non-being of individual objects; the *noumenal* substance, or abstract objectivity.

Abhaya (*Sk.*). “Fearlessness”—a son of Dharma; and also a religious life of duty. As an adjective, “Fearless,” Abhaya is an epithet given to every Buddha,

Abhayagiri (*Sk.*). *Lit.*, “Mount Fearless” in Ceylon. It has an ancient *Vihâra* or Monastery in which the well-known Chinese traveller Fa-hien found 5,000 Buddhist priests and ascetics in the year 400 of our era, and a School called *Abhayagiri Vâsinah*, “School of the Secret Forest”. This philosophical school was regarded as heretical, as the ascetics studied the doctrines of both the “greater” and the “smaller” vehicles— or the *Mahâyâna* and the *Hinayâna* systems and *Triyâna* or the three successive degrees of Yoga; just as a certain Brotherhood does now beyond the Himalayas. This proves that the “disciples of Kâtyâyana

were and are as *unsectarian* as their humble admirers the Theosophists

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are now. (See “Sthâvirâh” School.) This was the most mystical of all the schools, and renowned for the number of Arhats it produced. The Brotherhood of *Abhayagiri* called themselves the disciples of Kâtyâyana, the favourite Chela of Gautama, the Buddha. Tradition says that owing to bigoted intolerance and persecution, they left Ceylon and passed beyond the Himalayas, where they have remained ever since.

Abhidharma (*Sk.*). The metaphysical (third) part of *Tripitaka*, a very philosophical Buddhist work by Kâtyâyana.

Abhijñâ (*Sk.*). Six phenomenal (or “supernatural”) gifts which Sâkyamuni Buddha acquired in the night on which he reached Buddhahood. This is the “fourth” degree of Dhyâna (the seventh in esoteric teachings) which has to be attained by every true Arhat. In China, the initiated Buddhist ascetics reckon six such powers, but in Ceylon they reckon only five. The first Abhijñâ is *Divyachakchus*, the instantaneous view of anything one wills to see; the second, is *Divyasrotra*, the power of comprehending any sound whatever, etc., etc.

Abhimânim (*Sk.*). The name of Agni (fire) the “eldest son of Brahmâ”, in other words, the first element or Force produced in the universe at its evolution (the fire of creative desire). By his wife Swâhâ, Abhimânim had three sons (the fires) Pâvaka, Pavamâna and Suchi, and these had “forty-five sons, who, with the original son of Brahmâ and his three descendants, constitute the *forty-nine fires*” of Occultism.

Abhimanyu (*Sk.*). A son of Arjuna. He killed Lakshmana, in the great battle of the Mahâbhârata on its second day, but was himself killed on the thirteenth.

Abhûtarajasas (*Sk.*). A class of gods or *Devas*, during the period of the fifth Manvantara.

Abib (*Heb.*) The first Jewish sacred month, begins in March; is also called *Nisan*.

Abiegnus Mons (*Lat.*). A mystic name, from whence as from a certain mountain, Rosicrucian documents are often found to be issued—“Monte Abiegno”. There is a connection with Mount Meru, and other sacred hills. [w.w.w.]

Ab-i-hayat (*Pers.*). Water of immortality. Supposed to give eternal youth and sempiternal life to him who drinks of it.

Abiri (*Gr.*). See Kabiri, also written Kabeiri, the Mighty Ones, celestials, sons of Zedec the just one, a group of deities worshipped in Phœnicia: they seem to be identical with the Titans, Corybantes, Curetes, Telchines and Dii Magni of Virgil. [w.w.w.]

Ablanathanalba (*Gn.*). A term similar to “Abracadabra”. It is said by C. W. King to have meant “thou art a father to us”; it reads the same

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from either end and was used as a charm in Egypt.
(See “Abracadabra”.)

Abracadabra (*Gn.*). This symbolic word first occurs in a medical treatise in verse by Samonicus, who flourished in the reign of the Emperor Septimus Seveus. Godfrey Higgins says it is from *Abra* or *Abar* “God”, in Celtic, and cad “holy” ; it was used as a charm, and engraved on *Kameas* as an amulet. [w.w.w.]

Godfrey Higgins was nearly right, as the word “Abracadabra” is a later corruption of the sacred Gnostic term “Abrasax”, the latter itself being a still earlier corruption of a sacred and ancient Coptic or Egyptian word: a magic formula which meant in its symbolism “Hurt me not”, and addressed the deity in its hieroglyphics as “Father”. It was generally

attached to an amulet or charm and worn as a Tat (q.v.), on the breast under the garments.

Abraxas or Abrasax (*Gn.*). Mystic words which have been traced as far back as Basilides, the Pythagorean, of Alexandria, AD. 90. He uses Abraxas as a title for Divinity, the supreme of Seven, and as having 365 virtues. In Greek numeration, a. 1, b. 2, r. 100, a. I, x 60, a. I, s. 200 = 365 days of the year, solar year, a cycle of divine action. C. W. King, author of *The Gnostics*, considers the word similar to the Hebrew *Shemhamphorasch*, a holy word, the extended name of God. An Abraxas Gem usually shows a man's body with the head of a cock, one arm with a shield, the other with a whip. [w.w.w.]

Abraxas is the counterpart of the Hindu Abhimânim (q.v.) and Brahmâ combined. It is these compound and mystic qualities which caused Oliver, the great Masonic authority, to connect the name of Abraxas with that of Abraham. This was unwarrantable ; the virtues and attributes of Abraxas, which are 365 in number, ought to have shown him that the deity was connected with the Sun and solar division of the year—nay, that Abraxas is the antitype, and the Sun, the type.

Absoluteness. When predicated of the UNIVERSAL PRINCIPLE, it denotes an abstract noun, which is more correct and logical than to apply the adjective “absolute ” to that which has neither attributes nor limitations, nor can IT have any.

Ab-Soo (*Chald.*). The mystic name for Space, meaning the dwelling of *Ab* the “Father”, or the head of the source of the Waters of Knowledge. The lore of the latter is concealed in the invisible space or akasic regions.

Acacia (*Gr.*). Innocence; and also a plant used in Freemasonry as a symbol of initiation, immortality, and purity; the tree furnished the sacred Shittim wood of the Hebrews. [w.w.w.]

Achamôth (*Gn.*). The name of the second, the inferior Sophia.

Esoterically and with the Gnostics, the elder Sophia was the Holy Spirit (female Holy Ghost) or the *Sakti* of the Unknown, and the *Divine* Spirit; while Sophia Achamôth is but the personification of the female aspect of the creative male Force in nature; also the Astral Light.

Achar (*Heb.*). The Gods over whom (according to the Jews) Jehovah is the God.

Âchâra (*Sk.*). Personal and social (religious) obligations.

Âchârya (*Sk.*). Spiritual teacher, Guru; as Sankar-*âchârya*, lit., a “teacher of ethics”. A name generally given to Initiates, etc., and meaning “Master”.

Achath (*Heb.*). The *one*, the first, feminine; *achad* being masculine. A Talmudic word applied to Jehovah. It is worthy of note that the Sanskrit term *ak* means one, *ekata* being “unity”, Brahmâ being called *âk*, or *eka*, the one, the first, whence the Hebrew word and application.

Acher (*Heb.*). The Talmudic name of the Apostle Paul. The Talmud narrates the story of the four *Tanaim*, who entered the *Garden of Delight*, i.e., came to be initiated; Ben Asai, who looked and lost his sight; Ben Zoma, who looked and lost his reason; Acher, who made depredations in the garden and failed; and Rabbi Akiba, who alone succeeded. The Kabalists say that Acher is Paul.

Acheron (*Gr.*). One of the rivers of Hades in Greek mythology.

Achit (*Sk.*). Absolute non-intelligence; as *Chit* is—in contrast—absolute intelligence.

Achyuta (*Sk.*). That which is not subject to change or fall; the opposite to *Chyuta*, “fallen”. A title of Vishnu.

Acosmism (*Gr.*). The precreative period, when there was no Kosmos but Chaos alone.

Ad (*Assyr.*). *Ad*, “the Father”. In Aramean *ad* means one, and *ad-ad* “the only one”.

Adah (*Assyr.*). Borrowed by the Hebrews for the name of their Adah, father of Jubal, etc. But Adah meaning the first, the one, is universal property. There are reasons to think that *Ak-ad*, means the *first*-born or Son of *Ad*. *Adon* was the first “Lord” of Syria. (See *Isis Unv.* II., pp. 452, 453.)

Adam (*Heb.*). In the *Kabalah* Adam is the “only-begotten”, and means also “red earth”. (See “Adam-Adami” in the *S.D.* II p. 452.) It is almost identical with *Athamas* or *Thomas*, and is rendered into Greek by *Didumos*, the “twin”—Adam, “the first”, in chap. 1 of *Genesis*, being shown, “male-female.”

Adam Kadmon (*Heb.*). Archetypal Man; Humanity. The

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“Heavenly Man” not fallen into sin; Kabalists refer it to the Ten Sephiroth on the plane of human perception. [w.w.w.]

In the *Kabalah* Adam Kadmon is the manifested Logos corresponding to our *Third* Logos; the Unmanifested being the first paradigmic ideal Man, and symbolizing the Universe in *abscondito*, or in its “privation” in the Aristotelean sense. The First Logos is the “Light of the World”, the Second and the Third—its gradually deepening shadows.

Adamic Earth (*Alch.*). Called the “true oil of gold” or the “primal element” in Alchemy. It is but one remove from the pure homogeneous element.

Adbhuta Brâhmana (*Sk.*). The Brâhmana of miracles; treats of marvels, auguries, and various phenomena.

Adbhuta Dharma (*Sk.*). The “law” of things never heard before. A class of Buddhist works on miraculous or phenomenal events.

Adept (*Lat.*). *Adeptus*, “He who has obtained.” In Occultism one who has reached the stage of Initiation, and become a Master in the science of Esoteric philosophy.

Adharma (*Sk.*). Unrighteousness, vice, the opposite of Dharma.

Adhi (*Sk.*). Supreme, paramount.

Adhi-bhautika duhkha (*Sk.*). The second of the three kinds of pain; *lit.*, “Evil proceeding from external things or beings”.

Adhi-daivika duhkha (*Sk.*). The third of the three kinds of pain. “Evil proceeding from divine causes, or a just Karmic punishment”.

Adhishtânam (*Sk.*). Basis; a principle in which some other principle inheres.

Adhyâtmika duhkha (*Sk.*). The first of the three kinds of pain; *lit.*, “Evil proceeding from Self”, an induced or a generated evil by Self, or man himself.

Adhyâtma Vidyâ (*Sk.*). *Lit.*, “the esoteric luminary”. One of the Pancha Vidyâ Sastras, or the Scriptures of the Five Sciences.

Âdi (*Sk.*) The First, the primeval.

Âdi (the Sons of). In Esoteric philosophy the “Sons of Adi” are called the “Sons of the Fire-mist”. A term used of certain adepts.

Âdi-bhûta (*Sk.*). The first Being; also primordial element. *Adbhuta* is a title of Vishnu, the “first Element” containing all elements, “the unfathomable deity”.

Âdi-Buddha (*Sk.*). The First and Supreme Buddha—not recognised in the Southern Church. The Eternal Light.

Âdi-budhi (*Sk.*). Primeval Intelligence or Wisdom; the eternal Budhi or Universal Mind. Used of *Divine Ideation*, “Mahâbuddhi” being synonymous with MAHAT.

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Âdikrit (*Sk.*). Lit., the “first produced” or made. The creative Force eternal and uncreate, but manifesting periodically. Applied to Vishnu slumbering on the “waters of space” during “pralaya” (q.v.).

Âdi-nâtha (*Sk.*). The “first” Lord”—*Âdi* “first” (masc.), *nâtha* “Lord”.

Âdi-nidâna (*Sk.*). First and Supreme Causality, from *Âdi*, the first, and *Nidâna* the principal cause (or the concatenation of cause and effect).

Âdi-Sakti (*Sk.*). Primeval, divine Force; the female creative power, and aspect in and of every male god. The *Sakti* in the Hindu Pantheon is always the spouse of some god.

Âdi-Sanat (*Sk.*). Lit., “First Ancient”. The term corresponds to the Kabalistic “ancient of days”, since it is a title of Brahmâ—called in the *Zohar* the *Atteekah d’Atteeken*, or “the Ancient of the Ancients”, *etc.*

Âditi (*Sk.*). The Vedic name for the *Mûlaprakriti* of the Vedantists; the abstract aspect of Parabrahman, though both unmanifested and

unknowable. In the *Vedas* Âditi is the “Mother-Goddess”, her terrestrial symbol being infinite and shoreless space.

Âditi-Gæa. A compound term, Sanskrit and Latin, meaning dual, nature in theosophical writings—spiritual and physical, as Gæa is the goddess of the earth and of objective nature.

Âditya (*Sk.*). A name of the Sun; as Mârttânda he is the Son of Aditi.

Âdityas (*Sk.*). The seven sons of Âditi; the seven planetary gods.

Âdi Varsha (*Sk.*). The first land; the primordial country in which dwelt the first races.

Adonai (*Heb.*). The same as Adonis. Commonly translated “Lord”. Astronomically—the Sun. When a Hebrew in reading came to the name IHVH, which is called Jehovah, he paused and substituted the word “Adonai”, (Adni); but when written with the points of Alhim, he called it “Elohim”. [w.w.w.]

Adonim-Adonai, Adon. The ancient Chaldeo-Hebrew names for the Elohim or creative terrestrial forces, synthesized by Jehovah.

Adwaita (*Sk.*). A Vedânta sect. The non-dualistic (A-dwaita) school of Vedântic philosophy founded by Sankarâchârya, the greatest of the historical Brahmin sages. The two other schools are the Dwaita (dualistic) and the Visishtadwaita; all the three call themselves Vedântic.

Adwaitin (*Sk.*). A follower of the said school.

Adytum (*Gr.*). The Holy of Holies in the pagan temples. A name for the secret and sacred precincts or the inner chamber, into which no

profane could enter; it corresponds to the sanctuary of the altars of Christian Churches.

Æbe1-Zivo (*Gn.*). The Metatron or anointed spirit with the Nazarene Gnostics; the same as the angel Gabriel.

Æolus (*Gr.*). The god who, according to Hesiod, binds and looses the winds; the king of storms and winds. A king of Æolia, the inventor of sails and a great astronomer, and therefore deified by posterity.

Æon or **Æons** (*Gr.*). Periods of time; emanations proceeding from the divine essence, and celestial beings; genii and angels with the Gnostics.

Æsir (*Scand.*). The same as *Ases*, the creative Forces personified. The gods who created the black dwarfs or the *Elves of Darkness* in Asgard. The divine Æsir, the Ases are the Elves of Light. An allegory bringing together darkness which comes from light, and matter born of spirit.

Æther (*Gr.*). With the ancients the divine luminiferous substance which pervades the whole universe, the “garment” of the Supreme Deity, Zeus, or Jupiter. With the moderns, Ether, for the meaning of which in physics and chemistry see Webster’s *Dictionary* or any other. In esotericism . is the third principle of the Kosmic Septenary; the Earth being the lowest, then the Astral light, Ether and *Âkâsa* (phonetically *Âkâsha*) the highest.

Æthrobacy (*Gr.*). Lit., walking on, or being lifted into the air with no visible agent at work; “levitation”. It may be conscious or unconscious; in the one case it is magic, in the other either disease or a power which requires a few words of elucidation. We know that the earth is a magnetic body; in fact, as some scientists have found, and as Paracelsus affirmed some 300 years ago, it is one vast magnet. It is charged with one form of electricity—let us call it positive—which it evolves continuously by spontaneous action, in its interior or centre of motion. Human bodies, in common with all other forms of matter, are

charged with the opposite form of electricity, the negative. That is to say, organic or inorganic bodies, if left to themselves will constantly and involuntarily charge themselves with and evolve the form of electricity opposite to that of the earth itself. Now, what is weight? Simply the attraction of the earth. "Without the attraction of the earth you would have no weight", says Professor Stewart; "and if you had an earth twice as heavy as this, you would have double the attraction". How then, can we get rid of this attraction? According to the electrical law above stated, there is an attraction between our planet and the organisms upon it, which keeps them upon the surface of the globe. But the law of gravitation has been counteracted in many instances, by levitation of persons and inanimate objects. How

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account for this? The condition of our physical systems, say theurgic philosophers, is largely dependent upon the action of our will. If well-regulated, it can produce "miracles"; among others a change of this electrical polarity from negative to positive; the man's relations with the earth-magnet would then become repellent, and "gravity" for him would have ceased to exist. It would then be as natural for him to rush into the air until the repellent force had exhausted itself, as, before, it had been for him to remain upon the ground. The altitude of his levitation would be measured by his ability, greater or less, to charge his body with positive electricity. This control over the physical forces once obtained, alteration of his levity or gravity would be as easy as breathing. (See *Isis Unveiled*, Vol. I., page xxiii.)

Afrits (*Arab.*). A name for native spirits regarded as devils by Mussulmen. Elementals much dreaded in Egypt.

Agapæ (*Gr.*). Love Feasts; the early Christians kept such festivals in token of sympathy, love and mutual benevolence. It became necessary to abolish them as an institution, because of great abuse; Paul in his First Epistle to the Corinthians complains of misconduct at the feasts of the Christians. [w.w.w.].

Agastya (*Sk.*). The name of a great Rishi, much revered in Southern India; the reputed author of hymns in the *Rig Veda*, and a great hero in the *Râmâyana*. In Tamil literature he is credited with having been the first instructor of the Dravidians in science, religion and philosophy. It is also the name of the star "Canopus".

Agathodæmon (*Gr.*). The beneficent, good Spirit as contrasted with the bad one, Kakodæmon. The “Brazen Serpent” of the Bible is the former; the flying serpents of fire are an aspect of Kakodæmon. The Ophites called Agathodæmon the Logos and Divine Wisdom, which in the Bacchanalian Mysteries was represented by a serpent erect on a pole.

Agathon (*Gr.*). Plato’s Supreme Deity. Lit., “The Good”, our ALAYA, or “Universal Soul”.

Aged (*Kab.*). One of the Kabbalistic names for Sephira, called also the Crown, or *Kether*.

Agla (*Heb.*). This Kabbalistic word is a talisman composed of the initials of the four words “Ateh Gibor Leolam Adonai”, meaning “Thou art mighty for ever O Lord”. MacGregor Mathers explains it thus “A, the first; A, the last; G, the trinity in unity; L, the completion of the great work”. [w.w.w.]

Agneyastra (*Sk.*). The fiery missiles or weapons used by the Gods in the exoteric *Purânas* and the *Mahâbhârata* the magic weapons said to have been wielded by the adept-race (the fourth), the Atlanteans. This

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“weapon of fire” was given by Bharadwâja to Agnivesa, the son of Agni, and by him to Drona, though the *Vishnu Purâna* contradicts this, saying that it was given by the sage Aurva to King Sagara, his chela. They are frequently mentioned in the *Mahâbhârata* and the *Râmâyana*.

Agni (*Sk.*). The God of Fire in the Veda; the oldest and the most revered of Gods in India. He is one of the three great deities: Agni, Vâyu and Sûrya, and also all the three, as he is the triple aspect of fire; in heaven as the Sun; in the atmosphere or air (Vâyu), as Lightning; on earth, as ordinary Fire. Agni belonged to the earlier Vedic *Trimûrti* before Vishnu was given a place of honour and before Brahmâ and Siva were invented.

Agni Bâhu (*Sk.*). An ascetic son of Manu Swâyambhuva, the “Self-born”.

Agni Bhuvah (*Sk.*). Lit., “born of fire”, the term is applied to the four races of *Kshatriyas* (the second or warrior caste) whose ancestors are said to have sprung from fire. Agni Bhuvah is the son of Agni, the God of Fire; Agni Bhuvah being the same as Kartti-keya, the God of War. (See *Sec.Doct.*, Vol. II., p. 550.)

Agni Dhātu Samâdhi (*Sk.*). A kind of contemplation in Yoga practice, when Kundalini is raised to the extreme and the infinitude appears as one sheet of fire. An ecstatic condition.

Agni Hotri (*Sk.*). The priests who served the Fire-God in Aryan antiquity. The term Agni Hotri is one that denotes oblation.

Agni-ratha (*Sk.*). A “Fiery Vehicle” literally. A kind of flying machine. Spoken of in ancient works of magic in India and in the epic poems.

Agnishwattas (*Sk.*). A class of Pitris, the creators of the first ethereal race of men. Our solar ancestors as contrasted with the *Barhishads*, the “lunar” Pitris or ancestors, though otherwise explained in the *Purânas*.

Agnoia (*Gr.*). “Divested of reason”, lit., “irrationality”, when speaking of the animal Soul. According to Plutarch, Pythagoras and Plato divided the human soul into two parts (the higher and lower manas)—the rational or *noëtic* and the irrational, or *agnoia*, sometimes written “annoia”.

Agnostic (*Gr.*). A word claimed by Mr. Huxley to have been coined by him to indicate one who believes nothing which can not be demonstrated

by the senses. The later schools of Agnosticism give more philosophical definitions of the term.

Agra-Sandhânî (*Sk.*). The “Assessors” or *Recorders* who read at the

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judgment of a disembodied Soul the record of its life in the heart of that “Soul”. The same almost as the *Lipikas* of the *Secret Doctrine*. (See *Sec.Doct.*, Vol. I., p. 105.)

Agruerus ; A very ancient Phœnician god. The same as Saturn.

Aham (*Sk.*). “I”—the basis of *Ahankâra*, Self-hood.

Ahan (*Sk.*). “Day”;the Body of Brahmâ, in the *Purânas*.

Ahankâra (*Sk.*). The conception of “I”, Self-consciousness or Self-identity; the “I”, the egotistical and *mâyâvic* principle in man, due to our ignorance which separates our “I” from the Universal ONE-SELF Personality, Egoism.

Aheie (*Heb.*). Existence. He who exists; corresponds to Kether and Macroprosopus.

Ah-hi (*Sensar*), **Ahi** (*Sk.*), or Serpents. Dhyân Chohans. “Wise Serpents” or Dragons of Wisdom.

Ahi (*Sk.*). A serpent. A name of Vritra, the Vedic demon of drought.

Ahti (*Scand.*). The “Dragon” in the *Eddas*.

Ahu (*Scand.*). “One” and the First.

Ahum (*Zend*). The first three principles of septenary man in the *Avesta*; the gross living man and his vital and astral principles.

Ahura (*Zend*). The same as *Asura*, the holy, the Breath-like. Ahura Mazda, the Ormuzd of the Zoroastrians or Parsis, is the Lord who bestows light and intelligence, whose symbol is the Sun (See “Ahura Mazda”), and of whom Ahriman, a European form of “Angra Mainyu” (q.v.), is the dark aspect.

Ahura Mazda (*Zend*). The personified deity, the Principle of Universal Divine Light of the Parsis. From Ahura or *Asura*, breath, “spiritual, divine” in the oldest *Rig Veda*, degraded by the orthodox Brahmans into *A -sura*, “no gods”, just as the Mazdeans have degraded the Hindu Devas (Gods) into Dæva (Devils).

Aidoneus (*Gr.*). The God and King of the Nether World; Pluto or Dionysos Chthonios (subterranean).

Aij Talon. The supreme deity of the *Yakoot*, a tribe in Northern Siberia.

Ain-Aior (*Chald.*). The only “Self-existent” a mystic name for divine substance. [w.w.w.]

Ain (*Heb.*). The negatively existent; deity in repose, and absolutely passive. [w.w.w.]

Aindrî (*Sk.*). Wife of Indra.

Aindriya (*Sk.*). Or *Indrânî*, Indriya; *Sakti*. The female aspect or “wife” of Indra.

Ain Soph (*Heb.*). The “Boundless” or Limitless; Deity emanating and extending. [w.w.w.]

Ain Soph is also written *En Soph* and *Ain Suph*, no one, not even Rabbis, being sure of their vowels. In the religious metaphysics of the old Hebrew philosophers, the ONE Principle was an abstraction, like Parabrahmam, though modern Kabbalists have succeeded now, by dint of mere sophistry and paradoxes, in making a "Supreme God" of it and nothing higher. But with the early Chaldean Kabbalists Ain Soph is "without form or being", having "no likeness with anything else" (Franck, *Die Kabbala*, p. 126). That Ain Soph has never been considered as the "Creator" is proved by even such an orthodox Jew as Philo calling the "Creator" the *Logos*, who stands next the "Limitless One", and the "Second God". "The Second God is its (Ain Soph's) wisdom", says Philo (*Quaest. et Solut.*). Deity is NO-THING; it is nameless, and therefore called Ain Soph; the word *Ain* meaning NOTHING. (See Franck's *Kabbala*, p. 153 ff.)

Ain Soph Aur (*Heb.*). The Boundless Light which concentrates into the First and highest Sephira or Kether, the Crown. [w. w. w.]

Airyamen Yaêgo (*Zend*). Or *Airyana Vaêgo*; the primeval land of bliss referred to in the *Vendîdâd*, where Ahura Mazda delivered his laws to Zoroaster (Spitama Zarathustra).

Airyana-ishejô (*Zend*). The name of a prayer to the "holy Airyamen", the divine aspect of Ahriman before the latter became a dark opposing power, a Satan. For Ahriman is of the same essence with Ahura Mazda, just as Typhon-Seth is of the same essence with Osiris (q.v.).

Aish (*Heb.*). The word for "Man".

Aisvarikas (*Sk.*). A theistic school of Nepaul, which sets up Âdi Buddha as a supreme god (Îsvara), instead of seeing in the name that of a principle, an abstract philosophical symbol.

Aitareya (*Sk.*). The name of an Aranyaka (Brâhmana) and a Upanishad of the *Rig Veda*. Some of its portions are purely Vedântic.

Aith-ur (*Chald.*). Solar fire, divine Æther.

Aja (*Sk.*). “Unborn”, uncreated; an epithet belonging to many of the primordial gods, but especially to the first *Logos*—a radiation of the Absolute on the plane of illusion.

Ajitas (*Sk.*). One of the Occult names of the twelve great gods incarnating in each Manvantara. The Occultists identify them with the Kumâras. They are called Jnâna (or Gnâna) Devas. Also, a form of Vishnu in the second Manvantara. Called also *Jayas*.

Ajnâna (*Sk.*) or **Agyana** (*Bengali*). Non-knowledge; absence of

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knowledge rather than “ignorance” as generally translated. An *Ajnâni* means a “profane”.

Akar (*Eg.*). The proper name of that division of the Ker-netter infernal regions, which may be called Hell. [w. w. w.].

Âkâsa (*Sk.*). The subtle, supersensuous spiritual essence which pervades all space; the primordial substance erroneously identified with Ether. But it is to Ether what Spirit is to Matter, or *Âtmâ* to *Kâma-rûpa*. It is, in fact, the Universal Space in which lies inherent the eternal Ideation of the Universe in its ever-changing aspects on the planes of matter and objectivity, and from which radiates the *First Logos*, or expressed thought. This is why it is stated in the *Purânas* that Âkâsa has but one attribute, namely sound, for sound is but the translated symbol of Logos—“Speech” in its mystic sense. In the same sacrifice (*the Jyotishtoma Agnishtoma*) it is called the “God Âkâsa”. In these sacrificial mysteries Âkâsa is the all-directing ‘and omnipotent Deva who plays the part of Sadasya, the superintendent over the magical effects of the religious performance, and it had its own appointed Hotri (priest) in days of old, who took its name. The Âkâsa is the indispensable agent of every *Krityâ* (magical performance) religious or profane. The expression “to stir up the Brahmâ”, means to stir up the power which lies latent at the bottom of every magical operation, Vedic sacrifices being in fact nothing if not ceremonial magic. This power is

the Âkâsa—in another aspect, *Kundalini*—occult electricity, the alkahest of the alchemists in one sense, or the universal solvent, the same *anima mundi* on the higher plane as the *astral light* is on the lower. “At the moment of the sacrifice the priest becomes imbued with the spirit of Brahmâ, is, for the time being, Brahmâ himself”. (*Isis Unveiled*).

