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TG **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*." (*Royal Masonic Cyclopaedia*).

TG **Baal** (*Chaldean, Hebrew*) 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* (*which see*)?" (*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.

TG **Babil Mound** (*Chaldean, Hebrew*) The site of the Temple of Bel at Babylon.

PV **Bacabs** The four cosmic bearers of the Mayas. The four "world pillars" whose foundations are in the underworld. During the Third Age, the four primeval giants (Vukup Cakix, his wife, and their two sons) are transformed into these "world pillars."

TG **Bacchus** (*Greek*) 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 (*which see*), etc., etc. 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 15th. 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. 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.

TG **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."

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

FY **Baddha** Bound or conditioned; the state of an ordinary human being who has not attained Nirvana.

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

TG **Bagh-bog** (*Slavonic*) "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.

TG **Bahak-Zivo** (*Gnostic*) The "father of the Genii" in the *Codex Nazaraeus*. The Nazarenes were an early semi-Christian sect.

FY **Bahihpragna** The present state of consciousness.

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

TG **Bala** (*Sanskrit*) or **Panchabalani** The "five powers" to be acquired in Yoga practice; full trust or faith; energy; memory; meditation; wisdom.

TG **Baldur** (*Scandinavian*) 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 Hodur who 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.

MO **Balder** (*Norse*) (bahl-der) An Ase: the sun-god.

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

TG **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.

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

WG **Bandha** Fettering; bondage, as opposed to moksha or emancipation.

FY **Baodhas** Consciousness; the fifth principle of man.

TG **Baphomet** (*Greek*) The androgyne goat of Mendes. (See *The 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 *baphe* and *metis*, 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*

TG **Baptism** (*Greek*) 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 Mendaeans (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 Jesus* that the Aramean verb *seba*, the origin of the name *Sabian*, is a synonym of the Greek *bapitizo*. The modern Sabians, the Mendaeans, 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-forgotten forefathers, the Chaldean Initiates. Their religion is one of multiplied baptisms, of seven purifications in the name of the seven planetary 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*

TG **Bardesan** 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 *Chaldeism* or astrology), "Bardesan...held intercourse with the Indians that had been sent to the Caesar 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*) etc. 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 Syriac original, and published with English translation in 1855 by Dr. Cureton. *Spicileg. Syriac.* in British Museum.)

TG **Bardesian (System)** The "Codex of the Nazarenes," a system worked out by one Bardesan. 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 Mendaites (miscalled St. John's Christians), contained in the Nazarene *Codex*, "the Bardesian 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.

WS **Bardo** (*Tibetan*) “Between;” the period between death and rebirth.

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

MO **Bargalmer**, **Bergelmir** (*Norse*) (bare-vell-meer) [a titan] Fruitage of a universal lifetime.

FY **Barhaspatyamanam** A method of calculating time prevalent during the later Hindu period in North-eastern India.

TG **Barhishad** (*Sanskrit*) 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 therewith the first man. (See *The Secret Doctrine*, Vol. II.)

WG **Barhishad** A class of lunar pitris who are creators of physical man. (*baris*, sacrificial grass, kusa; *sad*, seated; seated on the kusa grass.)

ST **Barhishads** Lunar fathers; man’s lunar ancestors which reached the human stage on earth. See *Pitris*

MO **Barre** (*Norse*) (bar-reh) [*barr* pine needle] The sacred grove of peace. Snorri speaks of the ash as having *barr*, having never seen a tree. There were none in Iceland.

TG **Basildean (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 Unveiled*, 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.

TG **Basileus** (*Greek*) The Archon or Chief who had the outer supervision 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 *Mystae* and belonged to the inner mysteries.

TG **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.

TG **Bath** (*Hebrew*) Daughter.

TG **Bath Kol** (*Hebrew*) 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 Vach, the voice, the female essence, an aspect of Aditi, the mother of the gods and primeval Light; a mystery.