Akbar. The great Mogul Emperor of India, the famous patron of religions, arts, and sciences, the most liberal of all the Mussulman sovereigns. There has never been a more tolerant or enlightened ruler than the Emperor Akbar, either in India or in any other Mahometan country.

Akiba (*Heb.*). The only one of the four *Tanaim* (initiated prophets) who entering the *Garden of Delight* (of the occult sciences) succeeded in getting himself initiated while all the others failed. (See the Kabbalistic Rabbis).

Akshara (*Sk.*). Supreme Deity; lit., “indestructible”, ever perfect.

Akta (*Sk.*). Anointed: a title of Twashtri or Visvakarman, the highest “Creator” and Logos in the *Rig -Veda*. He is called the “Father of the Gods” and “Father of the sacred Fire” (*See note page 101, Vol. II., Sec.Doct.*).

Akûpâra (*Sk.*). The Tortoise, the symbolical turtle on which the earth is said to rest.

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Al or El (*Heb.*). This deity-name is commonly translated “God”, meaning mighty, supreme. The plural is Elohim, also translated in the Bible by the word God, in the singular. [w.w.w.]

Al-ait (*Phœn.*). The God of Fire, an ancient and very mystic name in Koptic Occultism.

Alaparus (*Chald.*). The second *divine* king of Babylonia who reigned.. “three Sari”. The first king of the divine Dynasty was Alorus according to Berosus. He was “the appointed Shepherd of the people” and reigned *ten* Sari (or 36,000 years, a *Saros* being 3,600 years).

Alaya (*Sk.*). The Universal Soul (See *Secret Doctrine* Vol. I. pp. 47 *et seq.*). The name belongs to the Tibetan system of the contemplative *Mahâyâna* School. Identical with *Âkâsa* in its mystic sense, and with *Mulâprâkriti*, in its essence, as it is the basis or root of all things.

Alba Petra (*Lat.*). The white stone of Initiation. The “white cornelian” mentioned in St. John’s *Revelation*.

Al-Chazari (*Arab.*). A Prince-Philosopher and Occultist. (See Book *Al-Chazari*.)

Alchemists; From *Al* and *Chemi*, fire, or the god and patriarch, *Kham*, also, the name of Egypt. The Rosicrucians of the middle ages, such as Robertus de Fluctibus (Robert Fludd), Paracelsus, Thomas Vaughan (Eugenius Philalethes), Van Helmont, and others, were all alchemists, who sought for the *hidden spirit* in every inorganic matter. Some people— nay, the great majority—have accused alchemists of charlatanry and false pretending. Surely such men as Roger Bacon, Agrippa, Henry Khunrath, and the Arabian Geber (the first to introduce into Europe some of the secrets of chemistry), can hardly be treated as impostors— least of all as fools. Scientists who are reforming the science of physics upon the basis of the atomic theory of Democritus, as restated by John Dalton, conveniently forget that Democritus, of Abdera, was an alchemist, and that the mind that was capable of penetrating so far into the secret operations of nature in one direction must have had good reasons to study and become a Hermetic philosopher. Olaus Borrichius says that the cradle of alchemy is to be sought in the most distant times.
(*Isis Unveiled*).

Alchemy ; in Arabic *Ul-Khemi*, is, as the name suggests, the chemistry of nature. *Ui-Khemi* or *Al-Kimia*, however, is only an Arabianized word, taken from the Greek *chemeia*, (*chemeia*) from *cumoz*— “juice”, sap extracted from a plant.

Says Dr. Wynn Westcott: "The earliest use of the actual term 'alchemy' is found in the works of Julius Firmicus Maternus, who lived in the days of Constantine the Great. The Imperial Library in Paris contains the oldest-extant alchemic treatise known in Europe; it was written by Zosimus the Panopolite about 400 A.D.

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in the Greek language, the next oldest is by Æneas Gazeus, 480 A.D." It deals with the finer forces of nature and the various conditions in which they are found to operate. Seeking under the veil of language, more or less artificial, to convey to the uninitiated so much of the *mysterium magnum* as is safe in the hands of a selfish world, the alchemist postulates as his first principle the existence of a certain Universal Solvent by which all composite bodies are resolved into the homogeneous substance from which they are evolved, which substance he calls pure gold, or *summa materia*. This solvent, also called *menstuum universale*, possesses the power of removing all the seeds of disease from the human body, of renewing youth and prolonging life. Such is the *lapis philosophorum* (philosopher's stone). Alchemy first penetrated into Europe through Geber, the great Arabian sage and philosopher, in the eighth century of our era; but it was known and practised long ages ago in China and in Egypt, numerous papyri on alchemy and other proofs of its being the favourite study of kings and priests having been exhumed and preserved under the generic name of Hermetic treatises. (See "Tabula Smaragdina"). Alchemy is studied under three distinct aspects, which admit of many different interpretations, viz.: the Cosmic, Human, and Terrestrial. These three methods were typified under the three alchemical properties—sulphur, mercury, and salt. Different writers have stated that there are three, seven, ten, and twelve processes respectively; but they are all agreed that there is but one object in alchemy, which is to transmute gross metals into pure gold. What that gold, however, really is, very few people understand correctly. No doubt that there is such a thing in nature as transmutation of the baser metals into the nobler, or gold. But this is only one aspect of alchemy, the terrestrial or purely material, for we sense logically the same process taking place in the bowels of the earth. Yet, besides and beyond this interpretation, there is in alchemy a symbolical meaning, purely psychic and spiritual. While the Kabbalist-Alchemist seeks for the realization of the former, the Occultist-Alchemist, spurning the gold of the mines, gives all his attention and directs his efforts only towards the transmutation of the baser *quaternary* into the divine upper *trinity* of man, which when finally blended are one. The spiritual, mental, psychic, and physical planes of human existence are in alchemy compared to the four elements, fire, air,

water and earth, and are each capable of a threefold constitution, i.e., fixed, mutable and volatile. Little or nothing is known by the word concerning the origin of this archaic branch of philosophy; but it is certain that it antedates the construction of any known Zodiac, and, as dealing with the personified forces of nature, probably also any of the mythologies of the world; nor is there any doubt that the true secret of transmutation (on the physical plane) was known in

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days of old, and lost before the dawn of the so-called historical period. Modern chemistry owes its best fundamental discoveries to alchemy, but regardless of the undeniable truism of the latter that there is but one element in the universe, chemistry has placed metals in the class of elements and is only now beginning to find out its gross mistake. Even sonic Encyclopædists are now forced to confess that if most of the accounts of transmutations are fraud or delusion, “yet some of them are accompanied by testimony *which renders them probable*. . . By means of the galvanic battery even the alkalis have been discovered to have a metallic base. The possibility of obtaining metal from other substances which contain the ingredients composing it, and *of changing one metal into another*. . . must therefore be left undecided. Nor are all alchemists to be considered impostors. Many have laboured under the conviction of obtaining their object, with indefatigable patience and purity of heart, which is earnestly recommended by sound alchemists as the principal requisite for the success of their labours.”
(*Pop. Encyclop.*)

Alcyone (*Gr.*), or Halcyone, daughter of Æolus, and wife of Ceyx, who was drowned as he was journeying to consult the oracle, upon which she threw herself into the sea. Accordingly both were changed, through the mercy of the gods, into king-fishers. The female is said to lay her eggs *on the sea and keep it calm* during the seven days before and seven days after the winter solstice. It has a very occult significance in ornithomancy.

Alectromancy (*Gr.*). Divination by means of a cock, or other bird; a circle was drawn and divided into spaces, each one allotted to a letter; corn was spread over these places and note was taken of the successive lettered divisions from which the bird took grains of corn. [w.w.w.]

Alethæ (*Phæn*) “Fire worshippers” from *Al-alt*, the God of Fire. The same as the Kabiri or *divine* Titans. As the seven emanations of Agruerus (Saturn) they are connected with all the fire, solar and” storm gods (*Maruts*).

Aletheia (Gr.). Truth; also Alethia, one of Apollo’s nurses.

Alexadrian School (of Philosophers). This famous school arose in Alexandria (Egypt) which was for several centuries the great seat of learning and philosophy. Famous for its library, which bears the name of “Alexandrian”, founded by Ptolemy Soter, who died in 283 B.C., at the very beginning of his reign ; that library which once boasted of 700,000 rolls or volumes (Aulus Gellius); for its museum, the first real academy of sciences and arts ; for its world-famous scholars, such as Euclid (the father of scientific geometry), Apollonius of Perga (the author of the still extant work on conic sections), Nicomachus (the arithmetician); astronomers, natural philosophers, anatomists such as Herophilus and

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Erasistratus, physicians, musicians, artists, etc., etc. ; it became still more famous for its Eclectic, or the New Platonic school, founded in 193 A.D., by Ammonius Saccas, whose disciples were Origen, Plotinus, and many others now famous in history. The most celebrated schools of Gnostics had their origin in Alexandria. Philo Judæus Josephus, Iamblichus, Porphyry, Clement of Alexandria, Eratosthenes the astronomer, Hypatia the virgin philosopher, and numberless other stars of second magnitude, all belonged at various times to these great schools, and helped to make Alexandria one of the most justly renowned seats of learning that the world has ever produced.

Alhim (*Heb.*). See “Elohim”.

Alkahest (*Arab.*). The universal solvent in Alchemy (see "Alchemy "); but in mysticism, the Higher Self, the union with which makes of matter (lead), gold, and restores all compound things such as the human body and its attributes to their primæval essence.

Almadel; the Book. A treatise on Theurgia or White Magic by an unknown mediæval European author; it is not infrequently found in volumes of MSS. called *Keys of Solomon*. [w.w.w.]

Almeh (*Arab.*). Dancing girls; the same as the Indian *nautchies*, the temple and public dancers.

Alpha Polaris (*Lat.*). The same as *Dhruva*, the pole-star of 31,105 years ago.

Alswider (*Scand.*). “ All-swift”, the name of the horse of the moon, in the *Eddas*.

Altruism (*Lat.*). From alter = other. A quality opposed to egoism. Actions tending to do good to others, regardless of self.

Aize, Liber; de Lapide Philosophico. An alchemic treatise by an unknown German author; dated 1677. It is to be found reprinted in the Hermetic Museum; in it is the well known design of a man with legs extended and his body hidden by a seven pointed star. Eliphaz Lévi has copied it. [w.w.w.]

Ama (*Heb.*), **Amia**, (*Chald.*). Mother. A title of Sephira Binah, whose “divine name is Jehovah” and who is called “Supernal Mother”.

Amânasa (*Sk.*). The “ Mindless”, the early races of this planet; also certain Hindu gods.

Amara-Kosha (*Sk.*). The “immortal vocabulary”. The oldest dictionary known in the world and the most perfect vocabulary of classical Sanskrit ; by Amara Sinha, a sage of the second century.

Ambâ (*Sk.*). The name of the eldest of the seven *Pleiades*, the heavenly sisters married each to a Rishi belonging to the *Saptariksha* or the seven Rishis of the constellation known as the Great Bear.

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Ambhâmsi (*Sk.*). A name of the chief of the Kumâras Sanat-Sujâta, signifying the “waters”. This epithet will become more comprehensible when we remember that the later type of Sanat-Sujâta was Michael, the Archangel, who is called in the Talmud “the Prince of *Waters*”, and in the Roman Catholic Church is regarded as the patron of gulfs and promontories. Sanat-Sujâta is the immaculate son of the immaculate mother (Ambâ or Aditi, chaos and space) or the “waters” of limitless space.

(See *Secret Doctrine*, Vol. I., p. 460.)

Amdo (*Tib.*). A sacred locality, the birthplace of Tson-kha-pa, the great Tibetan reformer and the founder of the Gelukpa (yellow caps), who is regarded as an Avatar of Amita-buddha.

Amên. In Hebrew is formed of the letters A M N = 1,40,50 =91, and is thus a simile of “Jehovah Adonai”=10, 5, 6, 5 and 1,4, 50,10 =91 together; it is one form of the Hebrew word for “truth”. In common parlance Amen is said to mean “so be it”. [w.w.w.]

But, in *esoteric* parlance *Amen* means “the concealed”. Manetho Sebennites says the word signifies *that which is hidden* and we know through Hecataëus and others that the Egyptians used the word to call upon their great God of Mystery, Ammon (or “Ammas, the hidden god”) to make himself conspicuous and manifest to them. Bonomi, the famous hieroglyphist, calls his worshippers very pertinently the “Amenoph”, and Mr. Bonwick quotes a writer who says: “Ammon, the hidden god, will remain for ever hidden till anthropomorphically revealed; gods who are afar off are useless”. Amen is styled “Lord of the new-moon festival”. Jehovah-Adonai is a new form of the ram-headed god Amoun or Ammon (q.v.) who was invoked by the Egyptian priests under the name of Amen.

Amenti (*Eg.*). Esoterically and literally, the dwelling of the God Amen, or Amoun, or the “hidden”, secret god. Exoterically the kingdom of Osiris divided into fourteen parts, each of which was set aside for some purpose connected with the after state of the defunct. Among other things, in one of these was the Hall of Judgment. It was the “Land of the

West”, the “Secret Dwelling”, the *dark* land, and the “doorless house”. But it was also *Ker-noter*, the “abode of the gods”, and the “land of ghosts” like the “Hades” of the Greeks (q.v.). It was also the “Good Father’s House” (in which there are “many mansions”). The fourteen divisions comprised, among many others, *Aanroo* (q.v.), the hall of the Two Truths, the Land of Bliss, *Neter-xev* “the funeral (or burial) place” *Otamer-xev*, the “Silence-loving Fields”, and also many other mystical halls and dwellings, one like the Sheol of the Hebrews, another like the Devachan of the Occultists, etc., etc. Out of the fifteen gates of the abode of Osiris, there were two chief ones,

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the “gate of entrance” or *Rustu*, and the “gate of exit” (reincarnation) *Amh*. But there was no room in Amenti to represent the orthodox Christian Hell. The worst of all was the Hall of the eternal Sleep and Darkness. As Lepsius has it, the defunct “sleep (therein) in *incorruptible* forms, they wake not to see their brethren, they recognize no longer father and mother, their hearts feel nought toward their wife and children. This is the dwelling of the god All-Dead. . . . Each trembles to pray to him, for he hears not. Nobody can praise him, for he regards not those who adore him. Neither does he notice any offering brought to him.” This god is *Karmic* Decree; the land of Silence—the abode of those who die absolute disbelievers, those dead from accident before their allotted time, and finally the dead on the threshold of *Avitchi*, which is never in Amenti or any other subjective state, save in one case, but on this land of forced re-birth. These tarried not very long even in their state of heavy sleep, of oblivion and darkness, but, were carried more or less speedily toward *Amh* the “exit gate”.

Amesha Spentas (*Zend*). Amshaspendas. The six angels or divine Forces personified as gods who attend upon Ahura Mazda, of which he is the synthesis and the seventh. They are one of the prototypes of the Roman Catholic “Seven Spirits” or Angels with Michael as chief, or the “Celestial Host”; the “Seven Angels of the Presence”. They are the Builders, Cosmocratores, of the Gnostics and identical with the Seven Prajâpatis, the Sephiroth, etc. (q.v.).

Amitâbha. The Chinese perversion of the Sanskrit *Amrita Buddha*, or the “Immortal Enlightened”, a name of Gautama Buddha. The name has such variations as Amita, Abida, Amitâya, etc., and is explained as meaning both “Boundless Age” and “Boundless Light”. The original

conception of the ideal of an impersonal divine light has been anthropomorphized with time.

Ammon (*Eg.*). One of the great gods of Egypt. Ammon or Amoun is far older than Amoun-Ra, and is identified with Baal. Hammon, the Lord of Heaven. Amoun-Ra was Ra the Spiritual Sun, the “Sun of Righteousness”, etc., for—“the Lord God is a Sun”. He is the God of Mystery and the hieroglyphics of his name are often reversed. He is Pan, All-Nature esoterically, and therefore the universe, and the “Lord of Eternity”. Ra, as declared by an old inscription, was “begotten by Neith but not engendered”. He is called the “self- begotten” Ra,, and created goodness from a glance of his fiery eye, as Set-Typhon created evil from his. As Ammon (also Amoun and Amen), Ra, he is “Lord of the worlds enthroned on the Sun’s disk and appears in the abyss of heaven”. A very ancient hymn spells the name “*Amen-ra*”, and hails the “Lord of the thrones of the earth...Lord

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of Truth, father of the gods, maker of man, creator of the beasts, Lord of Existence, Enlightener of the Earth, sailing in heaven in tranquillity. . . All hearts are softened at beholding thee, sovereign of life, health and strength We worship *thy spirit who alone made us*”, etc., etc. (See Bonwick’s *Egyptian Belief*.) Ammon Ra is called “his mother’s husband” and her son. (See “Chnourmis” and “Chnouphis” and also *Secret Doctrine* I, pp. 91 and It was to the “ram-headed” god that the Jews sacrificed lambs, and the *lamb* of Christian theology is a disguised reminiscence of the ram.

Ammonius Saccas. A great and good philosopher who lived in Alexandria between the second and third centuries of our era, and who was the founder of the Neo-Platonic School of Philaletheians or “lovers of truth”. He was of poor birth and born of Christian parents, but endowed with such prominent, almost divine, goodness as to he called *Theodidaktos*, the “god-taught”. He honoured that which was good in Christianity, but broke with it and the churches very early, being unable to find in it any superiority over the older religions.

Amrita (*Sk.*). The ambrosial drink or food of the gods; the food giving immortality. The elixir of life churned out of the ocean of milk in the Purânic allegory. An old Vedic term applied to the sacred Soma juice in the Temple Mysteries.

Amûlam Mûlam (*Sk.*). Lit., the “rootless root” ; Mulâprakriti of the Vedantins the spiritual “root of nature”.

Amun (*Copt.*). The Egyptian god of wisdom, who had only Initiates or Hierophants to serve him as priests.

Anâ (*Chald.*). The “invisible heaven” or Astral Light ; the heavenly mother of the terrestrial sea, *Mar*, whence probably the origin of *Anna*, the mother of *Mary*.

Anacalypsis (*Gr.*), or an “Attempt to withdraw the veil of the Saitic Isis”, by Godfrey Higgins. This is a very valuable work, now only obtainable at extravagant prices; it treats of the origin of all myths, religions and mysteries, and displays an immense fund of classical erudition. [w.w.w.]

Anâgâmin (*Sk.*). *Anagam*. One who is no longer to be reborn into the world of desire. One stage before becoming Arhat and ready for Nirvâna. The *third* of the four grades of holiness on the way to final Initiation.

Anâhata Chakram (*Sk.*). The seat or “wheel” of life; the heart, according to some commentators.

Anâhata Shabda (*Sk.*). The mystic voices and sounds heard by the Yogi at the incipient stage of his meditation, The third of the four states

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of sound, otherwise called Madhyamâ—the fourth state being when it is perceptible by the physical sense of hearing. The sound in its previous stages is not heard except by those who have developed their internal, highest spiritual senses. The four stages are called respectively, Parâ, Pashyantî, Madhyamâ and Vaikhari.

Anaitia (*Chald.*). A derivation from Anâ (*q.v.*), a goddess identical with the Hindu *Annapurna*, one of the names of Kâlî—the female aspect of Siva—at her best.

Analogeticists. The disciples of Ammonius Saccas (*q.v.*), so called because of their practice of interpreting all sacred legends, myths and mysteries by a principle of analogy and correspondence, which is now found in the Kabbalistic system, and pre-eminently so in the Schools of Esoteric Philosophy, in the East. (See “The Twelve Signs of the Zodiac,” by T. Subba Row in *Five Years of Theosophy*.)

Ânanda (*Sk.*). Bliss, joy, felicity, happiness. A name of the favourite disciple of Gautama, the Lord Buddha.

Ânanda-Lahari (*Sk.*). “The wave of joy”; a beautiful poem written by Sankarâchârya, a hymn to Pârvati, very mystical and occult.

Ânandamaya-Kosha (*Sk.*). “The illusive Sheath of Bliss”, i.e., the mâyâvic or illusory form, the appearance of that which is formless. “Bliss”, or the higher soul. The Vedantic name for one of the five Koshas or “principles” in man; identical with our Âtmâ-Buddhi or the Spiritual Soul.

Ananga (*Sk.*). The “Bodiless”. An epithet of Kâma, god of love.

Ananta-Sesha (*Sk.*). The Serpent of Eternity—the couch of Vishnu during Pralaya (lit., endless remain).

Anastasis (*Gr.*). The continued existence of the soul.

Anatu (*Chald.*). The female aspect of Anu (*q.v.*). She represents the Earth and Depth, while her consort represents the Heaven and Height.

She is the mother of the god Hea, and produces heaven and earth. Astronomically she is Ishtar, Venus, the Ashtoreth of the Jews.

Anaxagoras (*Gr.*) A famous Ionian philosopher who lived 500 B.C., studied philosophy under Anaximenes of Miletus, and settled in the days of Pericles at Athens. Socrates, Euripides, Archelaus and other distinguished men and philosophers were among his disciples and pupils. He was a most learned astronomer and was one of the first to explain openly that which was taught by Pythagoras secretly, namely, the movements of the planets, the eclipses of the sun and moon, etc. It was he who taught the theory of Chaos, on the principle that “nothing comes from nothing”; and of atoms, as the underlying essence and substance of all bodies, “of the same nature as the bodies which they formed”.

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These atoms, he taught, were primarily put in motion by Nous (Universal Intelligence, the Mahat of the Hindus), which Nous is an immaterial, eternal, spiritual entity; by this combination the world was formed, the material gross bodies sinking down, and the ethereal atoms (or fiery ether) rising and spreading in the upper celestial regions. Antedating modern science by over 2000 years, he taught that the stars were of the same material as our earth, and the sun a glowing mass; that the moon was a dark, uninhabitable body, receiving its light from the sun; the comets, wandering stars or bodies; and over and above the said science, he confessed himself thoroughly convinced that the real existence of things, perceived by our senses, could not be demonstrably proved. He died in exile at Lampsacus at the age of seventy-two.

Ancients, The. A name given by Occultists to the seven creative Rays, born of Chaos, or the “Deep”.

Anda-Katâha (*Sk.*). The outer covering, or the “shell” of Brahmâ’s egg; the area within which our manifested universe is encompassed.

Androgyne Goat (of Mendes). See “Baphomet”.

Androgyne Ray (*Esot.*). The first differentiated ray; the Second Logos; Adam Kadmon in the *Kabalah*; the “male and female created he them”, of the first chapter of *Genesis*.

Audumla (*Scand.*). The symbol of nature in the Norse mythology; the cow who licks the salt rock, whence the divine Buri is born, before man’s creation.

Angâraka (*Sk.*). Fire Star; the planet Mars; in Tibetan, *Mig-mar*.

Augiras. One of the Prajâpatis. A son of Daksha ; a lawyer, etc., etc.

Angirasas (*Sk.*). The generic name of several Purânic individuals and things; a class of *Pitris*, the ancestors of man ; a river in *Plaksha*, one of the *Sapta dwîpas* (q.v).

Angra Mainyus (*Zend.*). The Zoroastrian name for Ahriman; the evil spirit of destruction and opposition who (in the *Vendidâd*, Fargard I.) is said by Ahura Mazda to “counter-create by his witchcraft” every beautiful land the God creates; for “Angra Mainyu is all death”.

AnimaMundi (*Lat.*). The “Soul of the World”, the same as the *Alaya* of the Northern Buddhists; the divine essence which permeates, animates and informs all, from the smallest atom of matter to man and god. It is in a sense the “seven-skinned mother” of the stanzas in the *Secret Doctrine*, the essence of seven planes of sentience, consciousness and differentiation, moral and physical. In its highest aspect it is *Nirvâna*, in its lowest Astral Light. It was feminine with the Gnostics, the early Christians and the Nazarenes; bisexual with other sects, who considered it only in its four lower planes. Of igneous, ethereal nature in the

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objective world of form (and then ether), and divine and spiritual in its three higher planes. When it is said that every human soul was born by detaching itself from the *Anima Mundi*, it means, esoterically, that our

higher Egos are of an essence identical with **It**, which is a radiation of the ever unknown Universal ABSOLUTE.

Anjala (*Sk.*). One of the personified powers which spring from Brahmâ's body—the Prajâpatîs.

Anjana (*Sk.*). A serpent, a son of Kasyapa Rishi.

Annamaya Kosha (*Sk.*). A Vedantic term. The same as *Sthûla Sharîra* or the physical body. It is the first "sheath" of the *five* sheaths accepted by the Vedantins, a sheath being the same as that which is called "principle" in Theosophy.

Annapura (*Sk.*). See "Anâ".

Annedotus (*Gr.*). The generic name for the Dragons or Men-Fishes, of which there were five. The historian Berosus narrates that there rose out of the Erythræan Sea on several occasions a semi-dæmon named Oannes or Annedotus, who although part animal yet taught the Chaldeans useful arts and everything that could humanise them. (See Lenormant *Chaldean Magic*, p. 203, and also "Oannes".) [w.w.w.]

Anoia (*Gr.*). "Want of understanding", "folly". *Anoia* is the name given by Plato and others to the lower Manas when too closely allied with Kâma, which is irrational (*agnoia*). The Greek word *agnoia* is evidently a derivation from and cognate to the Sanskrit word *ajnâna* (phonetically, *agnyana*) or ignorance, irrationality, absence of knowledge. (See "Agnoia" and "Agnostic".)

Anouki (*Eg.*). A form of Isis; the goddess of life, from which name the Hebrew *Ank*, life. (See "Anuki".)

Ansumat (*Sk.*). A Purânic personage, the "nephew of 60,000 uncles" King Sagara's sons, who were reduced to ashes by a single glance from Kapila Rishi's "Eye".

Antahkarana (*Sk.*), or Antaskarana. The term has various meanings, which differ with every school of philosophy and sect. Thus Sankârachârya renders the word as “understanding”; others, as “the internal instrument, the Soul, formed by the thinking principle and egoism”; whereas the Occultists explain it as the *path* or bridge between the Higher and the Lower Manas, the divine *Ego*, and the *personal* Soul of man. It serves as a medium of communication between the two, and conveys from the Lower to the Higher Ego all those personal impressions and thoughts of men which can, by their nature, be assimilated and stored by the undying Entity, and be thus made immortal with it, these being the only elements of the evanescent *Personality* that survive death and time. It thus stands to reason that

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only that which is noble, spiritual and divine in man can testify in Eternity to his having lived.

Anthesteria (*Gr.*). The feast of Flowers (*Floralia*): during this festival the rite of Baptism or purification was performed in the Eleusinian Mysteries in the temple lakes, the Limnae, when the Mystæ were made to pass through the “narrow gate” of Dionysus, to emerge therefrom as full Initiates.

Anthropology. The Science of man; it embraces among other things :—*Physiology*, or that branch of natural science which discloses the mysteries of the organs and their functions in men, animals and plants; and also, and especially,—*Psychology* or the great, and in our days, too much neglected science of the soul, both as an entity distinct from the spirit, and in its relation to the spirit and body. In modern science, psychology deals only or principally with conditions of the nervous system, and almost absolutely ignores the psychical essence and nature. Physicians denominate the science of insanity psychology, and name the lunacy chair in medical colleges by that designation. (*Isis Unveiled*.)

Anthropomorphism (*Gr.*). From “anthropos” meaning man. The act of endowing god or gods with a human form and human attributes or qualities.

Anu (*Sk.*). An “atom”, a title of Brahmâ, who is said to be an atom just as is the infinite universe. A hint at the pantheistic nature of the god.

Anu (*Chald.*). One of the highest of Babylonian deities, “King of Angels and Spirits, Lord of the city of Erech”. He is the Ruler and God of Heaven and Earth. His symbol is a star and a kind of Maltese cross— emblems of divinity and sovereignty. He is an abstract divinity supposed to inform the whole expanse of ethereal space or heaven, while his “wife” informs the more material planes. Both are the types of the Ouranos and Gaia of Hesiod. They sprang from the original Chaos. All his titles and attributes are graphic and indicate health, purity physical and moral, antiquity and holiness. Anu was the earliest god of the city of Erech. One of his sons was *Bil* or *Vil-Kan*, the god of fire, of various metals, and of weapons. George Smith very pertinently sees in this deity a close connection with a kind of cross breed between “the biblical Tubal Cain and the classical Vulcan” . .who is considered to be moreover “the most potent deity in relation to witchcraft and spells generally”.

Anubis (*Gr.*) The dog -headed god, identical, in a certain aspect, with Horus. He is pre-eminently the god who deals with the disembodied, or the resurrected in *post mortem* life. *Anepou* is his Egyptian

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name. He is a psychopompic deity, “the Lord of the Silent Land of the West, the land of the Dead, the preparer of the way to the other world”, to whom the dead were entrusted, to be led by him to Osiris, the Judge. In short, he is the “embalmer” and the “guardian of the dead”. One of the oldest deities in Egypt, Mariette Bey having found the image of this deity in tombs of the Third Dynasty.

Anugîtâ (*Sk.*). One of the *Upanishads*. A very occult treatise. (*See The sacred Books of the East.*)

Anugraha (*Sk.*). The eighth creation in the *Vishnu Purâna*.

Anuki (*Eg.*). “See Anouki” *supra*. “The word *Ank* in Hebrew, means ‘my life’, my being, which is the personal pronoun Anocki, from the

name of the Egyptian goddess *Anouki* ", says the author of the *Hebrew Mystery*, or the *Source of Measures*.

Anumati (*Sk.*). The moon at the full; when from a god—Soma—she becomes a goddess.

Anumitis (*Sk.*). Inference, deduction in philosophy.

Anunnaki (*Chald.*). Angels or Spirits of the Earth; terrestrial Elementals also.

Anunit (*Chald.*) The goddess of Akkad ; Lucifer, the morning star. Venus as the evening star was Ishtar of Erech.

Anupâdaka (*Sk.*). Anupapâdaka, also Aupapâduka; means parentless", "self-existing", born without any parents or progenitors. A term applied to certain self-created gods, and the Dhyâni Buddhas.

Anuttara (*Sk.*). Unrivalled, peerless. Thus *Anuttara Bodhi* means unexcelled or unrivalled intelligence", *Anuttara Dharma*, unrivalled law or religion, &c.

Anyâmsam Aniyasâm (*Sk.*). *A no-ranîyânsam* (in *Bhagavad gîtâ*). Lit., "the most atomic of the atomic; smallest of the small ". Applied to the universal deity, whose essence is everywhere.

Aour (*Chald.*). The synthesis of the two aspects of *astro-etheric* light; and the *od*—the life-giving, and the *ob*—the death-giving light.

Apâm Napât (*Zend*). A mysterious being, corresponding to the Fohat of the Occultists. It is both a Vedic and an Avestian name. Literally, the name means the "Son of the Waters" (of space, i.e., Ether), for in the *Avesta* Apâm Napât stands between the *fire-yazatas* and the

water-yazatas

(See *Secret Doctrine*, Vol. II., p. 400, note).

Apâna (*Sk.*). “Inspirational breath”; a practice in Yoga. *Prana* and *apâna* are the “expirational” and the “inspirational” breaths. It is called “vital wind” in *Anugîta*.

Apap (*Eg.*), in Greek *Apophis*. The symbolical Serpent of Evil. The Solar Boat and the Sun are the great Slayers of Apap in the *Book of the*

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Dead. It is Typhon, who having killed Osiris, incarnates in Apap, seeking to kill Horus. Like Taoer (or *Ta-ap-oer*) the female aspect of Typhon, Apap is called “the devourer of the Souls”, and truly, since Apap symbolizes the animal body, as matter left soulless and to itself. Osiris, being, like all the other Solar gods, a type of the Higher Ego (Christos), Horus (his son) is the lower Manas or the *personal* Ego. On many a monument one can see Horus, helped by a number of dog-headed gods armed with crosses and spears, killing Apap. Says an Orientalist : “The God Horus standing as conqueror upon the Serpent of Evil, may be considered as the earliest form of our well-known group of St. George (who is Michael) and the Dragon, or holiness trampling down sin.” Draconianism did not die with the ancient religions, but has passed bodily into the latest Christian form of the worship.

Aparinâmin (*Sk.*). The Immutable and the Unchangeable, the reverse of Parinâmin, that which is subject to modification, differentiation or decay.

Aparoksha (*Sk.*) *Direct perception*.

Âpava (*Sk.*) Lit. “He who sports in the Water”. Another aspect of Nârâyana or Vishnu and of Brahmâ combined, for Âpava, like the latter, divides himself into two parts, male and female, and creates Vishnu, who creates Virâj, who creates Manu. The name is explained and interpreted in various ways in Brahmanical literature.

Apavarga (*Sk.*). Emancipation from repeated births.

Apis (*Eg.*), or *Hapi-ankh*. The “living deceased one” or Osiris incarnate in the sacred white Bull. Apis was the bull-god that, on reaching the age of twenty-eight, the age when Osiris was killed by Typhon—was put to death with great ceremony. It was not the Bull that was worshipped but the Osiridian symbol; just as Christians kneel now before the Lamb, the symbol of Jesus Christ, in their churches.

Apocrypha (*Gr.*). Very erroneously explained and adopted as doubtful, or spurious. The word means simply *secret, esoteric, hidden*.

Apollo Belvidere. Of all the ancient statues of Apollo, the son of Jupiter and Latona, called Phœbus, Helios, the radiant and the Sun, the best and most perfect is the one known by this name, which is in the Belvidere gallery of the Vatican at Rome. It is called the *Pythian Apollo*, as the god is represented in the moment of his victory over the serpent Python. The statue was found in the ruins of Antium, in 1503.

Apollonius of Tyana (*Gr.*). A wonderful philosopher born in Cappadocia about the beginning of the first century; an ardent Pythagorean, who studied the Phœnician sciences under Euthydemus; and Pythagorean philosophy and other studies under Euxenus of

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Heraclea. According to the tenets of this school he remained a vegetarian the whole of his long life, fed only on fruit and herbs, drank no wine, wore vestments made only of plant-fibres, walked barefooted, and let his hair grow to its full length, as all the Initiates before and after him. He was initiated by the priests of the temple of Æsculapius (Asciepios) at Ægæe, and learnt many of the “miracles” for healing the sick wrought by the god of medicine. Having prepared himself for a higher initiation by a silence of five years, and by travel, visiting Antioch, Ephesus, Pamphylia and other parts, he journeyed via Babylon to India, all his intimate disciples having abandoned him, as they feared to go to the “land of enchantments”. A casual disciple, Damis, however, whom he met on his way, accompanied him in his travels. At Babylon he was initiated by the Chaldees and Magi, according to Damis, whose narrative was copied by one named Philostratus a hundred years later.

After his return from India, he showed himself a true Initiate, in that the pestilences and earthquakes, deaths of kings and other events, which he prophesied duly happened. At Lesbos, the priests of Orpheus, being jealous of him, refused to initiate him into their peculiar mysteries, though they did so several years later. He preached to the people of Athens and other cities the purest and noblest ethics, and the phenomena he produced were as wonderful as they were numerous and well attested. “How is it”, enquires Justin Martyr in dismay—” how is it that the talismans (*telesmata*) of Apollonius have power, for they prevent, as we see, the fury of the waves and the violence of the winds, and the attacks of the wild beasts; and *whilst our Lord’s miracles are preserved by tradition alone, those of Apollonius are most numerous and actually manifested in present facts?*”

. (Quaest, XXIV.). But an answer is easily found to this in the fact that after crossing the Hindu Kush, Apollonius had been directed by a king to the *abode of the Sages*, whose abode it may be to this day, by whom he was taught unsurpassed knowledge. His dialogues with the Corinthian Menippus indeed give us the esoteric catechism and disclose (when understood) many an important mystery of nature. Apollonius was the friend, correspondent and guest of kings and queens, and no marvellous or “magic” powers are better attested than his. At the end of his long and wonderful life he opened an esoteric school at Ephesus, and died aged almost one hundred years.

Aporrheta (*Gr.*). Secret instructions upon esoteric subjects given during the Egyptian and Grecian Mysteries.

Apsaras (*Sk.*). An Undine or Water-Nymph, from the Paradise or Heaven of Indra. The Apsarases are in popular belief the “wives of the gods” and called *Surânganâs*, and by a less honourable term, *Sumad-âtmajâs* or the “daughters of pleasure”, for it is fabled of them

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that when they appeared at the churning of the Ocean neither Gods (Suras) nor Demons (Asuras) would take them for legitimate wives. Urvashi and several others of them are mentioned in the *Vedas*. In Occultism they are certain “sleep-producing” aquatic plants, and inferior forces of nature.

Ar-Abu Nasr-al-Farabi, called in Latin Alpharabius, a Persian, and the greatest Aristotelian philosopher of the age. He was born in 950 A.D., and is reported to have been murdered in 1047. He was an Hermetic philosopher and possessed the power of hypnotizing through music, making those who heard him play the lute laugh, weep, dance and do what he liked. Some of his works on Hermetic philosophy may be found in the Library of Leyden.

Arahat (*Sk.*). Also pronounced and written Arhat, Arhan, Rahat, &c., “the worthy one”, lit., “deserving divine honours”. This was the name first given to the Jain and subsequently to the Buddhist holy men initiated into the esoteric mysteries. The Arhat is one who has entered the best and highest path, and is thus emancipated from rebirth.

Arani (*Sk.*). The “female Arani” is a name of the Vedic Aditi (esoterically, the womb of the world). *Arani* is a *Swastika*, a disc-like wooden vehicle, in which the Brahmins generated fire by friction with *pramantha*, a stick, the symbol of the male generator. A mystic ceremony with a world of secret meaning in it and very sacred, perverted into phallic significance by the materialism of the age.

Âranyaka (*Sk.*). Holy hermits, sages who dwelt in ancient India in forests. Also a portion of the Vedas containing Upanishads, etc.

Araritha (*Heb.*). A very famous seven-lettered Kabbalistic wonder-word ; its numeration is 813 ; its letters are collected by Notaricon from the sentence “one principle of his unity, one beginning of his individuality, his change is unity”. [w.w.w.].

Arasa Maram (*Sk.*). The Hindu sacred tree of knowledge. In occult philosophy a mystic word.

Arba-il (*Chald.*). The Four Great Gods. *Arba* is Aramaic for four, and *il* is the same as Al or El. Three male deities, and a female who is virginal yet reproductive, form a very common ideal of Godhead. [w.w.w.]

Archangel (*Gr.*). Highest supreme angel. From the Greek *arch*, “chief” or “primordial”, and *angelos*, “messenger”.

Archæus (*Gr.*). “The Ancient.” Used of the oldest manifested deity; a term employed in the *Kabalah*; “archaic”, old, ancient.

Archobiosis (*Gr.*). Primeval beginning of life.

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Archetypal Universe (*Kab.*). The ideal universe upon which the objective world was built. [w.w.w.]

Archons (*Gr.*). In profane and biblical language “rulers” and princes; in Occultism, primordial planetary spirits.

Archontes (*Gr.*). The archangels after becoming *Ferouers* (q.v.) or their own shadows, having mission on earth; a mystic ubiquity; implying a double life; a kind of hypostatic action, one of purity in a higher region, the other of terrestrial activity exercised on our plane. (See Iamblichus, *De Mysteriis* II., Chap. 3.)

Ardath (*Heb.*). This word occurs in the Second Book of Esdras, ix., 26. The name has been given to one of the recent “occult novels” where much interest is excited by the visit of the hero to a field in the Holy Land so named; magical properties are attributed to it. In the Book of Esdras the prophet is sent to this field called Ardath “where no house is builded” and bidden “eat there only the flowers of the field, taste no flesh, drink no wine, and pray unto the highest continually, and then will I come and talk with thee”. [w.w.w.]

Ardha-Nârî (*Sk.*). Lit., “half-woman”. Siva represented as Androgynous, as half male and half female, a type of male and female energies combined. (See occult diagram in *Isis Unveiled*, Vol. II.)

Ardhanârîswara (*Sk.*). Lit., “the bi-sexual lord”. Esoterically, the unpolarized states of cosmic energy symbolised by the Kabalistic Sephira, Adam Kadmon, &c.

Ares. The Greek name for Mars, god of war; also a term used by Paracelsus, the differentiated Force in Cosmos.

Argha (*Chald.*). The ark, the womb of Nature; the crescent moon, and a life-saving ship ; also a cup for offerings, a vessel used for religious ceremonies.

Arghyanâth (*Sk.*). Lit., “lord of libations”.

Arian. A follower of Arius, a presbyter of the Church in Alexandria in the fourth century. One who holds that Christ is a created and human being, inferior to God the Father, though a grand and noble man, a true adept versed in all the divine mysteries.

Aristobulus (*Gr*) An Alexandrian writer, and an obscure philosopher. A Jew who tried to prove that Aristotle explained the esoteric thoughts of Moses.

Arithmomancy (*Gr.*). The science of correspondences between gods, men, and numbers, as taught by Pythagoras. [w.w.w.]

Arjuna (*Sk.*) Lit., the “white”. The third of the five Brothers Pandu or the reputed Sons of Indra (esoterically the same as Orpheus). A disciple of Krishna, who visited him and married Su-bhadrâ, his

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sister, besides many other wives, according to the allegory. During the fratricidal war between the *Kauravas* and the *Pândavas*, Krishna instructed him in the highest philosophy, while serving as his charioteer. (*See Bhagavad Gîtâ.*)

Ark of Isis. At the great Egyptian annual ceremony, which took place in the month of Athyr, the boat of Isis was borne in procession by the priests, and *Collyrian* cakes or buns, marked with the sign of the cross (Tat), were eaten. This was in commemoration of the weeping of Isis for the loss of Osiris, the Athyr festival being very impressive. "Plato refers to the melodies on the occasion as being very ancient," writes Mr. Bonwick (*Eg. Belief and Mod. Thought*). "The *Miserere* in Rome has been said to be similar to its melancholy cadence, and to be derived from it Weeping, veiled virgins followed the ark. The *Nornes*, or veiled virgins, wept also for the loss of our Saxon forefathers' god, the ill-fated but good Baldur."

Ark of the Covenant. Every ark-shrine, whether with the Egyptians, Hindus, Chaldeans or Mexicans, was a phallic shrine, the symbol of the *yon*i or womb of nature. The *seket* of the Egyptians, the ark, or sacred chest, stood on the *ara*—its pedestal. The ark of Osiris, with the sacred relics of the god, was "of the same size as the Jewish ark", says S. Sharpe, the Egyptologist, carried by priests with staves passed through its rings in sacred procession, as the ark round which danced David, the King of Israel. Mexican gods also had their arks. Diana, Ceres, and other goddesses as well as gods had theirs. The ark was a boat—a vehicle in every case. "Thebes had a sacred ark 300 cubits long," and "the word *Thebes* is said to mean ark in Hebrew," which is but a natural recognition of the place to which the chosen people are indebted for their ark. Moreover, as Bauer writes, "the Cherub was not first used by Moses." The winged Isis was the cherub or *Arieh* in Egypt, centuries before the arrival there of even Abram or Sarai. "The external likeness of some of the Egyptian arks, surmounted by their two winged human figures, to the ark of the covenant, has often been noticed." (*Bible Educator*.) And not only the "external" but the *internal* "likeness" and sameness are now known to all. The arks, whether of the covenant, or of honest, straightforward, Pagan symbolism, had originally and now have one and the same meaning. The chosen people appropriated the idea and forgot to acknowledge its source. It is the same as in the case of the "Urim" and "Thummin" (q.v.). In Egypt, as shown by many Egyptologists, the two objects were the emblems of the *Two Truths*. "Two figures of Re and Thmei were worn on the breast-plate of the Egyptian High Priest. *Thmé*, plural *thmin*, meant truth in Hebrew. Wilkinson says the figure of

Truth had closed eyes. Rosellini speaks of the *Thmei* being worn as a necklace. Diodorus gives such a necklace of gold and stones to the High Priest when delivering judgment. The Septuagint translates Thummin as *Truth*". (Bonwick's *Egypt. Belief*.)

Arka (*Sk.*). The Sun.

Arkites. The ancient priests who were attached to the Ark, whether of Isis, or the Hindu *Argua*, and who were seven in number, like the priests of the Egyptian *Tat* or any other cruciform symbol of the three and the *four*, the combination of which gives a male-female number. The *Avgha* (or ark) was the four-fold female principle, and the flame burning over it the triple *lingham*.

Aroueris (*Gr.*). The god Harsiesi, who was the elder Horus. He had a temple at Ambos. if we bear in mind the definition of the chief Egyptian gods by Plutarch, these myths will become more comprehensible; as he well says: "Osiris represents the beginning and principle; Isis, that which receives; and Horus, the compound of both. Horus engendered between them, is not eternal nor incorruptible, but, being always in generation, he endeavours by vicissitudes of imitations, and by periodical passion (yearly re-awakening to life) to continue always young, as if he should never die." Thus, since Horus is the personified physical world, Aroueris, or the "elder Horus", is the ideal Universe; and this accounts for the saying that "he was begotten by Osiris and Isis when these were still in the bosom of their mother"—Space. There is indeed, a good deal of mystery about this god, but the meaning of the symbol becomes clear once one has the key to it.

Artephius.—A great Hermetic philosopher, whose true name was never known and whose works are without dates, though it is known that he wrote his *Secret Book* in the XIIth century. Legend has it that he was one thousand years old at that time. There is a book on dreams by him in the possession of an Alchemist, now in Bagdad, in which he gives out the secret of seeing the past, the present, and the future, in sleep, and of remembering the things seen. There are but two copies of this manuscript extant. The book on *Dreams* by the Jew Solomon Almulus, published in Hebrew at Amsterdam in 1642, has a few reminiscences from the former work of Artephius.

Artes (*Eg.*). The Earth; the Egyptian god Mars.

Artufas. A generic name in South America and the islands for temples of *nagalism* or serpent worship.

Arundhatî (*Sk.*). The “Morning Star”; Lucifer-Venus.

Arûpa (*Sk.*). “Bodiless”, formless, as opposed to *rûpa*, “body”, or form.

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Arvâksrotas (*Sk.*). The *seventh* creation, that of man, in the *Vishnu Purâna*.

Arwaker (*Scand.*). Lit., “early waker”. The horse of the chariot of the Sun driven by the maiden Sol, in the *Eddas*.

Ârya (*Sk.*) Lit., “the holy”; originally the title of Rishis, those who had mastered the “Âryasatyâni” (q.v.) and entered the Âryanimârگا path to Nirvâna or Moksha, the great “four-fold” path. But now the name has become the epithet of a race, and our Orientalists, depriving the Hindu Brahmans of their birth-right, have made Aryans of all Europeans. In esotericism, as the four paths, or stages, can be entered only owing to great spiritual development and “growth in holiness”, they are called the “four fruits”. The degrees of Arhatship, called respectively Srotâpatti, Sakridâgamin, Anâgâmin, and Arhat, or the four classes of Âryas, correspond to these four paths and truths.

Ârya-Bhata (*Sk.*) The earliest Hindu algebraist and astronomer, with the exception of Asura Maya (q.v.); the author of a work called *Ârya Siddhânta*, a system of Astronomy.

Ârya-Dâsa (*Sk.*) Lit., “Holy Teacher”. A great sage and Arhat of the Mahâsamghika school.

Aryahata (*Sk.*) The “Path of Arhatship”, or of holiness.

Âryasangha (*Sk.*) The Founder of the *first* Yogâchârya School. This Arhat, a direct disciple of Gautama, the Buddha, is most unaccountably mixed up and confounded with a personage of the same name, who is said to have lived in Ayôdhya (Oude) about the fifth or sixth century of our era, and taught Tântrika worship in addition to the Yogâchârya system. Those who sought to make it popular, claimed that he was the same Âryasangha, that had been a follower of Sâkyamuni, and that he was 1,000 years old. Internal evidence alone is sufficient to show that the works written by him and translated about the year 600 of our era, works full of Tantra worship, ritualism, and tenets followed now considerably by the “red-cap” sects in Sikhim, Bhutan, and Little Tibet, cannot be the same as the lofty system of the early Yogâchârya school of pure Buddhism, which is neither northern nor southern, but absolutely esoteric. Though none of the genuine Yogâchârya books (the *Narjol chodpa*) have ever been made public or marketable, yet one finds in the *Yogâchârya Bhûmi Shâstra* of the *pseudo*-Âryasangha a great deal from the older system, into the tenets of which he may have been initiated. It is, however, so mixed up with Sivaism and Tantrika magic and superstitions, that the work defeats its own end, notwithstanding its remarkable dialectical subtilty. How unreliable are the conclusions at which our Orientalists arrive, and how contradictory the dates assigned by them, may be seen in the case in hand. While Csoma de Kôrös (who, by-the-bye, never

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became acquainted with the Gelukpa (yellow-caps), but got all his information from “red-cap” lamas of the Borderland), places the *pseudo*-Âryasangha in the seventh century of our era; Wassiljew, who passed most of his life in China, proves him to have lived much earlier; and Wilson (see *Roy. As. Soc.*, Vol. VI., p. 240), speaking of the period when Âryasangha’s works, which are still extant in Sanskrit, were written, believes it now “established, that they have been written *at the latest, from a century and a half before, to as much after, the era of Christianity*”. At all events since it is beyond dispute that the Mahâyana religious works were all written far before Âryasangha’s time—whether he lived in the “*second* century B.C.”, or the “*seventh* A.D.”—and that these contain all and far more of the fundamental tenets of the Yogâchârya system, so disfigured by the Ayôdhyan imitator—the inference is that there must exist somewhere a genuine rendering free from popular Sivaism and left-hand magic.

Aryasatyâni (*Sk.*). The four truths or the four dogmas, which are (1) *Dukha*, or that misery and pain are the unavoidable concomitants of sentient (esoterically, physical) existence; (2) *Samudaya*, the truism that suffering is intensified by human passions; (3) *Nirôdha*, that the crushing out and extinction of all such feelings are possible for a man “on the path”; (4) *Mârğa*, the narrow way, or that path which leads to such a blessed result.

Aryavarta (*Sk.*). The “land of the Aryas”, or India. The ancient name for Northern India. The Brahmanical invaders (“from the Oxus” say the Orientalists) first settled. It is erroneous to give this name to the whole of India, since Manu gives the name of “the land of the Aryas” only to “the tract between the Himalaya and the Vindhya ranges, from the eastern to the western sea”.

Asakrit Samâdhi (*Sk.*). A certain degree of ecstatic contemplation. A stage in *Samâdhi*.

Âsana (*Sk.*). The third stage of *Hatha Yoga*, one of the prescribed postures of meditation.

Asat (*Sk.*). A philosophical term meaning “non-being”, or rather *non-be-ness*. The “incomprehensible nothingness”. *Sat*, the immutable, eternal, ever-present, and the one real “Be-ness” (not Being) is spoken of as being “Born of Asat, and Asat begotten by Sat”. The unreal, or Prakriti, objective nature regarded as an illusion. Nature, or the illusive shadow of its one true essence.

Asathor (*Scand.*). The same as Thor. The god of storms and thunder, a hero who receives Miölnir, the “storm-hammer”, from its fabricators, the dwarfs. With it he conquer Alwin in a “battle of

words” breaks the head of the giant Hrungir, chastises Loki for his magic; destroys the whole race of giants in Thrymheim; and, as a good and benevolent god, sets up therewith land-marks, sanctifies marriage bonds, blesses law and order, and produces every good and terrific feat

with its help. A god in the *Eddas*, who is almost as great as Odin. (See “Miölnir” and “Thor’s Hammer”.)

Asava Samkhaya (*Pali*). The “finality of the stream”, one of the six “Abhijnâs” (*q.v.*). A phenomenal knowledge of the finality of the stream of life and the series of re-births.

Asburj. One of the legendary peaks in the Teneriffe range. A great mountain in the traditions of Iran which corresponds in its allegorical meaning to the World-mountain, Meru. Asburj is that mount “at the foot of which the sun sets”.

Asch Metzareph (*Heb.*). The Cleansing Fire, a Kabbalistic treatise, treating of Alchemy and the relation between the metals and the planets. [w.w.w]

Ases (*Scand.*). The creators of the Dwarfs and Elves, the Elementals below men, in the Norse lays. They are the progeny of Odin; the same as the *Æsir*.

Asgard (*Scand.*). The kingdom and the habitat of the Norse gods, the Scandinavian Olympus ; situated “higher than the Home of the Light-Elves”, but on the same plane as Jotunheim, the home of the Jotuns, the wicked giants versed in magic, with whom the gods are at eternal war. It is evident that the gods of Asgard are the same as the Indian *Suras* (gods) and the Jotuns as the *Asuras*, both representing the conflicting powers of nature—beneficent and maleficent. They are the prototypes also of the Greek gods and the Titans.

Ash (*Heb.*). Fire, whether physical or symbolical fire; also found written in English as *As*, *Aish* and *Esch*.

Ashen and Langhan (*Kolarian*). Certain ceremonies for casting out evil spirits, akin to those of exorcism with the Christians, in use with the Kolarian tribes in India.

Asherah (*Heb.*). A word, which occurs in the Old Testament, and is commonly translated “groves” referring to idolatrous worship, but it is probable that it really referred to ceremonies of sexual depravity; it is a feminine noun. [w.w.w.]

Ashmog (*Zend*). The Dragon or Serpent, a monster with a camel’s neck in the *Avesta*; a kind of allegorical Satan, who after the Fall, “lost its nature and its name”. Called in the old Hebrew (Kabbalistic) texts the “flying camel”; evidently a reminiscence or tradition in both cases of the prehistoric or antediluvian monsters, half bird, half reptile,

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Ashtadisa (*Sk.*). The eight-faced space. An imaginary division of space represented as an *octagon* and at other times as a *dodecahedron*.

Ashta Siddhis (*Sk.*). The eight consummations in the practice of Hatha Yoga.

Ashtar Vidyâ (*Sk.*). The most ancient of the Hindu works on Magic. Though there is a claim that the entire work is in the hands of some Occultists, yet the Orientalists deem it lost. A very few fragments of it are now extant, and even these are very much disfigured.

Ash Yggdrasil (*Scand.*). The “Mundane Tree”, the Symbol of the World with the old Norsemen, the “tree of the universe, of time and of life”. It is ever green, for the Norns of Fate sprinkle It daily with the water of life from the fountain of Urd, which flows in Midgard. The dragon Nidhogg gnaws its roots incessantly, the dragon of Evil and Sin; but the Ash Yggdrasil cannot wither, until the Last Battle (the Seventh Race in the Seventh Round) is fought, when life, time, and the world will all vanish and disappear.

Asiras (*Sk.*). Elementals without heads; lit., “headless” ; used also of the first two human races.

Asita (*Sk.*). A proper name; a son of Bharata; a Rishi and a Sage.

Ask (*Scand.*) or Ash tree. The “tree of Knowledge”. Together with the *Embla* (alder) the Ask was the tree from which the gods of Asgard created the first man.

Aski-kataski-haix-tetrax-damnameneus-aision. These mystic words, which Athanasius Kircher tells us meant “ Darkness, Light, Earth, Sun, and Truth”, were, says Hesychius, engraved upon the zone or belt of the Diana of Ephesus. Plutarch says that the priests used to recite these words over persons who were possessed by devils. [w.w.w.]

Asmodeus. The Persian *Aêshma-dev*, the *Esham-dev* of the Parsis, “the evil Spirit of Concupiscence”, according to Bréal, whom the Jews appropriated under the name of *Ashmedai*, “the Destroyer”, the *Talmud* identifying the creature with Beelzebub and Azrael (Angel of Death), and calling him the “ King of the Devils ”.

Asmoneans. Priest-kings of Israel whose dynasty reigned over the Jews for 126 years. They promulgated the Canon of the Mosaic Testament in contradistinction to the “Apocrypha” (q.v.) or Secret Books of the Alexandrian Jews, the Kabbalists, and maintained the dead-letter meaning of the former. Till the time of John Hyrcanus, they were Ascedeans (*Chasidim*) and Pharisees; but later they became Sadducees or Zadokites, asserters of Sacerdotal rule as contradistinguished from Rabbinical.

Asoka (*Sk.*). A celebrated Indian king of the Môrya dynasty which

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reigned at Magadha. There were two Asokas in reality, according to the chronicles of Northern Buddhism, though the first Asoka—the grand father of the second, named by Prof. Max Muller the “Constantine of India”, was better known by his name of Chandragupta. It is the former who was called, *Piadasî* (Pali) “the beautiful”, and *Devânam-piya* “the beloved of the gods”, and also *Kâlâsoka*; while the name of his grandson was *Dharmâsôkâ*—the Asoka of the good law—on account of his devotion to Buddhism. Moreover, according to the same source, the second Asoka had never followed the Brahmanical faith, but was a

Buddhist born. It was his grandsire who had been first converted to the new faith, after which he had a number of edicts inscribed on pillars and rocks, a custom followed also by his grandson. But it was the second Asoka who was the most zealous supporter of Buddhism; he, who maintained in his palace from 60 to 70,000 monks and priests, who erected 84,000 *totes* and *stupas* throughout India, reigned 36 years, and sent missions to Ceylon, and throughout the world. The inscriptions of various edicts published by him display most noble ethical sentiments, especially the edict at Allahabad, on the so-called “Asoka’s column”, in the Fort. The sentiments are lofty and poetical, breathing tenderness for animals as well as men, and a lofty view of a king’s mission with regard to his people, that might be followed with great success in the present age of cruel wars and barbarous vivisection.

Asomatous (*Gr.*). Lit., without a material body, incorporeal; used of celestial Beings and Angels.

Asrama (*Sk.*). A sacred building, a monastery or hermitage for ascetic purposes. Every sect in India has its *Ashrams*.

Assassins. A masonic and mystic order founded by Hassan Sabah in Persia, in the eleventh century. The word is a European perversion of “Hassan”, which forms the chief part of the name. They were simply *Sufis* and addicted, according to the tradition, to *hascheesl-eating*, in order to bring about celestial visions. As shown by our late brother, Kenneth Mackenzie, “they were teachers of the secret doctrines of Islamism; they encouraged mathematics and philosophy, and produced many valuable works. The chief of the Order was called Sheik-el-Jebel, translated the ‘*Old Man of the Mountains*’, and, as their Grand Master, he possessed power of life and death.’

Assorus (*Chald.*). The third group of progeny (Kissan and Assorus) from the Babylonian Duad, Tauthe and Apason, according to the Theogonies of Damascius. From this last emanated three others, of which series the last, Aus, begat Belus—“the fabricator of the World, the Demiurgus”.

Assur (*Chald.*). A city in Assyria ; the ancient seat of a library from which George Smith excavated the earliest known tablets, to which he assigns a date about 1500 B.C., called *Assur Kileh Shergat*.

Assurbanipal (*Chald.*). The Sardanapalus of the Greeks, “the greatest of the Assyrian Sovereigns, far more memorable on account of his magnificent patronage of learning than of the greatness of his empire”, writes the late G. Smith, and adds: “Assurbanipal added more to the Assyrian royal library than *all the kings who had gone before him*”. As the distinguished Assyriologist tells us in another place of his “Babylonian and Assyrian Literature” (*Chald. Account of Genesis*) that “the majority of the texts preserved belong to the earlier period previous to B.C. 1600”, and yet asserts that “it is to tablets written in his (Assurbanipal’s) reign (B.C. 673) that we owe almost all our knowledge of the Babylonian early history”, one is well justified in asking, “How do you know?”

Assyrian Holy Scriptures. Orientalists show seven such books: the Books of Mamit, of Worship, of Interpretations, of Going to Hades; two Prayer Books (*Kanmagarri* and *Kanmikri*: Talbot) and the Kantolite, the lost Assyrian Psalter.

Assyrian Tree of Life. “*Asherah*” (q.v.). It is translated in the Bible by “grove ” and occurs 30 times. It is called an “idol”; and Maachah, the grandmother of Asa, King of Jerusalem, is accused of having made for herself such an idol, which was a *lingham*. For centuries this was a religious rite in Judæa. But the original Asherah was a pillar with seven branches on each side surmounted by a globular flower with three projecting rays, and no *phallic* stone, as the Jews made of it, but a metaphysical symbol. “Merciful One, who dead to life raises! was the prayer uttered before the Asherah, on the banks of the Euphrates. The “Merciful One”, was neither the personal god of the Jews who brought the “grove” from their captivity, nor any extra- cosmic god, but the higher triad in man symbolized by the globular flower with its three rays.

Asta-dasha (*Sk.*). Perfect, Supreme Wisdom; a title of Deity.

Aster't (*Heb.*). Astarte, the Syrian goddess the consort of Adon, or Adonai.

Astræa (*Gr.*). The ancient goddess of justice, whom the wickedness of men drove away from earth to heaven, wherein she now dwells as the constellation *Virgo*.

Astral Body, or Astral "Double". The ethereal counterpart or shadow of man or animal. The *Linga Sharira*, the "Doppelgänger". The reader must not confuse it with the ASTRAL SOUL, another name for the lower Manas, or Kama-Manas so-called, the reflection of the HIGHER EGO.

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Astral Light (*Occult*) The invisible region that surrounds our globe, as it does every other, and corresponding as the second Principle of Kosmos (the third being Life, of which it is the vehicle) to the *Linga Sharira* or the Astral Double in man. A subtle Essence visible only to a clairvoyant eye, and the lowest but one (*viz.*, the earth), of the Seven Akâsic or Kosmic Principles. Eliphas Levi calls it the great Serpent and the Dragon from which radiates on Humanity every evil influence. This is so; but why not add that the Astral Light gives out nothing but what it has received; that it is the great terrestrial crucible, in which the vile emanations of the earth (moral and physical) upon which the Astral Light is fed, are all converted into their subtlest essence, and radiated back intensified, thus becoming epidemics— moral, psychic and physical. Finally, the Astral Light is the same as the *Sidereal Light* of Paracelsus and other Hermetic philosophers. "Physically, it is the ether of modern science. Metaphysically, and in its spiritual, or occult sense, ether is a great deal more than is often imagined. In occult physics, and alchemy, it is well demonstrated to enclose within its shoreless waves not only Mr. Tyndall's 'promise and potency of every quality of life', but also the *realization* of the potency of every quality of spirit. Alchemists and Hermetists believe that their *astral*, or sidereal ether, besides the above properties of sulphur, and white and red magnesia, or *magnes*, is the *anima mundi*, the workshop of Nature and of all the Kosmos, spiritually, as well as physically. The 'grand magisterium' asserts itself in the phenomenon of mesmerism, in the 'levitation' of human and inert objects; and may be called the ether from its spiritual aspect. The designation *astral* is ancient, and was used by some of the Neo-platonists, although it is claimed by some that the word was coined by

the Martinists. Porphyry describes the celestial body which is always joined with the soul as ‘immortal, luminous, and star-like’. The root of this word may be found, perhaps, in the Scythic *Aist-aer*—which means star, or the Assyrian *Istar*, which, according to Burnouf has the same sense.” (*Isis Unveiled*.)

Astrolatry (*Gr.*). Worship of the Stars.

Astrology (*Gr.*) The Science which defines the action of celestial bodies upon mundane affairs, and claims to foretell future events from the position of the stars. Its antiquity is such as to place it among the very earliest records of human learning. It remained for long ages a secret science in the East, and its final expression remains so to this day, its exoteric application having been brought to any degree of perfection in the West only during the period of time since Varaha Muhira wrote his book on Astrology some 1400 years ago. Claudius Ptolemy, the famous geographer and mathematician, wrote his treatise *Tetrabiblos*

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about 135 A.D., which is still the basis of modern astrology. The science of Horoscopy is studied now chiefly under four heads: *viz.*, (1) *Mundane*, in its application to meteorology, seismology, husbandry, etc. (2) *State or civic*, in regard to the fate of nations, kings and rulers. (3) *Horary*, in reference to the solving of doubts arising in the mind upon any subject. (4) *Genethliacal*, in its application to the fate of individuals from the moment of their birth to their death. The Egyptians and the Chaldees were among the most ancient votaries of Astrology, though their modes of reading the stars and the modern practices differ considerably. The former claimed that Belus, the Bel or Elu of the Chaldees, a scion of the *divine* Dynasty, or the Dynasty of the king-gods, had belonged to the land of Chemi, and had left it, to found a colony from Egypt on the banks of the Euphrates, where a temple ministered by priests in the service of the “lords of the stars” was built, the said priests adopting the name of *Chaldees*. Two things are known: (a) that Thebes (in Egypt) claimed the honour of the invention of Astrology; and (b) that it was the Chaldees who taught that science to the other nations. Now Thebes antedated considerably not only “Ur of the Chaldees”, but also Nipur, where Bel was first worshipped—Sin, his son (the moon), being the presiding deity of Ur, the land of the nativity of Terah, the Sabeian and Astrolatrer, and of Abram, his son, the great Astrologer of biblical tradition. All tends, therefore, to corroborate the Egyptian claim. If later

on the name of Astrologer fell into disrepute in Rome and elsewhere, it was owing to the fraud of those who wanted to make money by means of that which was part and parcel of the sacred Science of the Mysteries, and, ignorant of the latter, evolved a system based entirely upon mathematics, instead of on transcendental metaphysics and having the physical celestial bodies as its *upadhi* or material basis. Yet, all persecutions notwithstanding, the number of the adherents of Astrology among the most intellectual and scientific minds was always very great. If Cardan and Kepler were among its ardent supporters, then its later votaries have nothing to blush for, even in its now imperfect and distorted form. As said in *Isis Unveiled* (1. 259): “Astrology is to exact astronomy what psychology is to exact physiology. In astrology and psychology one has to step beyond the visible world of matter, and enter into the domain of transcendent spirit.” (See “*Astronomos*.”)

Astronomos (*Gr.*). The title given to the Initiate in the Seventh Degree of the reception of the Mysteries. In days of old, Astronomy was synonymous with Astrology; and the great Astrological Initiation took place in Egypt at Thebes, where the priests perfected, if they did not wholly invent the science. Having passed through the degrees

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of *Pastophoros*, *Neocoros*, *Melanophoros*, *Kistophoros*, and *Balahala* (the degree of Chemistry of the Stars), the neophyte was taught the mystic signs of the Zodiac, in a circle dance representing the course of the planets (the dance of Krishna and the Gopis, celebrated to this day in Rajputana); after which he received a cross, the Tau (or Tat), becoming an *Astronomos* and a Healer. (See *Isis Unveiled*. Vol. II. 365).

Astronomy and Chemistry were inseparable in these studies.

“Hippocrates had so lively a faith in the influence of the stars on animated beings, and on their diseases, that he expressly recommends not to trust to physicians who are ignorant of astronomy.’ (Arago.)

Unfortunately the key to the final door of Astrology or Astronomy is lost by the modern Astrologer; and without it, how can he ever be able to answer the pertinent remark made by the author of *Mazzaroth*, who writes: “people are said to be born under one sign, while in reality they are born under another, because *the sun is now seen among different stars at the equinox*”? Nevertheless, even the few truths he does know brought to his science such eminent and scientific believers as Sir Isaac Newton, Bishops Jeremy and Hall, Archbishop Usher, Dryden, Flamstead, Ashmole, John Milton, Steele, and a host of noted Rosicrucians.

Asura Mazda (*Sk.*). In the Zend, *Ahura Mazda*. The same as Ormuzd or Mazdeô; the god of Zoroaster and the Parsis.

Asuramaya (*Sk.*) Known also as *Mayâsura*. An Atlantean astronomer, considered as a great magician and sorcerer, well-known in Sanskrit works.

Asuras (*Sk.*). Exoterically, elementals and evil, gods—considered maleficent; demons, and *no* gods. But esoterically—the reverse. For in the most ancient portions of the *Rig Veda*, the term is used for the Supreme Spirit, and therefore the Asuras are spiritual and divine. It is only in the last book of the *Rig Veda*, its latest part, and in the *Atharva Veda*, and the *Brâhmanas*, that the epithet, which had been given to Agni, the greatest Vedic Deity, to Indra and Varuna, has come to signify the reverse of gods. *Asu* means breath, and it is with his breath that Prajâpati (Brahmâ) creates the Asuras. When ritualism and dogma got the better of the Wisdom religion, the initial letter *a* was adopted as a negative prefix, and the term ended by signifying “not a god”, and Sura only a deity. But in the Vedas the Suras have ever been connected with *Surya*, the sun, and regarded as *inferior* deities, devas.

Aswamedha (*Sk.*) The Horse-sacrifice; an ancient Brahmanical ceremony.

Aswattha (*Sk.*) The *Bo-tree*, the tree of knowledge, *ficus religiosa*.

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Aswins (*Sk.*), or *Aswinau*, dual ; or again, *Aswinî-Kumârau*, are the most mysterious and occult deities of all; who have “puzzled the oldest commentators”. Literally, they are the “Horsemen”, the “divine charioteers”, as they ride in a *golden car* drawn by horses or birds or animals, and “*are possessed of many forms*”. They are two Vedic deities, the twin sons of the sun and the sky, which becomes the nymph Aswini. In mythological symbolism they are “the bright harbingers of Ushas, the dawn”, who are “ever young and handsome, bright, agile, swift as falcons”, who “prepare the way for the brilliant dawn to those who have

patiently awaited through the night". They are also called time "physicians of Swarga" (or Devachan), inasmuch as they heal every pain and suffering, and cure all diseases. Astronomically, they are asterisms. They were enthusiastically worshipped, as their epithets show. They are the "Ocean-born" (i.e., *space* born) or *Abdhijau*, "crowned with lotuses" or *Pushhara-srajam*, etc., etc. Yâska, the commentator in the *Nirukta*, thinks that "the Aswins represent the transition from darkness to light"—cosmically, and we may add, metaphysically, also. But Muir and Goldstücker are inclined to see in them ancient "horsemen of great renown", because, forsooth, of the legend "that the gods refused the Aswins admittance to a sacrifice on the ground that *they had been on too familiar terms with men*". Just so, because as explained by the same Yâska "they are identified with heaven and earth", only for quite a different reason. Truly they are like the *Ribhus*, "originally renowned mortals (but also non-renowned occasionally) who in the course of time are translated into the companionship of gods"; and they show a negative character, "the result of the alliance of light with darkness", simply because these *twins* are, in the esoteric philosophy, the *Kumâra-Egos*, the reincarnating "Principles" in this Manvantara.

Atala (*Sk*). One of the regions in the Hindu lokas, and one of the seven mountains; but esoterically Atala is on an astral plane, and was, once on a time, a real island upon this earth.

Atalanta Fugiens (*Lat*). A famous treatise by the eminent Rosicrucian Michael Maier; it has many beautiful engravings of Alchemic symbolism: here is to be found the original of the picture of a man and woman within a circle, a triangle around it, then a square: the inscription is, "From the first *ens* proceed two contraries, thence come the three principles, and from them the four elementary states ; if you separate the pure from the impure you will have the stone of the Philosophers". [w.w.w.]

Atarpi (*Chald*), or *Atarpi-nisi*, the "man". A personage who was "pious to the gods"; and who prayed the god Hea to remove the evil

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of drought and other things before the Deluge is sent. The story is found on one of the most ancient Babylonian tablets, and relates to the sin of the world. In the words of G. Smith "the god Elu or Bel calls together an assembly of the gods, his sons, and relates to them that he is angry at

the sin of the world”; and in the fragmentary phrases of the tablet: “. . . . I made them Their wickedness I am angry at, their punishment shall not be small let food be exhausted, above let Vul drink up his rain”, etc., etc. In answer to Atarpi’s prayer the god Hea announces his resolve to destroy the people he created, which he does finally by a deluge.

Atash Behram (*Zend*). The sacred fire of the Parsis, preserved perpetually in their fire-temples.

Atef (*Eg.*), or Crown of Horus. It consisted of a tall white cap with ram’s horns, and the *uræus* in front. Its two feathers represent the two truths—*life and death*.

Athamaz (*Heb.*). The same as Adonis with the Greeks, the Jews having borrowed all their gods.

Athanor (*Occult.*) The “*astral*” fluid of the Alchemists, their Archimedean lever; exoterically, the furnace of the Alchemist.

Atharva Veda (*Sk.*) The fourth Veda; *lit.*, magic incantation containing aphorisms, incantations and magic formula One of the most ancient and revered Books of the Brahmins.

Athenagoras (*Gr.*) A Platonic philosopher of Athens, who wrote a Greek Apology for the Christians in A.D. 177, addressed to the Emperor Marcus Aurelius, to prove that the accusations brought against them, namely that they were incestuous and ate murdered children, were untrue.

Athor (*Eg.*) “Mother Night.” Primeval Chaos, in the Egyptian cosmogony. The goddess of night.

Atîvahikâs (*Sk.*) With the Visishtadwaitees, these are the Pitris, or *Devas*, who help the disembodied soul or *Jiva* in its transit from its dead body to *Paramapadha*.

Atlantidæ (*Gr.*) The ancestors of the Pharaohs and the forefathers of the Egyptians, according to some, and as the Esoteric Science teaches. (See *S.D.*, *Vol. II.*, and *Esoteric Buddhism*.) Plato heard of this highly civilized people, the last remnant of which was submerged 9,000 years before his day, from Solon, who had it from the High Priests of Egypt. Voltaire, the eternal scoffer, was right in stating that “the Atlantidæ (our *fourth* Root Race) made their appearance in Egypt It was in Syria and in Phrygia, as well as Egypt, that they established the worship of the Sun.” Occult philosophy teaches that the Egyptians were a remnant of the last *Aryan* Atlantidæ.

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Atlantis (*Gr.*) The continent that was submerged in the Atlantic and the Pacific Oceans according to the secret teachings and Plato.

Atmâ (or **Atman**) (*Sk.*). The Universal Spirit, the divine Monad, the 7th Principle, so-called, in the septenary constitution of man. The Supreme Soul.

Atma-bhu (*Sk.*). Soul-existence, or existing as soul. (See “*Alaya*”.)

Atmabodha (*Sk.*). Lit., “Self-knowledge”; the title of a Vedantic treatise by Sankârachârya.

Atma-jnâni (*Sk.*) The Knower of the World-Soul, or Soul in general.

Atma-matrasu (*Sk.*) To enter into the elements of the “One-Self”. (See *S. D. I., 334* **Atmamâtra** is the spiritual atom, as contrasted with, and opposed to, the elementary differentiated atom or molecule.

Atma Vidyâ (*Sk.*). The highest form of spiritual knowledge; lit., “Soul-knowledge”.

Atri, Sons of (*Sk.*). A class of Pitris, the “ancestors of man”, or the so-called Prâjapâti, “progenitors”; one of the seven Rishis who form the constellation of the Great Bear.

Attavada (*Pali*). The sin of personality.

Atyantika (*Sk.*) One of the four kinds of *pralaya* or dissolution. The “absolute” pralaya.

Atziluth (*Heb.*) The highest of the Four Worlds of the Kabbalah referred only to the pure Spirit of God. [w.w.w.] See “Aziluth” for another interpretation.

Audlang (*Scand.*). The second heaven made by Deity above the field of Ida, in the Norse legends.

Audumla (*Scand.*) The Cow of Creation, the “nourisher”, from which flowed four streams of milk which fed the giant Ymir or Örgelmir (matter in ebullition) and his sons, the Hrimthurses (Frost giants), before the appearance of gods or men. Having nothing to graze upon she licked the salt of the ice-rocks and thus produced Buri, “the Producer” in his turn, who had a son Bör (the born) who married a daughter of the Frost Giants, and had three sons, *Odin* (Spirit), *Wili* (Will), and *We* (Holy). The meaning of the allegory is evident. It is the precosmic union of the elements, of Spirit, or the creative Force, with Matter, cooled and still seething, which it forms in accordance with universal Will. Then the Ases, “the pillars and supports of the World” (*Cosmocratores*), step in and *create* as All-father wills them.

Augoeides (*Gr.*). Bulwer Lytton calls it the “Luminous Self”, or our Higher Ego. But Occultism makes of it something distinct from

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this. It is a mystery. The *Augocides* is the luminous divine radiation of the EGO which, when incarnated, is but its shadow—pure as it is yet. This is explained in the *Amshaspends* and their *Ferouers*.

Aum (*Sk.*). The sacred syllable; the triple-lettered unit; hence the trinity in One.

Aura (*Gr. and Lat.*). A subtle invisible essence or fluid that emanates from human and animal bodies and even things. It is a psychic effluvium, partaking of both the mind and the body, as it is the electro-vital, and at the same time an electro-mental aura; called in Theosophy the âkâsic or magnetic aura.

Aurnavâbha (*Sk.*) An ancient Sanskrit commentator.

Aurva (*Sk.*). The Sage who is credited with the invention of the “fiery weapon” called *Agneyâstra*.

Ava-bodha (*Sk.*). “Mother of Knowledge.” A title of Aditi.

Avâivartika (*Sk.*) An epithet of every Buddha: lit., one who turns no more back; who goes straight to Nirvâna.

Avalokiteswara (*Sk.*) “The on-looking Lord” In the exoteric interpretation, he is Padmapâni (the lotus bearer and the lotus-born) in Tibet, the first divine ancestor of the Tibetans, the complete incarnation or Avatar of Avalokiteswara; but in esoteric philosophy Avaloki, the “on-looker”, is the Higher Self, while Padmapâni is the Higher Ego or Manas. The mystic formula “Om mani padme hum” is specially used to invoke their joint help. While popular fancy claims for Avalokiteswara many incarnations on earth, and sees in him, not very wrongly, the spiritual guide of every believer, the esoteric interpretation sees in him the Logos, both celestial and human. Therefore, when the Yogâchârya School has declared Avalokiteswara as Padmâpani “to be the Dhyâni Bodhisattva of Amitâbha Buddha”, it is indeed, because the former is *the spiritual reflex in the world of forms* of the latter, both being one—one in heaven, the other on earth.

Avarasâila Sanghârama (*Sk.*). Lit., the School of the Dwellers on the western mountain. A celebrated Vihâra (monastery) in Dhana-kstchâka, according to Eitel, “built 600 B.C., and deserted A.D. 600”.

Avastan (*Sk.*) An ancient name for Arabia.

Avasthas (*Sk.*) States, conditions, positions.

Avatâra (*Sk.*) Divine incarnation. The descent of a god or some exalted Being, who has progressed beyond the necessity of Rebirths, into the body of a simple mortal. Krishna was an avatar of Vishnu. The Dalai Lama is regarded as an avatar of Avalokiteswara, and the Teschu Lama as one of Tson-kha-pa, or Amitâbha. There are two kinds of avatars: those born from woman, and the parentless, the *anupapâdaka*.

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Avebury or **Abury**. In Wiltshire are the remains of an ancient megalithic Serpent temple: according to the eminent antiquarian Stukeley, 1740, there are traces of two circles of stones and two avenues ; the whole has formed the representation of a serpent. [w.w.w.]

Avesta (*Zend*). Lit., “the Law”. From the old Persian *Âbastâ*, “the law”. The sacred Scriptures of the Zoroastrians. *Zend* means in the “Zend-Avesta”—a “commentary” or “interpretation”. It is an error to regard “Zend” as a language, as “it was applied only to explanatory texts, to the translations of the Avesta”(Darmsteter).

Avicenna. The latinized name of Abu-Ali al Hoséen ben Abdallah Ibn Sina; a Persian philosopher, born 980 AD)., though generally referred to as an Arabian doctor. On account of his surprising learning he was called “the Famous”, and was the author of the best and the first alchemical works known in Europe. All the Spirits of the Elements were subject to him, so says the legend, and it further tells us that owing to his knowledge of the Elixir of Life, he still lives, as an adept who will disclose himself to the profane at the end of a certain cycle.

Avidyâ (*Sk.*). Opposed to *Vidyâ*, Knowledge. Ignorance which proceeds from, and is produced by the illusion of the Senses or *Viparyaya*.

Avikâra (*Sk.*). Free from degeneration; changeless—used of Deity.

Avitchi (*Sk.*) A state: not necessarily after death only or between two births, for it can take place on earth as well. **Lit.**, “uninterrupted hell”. The last of the eight hells, we are told, “where the culprits *die and are reborn without interruption*—yet not without hope of final redemption. This is because Avitchi is another name for Myalpa (our earth) and also a state to which some soulless men are condemned on this physical plane.

Avyakta (*Sk.*). The unrevealed cause; indiscrete or undifferentiated; the opposite of *Vyakta*, the differentiated. The former is used of the unmanifested, and the latter of the manifested Deity, or of Brahma and Brahmâ.

Axieros (*Gr.*). One of the Kabiri.

Axiocersa (*Gr.*). " "

Axiocersus (*Gr.*). " "

Ayana (*Sk.*) A period of time; two Ayanas complete a year, one being the period of the Sun’s progress northward, and the other south ward in the ecliptic.

Ayin (*Heb.*). Lit., “Nothing”, whence the name of Ain-Soph. (See “Ain”.)

Aymar, Jacques. A famous Frenchman who had great success in the use of the Divining Rod about the end of the 17th century; he was often employed in detecting criminals; two M.D’s of the University of Paris,

Chauvin and Garnier reported on the reality of his powers. See Colquhoun on *Magic*. [w.w.w.]

Ayur Veda (*Sk.*). Lit., “the Veda of Life”.

Ayuta (*Sk.*). 100 Kôti, or a sum equal to 1,000,000,000.

Azareksh (*Zend*) A place celebrated for a fire-temple of the Zoroastrians and Magi during the time of Alexander the Great.

Azazel (*Heb.*) “God of Victory”; the scape-goat for the sins of Israel. He who comprehends the mystery of *Azazel*, says Aben-Ezra, “will learn the mystery of God’s name”, and truly. See “Typhon” and the scape-goat made sacred to him in ancient Egypt.

Azhi-Dahaka (*Zend*) One of the Serpents or Dragons in the legends of Iran and the Avesta Scriptures, the allegorical destroying Serpent or Satan.

Aziluth (*Heb.*) The name for the world of the Sephiroth, called the world of Emanations *Olam Aziluth*. It is the great and the highest prototype of the other worlds. “*Atzeelooth* is the Great Sacred Seal by means of which all the worlds are copied which have impressed on themselves the image on the Seal; and as this Great Seal comprehends three stages, which are three *zures* (prototypes) of *Nephesh* (the Vital Spirit or Soul), *Ruach* (the moral and reasoning Spirit), and the *Neshamah* (the Highest Soul of man), so the Sealed have also received three *zures*, namely *Breeah*, *Yetzeerah*, and *Aseeyah*, and these three *zures* are only one in the Seal” (*Myer’s Qabbalah*). The globes A, Z, of our terrestrial chain are in Aziluth. (See *Secret Doctrine*.)

Azoth (*Alch.*). The creative principle in Nature, the grosser portion of which is stored in the Astral Light. It is symbolized by a figure which is a cross (See “Eliphas Lévi”), the four limbs of which bear each one letter of the word *Taro*, which can be read also Rota, Ator, and in many other combinations, each of which has an occult meaning.

A. and **Ω** Alpha and Omega, the First and the Last, the beginning and ending of all active existence; the Logos, hence (with the Christians) Christ. See *Rev.* xxi, 6., where John adopts “Alpha and Omega” as the symbol of a Divine Comforter who “will give unto him that is athirst of the fountain of the water of life freely”. The word *Azot* or *Azoth* is a mediæval glyph of this idea, for the word consists of the first and last letters of the Greek alphabet, **A** and **Ω** of the Latin alphabet, **A** and **Z**, and of the Hebrew alphabet, **A** and **T**, or *aleph* and *tau*. (See also “Azoth”.) [w.w.w.]

B

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B —The second letter in almost all the alphabets, also the second in the Hebrew. Its symbol is a *house*, the form of *Beth*, the letter itself indicating a dwelling, a shed or a shelter. “As a compound of a root, it is constantly used for the purpose of showing that it had to do with stone; when stones at Beth-el are set up, for instance. The Hebrew value as a numeral is two. Joined with its predecessor, it forms the word Ab, the root of ‘father’, Master, one in authority, and it has the Kabalistical distinction of being the first letter in the Sacred Volume of the Law. The divine name connected with this letter is “*Bakhour*.” (R. M. [*Cyclop*.]

Baal (*Chald. Heb.*). Baal or Adon (Adonai) was a phallic god. “Who shall ascend unto the hill (the high place) of the Lord; who shall stand in the place of his *Kadushu* (q.v.) ? ” (*Psalms* XXIV. 3.) The “circle dance” performed by King David round the ark, was the dance prescribed by the Amazons in the Mysteries, the dance of the daughters of Shiloh (*Judges* xxi., *et seq.*) and the same as the leaping of the prophets of Baal (I. *Kings* xviii). He was named *Baal-Tzephon*, or god of the crypt (Exodus) and *Seth*, or the *pillar* (*phallus*), because he was the same as Ammon (or Baal-Hammon) of Egypt, called “the hidden god”. Typhon, called Set, who was a great god in Egypt during the early dynasties, is an *aspect* of Baal and Ammon as also of Siva, Jehovah and other gods. Baal is the all devouring Sun, in one sense, the fiery Moloch.

Babil Mound (*Chald. Heb.*). The site of the Temple of Bel at Babylon.

Bacchus (*Gr.*). Exoterically and superficially the god of wine and the vintage, and of licentiousness and joy; but the esoteric meaning of this personification is more abstruse and philosophical. He is the Osiris of Egypt, and his life and significance belong to the same group as the other solar deities, all “sin-bearing,” killed and resurrected; e.g., as Dionysos or Atys of Phrygia (Adonis, or the Syrian Tammuz), as Ausonius, Baldur (q.v.), &c., &c. All these were put to death, mourned for, and restored to life. The rejoicings for Atys took place at the *Hilaria* on the “pagan” Easter, March 15. Ausonius, a form of Bacchus, was slain “at the vernal equinox, March 21st, and rose in three days”. Tammuz, the double of Adonis and Atys, was mourned by the women at the “grove” of his name “over Bethlehem, where the infant Jesus cried”, says St. Jerome. Bacchus is murdered and his mother collects the fragments of his lacerated body as Isis does those of Osiris, and so on.

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Dionysos Iacchus, torn to shreds by the Titans, Osiris, Krishna, all descended into Hades and returned again. Astronomically, they all represent the Sun ; psychically they are all emblems of the ever-resurrecting “Soul” (the Ego in its re-incarnation) ; spiritually, all the innocent scape-goats, atoning for the sins of mortals, their own earthly envelopes, and in truth, the poeticized image of DIVINE MAN, the form of clay informed by its God.

Bacon, Roger. A Franciscan monk, famous as an adept in Alchemy and Magic Arts. Lived in the thirteenth century in England. He believed in the philosopher’s stone in the way all the adepts of Occultism believe in it; and also in philosophical astrology. He is accused of having made a head of bronze which having an acoustic apparatus hidden in it, seemed to utter oracles which were words spoken by Bacon himself in another room. He was a wonderful physicist and chemist, and credited with having invented gunpowder, though he said he had the secret from “Asian (Chinese) wise men.”

Baddha (*Sk.*). Bound, conditioned; as is every mortal who has not made himself free through Nirvâna.

Bagavadam (*Sk.*). A Tamil Scripture on Astronomy and other matters.

Bagh-bog (*Slavon.*). “God”; a Slavonian name for the Greek Bacchus, whose name became the prototype of the name God or *Bagh* and *bog* or *bogh*; the Russian for God.

Bahak-Zivo (*Gn.*). The “father of the Genii” in the Codex Nazarœus. The Nazarenes were an early semi-Christian sect.

Bal (*Heb.*). Commonly translated “Lord”, but also Bel, the Chaldean god, and Baal, an "idol".

Bala (*Sk.*), or *Panchabalâni*. The “five powers” to be acquired in Yoga practice; full trust or faith; energy ; memory; meditation ; wisdom.

Baldur (*Scand.*). The “Giver of all Good”. The bright God who is “the best and all mankind are loud in his praise; so fair and dazzling is he in form and features, that rays of light seem to issue from him (*Edda*). Such was the birth-song chanted to Baldur who resurrects as Wali, the spring Sun. Baldur is called the “well-beloved”, the “Holy one”, “who alone is without sin”. He is the “God of Goodness”, who “shall be born again, when a new and purer world will have arisen from the ashes of the old, sin-laden world (Asgard)”. He is killed by the crafty Loki, because Frigga, the mother of the gods, “while entreating all creatures and all lifeless things to swear that they will not injure the well-beloved”, forgets to mention “the weak mistletoe bough”, just as the mother of Achilles forgot her son’s heel. A dart is made of it by Loki and he places it in the hands of blind Hödur who

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kills with it the sunny-hearted god of light. The Christmas misletoe is probably a reminiscence of the mistletoe that killed the Northern God of Goodness.

Bal-ilu (*Chal.*). One of the many titles of the Sun.

Bamboo Books. Most ancient and certainly pre-historic works in Chinese containing the antediluvian records of the *Annals of China*.

They were found in the tomb of King Seang of Wai, who died 295 B.C., and claim to go back many centuries.

Bandha (*Sk.*). Bondage; life on this earth; from the same root as Baddha.

Baphomet (*Gr.*). The androgyne goat of Mendes. (See *Secret Doctrine*, I. 253). According to the Western, and especially the French Kabalists, the Templars were accused of worshipping Baphomet, and Jacques de Molay, the Grand Master of the Templars, with all his brother-Masons, suffered death in consequence. But esoterically, and philologically, the word never meant “goat”, nor even anything so objective as an idol. The term means according to Von Hammer, “baptism” or *initiation into Wisdom*, from the Greek words **bafh** and **mhtiz** and from the relation of Baphometus to Pan. Von Hammer must be right. It was a Hermetico Kabalistic symbol, but the whole story as invented by the Clergy was false. (See “Pan”.)

Baptism (*Gr.*). The rite of purification performed during the ceremony of initiation in the sacred tanks of India, and also the later identical rite established by John “the Baptist” and practised by his disciples and followers, who were not Christians. This rite was hoary with age when it was adopted by the *Chrestians* of the earliest centuries. Baptism belonged to the earliest Chaldeo-Akkadian theurgy; was religiously practised in the nocturnal ceremonies in the Pyramids where we see to this day the font in the shape of the sarcophagus; was known to take place during the Eleusinian mysteries in the sacred temple lakes, and is practised even now by the descendants of the ancient Sabians. The Mendæans (the *El Mogtasila* of the Arabs) are, notwithstanding their deceptive name of “St. John Christians”, less Christians than are the Orthodox Mussulman Arabs around them. They are pure Sabians; and this is very naturally explained when one remembers that the great Semitic scholar Renan has shown in his *Vie de Jésus* that the Aramean verb *seba*, the origin of the name *Sabian*, is a synonym of the Greek **baptizw**. The modern Sabians, the Mendæans whose vigils and religious rites, face to face with the silent stars, have been described by several travellers, have still preserved the theurgic, baptismal rites of their distant and nigh-for gotten forefathers, the

Chaldean Initiates. Their religion is one of multiplied baptisms, of seven purifications in the name of the seven planetary

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rulers, the “seven Angels of the Presence” of the Roman Catholic Church. The Protestant Baptists are but the pale imitators of the *El Mogtasila* or *Nazareans* who practise their Gnostic rites in the deserts of Asia Minor. (See “Boodhasp”.)

Bardesanes or *Bardaisan*. A Syrian Gnostic, erroneously regarded as a Christian theologian, born at Edessa (*Edessene Chronicle*) in 155 of our era (Assemani *Bibl. Orient.* i. 389). He was a great astrologer following the Eastern Occult System. According to Porphyry (who calls him the Babylonian, probably on account of his *Chaldeeism* or astrology), “Bardesan . . . held intercourse with the Indians that had been sent to the Cæsar with Damadamis at their head” (*De Abst.* iv. 17), and had his information from the Indian gymnosophists. The fact is that most of his teachings, however much they may have been altered by his numerous Gnostic followers, can be traced to Indian philosophy, and still more to the Occult teachings of the Secret System. Thus in his Hymns he speaks of the creative Deity as “Father-Mother”, and elsewhere of “Astral Destiny” (Karma) of “Minds of Fire” (the *Agni-Devas*) &c. He connected the Soul (the personal Manas) with the Seven Stars, *deriving its origin* from the Higher Beings (the divine Ego); and therefore “admitted spiritual resurrection but denied the resurrection of the body”, as charged with by the Church Fathers. Ephraim shows him preaching the signs of the Zodiac, the importance of the birth-hours and “proclaiming the seven”. Calling the Sun the “Father of Life” and the Moon the “Mother of Life”, he shows the latter “laying aside her garment of light (principles) for the renewal of the Earth”. Photius cannot understand how, while accepting “the Soul free from the power of genesis (destiny of birth)” and possessing free will, he still placed the body under the rule of birth (genesis). For “they (the Bardesanists) say, that wealth and poverty and sickness and health and death and all things not within our control are works of destiny” (*Bibl. Cod.* 223, p.221—f). This is Karma, most evidently, which does not preclude at all free-will. Hippolytus makes him a representative of the Eastern School. Speaking of Baptism, Bardesan is made to say (*loc. cit.* pp. 985—ff) “It is not however the Bath alone which makes us free, but the Knowledge of who we are, what we are become, where we were before, whither we are hastening, whence we are redeemed; what is generation (birth), what is re-generation (re.birth)”. This points plainly to the doctrine of re-incarnation. His conversation (*Dialogue*) with Awida and Barjamina on

Destiny and Free Will shows it. “What is called Destiny, is an order of outflow given to the Rulers (Gods) and the Elements, according to which order the Intelligences (Spirit-Egos) are changed by their descent into the Soul, and the Soul by its descent into the body”. (See Treatise, found in its

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Syriac original, and published with English translation in 1855 by Dr. Cureton, *Spicileg. Syriac.* in British Museum.)

Bardesianian (*System*). The “Codex of the Nazarenes”, a system worked out by one Bardesanes. It is called by some a Kabala within the Kabala; a religion or sect the esotericism of which is given out in names and allegories entirely *sui-generis*. A very old Gnostic system. This codex has been translated into Latin. Whether it is right to call the *Sabeanism* of the Mendaïtes (miscalled St. John’s Christians), contained in the Nazarene Codex, “the Bardesianian system”, as some do, is doubtful; for the doctrines of the Codex and the names of the Good and Evil Powers therein, are older than Bardaisan. Yet the names are identical in the two systems.

Baresma (*Zend*). A plant used by Mobeds (*Parsi priests*) in the fire-temples, wherein consecrated bundles of it are kept.

Barhishad (*Sk.*). A class of the “lunar” Pitris or “Ancestors”, Fathers, who are believed in popular superstition to have kept up in their past incarnations the household sacred flame and made fire-offerings. Esoterically the Pitris who evolved their shadows or *chhayas* to make there-with the first man. (See *Secret Doctrine*, Vol. II.)

Basileus (*Gr.*). The Archon or Chief who had the outer super-vision during the Eleusinian Mysteries. While the latter was an initiated layman, and magistrate at Athens, the *Basileus* of the *inner* Temple was of the staff of the great Hierophant, and as such was one of the chief *Mystæ* and belonged to the inner mysteries.

Basilidean (*System*). Named after Basilides; the Founder of one of the most philosophical gnostic sects. Clement the Alexandrian speaks of

Basilides, the Gnostic, as “a philosopher devoted to the contemplation of divine things”. While he claimed that he had all his doctrines from the Apostle Matthew and from Peter through Glaucus, Irenaeus reviled him, Tertullian stormed at him, and the Church Fathers had not sufficient words of obloquy against the “heretic”. And yet on the authority of St. Jerome himself, who describes with indignation what he had found *in the only genuine Hebrew copy* of the Gospel of Matthew (See *Isis Unv.*, ii., 181) which he got from the Nazarenes, the statement of Basilides becomes more than credible, and if accepted would solve a great and perplexing problem. His 24 vols. *of Interpretation of the Gospels*, were, as Eusebius tells us, burnt. Useless to say that these gospels were not our *present* Gospels. Thus, truth was ever crushed.

Bassantin, James. A Scotch astrologer. He lived in the 16th century and is said to have predicted to Sir Robert Melville, in 1562, the death and all the events connected therewith of Mary, the unfortunate Queen of Scots.

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Bath (*Heb.*). Daughter.

Bath Kol (*Heb.*). Daughter of the Voice: the Divine afflatus, or inspiration, by which the prophets of Israel were inspired as by a voice from Heaven and the Mercy-Seat. In Latin *Filia Vocis*. An analogous ideal is found in Hindu exoteric theology named Vâch, the voice, the female essence, an aspect of Aditi, the mother of the gods and primæval Light; a mystery. [w.w.w.]

Batoo (*Eg.*). The first man in Egyptian folk-lore. *Noum*, the heavenly artist, creates a beautiful girl—the original of the Grecian Pandora—and sends her to Batoo, after which the happiness of the first man is destroyed.

Batria (*Eg.*). According to tradition, the wife of the Pharaoh and the teacher of Moses.

Beel-Zebub (*Heb.*). The disfigured *Baal* of the Temples. and more correctly Beel-Zebul. Beel-Zebub means -literally “god of flies” ; the

derisory epithet used by the Jews, and the incorrect and confused rendering of the “god of the sacred scarabæi”, the divinities watching the mummies, and symbols of transformation, regeneration and immortality. Beel-Zeboul means properly the “God of the Dwelling:” and is spoken of in this sense in *Matthew* x. 25. As Apollo, originally not a Greek but a Phenician god, was the healing god, Paiàn, or physician, as well as the god of oracles, he became gradually transformed as such into the “Lord of Dwelling”, a household deity, and thus was called Beel-Zeboul. He was also, in a sense, a psychopompic god, taking care of the souls as did Anubis. Beelzebub was always the oracle god, and was only confused and identified with Apollo latter on.

Bel (*Chald.*). The oldest and mightiest god of Babylonia, one of the earliest trinities,—Anu (q.v.) ; Bel, “Lord of the World”, father of the gods, Creator, and “Lord of the City of Nipur”; and Hea, maker of fate, Lord of the Deep, God of Wisdom and esoteric Knowledge, and “Lord of the city of Eridu”. The wife of Bel, or his female aspect (*Sakti*), was Belat, or Beltis, “the mother of the great gods”, and the “Lady of the city of Nipur”. The original Bel was also called Enu, Elu and Kaptu (see *Chaldean account of Genesis*, by G. Smith). His eldest son was the Moon God Sin (whose names were also Ur, Agu and Itu), who was the presiding deity of the city of Ur, called in his honour by one of his names. Now Ur was the place of nativity of Abram (see “Astrology”). In the early Babylonian religion the Moon was, like *Soma* in India, a male, and the Sun a female deity. And this led almost every nation to great fratricidal wars between the lunar and the solar worshippers—e.g., the contests between the Lunar and the Solar Dynasties, the Chandra and Suryavansa in ancient Aryavarta. Thus we find the

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same on a smaller scale between the Semitic tribes. Abram and his father Terah are shown migrating from Ur and carrying their lunar god (or its scion) with them ; for Jehovah Elohim or El—another form of Elu—has ever been connected with the moon. It is the Jewish lunar chronology which has led the European “civilized” nations into the greatest blunders and mistakes. Merodach, the son of Hea, became the later Bel and was worshipped at Babylon. His other title, Belas, has a number of symbolical meanings.

Bela-Shemesh (*Chald. Heb.*). “The Lord of the Sun”, the name of the Moon during that period when the Jews became in turn solar and

lunar worshippers, and when the Moon was a male, and the Sun a female deity. This period embraced the time between the allegorical expulsion of Adam and Eve from Eden down to the no less allegorical Noachian flood. (See *Secret Doctrine*, I. 397.)

Bembo, Tablet of; or *Mensa Isiaca*. A brazen tablet inlaid with designs in Mosaic (now in the Museum at Turin) which once belonged to the famous Cardinal Bembo. Its origin and date are unknown. It is covered with Egyptian figures and hieroglyphics, and is supposed to have been an ornament in an ancient Temple of Isis. The learned Jesuit Kircher wrote a description of it, and Montfaucon has a chapter devoted to it. [w.w.w.]

The only English work on the Isiac Tablet is by Dr. W. Wynn Westcott, who gives a photogravure in addition to its history, description, and occult significance.

Ben (*Heb.*). A son; a common prefix in proper names to denote the son of so-and-so, e.g., Ben Solomon, Ben Ishmael, etc.

Be-ness. A term coined by Theosophists to render more accurately the essential meaning of the untranslatable word Sat. The latter word does not mean “Being” for it presupposes a sentient feeling or some consciousness of existence. But, as the term Sat is applied solely to the absolute Principle, the universal, unknown, and ever unknowable Presence, which philosophical Pantheism postulates in Kosmos, calling it the basic root of Kosmos. and Kosmos itself— “Being” was no fit word to express it. Indeed, the latter is not even, as translated by some Orientalists, “the incomprehensible Entity”; for it is no more an Entity than a non-Entity, but both. It is, as said, absolute *Be-ness*, not *Being*, the one secondless, undivided, and indivisible All—the root of all Nature visible and invisible, objective and subjective, to be sensed by the highest spiritual intuition, but’ never to be fully comprehended.

Ben Shamesh (*Heb.*). The children or the “Sons of the Sun”. The

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term belongs to the period when the Jews were divided into sun and moon worshippers—Elites and Belites. (See “Bela- Shemesh”.)

Benoo (*Eg.*). A word applied to two symbols, both taken to mean “Phoenix”. One was the *Shen-shen* (the heron), and the other a nondescript bird, called the *Rech* (the red one), and both were sacred to Osiris. It was the latter that was the regular Phoenix of the great Mysteries, the typical symbol of self-creation and resurrection through death—a type of the Solar Osiris and of the divine Ego in man. Yet both the Heron and the Rech were symbols of cycles; the former, of the Solar year of 365 days; the latter of the tropical year or a period covering almost 26,000 years. In both cases the cycles were the types of the return of light from darkness, the yearly and great cyclic return of the sun-god to his birth-place, or—his Resurrection. The Rech-Benoo is described by Macrobius as living 660 years and then dying; while others stretched its life as long as 1,460 years. Pliny, the Naturalist, describes the Rech as a large bird with gold and purple wings, and a long blue tail. As every reader is aware, the Phoenix on feeling its end approaching, according to tradition, builds for itself a funeral pile on the top of the sacrificial altar, and then proceeds to consume himself thereon as a burnt-offering. Then a worm appears in the ashes, which grows and develops rapidly into a new Phoenix, resurrected from the ashes of its predecessor.

Berasit (*Heb.*). The first word of the book of Genesis. The English established version translates this as “In the beginning,” but this rendering is disputed by many scholars. Tertullian approved of “In power”; Grotius “When first”; but the authors of the *Targum of Jerusalem*, who ought to have known Hebrew if anyone did, translated it “In Wisdom”. Godfrey Higgins, in his *Anacalypsis*, insists on Berasit being the sign of the ablative case, meaning “in” and *ras*, *rasit*, an ancient word for *Chokmah*, “wisdom”. [w. w.w.]

Berasit or Berasheth is a mystic word among the Kabbalists of Asia Minor.

Bergelmir (*Scand.*). The one giant who escaped in a boat the general slaughter of his brothers, the giant Ymir’s children, drowned in the blood of their raging Father. He is the Scandinavian Noah, as he, too, becomes the father of giants after the Deluge. The lays of the Norsemen show the grandsons of the divine Bun—Odin, Wili, and We—conquering and killing the terrible giant Ymir, and creating the world out of his body.

Berosus (*Chald.*). A priest of the Temple of Belus who wrote for Alexander the Great the history of the Cosmogony, as taught in the

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Temples, from the astronomical and chronological records preserved in that temple. The fragments we have in the *soi-disant* translations of Eusebius are certainly as untrustworthy as the biographer of the Emperor Constantine—of whom he made a saint (!!)—could make them. The only guide to this Cosmogony may now be found in the fragments of the Assyrian tablets, evidently copied almost bodily from the earlier Babylonian records; which, say what the Orientalists may, are undeniably the originals of the Mosaic Genesis, of the Flood, the tower of Babel, of baby Moses set afloat on the waters, and of other events. For, if the fragments from the Cosmogony of Berosus, so carefully re-edited and probably mutilated and added to by Eusebius, are no great proof of the antiquity of these records in Babylonia—seeing that this priest of Belus lived three hundred years after the Jews were carried captive to Babylon, and they may have been borrowed by the Assyrians from them—later discoveries have made such a consoling hypothesis impossible. It is now fully ascertained by Oriental scholars that not only “Assyria borrowed its civilization and written characters from Babylonia,” but the Assyrians copied their literature from Babylonian sources. Moreover, in his first Hibbert lecture, Professor Sayce shows the culture both of Babylonia itself and of the city of Eridu to have been of *foreign importation*; and, according to this scholar, the city of Eridu stood already “6,000 years ago on the shores of the Persian gulf,” i.e., about the very time when Genesis shows the Elohim creating the world, sun, and stars out of nothing.

Bes (*Eg.*). A phallic god, the god of concupiscence and pleasure. He is represented standing on a lotus ready to devour his own progeny (Abydos). A rather modern deity of foreign origin.

Bestla (*Scand.*). The daughter of the “Frost giants”, the sons of Ymir; married to Bun, and the mother of Odin and his brothers (*Edda*).

Beth (*Heb.*). House, dwelling.

Beth Elohim (*Heb.*). A Kabbalistic treatise treating of the angels, souls of men, and demons. The name means “House of the Gods”.

Betyles (*Phœn.*). Magical stones. The ancient writers call them the “animated stones” ; oracular stones, believed in and used both by Gentiles and Christians. (See *S.D.* II. p. 342).

Bhadra Vihara (*Sk.*). Lit., “the Monastery of the Sages or Bodhisattvas”. A certain *Vihara* or *Matham* in Kanyâkubdja.

Bhadrakalpa (*Sk.*). Lit., “The Kalpa of the Sages”. Our present period is a Bhadra Kalpa, and the exoteric teaching makes it last 236 million years. It is “so called because 1,000 Buddhas or sages appear in the course of it”. (*Sanshrit Chinese Dict.*) “Four Buddhas have already appeared” it adds; but as out of the 236 millions, over 151

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million years have already elapsed, it does seem a rather uneven distribution of Buddhas. This is the way exoteric or popular religions confuse everything. Esoteric philosophy teaches us that every Root- race has its chief Buddha or Reformer, who appears also in the seven sub-races as a Bodhisattva (*q.v.*). Gautama Sakyamuni was the fourth, and also the fifth Buddha: the fifth, because we are the fifth root-race; the fourth, as the chief Buddha in this *fourth* Round. The Bhadra Kalpa, or the “period of stability”, is the name of our present Round, esoterically—its duration applying, of course, only to our globe (D), the “1,000” Buddhas being thus in reality limited to but forty-nine in all.

Bhadrasena (*Sk.*). A Buddhist king of Magadha.

Bhagats (*Sk.*). Also called *Sokha* and *Sivnath* by the Hindus; one who exorcises evil spirits.

Bhagavad-gita (*Sk.*). Lit., “the Lord’s Song”. A portion of the Mahabharata, the great epic poem of India. It contains a dialogue wherein Krishna—the “Charioteer”—and Arjuna, his Chela, have a

discussion upon the highest spiritual philosophy. The work is pre-eminently occult or esoteric.

Bhagavat (*Sk.*). A title of the Buddha and of Krishna. “The Lord” literally.

Bhao (*Sk.*). A ceremony of divination among the Kolarian tribes of Central India.

Bhârata Varsha (*Sk.*). The land of Bharata, an ancient name of India.

Bhargavas (*Sk.*). An ancient race in India; from the name of Bhrigu, the Rishi.

Bhâshya (*Sk.*) A commentary.

Bhâskara (*Sk.*). One of the titles of Surya, the Sun; meaning “life-giver” and “light-maker”.

Bhava (*Sk.*). Being, or state of being; the world, a birth, and also a name of Siva.

Bhikshu (*Sk.*). In Pâli *Bihkhu*. The name given to the first followers of Sâkyamuni Buddha. Lit., “mendicant scholar”. The *Sanskrit Chinese Dictionary* explains the term correctly by dividing Bhikshus into two classes of *Sramanas* (Buddhist monks and priests), viz., “esoteric mendicants who control their nature by the (religious) law, and exoteric mendicants who control their nature by *diet*” and it adds, less correctly: “every true Bhikshu is supposed to work miracles”.

Bhons (*Tib.*). The followers of the old religion of the Aborigines of Tibet; of pre-buddhistic temples and ritualism; the same as Dugpas,

“red caps”, though the latter appellation usually applies only to sorcerers.

Bhrantidarsanatah (*Sk.*). Lit., “false comprehension or apprehension”; something conceived of on false appearances as a *mayavic*, illusionary form.

Bhrigu (*Sk.*). One of the great Vedic Rishis. He is called “Son” by Manu, who confides to him his *Institutes*. He is one of the Seven *Prajâpatis* or progenitors of mankind, which is equivalent to identifying him with one of the creative gods, placed by the Purânas in Krita Yug, or the first age, that of purity. Dr. Wynn Westcott reminds us of the fact that the late and very erudite Dr. Kenealy (who spelt the name *Brighoo*), made of this Muni (Saint) the fourth, out of his twelve, “divine messengers” to the World, adding that he appeared in Tibet, A.N. 4800 and that his religion spread to Britain, where his followers raised the megalithic temple of Stonehenge. This, of course, is a hypothesis, based merely on Dr. Kenealy’s personal speculations.

Bhûmi (*Sk.*). The earth, called also *Prithivî*.

Bhur-Bhuva (*Sk.*). A mystic incantation, as *Om, Bhur, Bhuva, Swar*, meaning “Om, earth, sky, heaven, This is the exoteric explanation.

Bhuranyu (*Sk.*). “The rapid” or the swift. Used of a missile— an equivalent also of the Greek *Phoroneus*.

Bhur-loka (*Sk.*). One of the 14, lokas or worlds in Hindu Pantheism; our Earth.

Bhutadi (*Sk.*). Elementary substances, the origin and the germinal essence of the elements.

Bhutan. A country of heretical Buddhists and Lamaists beyond Sikkhim, where rules the Dharma Raja, a nominal vassal of the Dalai Lama.

Bhûhta-vidyâ (*Sk.*). The art of exorcising, of treating and curing demoniac possession. Literally, “Demon” or “Ghost-knowledge”.

Bhûta-sarga (*Sk.*). Elemental or incipient Creation, i.e., when matter was several degrees less material than it is now.

Bhûtesa (*Sk.*) Or *Bhûteswara*; lit., “Lord of beings or of existent lives”. A name applied to Vishnu, to Brahmâ and Krishna.

Bhûts (*Sk.*). *Bhûta*:. Ghosts, phantoms. To call them “demons”, as do the Orientalists, is incorrect. For, if on the one hand, a Bhûta is “a malignant spirit which haunts cemeteries, lurks in trees, animates dead bodies, and deludes and devours human beings”, in popular fancy, in India in Tibet and China, by Bhûtas are also meant “heretics” who besmear their bodies with ashes, or Shaiva ascetics (Siva being held in India for the King of Bhûtas).

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Bhuya-loka (*Sk.*). One of the 14 worlds.

Bhuvana (*Sk.*). A name of Rudra or Siva, one of the Indian *Trimurti* (Trinity).

Bifröst (*Scand.*). A bridge built by the gods to protect Asgard. On it “the third Sword-god, known as Heimdal or Riger”, stands night and day girded with his sword, for he is the watchman selected to protect Asgard, the abode of gods. Heimdal is the Scandinavian Cherubim with the flaming sword, “which turned every way to keep the way of the tree of life”.

Bihar Gyalpo (*Tib.*). A king deified by the Dugpas. A patron over all their religious buildings.

Binah (*Heb.*). Understanding. The third of the 10 Sephiroth, the third of the Supernal Triad; a female potency, corresponding to the letter *hé* of the Tetragrammaton IHVH. Binah is called AIMA, the Supernal Mother, and “the great Sea”. [w.w.w.]

Birs Nimrud (*Chald.*). Believed by the Orientalists to be the site of the Tower of Babel. The great pile of Biris Nimrud is near Babylon. Sir H. Rawlinson and several Assyriologists examined the excavated ruins and found that the tower consisted of seven stages of brick-work, each stage of a different colour, which shows that the temple was devoted to the seven planets. Even with its three higher stages or floors in ruins, it still rises now 154 feet above the level of the plain. (“See Borsippa”).

Black Dwarfs. The name of the Elves of Darkness, who creep about in the dark caverns of the earth and fabricate weapons and utensils for their divine fathers, the Æsir or Ases. Called also “Black Elves”.

Black Fire (*Zohar.*) A Kabbalistic term for Absolute Light and Wisdom; “black” because it is incomprehensible to our finite intellects.

Black Magic (*Occult.*). Sorcery; necromancy, or the raising of the dead, and other selfish abuses of abnormal powers. This abuse may be unintentional; yet it is still “*black* magic” whenever anything is produced phenomenally simply for one’s own gratification.

B’ne Alhim or *Beni Elohim* (*Heb.*). “Sons of God”, literally or more correctly “Sons of the gods”, as Elohim is the plural of Eloah. A group of angelic powers referable by analogy to the Sephira Hôd. [w. w. w.]

Boat of the Sun. This sacred solar boat was called *Sekti*, and it was steered by the dead. With the Egyptians the highest exaltation of the Sun was in *Aries* and the depression in *Libya*. (See “Pharaoh”, the “Son of the Sun”). A blue light—which is the “Sun’s Son”—is seen streaming from the bark. The ancient Egyptians taught

that the real colour of the Sun was blue, and Macrobius also states that his colour is of a pure blue before he reaches the horizon and after he disappears below. It is curious to note in this relation the fact that it is only since 1881 that physicists and astronomers discovered that “our Sun is really blue”. Professor Langley devoted many years to ascertaining the fact. Helped in this by the magnificent scientific apparatus of physical science, he has succeeded finally in proving that the apparent yellow-orange colour of the Sun is due only to the effect of absorption exerted by its atmosphere of vapours, chiefly metallic; but that in sober truth and reality, it is not “a white Sun but a blue one”, i.e., something which the Egyptian priests had discovered without any known scientific instruments, many thousands of years ago!

Boaz (*Heb.*). The great-grandfather of David. The word is from B, meaning “in”, and *oz* “strength”, a symbolic name of one of the pillars at the porch of King Solomon’s temple. [w. w. w.]

Bodha-Bodhi (*Sk.*). Wisdom-knowledge.

Bodhi or *Sambodhi* (*Sk.*). Receptive intelligence, in contradistinction to *Buddhi*, which is the potentiality of intelligence.

Bodhi Druma (*Sk.*). The Bo or Bodhi tree; the tree of “knowledge the *Pippala* or *ficus religiosa* in botany. It is the tree under which Sâkymuni meditated for seven years and then reached Buddhahood. It was originally 400 feet high, it is claimed; but when Hiouen-Tsang saw it, about the year 640 of our era, it was only 50 feet high. Its cuttings have been carried all over the Buddhist world and are planted in front of almost every Vihâra or temple of fame in China, Siam, Ceylon, and Tibet.

Bodhidharma (*Sk.*). Wisdom-religion; or the wisdom contained in *Dharma* (ethics). Also the name of a great Arhat *Kshatriya* (one of the warrior-caste), the son of a king. It was Panyatara, his guru, who “gave him the name Bodhidharma to mark his understanding (bodhi) of the Law (dharma) of Buddha”. (*Chin. San. Diet.*). Bodhidharma, who

flourished in the sixth century, travelled to China, whereto he brought a precious relic, namely, the almsbowl of the Lord Buddha.

Bodhisattva (*Sk.*). Lit., “he, whose essence (*sattva*) has become intelligence (*bodhi*)”; those who need but one more incarnation to become perfect Buddhas, i.e., to be entitled to Nirvâna. This, as applied to *Manushi* (terrestrial) Buddhas. In the metaphysical sense, *Bodhisattva* is a title given to the sons of the celestial *Dhyâni* Buddhas.

Bodhyanga (*Sk.*). Lit., the seven branches of knowledge or understanding. One of the 37 categories of the *Bodhi pakchika dharma*, comprehending seven degrees of intelligence (esoterically, seven states of

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consciousness), and these are (1) *Smriti* “memory”; (2) Dharma pravitchaya, “correct understanding” or discrimination of the Law ; (3) *Virya*, “energy” ; (4) *Priti*, “spiritual joy” ; (5) *Prasrabdhi*, “tranquillity” or quietude; (6) *Samâdhi*, “ecstatic contemplation”; and (7) *Upeksha* “absolute indifference”.

Boehme (*Jacob*). A great mystic philosopher, one of the most prominent Theosophists of the mediæval ages. He was born about 1575 at Old Seidenburg, some two miles from Görlitz (Silesia), and died in 1624, at nearly fifty years of age. In his boyhood he was a common shepherd, and, after learning to read and write in a village school, became an apprentice to a poor shoemaker at Görlitz. He was a natural clairvoyant of most wonderful powers. With no education or acquaintance with science he wrote works which are now proved to be full of scientific truths; but then, as he says himself, what he wrote upon, he “saw it as in a great Deep in the Eternal”. He had “a thorough view of the universe, as in a chaos”, which yet “opened itself in him, from time to time, as in a young plant”. He was a thorough born Mystic, and evidently of a constitution which is most rare one of those fine natures whose material envelope impedes in no way the direct, even if only occasional, intercommunion between the intellectual and the spiritual Ego. It is this Ego which Jacob Boehme, like so many other untrained mystics, mistook for God; “Man must acknowledge,” he writes, “that his knowledge is not his own, but from God, who manifests the Ideas of Wisdom to the Soul of Man, in what measure he pleases.” Had this great Theosophist mastered Eastern Occultism he might have

expressed it otherwise. He would have known then that the “god” who spoke through his poor uncultured and untrained brain, was his own divine Ego, the omniscient Deity within himself, and that what that Deity gave out was not in “what measure pleased,” but in the measure of the capacities of the mortal and temporary dwelling IT informed.

Bonati, Guido. A Franciscan monk, born at Florence in the XIIIth century and died in 1306. He became an astrologer and alchemist, but failed as a Rosicrucian adept. He returned after this to his monastery.

Bona-Oma, or *Bona Dea*. A Roman goddess, the patroness of female Initiates and Occultists. Called also Fauna after her father Faunus. She was worshipped as a prophetic and chaste divinity, and her cult was confined solely to women, men not being allowed to even pronounce her name. She revealed her oracles only to women, and the ceremonies of her Sanctuary (a grotto in the Aventine) were conducted by the Vestals, every 1st of May. Her aversion to men was so great that no male person was permitted to approach the house of the consuls where

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her festival was sometimes held, and even the portraits and the busts of men were carried out for the time from the building. Clodius, who once profaned such a sacred festival by entering the house of Caesar where it was held, in a female disguise, brought grief upon himself. Flowers and foliage decorated her temple and women made libations from a vessel (mellarium) full of milk. It is not true that the mellarium contained wine, as asserted by some writers, who being men thus tried to revenge themselves.

Bono, Peter. A Lombardian; a great adept in the Hermetic Science, who travelled to Persia to study Alchemy. Returning from his voyage he settled in Istria in 1330, and became famous as a Rosicrucian. A Calabrian monk named Lacinius is credited with having published in 1702 a condensed version of Bono's works on the transmutation of metals. There is, however, more of Lacinius than of Bono in the work. Bono was a genuine adept and an Initiate ; and such do not leave their secrets behind them in MSS.

Boodhasp (*Chald.*) .An alleged Chaldean; but in esoteric teaching a Buddhist (a Bodhisattva), from the East, who was the founder of the esoteric school of Neo-Sabeism, and whose secret rite of baptism passed bodily into the Christian rite of the same name. For almost three centuries before our era, Buddhist monks overran the whole country of Syria, made their way into the Mesopotamian valley and visited even Ireland. The name *Ferho* and *Faho* of the Codex Nazaraeus is but a corruption of Fho, Fo and Pho, the name which the Chinese, Tibetans and even Nepaulese often give to Buddha.

Book of the Dead. An ancient Egyptian ritualistic and occult work attributed to Thot-Hermes. Found in the coffins of ancient mummies,

Book of the Keys. An ancient Kabbalistic work.

Borj (*Pers.*). The Mundane Mountain, a volcano or fire-mountain; the same as the Indian Meru.

Borri, Joseph Francis. A great Hermetic philosopher, born at Milan in the 17th century. He was an adept, an alchemist and a devoted occultist. He knew too much and was, therefore, condemned to death for heresy, in January, 1661, after the death of Pope Innocent X. He escaped and lived many years after, when finally he was recognised by a monk in a Turkish village, denounced, claimed by the Papal Nuncio, taken back to Rome and imprisoned, August 10th, 1675. But facts show that he escaped from his prison in a way no one could account for.

Borsippa (*Chald.*). The planet-tower, wherein Bel was worshipped in the days when *astrolaters* were the greatest astronomers. It was dedicated to Nebo, god of Wisdom. (See “Birs Nimrud ”.)

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Both-al (*Irish*). The Both-al of the Irish is the descendant and copy of the Greek Batylos and the Beth-el of Canaan, the “house of God” (q.v.).

Bragadini, Marco Antonio. A Venetian Rosicrucian of great achievements, an Occultist and Kabbalist who was decapitated in 1595 in Bavaria, for making gold.

Bragi (*Scand.*). The god of New Life, of the re-incarnation of nature and man. He is called “the divine singer” without spot or blemish. He is represented as gliding in the ship of the Dwarfs of Death during the death of nature (pralaya), lying asleep on the deck with his golden stringed harp near him and dreaming the dream of life. When the vessel crosses the threshold of Nain, the Dwarf of Death, Bragi awakes and sweeping the strings of his harp, sings a song that echoes over all the worlds, a song describing the rapture of existence, and awakens dumb, sleeping nature out of her long death-like sleep.

Brahma (*Sk.*). The student must distinguish between Brahma the neuter, and Brahmâ, the male creator of the Indian Pantheon. The former, Brahma or Brahman, is the impersonal, supreme and uncognizable Principle of the Universe from the essence of which all emanates, and into which all returns, which is incorporeal, immaterial, unborn, eternal, beginningless and endless. It is all-pervading, animating the highest god as well as the smallest mineral atom. Brahmâ on the other hand, the male and the alleged Creator, exists periodically in his manifestation only, and then again goes into pralaya, i.e., disappears and is annihilated.

Brahmâ's Day. A period of 2,160,000,000 years during which Brahmâ having emerged out of his golden egg (*Hiranyagarbha*), creates and fashions the material world (being simply the fertilizing and creative force in Nature). After this period, the worlds being destroyed in turn, by fire and water, he vanishes with objective nature, and then comes Brahmâ's Night.

Brahmâ's Night. A period of equal duration, during which Brahmâ is said to be asleep. Upon awakening he recommences the process, and this goes on for an AGE of Brahmâ composed of alternate “Days”, and “Nights”, and lasting 100 years (of 2,160,000,000 years each). It requires fifteen figures to express the duration of such an age; after the expiration of which the *Mahapralaya* or the Great Dissolution sets in, and lasts in its turn for the same space of fifteen figures.

Brahmâ Prajâpati (Sk.). “Brahmâ the Progenitor”, literally the “Lord of Creatures”. In this aspect Brahmâ is the synthesis of the Prajâpati or creative Forces.

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Brahmâ Vâch (Sk.) Male and female Brahmâ. Vâch is also sometimes called the female logos; for Vâch means Speech, literally. (See *Manu* Book I., and *Vishnu Purâna*.)

Brahma Vidyâ (Sk.) The knowledge, the esoteric science, about the two Brahmas and their true nature.

Brahmâ Virâj. (Sk.) The same: Brahmâ separating his body into two halves, male and female, creates in them Vâch and Virâj. In plainer terms and *esoterically* Brahmâ the Universe, differentiating, produced thereby material nature, Virâj, and spiritual intelligent Nature, Vâch—which is the *Logos* of Deity or the manifested expression of the eternal divine Ideation.

Brahmâcharî (Sk.) A Brahman ascetic; one vowed to celibacy, a monk, virtually, or a religious student.

Brahmajnâni (Sk.) One possessed of complete Knowledge; an *Illuminatus* in esoteric parlance.

Brâhman (Sk.) The highest of the four castes in India, one supposed or rather fancying himself, as high among men, as Brahman, the ABSOLUTE of the Vedantins, is high among, or above the gods.

Brâhmana period (Sk.) One of the four periods into which Vedic literature has been divided by Orientalists.

Brâhmanas (Sk.) Hindu Sacred Books. Works composed by, and for Brahmanas. Commentaries on those portions of the Vedas which were

intended for the ritualistic use and guidance of the “twice-born (Dwija) or Brahmans.

Brahmanaspati (*Sk.*). The planet Jupiter; a deity in the *Rig -Veda*, known in the exoteric works as Brihaspati, whose wife Târâ was carried away by Soma (the Moon). This led to a war between the gods and the Asuras.

Brahmâpuri (*Sk.*) Lit., “the City of Brahmâ.

Brahmâputrâs (*Sk.*) The Sons of Brahmâ.

Brahmarandhra (*Sk.*) A spot on the crown of the head connected by *Sushumna*, a cord in the spinal column, with the heart. A mystic term having its significance only in mysticism.

Brahmârshîs (*Sk.*). The Brahminical Rishis.

Bread and Wine. Baptism and the Eucharist have their direct origin in pagan Egypt. There the “waters of purification” were used (the Mithraic font for baptism being borrowed by the Persians from the Egyptians) and so were bread and wine. “Wine in the Dionysiak cult, as in the Christian religion, represents that blood which in different senses is the life of the world” (Brown, in the *Dionysiak Myth*). Justin Martyr says, “In imitation of which the devil did the like in the

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Mysteries of Mithras, for you either know or may *know that they also take bread and a cup of water* in the sacrifices of those that are initiated and *pronounce certain words over it*”. (See “Holy Water”.)

Briareus (*Gr.*) A famous giant in the Theogony of Hesiod. The son of Coelus and Terra, a monster with 50 heads and 100 arms. He is conspicuous in the wars and battles between the gods.

Briatic World or *Briah* (*Heb.*) This world is the second of the Four worlds of the Kabbalists and referred to the highest created “Archangels”, or to Pure Spirits. [w.w.w.]

Bride. The tenth Sephira, Malkuth, is called by the Kabbalists the Bride of Microprosopus; she is the final Hé of the Tetragrammaton ; in a similar manner the Christian Church is called the Bride of Christ. [w.w.w.]

Brihadâraryaka (*Sk.*) The name of a *Upanishad*. One of the sacred and *secret* books of the Brahmins; an *Aranyaka* is a treatise appended to the Vedas, and considered a subject of special study by those who have retired to the jungle (forest) for purposes of religious meditation.

Brihaspati (*Sk.*) The name of a Deity, also of a *Rishi*. It is like wise the name of the planet Jupiter. He is the personified Guru and priest of the gods in India ; also the symbol of exoteric ritualism as opposed to esoteric mysticism. Hence the opponent of King Soma—the moon, but also the sacred juice drunk at initiation—the parent of Budha, Secret Wisdom.

Briseus (*Gr.*) A name given to the god Bacchus from his nurse, Briso. He had also a temple at Brisa, a promontory of the isle of Lesbos.

Brothers of the Shadow. A name given by the Occultists to Sorcerers, and especially to the Tibetan *Dugpas*, of whom there are many in the Bhon sect of the *Red Caps* (*Dugpa*). The word is applied to all practitioners of black or *left hand* magic.

Bubasté (*Eg.*) A city in Egypt which was sacred to the cats, and where was their principal shrine. Many hundreds of thousands of cats were embalmed and buried in the grottoes of Beni-Hassan-el Amar. The cat being a symbol of the moon was sacred to Isis, her goddess. It sees in the dark and its eyes have a phosphorescent lustre which frightens the night-birds of evil omen. The cat was also sacred to Bast, and thence called “the (destroyer of the Sun’s (Osiris’) enemies”.

Buddha (*Sk.*). Lit., “The Enlightened”. The highest degree of knowledge. To become a Buddha one has to break through the bondage of sense and personality; to acquire a complete perception of the REAL SELF and learn not to separate it from all otherselves; to learn

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by experience the utter unreality of all phenomena of the visible Kosmos foremost of all; to reach a complete detachment from all that is evanescent and finite, and live while yet on Earth in the immortal and the everlasting alone, in a supreme state of holiness.

Buddha Siddhârta (*Sk.*) The name given to Gautama, the Prince of Kapilavastu, at his birth. It is an abbreviation of *sarvârthasiddha* and means, the “realization of all desires”. Gautama, which means, on earth (*gâu*) the most victorious (*tama*) “was the sacerdotal name of the Sâkya family, the kingly patronymic of the dynasty to which the father of Gautama, the King Suddhodhana of Kapilavastu, belonged. Kapilavastu was an ancient city, the birth-place of the Great Reformer and was destroyed during his life time. In the title *Sâkyamuni*, the last component, *muni*, is rendered as meaning one mighty in charity, isolation and silence”, and the former Sâkya is the family name. Every Orientalist or Pundit knows by heart the story of Gautama, the Buddha, the most perfect of mortal men that the world has ever seen, but none of them seem to suspect the esoteric meaning underlying his prenatal biography, i.e., the significance of the popular story. The *Lalitavistûra* tells the tale, but abstains from hinting at the truth. The 5,000 *jâtakas*, or the events of former births (re-incarnations) are taken literally instead of esoterically. Gautama, the Buddha, would not have been a mortal man, had he not passed through hundreds and thousands of births previous to his last. Yet the detailed account of these, and the statement that during them he worked his way up through every stage of transmigration from the lowest animate and inanimate atom and insect, up to the highest—or *man*, contains simply the well-known occult aphorism : “a stone becomes a plant, a plant an animal, and an animal a man”. Every human being who has ever existed, has passed through the same evolution. But the hidden symbolism in the sequence of these re-births (*jâtaka*) contains a perfect history of the evolution on this earth, *pre* and *post* human, and is a scientific exposition of natural facts. One truth not veiled but bare and open is found in their nomenclature, *viz.*, that as soon as Gautama had reached the human form he began exhibiting in every personality the utmost unselfishness, self-sacrifice

and charity. Buddha Gautama, the fourth of the Sapta (Seven) Buddhas and Sapta Tathâgatas was born according to Chinese Chronology in 1024 B.C; but according to the Singhalese chronicles, on the 8th day of the second (or fourth) moon in the year 621 before our era. He fled from his father's palace to become an ascetic on the night of the 8th day of the second moon, 597 B.C., and having passed six years in ascetic meditation at Gaya, and perceiving that physical self-torture was useless to bring enlightenment, he decided upon striking out a new path, until he reached the state of

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Bodhi. He became a full Buddha on the night of the 8th day of the twelfth moon, in the year 592, and finally entered Nirvâna in the year 543 according to Southern Buddhism. The Orientalists, however, have decided upon several other dates. All the rest is allegorical. He attained the state of Bodhisattva on earth when in the personality called Prabhâpala. Tushita stands for a place on this globe, not for a paradise in the invisible regions. The selection of the Sâkya family and his mother Mâyâ, as "the purest on earth," is in accordance with the model of the nativity of every Saviour, God or deified Reformer. The tale about his entering his mother's bosom in the shape of a white elephant is an allusion to his innate wisdom, the elephant of that colour being a symbol of every Bodhisattva. The statements that at Gautama's birth, the newly born babe walked *seven steps* in four directions, that an *Udumbara* flower bloomed in all its rare beauty and that the Nâga kings forthwith proceeded "*to baptise him*", are all so many allegories in the phraseology of the Initiates and well-understood by every Eastern Occultist. The whole events of his noble life are given in occult numbers, and every so-called *miraculous* event—so deplored by Orientalists as confusing the narrative and making it impossible to extricate truth from fiction—is simply the allegorical veiling of the truth, it is as comprehensible to an Occultist learned in symbolism, as it is difficult to understand for a European scholar ignorant of Occultism. Every detail of the narrative after his death and before cremation is a chapter of *facts* written in a language which must be studied before it is understood, otherwise its dead letter will lead one into absurd contradictions. For instance, having reminded his disciples of the immortality of Dharmakâya Buddha is said to have passed into Samâdhi, and lost himself in *Nirvâna—from which none can return.*, and yet, notwithstanding this, the Buddha is shown bursting open the lid of the coffin, and stepping out of it ; saluting with folded hands his mother Mâyâ who had suddenly appeared in the air, though she had died seven (days after his birth, &c., &c. As Buddha. was a Chakravartti (he who turns the wheel of the Law), his body at its *cremation* could not

be consumed by common fire. What happens Suddenly a jet of flame *burst out of the Swastica on his breast*, and reduced his body to ashes. Space prevents giving more instances. As to his being one of the true and undeniable Saviours of the World, suffice it to say that the most rabid orthodox missionary, unless he is hopelessly insane, or has not the least regard even for historical truth, cannot find one smallest accusation against the life and personal character of Gautama, the “Buddha”. Without any claim to divinity, allowing his followers to fall into atheism, rather than into the degrading superstition of deva or idol-worship, his walk in life is from the beginning to the end, holy and

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divine. During the years of his mission it is blameless and pure as that of a god—or as the latter should be. He is a perfect example of a divine, godly man. He reached Buddhahood—i.e., complete enlightenment—entirely by his own merit and owing to his own individual exertions, no god being supposed to have any personal merit in the exercise of goodness and holiness. Esoteric teachings claim that he renounced Nirvâna and gave up the Dharmakâya vesture to remain a “Buddha of compassion” within the reach of the miseries of this world. And the religious philosophy he left to it has produced for over 2,000 years generations of good and unselfish men. His is the only *absolutely bloodless* religion among all the existing religions tolerant and liberal, teaching universal compassion and charity, love and self-sacrifice, poverty and contentment with one’s lot, whatever it may be. No persecutions, and enforcement of faith by fire and sword, have ever disgraced it. No thunder-and-lightning-vomiting god has interfered with its chaste commandments; and if the simple, humane and philosophical code of daily life left to us by the greatest Man-Reformer ever known, should ever come to be adopted by mankind at large, then indeed an era of bliss and peace would dawn on Humanity.

Buddhachhâyâ (*Sk.*). Lit., “the shadow of Buddha”. It is said to become visible at certain great events, and during some imposing ceremonies performed at Temples in commemoration of glorious acts of Buddha’s life. Hiouen-tseang, the Chinese traveller, names a certain cave where it occasionally appears on the wall, but adds that only he whose mind is perfectly pure”, can see it.

Buddhaphala (*Sk.*) Lit., “the fruit of Buddha”, the fruition of *Arahattvaphalla*, or Arhatship.

Buddhi (*Sk.*). Universal Soul or Mind. *Mahâbuddhi* is a name of Mahat (see “Alaya”); also the spiritual Soul in man (the sixth principle), the vehicle of Atmâ exoterically the seventh.

Buddhism. Buddhism is now split into two distinct Churches : the Southern and the Northern Church. The former is said to be the purer form, as having preserved more religiously the original teachings of the Lord Buddha. It is the religion of Ceylon, Siam, Burmah and other places, while Northern Buddhism is confined to Tibet, China and Nepaul. Such a distinction, however, is incorrect. If the Southern Church is nearer, in that it has not departed, except perhaps in some trifling dogmas due to the many councils held after the death of the Master, from the public or *exoteric* teachings of Sâkyamuni—the Northern Church is the outcome of Siddhârta Buddha’s esoteric teachings which he confined to his elect Bhikshus and Arhats. In fact, Buddhism in the present age, cannot be justly judged either by one or

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the other of its exoteric popular forms. Real Buddhism can be appreciated only by blending the philosophy of the Southern Church and the metaphysics of the Northern Schools. If one seems too iconoclastic and stereo; and the other too metaphysical and transcendental, even to being overgrown with the weeds of Indian exotericism—many of the gods of its Pantheon having been transplanted under new names to Tibetan soil—it is entirely due to the popular expression of Buddhism in both Churches. Correspondentially they stand in their relation to each other as Protestantism to Roman Catholicism. Both err by an excess of zeal and erroneous interpretations, though neither the Southern nor the Northern Buddhist clergy have ever departed from truth consciously, still less have they acted under the dictates of *priestocracy*, ambition, or with an eye to personal gain and power, as the two Christian Churches have.

Buddhochinga (*Sk*) The name of a great Indian Arhat who went to China in the 4th century to propagate Buddhism and converted masses of people by means of miracles and most wonderful magic feats.

Budha (*Sk.* “The Wise and Intelligent”, the Son of Soma, the Moon, and of Rokini or Taraka, wife of Brihaspati carried away by King Soma,

thus leading to the great war between the Asuras, who sided with the Moon, and the Gods who took the defence of Brihaspati (Jupiter) who, was their *Purohita* (family priest). This war is known as the *Tarakamaya*. It is the original of the war in Olympus between the Gods and the Titans and also of the war (in *Revelation* between Michael (Indra) and the Dragon (personifying the Asuras)).

Bull-Worship (See “Apis”). The worship of the Bull and the Ram was addressed to one and the same power, that of generative creation, under two aspects— the celestial or cosmic, and the terrestrial or human. The ram-headed gods all belong to the latter aspect, the bull—to the former. Osiris to whom the Bull was sacred, was never regarded as a phallic deity ; neither was Siva with his Bull Nandi, in spite of the *lingham*. As Nandi is of a pure milk-white colour, so was Apis. Both were the emblems of the generative, or of evolutionary power in the Universal Kosmos. Those who regard the solar gods and the bulls as of a phallic character, or connect the Sun with it, are mistaken, it is only the lunar gods and the rams, and lambs, which are priapic, and it little becomes a religion which, however unconsciously, has still adopted for its worship a god pre-eminently *lunar*, and accentuated its choice by the selection of the lamb, whose sire is the ram, a glyph as pre-eminently phallic, for its most sacred symbol—to vilify the older religions for using the same symbolism. The worship of the bull, Apis, Hapi Ankh, or the living Osiris, ceased over 3,000 years ago the worship of the ram and lamb continues to this day. Mariette Bey discovered the Serapeum, the

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Necropolis of the Apis-bulls, near Memphis, an imposing subterranean crypt 2,000 feet long and twenty feet wide, containing the mummies of thirty sacred bulls. If 1,000 years hence, a Roman Catholic Cathedral with the Easter lamb in it, were discovered under the ashes of Vesuvius or Etna, would future generations be justified in inferring therefrom that Christians were “lamb” and “dove” worshippers ? Yet the two symbols would give them as much right in the one case as in the other. Moreover, not all of the sacred “Bulls” were phallic, i.e., males; there were hermaphrodite and sexless “bulls”. The black bull *Mnevis*, the son of Ptah, was sacred to the God Ra at Heliopolis; the Pacis of Hermonthis—to Amoun Horus, &c., &c., and Apis himself was a hermaphrodite and not a male animal, which shows his cosmic character. As well call the *Taurus* of the Zodiac and all Nature *phallic*.

Bumapa (*Tib.*). A school of men, usually a college of mystic students.

Bunda-hish. An old Eastern work in which among other things anthropology is treated in an allegorical fashion.

Burham-i-Kati. A Hermetic Eastern work.

Burî (*Scand*) “The producer”, the Son of Bestla, in Norse legends.

Buru Bonga. The “Spirit of the Hills”. This Dryadic deity is worshipped by the Kolarian tribes of Central India with great ceremonies and magical display. There are mysteries connected with it, but the people are very jealous and will admit no stranger to their rites.

Busardier. A Hermetic philosopher born in Bohemia who is credited with having made a genuine powder of projection. He left the bulk of his *red* powder to a friend named Richthausen, an adept and alchemist of Vienna. Some years after Busardier’s death, in 1637, Richthausen introduced himself to the Emperor Ferdinand III, who is known to have been ardently devoted to alchemy, and together they are said to have converted three pounds of mercury into the finest gold with one single grain of Busardier’s powder. In 1658 the Elector of Mayence also was permitted to test the powder, and the gold produced with it was declared by the Master of the Mint to be such, that he had never seen finer. Such are the claims vouchsafed by the city records and chronicles.

Butler. An English name assumed by an adept, a disciple of some Eastern Sages, of whom many fanciful stories are current. It is said for instance, that Butler was captured during his travels in 1629, and sold into captivity. He became the slave of an Arabian philosopher, a great alchemist, and finally escaped, robbing his Master of a large quantity of red powder. According to more trustworthy records, only the last portion of this story is true. Adepts who can be robbed without

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knowing it would be unworthy of the name. Butler or rather the person who assumed this name, *robbed* his “Master” (whose free disciple he was) *of the secret of transmutation*, and abused of his knowledge—i.e., sought to turn it to his personal profit, but was speedily punished for it.

After performing many wonderful cures by means of his “stone (i.e., the occult knowledge of an initiated adept), and producing extraordinary phenomena, to some of which Val Helmont, the famous Occultist and Rosicrucian, was witness, not for the benefit of men but his own vain glory, Butler was imprisoned in the Castle of Viloord, in Flanders, and passed almost the whole of his life in confinement. He lost his powers and died miserable and unknown. Such is the fate of every Occultist who abuses his power or desecrates the sacred science.

Bythos (*Gr.*). A Gnostic term meaning “Depth” or the “great Deep”, Chaos. It is equivalent to space, before anything had formed itself in it from the primordial atoms that exist eternally in its spatial depths, according to the teachings of Occultism.

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C.—The third letter of the English alphabet, which has no equivalent in Hebrew except Caph, which see under K.

Cabar Zio (*Gnost.*). “The mighty Lord of Splendour” (*Codex Nazaraeus*), they who procreate *seven beneficent lives*, “who shine in their own form and light” to counteract the influence of the seven “badly-disposed” stellars or principles. These are the progeny of Karabtanos, the personification of concupiscence and matter. The latter are the seven physical planets, the former, their genii or Rulers.

Cabeiri or *Kabiri* (*Phœn*) Deities, held in the highest veneration at Thebes, in Lemnos, Phrygia, Macedonia, and especially at Samothrace. They were mystery gods, no profane having the right to name or speak of them. Herodotus makes of them Fire-gods and points to Vulcan as their father. The Kabiri presided over the Mysteries, and their real number has never been revealed, their occult meaning being very sacred.

Cabletow (*Mas.*). A Masonic term for a certain object used in the Lodges. Its origin lies in the thread of the Brahman ascetics, a thread which is also used for magical purposes in Tibet.

Cadmus (*Gr.*). The supposed inventor of the letters of the alphabet. He may have been their originator and teacher in Europe and Asia Minor; but in India the letters were known and used by the Initiates ages before him.

Caduceus (*Gr.*). The Greek poets and mythologists took the idea of the Caduceus of Mercury from the Egyptians. The Caduceus is found as two serpents twisted round a rod, on Egyptian monuments built before Osiris. The Greeks altered this. We find it again in the hands of Æsculapius assuming a different form to the wand of Mercurius or Hermes. It is a cosmic, sidereal or astronomical, as well as a spiritual and even physiological symbol, its significance changing with its application. Metaphysically, the Caduceus represents the fall of primeval and primordial matter into gross terrestrial matter, the one Reality becoming Illusion. (See *Sect.Doct.* I. 550.) Astronomically, the head and tail represent the points of the ecliptic where the planets and even the sun and moon meet in close embrace. Physiologically, it is the symbol of the restoration of the equilibrium lost between Life, as a unit, and the currents of life performing various functions in the human body.

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Cæsar. A far-famed astrologer and “professor of magic,” i.e., an Occultist, during the reign of Henry IV of France. “He was reputed to have been strangled by the devil in 1611,” as Brother Kenneth Mackenzie tells us.

Cagliostro. A famous Adept, whose real name is claimed (by his enemies) to have been Joseph Balsamo. He was a native of Palermo, and studied under some mysterious foreigner of whom little has been ascertained. His accepted history is too well known to need repetition, and his real history has never been told. His fate was that of every human being who proves that he knows more than do his fellow-creatures; he was “stoned to death” by persecutions, lies, and infamous accusations, and yet he was the friend and adviser of the highest and mightiest of every land he visited. He was finally tried and sentenced in Rome as a heretic, and was said to have died during his confinement in

a State prison.
(See “ Mesmer”.) Yet his end was not utterly undeserved, as he had been untrue to his vows in some respects, had fallen from his state of chastity and yielded to ambition and selfishness.

Cain or Kayn (*Heb.*) In Esoteric symbology he is said to be identical with Jehovah or the “Lord God” of the fourth chapter of *Genesis*. It is held, moreover, that Abel is not his brother, but his female aspect. (See *Sec.Doct., sub voce.*)

Calvary Cross. This form of cross does not date from Christianity. It was known and used for mystical purposes, thousands of years before our era. It formed part and parcel of the various Rituals, in Egypt and Greece, in Babylon and India, as well as in China, Mexico, and Peru. It is a cosmic, as well as a physiological (or *phallic*) symbol. That it existed among all the “heathen” nations is testified to by Tertullian. “How doth the Athenian Minerva differ from the body of a cross?” he queries. “The origin of your gods is derived from figures moulded on a cross. All those rows of images on your standards are the appendages of crosses; those hangings on your banners are the robes of crosses.” And the fiery champion was right. The *tau* or **T** is the most ancient of all forms, and the cross or the *tat* (*q.v.*) as ancient. The *crux ansata*, the cross with a handle, is in the hands of almost every god, including Baal and the Phœnician Astarte. The *croix cramponnée* is the Indian *Swastica*. It has been exhumed from the lowest foundations of the ancient site of Troy, and it appears on Etruscan and Chaldean relics of antiquity. As Mrs. Jamieson shows: “The *ankh* of Egypt was the crutch of St. Anthony and the cross of St. Philip. The *Labarum* of Constantine . . . was an emblem long before, in Etruria. Osiris had the *Labarum* for his sign; Horus appears sometimes with the long Latin cross. The Greek pectoral cross is Egyptian. It was called by

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the Fathers the devil’s invention before Christ . The *crux ansata* is upon the old coins of Tarsus, as the Maltese upon the breast of an Assyrian king ...The cross of Calvary, so common in Europe, occurs on the breasts of mummies. . . it was suspended round the necks of sacred Serpents in Egypt. . . . Strange Asiatic tribes bringing tribute in Egypt are noticed with garments studded with crosses, and Sir Gardner Wilkinson dates this picture B.C. 1500.” Finally, “Typhon, the Evil One, is chained by a cross”.

(*Eg. Belief and Mod. Thought*).

Campanella, Tomaso. A Calabrese, born in 1568, who, from his childhood exhibited strange powers, and gave himself up during his whole life to the Occult Arts. The story which shows him initiated in his boyhood into the secrets of alchemy and thoroughly instructed in the secret science by a Rabbi-Kabbalist in a *fortnight* by means of *notavicon*, is a cock and bull invention. Occult knowledge, even when a heirloom from the preceding birth, does not come back into a new personality within fifteen days. He became an opponent of the Aristotelian materialistic philosophy when at Naples and was obliged to fly for his life. Later, the Inquisition sought to try and condemn him for the practice of magic arts, but its efforts were defeated. During his lifetime he wrote an enormous quantity of magical, astrological and alchemical works, most of which are no longer extant. He is reported to have died in the convent of the Jacobins at Paris on May the 21st, 1639.

Canarese. The language of the Karnatic, originally called Kanara, one of the divisions of South India.

Capricornus (*Lat.*) The 10th sign of the Zodiac (*Makâra* in Sanskrit), considered, on account of its hidden meaning, the most important among the constellations of the mysterious Zodiac. it is fully described in the *Secret Doctrine*, and therefore needs but a few words more. Whether, agreeably with exoteric statements, Capricornus was related in any way to the wet-nurse Amalthæa who fed Jupiter with her milk, or whether it was the god Pan who changed himself into a goat and left his impress upon the sidereal records, matters little. Each of the fables has its significance. Everything in Nature is intimately correlated to the rest, and therefore the students of ancient lore will not be too much surprised when told that even the seven steps taken in the direction of every one of the four points of the compass, or —28 steps— taken by the new-born infant Buddha, are closely related to the 28 stars of the constellation of Capricornus.

Cardan, Jérôme. An astrologer, alchemist, kabbalist and mystic, well known in literature. He was born at Pavia in 1501, and died at Rome in 1576.

Carnac. A very ancient site in Brittany (France) of a temple of cyclopean structure, sacred to the Sun and the Dragon; and of the same kind as Karnac, in ancient Egypt, and Stonehenge in England. (See the “Origin of the Satanic Myth” in *Archaic Symbolism*.) It was built by the prehistoric hierophant-priests of the Solar Dragon, or symbolized Wisdom (the Solar *Kumâras* who incarnated being the highest). Each of the stones was personally placed there by the successive priest-adepts in power, and commemorated in symbolic language the degree of power, status, and knowledge of each. (See further *Secret Doctrine* II. 381, *et seq.*, and also “Karnac”.)

Caste. Originally the system of the four hereditary classes into which the Indian population was divided: Brahman, Kshatriya, Vaisya, and Sudra (or descendants of Brahmâ, Warriors, Merchants, and the lowest or Agriculturalists). Besides these original four, hundreds have now grown up in India.

Causal Body. This “body”, which is no body either objective or subjective, but *Buddhi*, the Spiritual Soul, is so called because it is the direct cause of the Sushupti condition, leading to the *Turya* state, the highest state of *Samadhi*. It is called *Karanopadhi*, “the basis of the Cause”, by the Târaka Raja Yogis; and in the Vedânta system it corresponds to both the *Vignânâmayâ* and *Anandamaya Kosha*, the latter coming next to Atma, and therefore being the vehicle of the universal Spirit. *Buddhi* alone could not be called a “Causal Body”, but becomes so in conjunction with *Manas*, the incarnating Entity or EGO.

Cazotte, Jacques. The wonderful Seer, who predicted the beheading of several royal personages and his own decapitation, at a gay supper some time before the first Revolution in France. He was born at Dijon in 1720, and studied mystic philosophy in the school of Martinez Pasqualis at Lyons. On the 11th of September 1791, he was arrested and condemned to death by the president of the revolutionary government, a man who, shameful to state, had been his fellow-student and a member of the Mystic Lodge of Pasqualis at Lyons. Cazotte was executed on the 25th of September on the Place du Carrousel.

Cecco d’Ascolî. Surnamed “Francesco Stabili.” He lived in the thirteenth century, and was considered the most famous astrologer in

his day. A work of his published at Basle in 1485, and called *Commentarii in Sphaeram Joannis de Sacrabosco*, is still extant. He was burnt alive by the Inquisition in 1327.

Cerberus (*Gr., Lat.*). Cerberus, the three-headed canine monster, which was supposed to watch at the threshold of Hades, came to the Greeks and Romans from Egypt. It was the monster, half-dog and

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half-hippopotamus, that guarded the gates of Amenti. The mother of Cerberus was Echidna—a being, half-woman, half-serpent, much honoured in Etruria. Both the Egyptian and the Greek Cerberus are symbols of Kâmaloka and its uncouth monsters, the cast-off shells of mortals.

Ceres (*Lat.*) In Greek *Demeter*. As the female aspect of Pater Æther, Jupiter, she is esoterically the productive principle in the all-pervading Spirit that quickens every germ in the material universe.

Chabrat Zereh Aur Bokher (*Heb.*) An Order of the Rosicrucian stock, whose members study the Kabbalah and Hermetic sciences; it admits both sexes, and has many grades of instruction. The members meet in private, and the very existence of the Order is generally unknown. [w.w.w.]

Chadâyatana (*Sk.*). Lit., the six dwellings or *gates* in man for the reception of sensations; thus, on the physical plane, the eyes, nose, ear, tongue, body (or touch) and mind, as a product of the physical brain and on the mental plane (esoterically), *spiritual* sight, smell, hearing, taste, touch and perception, the whole synthesized by the *Buddhi-atmic* element. Chadâyatana is one of the 12 Nidânas, which form the chain of incessant causation and effect.

Chaitanya (*Sk.*) The founder of a mystical sect in India. A rather modern sage, believed to be an *avatar* of Krishna.

Chakna-padma-karpo (*Tib.*) “He who holds the lotus”, used of *Chenresi*, the Bodhisattva. It is not a genuine Tibetan word, but half Sanskrit.

Chakra (*Sk.*) A wheel, a disk, or the circle of Vishnu generally. Used also of a cycle of time, and with other meanings.

Chakshub (*Sk.*) The “eye ”. *Loka-chakshub* or “the eye of the world” is a title of the Sun.

Chaldean Book of Numbers. A work which contains all that is found in the *Zohar* of Simeon Ben-Jochai, and much more. It must be the older by many centuries, and in one sense its original, as it contains all the fundamental principles taught in the Jewish Kabbalistic works, but none of their blinds. It is very rare indeed, there being perhaps only two or three copies extant, and these in private hands.

Chaldeans, or *Kasdim*. At first a tribe, then a caste of learned Kabbalists. They were the *savants*, the magians of Babylonia, astrologers and diviners. The famous Hillel, the precursor of Jesus in philosophy and in ethics, was a Chaldean. Franck in his *Kabbala* points to the close resemblance of the “secret doctrine” found in the *Avesta* and the religious metaphysics of the Chaldees.

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Chandra (*Sk.*) The Moon; also a deity. The terms *Chandra* and Soma are synonyms.

Chandragupta (*Sk.*) The first Buddhist King in India, the grand-sire of Asoka ; the *Sandracottus* of the all-bungling Greek writers who went to India in Alexander’s time. (See “Asoka”.)

Chandra-kanta (*Sk.*) “The moon-stone”, a gem that is claimed to be formed and developed under the moon-beams, which give it occult and magical properties. It has a very cooling influence in fever if applied to both temples.

Chandramanam (*Sk.*) The method of calculating time by the Moon.

Chandrayana (*Sk.*) The lunar year chronology.

Chandra-vansa (*Sk.*) The “Lunar Race”, in contradistinction to *Suryavansa*, the “Solar Race”. Some Orientalists think it an inconsistency that Krishna, a *Chandravansa* (of the Yadu branch) should have been declared an Avatar of Vishnu, who is a *manifestation of the solar energy* in Rig -Veda, a work of unsurpassed authority with the Brahmans. This shows, however, the deep occult meaning of the Avatar ; a meaning which only esoteric philosophy can explain. A glossary is no fit place for such explanations; but it may be useful to remind those who know, and teach those who do not, that in Occultism, man is called a *solar-lunar* being, solar in his higher triad, and lunar in his quaternary. Moreover, it is the Sun who imparts his light to the Moon, in the same way as the human *triad* sheds its divine light on the mortal shell of sinful man. Life celestial quickens life terrestrial. Krishna stands metaphysically for the *Ego* made one with Atma-Buddhi, and performs mystically the same function as the *Christos* of the Gnostics, both being “the inner god in the temple”—man. Lucifer is “the bright morning star”, a well known symbol in *Revelations*, and, as a planet, corresponds to the EGO. Now Lucifer (or the planet Venus) is the *Sukra-Usanas* of the Hindus ; and Usanas is the Daitya-guru, i.e., the spiritual guide and instructor of the Danavas and the Daityas. The latter are the giant-demons in the *Purânas*, and in the esoteric interpretations, the antetypal symbol of the man of flesh, physical mankind. The Daityas can raise themselves, it is said, through knowledge “austerities and devotion” to “the rank of the gods and of the ABSOLUTE”. All this is very suggestive in the legend of Krishna ; and what is more suggestive still is that just as Krishna, the Avatar of a great God in India, is of time race of Yadu, so is another incarnation, “God incarnate himself”—or the “God-man Christ”, also of the race *Iadoo*—the name for the Jews all over Asia. Moreover, as his mother, who is represented as Queen of Heaven standing on the crescent, is identified in Gnostic philosophy, and

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also in the esoteric system, with the Moon herself, like all the other lunar goddesses such as Isis, Diana, Astarte and others—mothers of the Logoi, so Christ is called repeatedly in the Roman Catholic Church, the

Sun-Christ, the *Christ-Soleil* and so on. If the later is a metaphor so also is the earlier.

Chantong (*Tib.*) “He of the 1,000 Eyes”, a name of Padmapani or Chenresi (Avalokitesvara).

Chaos (*Gr.*) The Abyss, the “Great Deep”. It was personified in Egypt by the Goddess Neïth, anterior to all gods. As Deveria says, “the only God, without form and sex, who gave birth to itself, and without fecundation, is adored under the form of a Virgin Mother”. She is the vulture-headed Goddess found in the oldest period of Abydos, who belongs, accordingly to Mariette Bey, to the first Dynasty, which would make her, even on the confession of the time-dwarfing Orientalists, about 7,000 years old. As Mr. Bonwick tells us in his excellent work on Egyptian belief—“Neïth, Nut, Nepte, Nuk (her names as variously read !) is a philosophical conception worthy of the nineteenth century after the Christian era, rather than the thirty-ninth before it or earlier than that”. And he adds: “ Neith or Nout is neither more nor less than the *Great Mother*, a yet the *Immaculate Virgin*, or female God from whom all things proceeded”. Neïth is the “Father-mother” of the *Stanzas* of the *Secret Doctrine*, the Swabhavat of the Northern Buddhists, the *immaculate* Mother indeed, the prototype of the latest “Virgin” of all; for, as Sharpe says, “the Feast of Candlemas—in honour of the goddess Neïth— is yet marked in our Almanacs as Candlemas day, or the Purification of the Virgin Mary”; and Beauregard tells us of “the Immaculate Conception of the Virgin, who can henceforth, as well as the Egyptian Minerva, the mysterious Neïth, boast of having come from herself, and of having given birth to God”. He who would deny the working of cycles and the recurrence of events, let him read what Neïth was years ago, in the conception of the Egyptian Initiates, trying to popularize a philosophy too abstract for the masses; and then remember the subjects of dispute at the Council of Ephesus in 431, when Mary was declared Mother of God; and her Immaculate Conception forced on the World as by command of God, by Pope and Council in 1858. Neïth is *Swabhdvat* and also the Vedic *Aditi* and the Purânic *Akâsa*, for “she is not only the celestial vault, or ether, but is made to appear in a tree, from which she gives the fruit of the Tree of Life (like another Eve) or pours upon her worshippers some of the divine water of life”. Hence she gained the favourite appellation of “Lady of the Sycamore”, an epithet applied to another Virgin (Bonwick).

The resemblance becomes still more marked when Neïth is found on old pictures represented as a Mother embracing

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the ram-headed god, the “Lamb”. An ancient stele declares her to be “Neut, the luminous, who has engendered the gods”—the Sun included, for Aditi is the mother of the Marttanda, the Sun—an Aditya. She is *Naus*, the celestial ship ; hence we find her on the prow of the Egyptian vessels, like Dido on the prow of the ships of the Phœnician mariners, and forth with we have the Virgin Mary, from *Mar*, the “Sea”, called the “Virgin of the Sea”, and the “Lady Patroness” of all Roman Catholic seamen. The Rev. Sayce is quoted by Bonwick, explaining her as a principle in the Babylonian *Bahu* (Chaos, or confusion) i.e., “merely the Chaos of Genesis . . . and perhaps also Môt, the primitive substance that was the mother of all the gods”. Nebuchadnezzar seems to have been in the mind of the learned professor, since he left the following witness in cuneiform language, “I built a temple to the Great Goddess, my Mother”. We may close with the words of Mr. Bonwick with which we thoroughly agree “She (Neïth) is the *Zerouâna* of the Avesta, ‘time without limits’. She is the Nerfe of the Etruscans, half a woman and half a fish” (whence the connection of the Virgin Mary with the fish and *pisces*) ; of whom it is said: “From holy good Nerfe the navigation is happy. She is the *Bythos* of the Gnostics, the *One* of the Neoplatonists, the All of German metaphysicians, the *Anaita* of Assyria.”

Charaka (*Sk.*). A writer on Medicine who lived in Vedic times. He is believed to have been an incarnation (*Avatara*) of the Serpent *Sesha*, i.e., an embodiment of divine Wisdom, since Sesha-Naga, the King of the “Serpent” race, is synonymous with Ananta, the seven-headed Serpent, on which Vishnu sleeps during the *pralayas*. *Ananta* is the “endless” and the symbol of eternity, and as such, one with Space, while Sesha is only periodical in his manifestations. Hence while Vishnu is identified with *Ananta*, Charaka is only the Avatar of Sesha. (See “Ananta” and “Sesha”.)

Charnook, Thomas. A great alchemist of the sixteenth century; a surgeon who lived and practiced near Salisbury, studying the art in some neighbouring cloisters with a priest. It is said that he was initiated into the final secret of transmutation by the famous mystic William Bird, who “had been a prior of Bath and defrayed the expense of repairing the Abbey Church from the gold which he made by the red and

white elixirs” (*Royal Mas. Cyc.*). Charnock wrote his *Breviary of Philosophy* in the year 1557 and the *Enigma of Alchemy*, in 1574.

Charon (*Gr.*) The Egyptian *Khu-en-ua*, the hawk-headed Steersman of the boat conveying the Souls across the black waters that separate life from death. Charon, the Sun of Erebus and Nox, is a variant of Khu en-ua. The dead were obliged to pay an *obolus*, a small piece of money, o this grim ferryman of the Styx and Acheron; therefore the ancients

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always placed a coin under the tongue of the deceased. This custom has been preserved in our own times, for most of the lower classes in Russia place coppers in the coffin under the head of the dead for *post mortem* expenses.

Châryâka (*Sk.*) There were two famous beings of this name. One a *Rakshasa* (demon) who disguised himself as a Brâhman and entered Hastinâ-pura; whereupon the Brahmans discovered the imposture and reduced Châryâka to ashes with the fire of their eyes,—i.e., magnetically by means of what is called in Occultism the “black glance” or evil eye. The second was a terrible materialist and denier of all but matter, who if he could come back to life, would put to shame all the “Free thinkers” and “Agnostics” of the day. He lived before the Râmâyanic period, but his teachings and school have survived to this day, and he has even now followers, who are mostly to be found in Bengal.

Chastanier, *Benedict*. A French mason who established in London in 1767 a Lodge called “The Illuminated Theosophists”.

Chatur mukha (*Sk.*) The “four-faced one”, a title of Brahmâ.

Chatur varna (*Sk.*) The four castes (*lit.*, colours).

Châturdasa Bhuvanam (*Sk.*) The fourteen lokas or planes of existence. Esoterically, the dual seven states.

Chaturyonî (*Sk.*) Written also *tchatur-yoni*. The same as *Karmaya* or “the four modes of birth”—four ways of entering on the path of Birth as decided by Karma : (a) birth from the womb, as men and mammalia (b) birth from an egg, as birds and reptiles; (c) from moisture and air-germs, as insects; and (d) by sudden *self-transformation*, as Bodhisattvas and Gods (*Anupadaka*).

Chava (*Heb.*) The same as Eve: “the Mother of all that lives” “Life”

Chavigny, Jean Aimé de. A disciple of the world-famous Nostradamus, an astrologer and an alchemist of the sixteenth century. He died in the year 1604. His life was a very quiet one and he was almost unknown to his contemporaries; but he left a precious manuscript on the pre-natal and post-natal influence of the stars on certain marked individuals, a secret revealed to him by Nostradamus. This treatise was last in the possession of the Emperor Alexander of Russia.

Chelâ (*Sk.*) A disciple, the pupil of a Guru or Sage, the follower of some adept of a school of philosophy (*lit.*, child).

Chemi (*Eg.*). The ancient name of Egypt.

Chenresi (*Tib.*) The Tibetan Avalokitesvara. The Bodhisattva Padmâpani, a divine Buddha.

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Cheru (*Scand*) Or Heru. A magic sword, a weapon of the “sword god” Heru. In the *Edda*, the Saga describes it as destroying its possessor, should he be unworthy of wielding it. It brings victory and fame only in the hand of a virtuous hero.

Cherubim (*Heb.*) According to the Kabbalists, a group of angels, which they specially associated with the Sefira Jesod. in Christian teaching, an order of angels who are “watchers”. *Genesis* places

Cherubim to guard the lost Eden, and the O.T. frequently refers to them as guardians of the divine glory. Two winged representations in gold were placed over the Ark of the Covenant; colossal figures of the same were also placed in the Sanctum Sanctorum of the Temple of Solomon. Ezekiel describes them in poetic language. Each Cherub appears to have been a compound figure with four faces—of a man, eagle, lion, and ox, and was certainly winged. Parkhurst, *in voc. Cherub*, suggests that the derivation of the word is from **K**, a particle of similitude, and **RB** or **RUB**, greatness, master, majesty, and so an image of godhead. Many other nations have displayed similar figures as symbols of deity ; e.g., the Egyptians in their figures of Serapis. as Macrohius describes in his *Saturnalia*; the Greeks had their triple-headed Hecate, and the Latins had three-faced images of Diana, as Ovid tells us, *ecce procul ternis Hecate variata figuris*. Virgil also describes her in the fourth Book of the *Æneid*. Porphyry and Eusebius write the same of Proserpine. The Vandals had a many-headed deity they called Triglaf. The ancient German races had an idol Rodigast with human body and heads of the ox, eagle, and man. The Persians have some figures of Mithras with a man's body, lion's head, and four wings. Add to these the Chimæra Sphinx of Egypt, Moloch, Astarte of the Syrians, and some figures of Isis with Bull's horns and feathers of a bird on the head. [w.w.w.]

Chesed (*Heb.*) “Mercy ”, also named *Gedulah*, the fourth of the ten Sephiroth; a masculine or active potency. [w.w. w.]

Chhâyâ (*Sk.*) “Shade” or “ Shadow”. The name of a creature produced by Sanjnâ, the wife of Surya, from herself (astral body). Unable to endure the ardour of her husband, Sanjnâ left Chhâyâ in her place as a wife, going herself away to perform austerities. Chhâyâ is the astral image of a person in esoteric philosophy.

Chhandoga (*Sk*) A *Samhitâ* collection of Sama Veda; also a priest, a chanter of the Sama Veda.

Chhanmûka (*Sk*) A great Bodhisattva with the Northern Buddhists, famous for his ardent love of Humanity; regarded in the esoteric schools as a *Nirmanakâya*.

Chhannagarikah (*Tib.*). Lit., the school of six cities. A famous philosophical school where Chelas are prepared before entering on the Path.

Chhassidi or *Chasdim*. In the Septuagint *Assidai*, and in English *Assideans*. They are also mentioned in *Maccabees* I., vii., 13, as being put to death with many others. They were the followers of Mattathias, the father of the Maccabeans, and were all initiated mystics, or Jewish adepts. The word means “ skilled learned in all wisdom, human and divine”. Mackenzie (R.M.C.) regards them as the guardians of the Temple for the preservation of its purity ; but as Solomon and his Temple are both allegorical and had no real existence, the Temple means in this case the “ body of Israel ” and its morality.“ Scaliger connects this Society of the *Assideans* with that of the Essenes, deeming it the predecessor of the latter.”

Chhaya loka (*Sk.*) The world of Shades; like Hades, the world of the *Eidola* and *Umræ*. We call it *Kâmaloka*.

Chiah (*Heb.*) Life; Vita, *Revivificatio*. In the Kabbala, the second highest essence of the human soul, corresponding to Chokmah (Wisdom).

Chichhakti (*Sk.*) *Chih-Sakti*; the power which generates thought.

Chidagnikundum (*Sk.*). Lit., “the fire-hearth in the heart” ; the seat of the force which extinguishes all individual desires.

Chidâkâsam (*Sk.*); The field, or basis of consciousness.

Chiffilet, *Jean*. A Canon-Kabbalist of the XVIIth century, reputed to have learned a key to the Gnostic works from Coptic Initiates; he wrote a work on Abraxas in two portions, the esoteric portion of which was burnt by the Church.

Chiim (*Heb.*) A plural noun—"lives"; found in compound names Elohim Chum, the gods of lives, Parkhurst translates "the living God" and Ruach Chiim, Spirit of lives or of life. [w.w. w.]

China, The Kabbalah of. One of the oldest known Chinese books is the *Yih King, or Book of Changes*. It is reported to have been written 2850 B.C., in the dialect of the Accadian black races of Mesopotamia. It is a most abstruse system of Mental and Moral Philosophy, with a scheme of universal relation and divination. Abstract ideas are represented by lines, half lines, circle, and points. Thus a circle represents YIH, the Great Supreme; a line is referred to YIN, the Masculine Active Potency; two half lines are YANG, the Feminine Passive Potency. KWEI is the animal soul, SHAN intellect, KHIEN heaven or Father, KHWAN earth or Mother, KAN or QHIN is Son; male numbers are odd, represented by light circles, female numbers are even, by black circles. There are two most mysterious diagrams, one called "HO

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or the River Map", and also associated with a Horse ; and the other called "The Writing of LO" ; these are formed of groups of white and black circles, arranged in a Kabbalistic manner. The text is by a King named Wan, and the commentary by Kan, his son ; the text is allowed to be older than the time of Confucius. [w. w.w.]

Chit (*Sk.*) Abstract Consciousness.

Chitanuth our (*Heb.*). *Chitons*, a priestly garb; the coats of skin given by *Java Aleim* to Adam and Eve after their fall,

Chitkala (*Sk.*). In Esoteric philosophy, identical with the Kumâras those who first incarnated into the men of the Third Root-Race. (See *Sec.Doct.*; Vol. 1. p. 288 n.)

Chitra Gupta (*Sk.*) The deva (or god) who is the recorder of Yâma (the god of death), and who is supposed to read the account of every Soul's life from a register called *Agra Sandhâni*, when the said soul appears before the seat of judgment. (See "*Agra Sandhâni*".)

Chitra Sikkandinas (*Sk*). The constellation of the great Bear ; the habitat of the seven Rishis (*Sapta Riksha*). Lit., “ bright-crested”.

Chnoumis (*Gr*) The same as Chnouphis and Kneph. A symbol of creative force ; Chnoumis or Kneph is “the unmade and eternal deity” according to Plutarch. He is represented as blue (ether), and with his ram’s head with an asp between the horns, he might be taken for Ammon or Chnouphis (.q.v’.). The fact is that all these gods are solar, and represent under various aspects the phases of generation and impregnation. Their ram’s heads denote this meaning, a ram ever symbolizing generative energy in the abstract, while the bull was the symbol of strength and the creative function. All were one god, whose attributes were individualised and personified. According to Sir G. Wilkinsen, Kneph or Chnoumis was “the idea of the Spirit of God” ; and Bonwick explains that, as **Av**, “matter” or “flesh”, he was criocephalic (ram- headed), wearing a solar disk on the head, standing on the Serpent Mehen, with a viper in his left and a cross in his right hand, and bent upon the function of creation in the underworld (the earth, esoterically). The Kabbalists identify him with “Binah, the third Sephira of the Sephirothal Tree, or Binah, represented by the Divine name of Jehovah”. If as Chnoumis-Kneph, he represents the Indian Narayâna, the Spirit of (moving on the waters of space, as *Eichton* or Ether he holds in his mouth an Egg, the symbol of evolution ; and as **Av** he is Siva, the Destroyer and the Regenerator ; for, as Deveria explains:“His Journey to the lower hemispheres appears to symbolize the evolutions of substances, which are born to die and to be reborn.” Esoterically, however, and as taught by the Initiates of the inner temple, Chnoumis-Kneph was

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pre-eminently *the god of reincarnation*. Says an inscription: “I am Chnoumis, Son of the Universe, 700”, a mystery having a direct reference to the reincarnating EGO.

Chnouphis (*Gr*). *Nouf* in Egyptian. Another aspect of Ammon, and the personification of his generative power *in actu*, as Kneph is of the same in *potentia*. He is also ram-headed. If in his aspect as Kneph he is the Holy Spirit with the creative ideation brooding in him, as Chnouphis, he is the angel who “comes in” into the Virgin soil and flesh. A prayer on a papyrus, translated by the French Egyptologist Chabas,

says; ‘ 0 Sepui, Cause of being, who hast formed thine own body! 0 only Lord, proceeding from Noum ! 0 divine substance, created from itself! 0 God, who hast made the substance which is in him! 0 God, who has made his own father and impregnated his own mother.” This shows the origin of the Christian doctrines of the Trinity and immaculate conception. He is seen on a monument seated near a potter’s wheel, and forming men out of clay. The fig-leaf is sacred to him, which is alone sufficient to prove him a phallic god—an idea which is carried out by the inscription: “he who made that which is, the creator of beings, the first existing, he who made to exist all that exists.” Some see in him the incarnation of Ammon-Ra, but he is the latter himself in his phallic aspect, for, like Ammon, he is “ his mother’s husband”, i.e., the male or impregnating side of Nature. His names vary, as Cnoupis, Noum, Khem, and Khnum or Chnoumis. As he represents the Demiurgos (or Logos) from the material, lower aspect of the Soul of the World, he is the Agathodæmon, symbolized sometimes by a Serpent ; and his wife Athor or Maut (Môt mother), or Sate, “the daughter of the Sun”, carrying an arrow on a sunbeam (the ray of conception), stretches “mistress over the lower portions of the atmosphere”. below the constellations, as Neïth expands over the starry heavens. (See “Chaos”.)

Chohan (*Tib.*) “Lord” or “Master” ; a chief; thus *Dhyan-Chohan* would answer to “Chief of the Dhyanis”, or celestial Lights—which in English would be translated Archangels.

Chokmah (*Heb*) Wisdom; the second of the ten Sephiroth, and the second of the supernal Triad. A masculine potency corresponding to the Yod (I) of the Tetragrammaton IHVH, and to **Ab**, the Father. [w.w.w.]

Chréstos (*Gr.*) The early Gnostic form of Christ. It was used in the fifth century B.C. by Æschylus, Herodotus, and others. The *Manteumata pythochresta*, or the “oracles delivered by a Pythian god” “through a pythoness, are mentioned by the former (*Choeph.*901). *Chrétian* is not only “the seat of an oracle”, but an offering to, or for, the oracle.

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Chrétés is one who explains oracles, “a prophet and soothsayer”, and *Chrésterios* one who serves an oracle or a god. The earliest Christian writer, Justin Martyr, in his first *Apology* calls his co-religionists

Chrétians. It is only through ignorance that men call themselves Christians instead of Chrétians,” says Lactantius (lib. iv., cap. vii.). The terms Christ and Christians, spelt originally Chrét and Chrétians, were borrowed from the Temple vocabulary of the Pagans. Chrétos meant in that vocabulary a disciple on probation, a candidate for hierophantship. When he had attained to this through initiation, long trials, and suffering, and had been “*anointed*” (i.e., “rubbed with oil”, as were Initiates and even idols of the gods, as the last touch of ritualistic observance), his name was changed into Christos, the “purified”, in esoteric or mystery language. In mystic symbology, indeed, *Christés*, or *Christos*, meant that the “Way”, the Path, was already trodden and the goal reached ; when the fruits of the arduous labour, uniting the personality of evanescent clay with the indestructible INDIVIDUALITY, transformed it thereby into the immortal EGO. “At the end of the Way stands the *Chrétés*”, the *Purifier*, and the union once accomplished, the *Chrestos*, the “man of sorrow”, became *Christos* himself. Paul, the Initiate, knew this, and meant this precisely, when he is made to say, in bad translation : “I travail in birth again until Christ be formed in you” (Gal. iv.19), the true rendering of which is . . . “until ye form the Christos within yourselves” But the profane who knew only that Chrétés was in some way connected with priest and prophet, and knew nothing about the hidden meaning of Christos, insisted, as did Lactantius and Justin Martyr, on being called *Chrétians* instead of Christians. Every good individual, therefore, may find Christ in his “inner man” as Paul expresses it (Ephes. iii. 16,17), whether he be Jew, Mussulman, Hindu, or Christian. Kenneth Mackenzie seemed to think that the word *Chrétos* was a synonym of Soter, “an appellation assigned to deities, great kings and heroes,” indicating “Saviour,”—and he was right. For, as he adds: “It has been applied redundantly to Jesus Christ, whose name Jesus or Joshua bears the same interpretation. The name Jesus, in fact, is rather a title of honour than a name—the true name of the Soter of Christianity being Emmanuel, or God with us (*Matt.i, 23*). Great divinities among all nations, who are represented as expiatory or self-sacrificing, have been designated by the same title.” (*R. M. Cyclop.*) The Asklepios (or Æsculapius) of the Greeks had the title of *Soter*.

Christian Scientist. A newly-coined term for denoting the practitioners of an art of healing by will. The name is a misnomer, since Buddhist or Jew, Hindu or Materialist, can practise this new form of

Western Yoga, with like success, if he can only guide and control his will with sufficient firmness. The

“Mental Scientists” are another rival school. These work by a universal denial of every disease and evil imaginable, and claim syllogistically that since Universal Spirit cannot be subject to the failings of flesh, and since every atom is Spirit and in Spirit, and since finally, they—the healers and the healed—are all absorbed in this Spirit or Deity, there is not, nor can there be, such a thing as disease. This prevents in no wise both Christian and Mental Scientists from succumbing to disease, and nursing chronic diseases in their own bodies just like ordinary mortals.

Chthonia (*Gr.*) Chaotic earth in the Hellenic cosmogony.

Chuang. A great Chinese philosopher.

Chubilgan (*Mongol.*) Or *Khubilkhan*. The same as *Chutuktu*.

Chutuktu (*Tib.*) An incarnation of Buddha or of some Bodhisattva, as believed in Tibet, where there are generally five manifesting and two *secret* Chutuktus among the high Lamas.

Chyuta (*Sk.*) Means, “the fallen” into generation, as a Kabbalist would say; the opposite of *achyuta*, something which is not subject to change or differentiation; said of deity.

Circle. There are several “Circles” with mystic adjectives attached to them. Thus we have: (1) the “Decussated or Perfect Circle” of Plato, who shows it decussated in the form of the letter X ; (2) the “Circle-dance” of the Amazons, around a Priapic image, the same as the dance of the *Gopis* around the Sun (Krishna), the shepherdesses representing the signs of the Zodiac ; (3) the “Circle of Necessity” of 3,000 years of the Egyptians and of the Occultists, the duration of the cycle between rebirths or reincarnations being from 1,000 to 3,000 years on the average. This will be treated under the term “Rebirth” or “Reincarnation”.

Clairaudience. The faculty, whether innate or acquired by occult training, of hearing all that is said at whatever distance.

Clairvoyance. The faculty of seeing with the inner eye or spiritual sight. As now used it is a loose and flippant term, embracing under its meaning a happy guess due to natural shrewdness or intuition, and also that faculty which was so remarkably exercised by Jacob Boehme and Swedenborg. Real clairvoyance means the faculty of seeing through the densest matter (the latter disappearing at the will and before the spiritual eye of the Seer), and irrespective of time (past, present and future) or distance.

Clemens Alexandrinus. A Church Father and a voluminous writer, who had been a Neo-Platonist and a disciple of Ammonius Saccas. He

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lived between the second and the third centuries of our era, at Alexandria.

Cock. A very occult bird, much appreciated in ancient augury and symbolism. According to the *Zohar*, the cock crows three times before the death of a person; and in Russia and all Slavonian countries whenever a person is ill on the premises where a cock is kept, its crowing is held to be a sign of inevitable death, unless the bird crows at the hour of midnight, or immediately afterwards, when its crowing is considered natural. As the cock was sacred to Æsculapius, and as the latter was called the *Soter* (Saviour) who raised the dead to life, the Socratic exclamation “We owe a cock to Æculapius”, just before the Sage’s death, is very suggestive. As the cock was always connected in symbology with the Sun (or solar gods), Death and Resurrection, it has found its appropriate place in the four Gospels in the prophecy about Peter repudiating his Master before the cock crowed thrice. The cock is the most magnetic and sensitive of all birds, hence its Greek name *alectruon*.

Codex Nazaraeus (Lat.) The “Book of Adam”—the latter name meaning *anthropos*, Man or Humanity. The Nazarene faith is called sometimes the Bardesianian system, though Bardesanes (B.C. 155 to

228) does not seem to have had any connection with it. True, he was born at Edessa in Syria, and was a famous astrologer and Sabian before his alleged conversion. But he was a well-educated man of noble family, and would not have used the almost incomprehensible Chaldeo dialect mixed with the mystery language of the Gnostics, in which the Codex is written. The sect of the Nazarenes was pre-Christian. Pliny and Josephus speak of the Nazarites as settled on the banks of the Jordan 150 years B.C. (*Ant. Jud.* xiii. p. 9); and Munk says that the “Naziareate was an institution established before the laws of Musah” or Moses. (Munk p. 169.) Their modern name is in Arabic— *El Mogtasila*; in European languages—the Mendæans or “Christians of St. John”. (See “Baptism”.) But if the term Baptists may well be applied to them, it is not with the Christian meaning: for while they were, and still are Sabians, or pure astrolaters, the Mendæans of Syria, called the Galileans, are pure polytheists, as every traveller in Syria and on the Euphrates can ascertain, once he acquaints himself with their mysterious rites and ceremonies. (*See Isis Unv. ii. 290, et seq.*) So secretly did they preserve their beliefs from the very beginning, that Epiphanius who wrote against the Heresies in the 14th century confesses himself unable to say what they believed in (i. 122); he simply states that they never mention the name of Jesus, nor do they call themselves Christians (*loc. cit.* 190. Yet it is undeniable that

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some of the alleged philosophical views and doctrines of Bardesanes are found in the codex of the Nazarenes. (See Norberg’s *Codex Nazaræous* or the “Book of Adam”, and also “Mendæans”.)

Coeur, Jacques. A famous Treasurer of France, born in 1408, who obtained the office by black magic. He was reputed as a great alchemist and his wealth became fabulous; but he was soon banished from the country, and retiring to the Island of Cyprus, died there in 1460, leaving behind enormous wealth, endless legends and a bad reputation.

Coffin-Rite, or *Pastos*. This was the final rite of Initiation in the Mysteries in Egypt, Greece and elsewhere. The last and supreme secrets of Occultism could not be revealed to the Disciple until he had passed through this allegorical ceremony of Death and Resurrection into new light. “The Greek verb *teleutaó*,” says Vronsky, “signifies in the active voice ‘I die’, and in the middle voice ‘I am initiated’”. Stobæus quotes an ancient author, who says, “The mind is affected in death, just as it is in the initiation into the Mysteries ; and word answers to word, as well as

thing to thing ; for *teleutan* is ‘ to die ‘, and *teleisthai* ‘to be initiated’”. And thus, as Mackenzie corroborates, when the Aspirant was placed in the *Pastos*, Bed, or Coffin (in India on the *lathe*, as explained in the *Secret Doctrine*), “he was symbolically said to die.”

Collanges, Gabriel de. Born in 1524. The best astrologer in the XVIth century and a still better Kabbalist. He spent a fortune in the unravelling of its mysteries. It was rumoured that he died through poison administered to him by a Jewish Rabbin-Kabbalist.

College of Rabbis. A college at Babylon; most famous during the early centuries of Christianity. Its glory, however, was greatly darkened by the appearance in Alexandria of Hellenic teachers, such as Philo Judæus, Josephus, Aristobulus and others. The former avenged themselves on their successful rivals by speaking of the Alexandrians as theurgists and unclean prophets. But the Alexandrian believers in thaumaturgy were not regarded as sinners or impostors when orthodox Jews were at the head of such schools of “*hazim*”. These were colleges for teaching prophecy and occult sciences. Samuel was the chief of such a college at Ramah; Elisha at Jericho. Hillel had a regular academy for prophets and seers; and it is Hillel, a pupil of the Babylonian College, who was the founder of the Sect of the Pharisees and the great orthodox Rabbis.

Collemann, Jean. An Alsatian, born at Orleans, according to K. Mackenzie; other accounts say he was a Jew, who found favour owing to his astrological studies, with both Charles VII. and Louis XI., and that he had a bad influence on the latter.

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Collyridians. A sect of Gnostics who, in the early centuries of Christianity, transferred their worship and reverence from Astoreth to Mary, as Queen of Heaven and Virgin. Regarding the two as identical, they offered to the latter as they had done to the former, buns and cakes on certain days, with sexual symbols represented on them.

Continents. In the Buddhist cosmogony, according to Gautama Buddha’s exoteric doctrine, there are numberless systems of worlds (or *Sakwala*) all of which are born, mature, decay, and are destroyed

periodically. Orientalists translate the teaching about “the four great continents which do not communicate with each other”, as meaning that “upon the earth there are four great continents” (see Hardy’s *Eastern Monachism*, p. 4), while the doctrine means simply that around or *above* the earth there are on either side four worlds, i.e., the earth appearing as the fourth on each side of the arc.

Corybantes, *Mysteries of the*. These were held in Phrygia in honour of Atys, the youth beloved by Cybele. The rites were very elaborate within the temple and very noisy and tragic in public. They began by a public bewailing of the death of Atys and ended in tremendous rejoicing at his resurrection. The statue or image of the victim of Jupiter’s jealousy was placed during the ceremony in a *pastos* (coffin), and the priests sang his sufferings. Atys, as Visvakarma in India, was a representative of Initiation and Adeptship. He is shown as being born impotent, because chastity is a requisite of the life of an aspirant. Atys is said to have established the rites and worship of Cybele, in Lydia. (See *Pausan.*, vii., c. 17.)

Cosmic Gods. Inferior gods, those connected with the formation of matter.

Cosmic ideation (*Occult.*) Eternal thought, impressed on substance or spirit-matter, in the eternity ; thought which becomes active at the beginning of every new life-cycle.

Cosmocratores (*Gr.*). “Builders of the Universe”, the “world architects”, or the Creative Forces personified.

Cow-worship. The idea of any such “worship” is as erroneous as it is unjust. No Egyptian worshipped the cow, nor does any Hindu worship this animal now, though it is true that the cow and bull were sacred then as they are to-day, but only as the natural physical symbol of a metaphysical ideal; even as a church made of bricks and mortar is sacred to the civilized Christian because of its associations and not by reason of its walls. The cow was sacred to Isis, the Universal Mother, Nature, and to the Hathor, the female principle in Nature, the two goddesses being allied to both sun and moon, as the disk and the cow’s

horns (*crescent*) prove. (See “Hathor ‘ and “isis”.) In the *Vedas*, the Dawn of Creation is represented by a cow. This dawn is Hathor, and the day which follows, or Nature already formed, is Isis, for both are one except in the matter of time. Hathor the elder is “the mistress of the seven mystical cows ” and Isis, “the Divine Mother is the “cow-horned” *the cow of plenty* (or Nature, Earth), and, as the mother of Horus (the physical world)—the “mother of all that lives The *outa* was the symbolic eye of Horus, the right being the sun, and the left the moon. The right “eye” of Horus was called “the cow of Hathor”, and served as a powerful amulet, as the dove in a nest of rays or glory, with or without the cross, is a talisman with Christians, Latins and Greeks. The *Bull* and the *Lion* which we often find in company with Luke and Mark in the frontispiece of their respective Gospels in the Greek and Latin texts, are explained as symbols—which is indeed the fact. Why not admit the same in the case of the Egyptian sacred Bulls, Cows, Rams, and Birds?

Cremer, John. An eminent scholar who for over thirty years studied Hermetic philosophy in pursuance of its practical secrets, while he was at the same time Abbot of Westminster While on a voyage to Italy, he met the famous Raymond Lully whom he induced to return with him to England. Lully divulged to Cremer the secrets of the stone, for which service the monastery offered daily prayers for him. Cremer, says the *Royal Masonic Cyclopedia*, “having obtained a profound knowledge of the secrets of Alchemy, became a most celebrated and learned adept in occult philosophy . . . lived to a good old age, and died in the reign of King Edward III.”

Crescent. *Sin* was the Assyrian name for the moon, and *Sin-ai* the Mount, the birth-place of Osiris, of Dionysos, Bacchus and several other gods. According to Rawlinson, the moon was held in higher esteem than the sun at Babylon, *because darkness preceded light*. The crescent was, therefore, a sacred symbol with almost every nation, before it became the ‘standard of the Turks. Says the author of *Egyptian Belief*, “ The crescent is not essentially a Mahometan ensign. On the contrary, it was a Christian one, derived through Asia from the Babylonian Astarte, Queen of Heaven, or from the Egyptian Isis . . . whose emblem was the crescent. The Greek Christian Empire of Constantinople held it as their palladium. Upon the conquest of the Turks, the Mahometan Sultan adopted it for the symbol of his power. Since that time the *crescent* has been made to oppose the idea of the cross.”

Criocephale (*Gr.*). Ram-headed, applied to several deities and emblematic figures, notably those of ancient Egypt, which were designed

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about the period when the Sun passed, at the Vernal Equinox, from the sign Taurus to the sign Aries. Previously to this period, bull-headed and horned deities prevailed. Apis was the type of the Bull deity, Ammon that of the ram-headed type: Isis, too, had a Cow's head allotted to her. Porphyry writes that the Greeks united the Ram to Jupiter and the Bull to Bacchus. [w.w.w.]

Crocodile. "The great reptile of Typhon." The seat of its "worship" was Crocodilopolis and it was sacred to Set and Sebak—its alleged creators. The primitive Rishis in India, the *Manus*, and Sons of Brahmâ, are each the progenitors of some animal species, of which he is the alleged "father"; in Egypt, each god was credited with the formation or creation of certain animals which were sacred to him. Crocodiles must have been numerous in Egypt during the early dynasties, if one has to judge by the almost incalculable number of their mummies. Thousands upon thousands have been excavated from the grottoes of Moabdeh, and many a vast *necropolis* of that Typhonic animal is still left untouched. But the Crocodile was only worshipped where his god and "father" received honours. Typhon (*q.v.*) had once received such honours and, as Bunsen shows, had been considered a great god. His words are, "Down to the time of Ramses B.C. 1300, Typhon was one of the most venerated and powerful gods, a god who pours blessings and life on the rulers of Egypt." As explained elsewhere, Typhon is the material aspect of Osiris. When Typhon, the Quaternary, *kills* Osiris, the triad or divine Light, and cuts it metaphorically into 14 pieces, and separates himself from the "god", he incurs the execration of the masses; he becomes the evil god, the storm and hurricane god, the burning sand of the Desert, the constant enemy of the Nile, and the "slayer of the evening beneficent dew", because Osiris is the ideal Universe, Siva the great Regenerative Force, and Typhon the material portion of it, the evil side of the god, or the Destroying Siva. This is why the crocodile is also partly venerated and partly execrated. The appearance of the crocodile in the Desert, far from the water, prognosticated the happy event of the coming inundation—hence its adoration at Thebes and Ombos. But he destroyed thousands of human and animal beings yearly—hence also the hatred and persecution of the Crocodile at Elephantine and Tentyra.

Cross. Mariette Bey has shown its antiquity in Egypt by proving that in all the primitive sepulchres “the plan of the chamber has the form of a cross”. It is the symbol of the Brotherhood of races and men; and was laid on the breast of the corpses in Egypt, as it is now placed on the corpses of deceased Christians, and, in its *Swastica* form (*croix*

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cramponnée) on the hearts of the Buddhist adepts and Buddhas. (See “Calvary Cross”.)

Crux Ansata (*Lat.*). The handled cross, **T**; whereas the tau is **T**, in this form, and the oldest Egyptian cross or the *tat* is thus +. The *crux ansata* was the symbol of immortality, but the *tat*-cross was that of spirit-matter and had the significance of a sexual emblem. The *crux ansata* was the foremost symbol in the Egyptian Masonry instituted by Count Cagliostro; and Masons must have indeed forgotten the primitive significance of their highest symbols, if some of their authorities still insist that the *crux ansata* is only a combination of the *cteis* (or yoni) and *phallus* (or *lingham*). Far from this. The handle or *ansa* had a double significance, but never a phallic one; as an attribute of Isis it was the mundane circle; as symbol of law on the breast of a mummy it was that of immortality, of an endless and beginningless eternity, that which descends upon and grows out of the plane of material nature, the horizontal feminine line, surmounting the vertical male line—the fructifying male principle in nature or spirit. Without the handle the *crux ansata* became the *tau* **T**, which, left by itself, is an androgyne symbol, and becomes purely phallic or sexual only when it takes the shape +.

Crypt (*Gr.*) A secret subterranean vault, some for the purpose of initiation, others for burial purposes. There were crypts under every temple in antiquity. There was one on the Mount of Olives, lined with red stucco, and built before the advent of the Jews.

Curetes. The Priest-Initiates of ancient Crete, in the service of Cybele. Initiation in their temples was very severe ; it lasted twenty-seven days, during which time the aspirant was left by himself in a crypt, undergoing terrible trials. Pythagoras was initiated into these rites and came out victorious.

Cutha. An ancient city in Babylonia after which a tablet giving an account of “creation” is named. The “Cutha tablet” speaks of a temple of Sittam”, in the sanctuary of Nergal, the “giant king of war, lord of the city of Cutha”, and is purely esoteric, it has to be read symbolically, if at all.

Cycle. From the Greek *Kuklos*. The ancients divided time into endless cycles, wheels within wheels, all such periods being of various durations, and each marking the beginning or the end of some event either cosmic, mundane, physical or metaphysical. There were cycles of only a few years, and cycles of immense duration, the great Orphic cycle, referring to the ethnological change of races, lasting 120,000 years, and the cycle of Cassandrus of 136,000, which brought about a complete

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change in planetary influences and their correlations between men and gods—a fact entirely lost sight of by modern astrologers.

Cynocephalus (*Gr.*) The Egyptian *Hapi*. There was a notable difference between the ape-headed gods and the “Cynocephalus” (*Simia hamadryas*), a dog-headed baboon from upper Egypt. The latter, whose sacred city was Hermopolis, was sacred to the lunar deities and Thoth Hermes, hence an emblem of secret wisdom—as was Hanuman, the monkey-god of India, and later, the elephant-headed Ganesha. The mission of the Cynocephalus was to show the way for the Dead to the Seat of Judgment and Osiris, whereas the ape-gods were all phallic. They are almost invariably found in a crouching posture, holding on one hand the *outa* (the eye of Horus), and in the other the sexual cross. Isis is seen sometimes riding on an ape, to designate the fall of divine nature into generation.