TG **Batoo** (*Egyptian*) 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.

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

TG **Beel-Zebub** (*Hebrew*) 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 scarabaei,” 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 Phoenician god, was the healing god, *Paian*, 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.

TG **Bel** (*Chaldean*) The oldest and mightiest god of Babylonia, one of the earliest trinities, – Anu (*which see*); 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 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.

TG **Bela-Shemesh** (*Chaldean, Hebrew*) “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 *The Secret Doctrine*, I. 397.)

MO **Bele's bane** (*Norse*) (bay-leh) The sword of Frey.

TG **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.

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.

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

TG **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.

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TG **Benoo** (*Egyptian*) 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.

TG **Ben Shamesh** (*Hebrew*) The children or the "Sons of the Sun." The term belongs to the period when the Jews were divided into sun and moon worshippers – Elites and Belites. See *Bela-Shemesh*

TG **Berasit** (*Hebrew*) 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."

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

TG **Bergelmir** (*Scandinavian*) 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 Buri – Odin, Wili, and We – conquering and killing the terrible giant Ymir, and creating the world out of his body.

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

TG Bes (*Egyptian*) 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.

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

TG Beth (*Hebrew*) House, dwelling.

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

TG Betyles (*Phoenecian*) Magical stones. The ancient writers call them the “*animated stones*,” oracular stones, believed in and used both by Gentiles and Christians. (See *The Secret Doctrine* II. p. 342.)

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

TG Bhadrasena (*Sanskrit*) A Buddhist king of Magadha.

FY Bhadrasena A Buddhist king of Magadha.

TG Bhadra Vihara (*Sanskrit*) Literally, “the Monastery of the Sages or Bodhisattvas.” A certain *Vihara* or *Matham* in Kanyakubdja.

TG Bhagats (*Sanskrit*) Also called *Sokka* and *Sivnath* by the Hindus; one who exorcises evil spirits.

FY Bhagats (or called *Sokka* and *Sivnath* by the Hindus). One who exorcises an evil spirit.

TG Bhagavad-gita (*Sanskrit*) Literally, “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.

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FY Bhagavad Gita (Literally, The “Lord’s Song.”) An episode of the Maha-Bharata, the great epic poem of India. It contains a dialogue between Krishna and Arjuna on Spiritual Philosophy.

WG Bhagavad-Gita An epic in the Mahabharata, consisting of a dialogue between Krishna and Arjuna, which is carried on in a chariot drawn up between two opposing armies. The chariot means, esoterically, the body; Arjuna is the Ego; Krishna is the Supreme Spirit, and the opposing hosts of Kauravas and Pandavas are the higher and lower natures of man; the horses may be called the mind, which draws the body. The poem has been translated by Burnouf into French, by Lassen into Latin, by Stanislav Gotti into Italian, by Galanos into Greek, by Wilkins, Davies, Thompson, Kasinath Telang, Chintamon, Mohini, Arnold and others into English. (*bhagavat*, having happiness, blessed; *gita*, song: song of the blessed one.)

GH Bhagavad-Gita Literally, Krishna’s song (or divine song). The philosophical discourse between Arjuna and Krishna, the latter being represented as the Avatara of Vishnu, but acting as Arjuna’s charioteer. It is cast in the traditional form of question and answer between disciple and teacher in verses of metrical prose termed slokas. The meter is called Anu-shtubh and consists of four padas or quarter verses of eight syllables each, or two lines of sixteen syllables each. The dialog is placed in the sixth book of the *Mahabharata* entitled the Bhishma-parva (the book of Bhishma) slokas 830-1532 thereof. “The work is pre-eminently occult or esoteric,” writes H. P. Blavatsky in *Theosophical Glossary*, p. 56, and also states in *The Secret Doctrine*, that there is a “secret sense contained in the *Bhagavad-Gita*.” (II, p. 139)

“The main object of the *Bhagavad Gita* – which is one of the main sources of Hindu philosophy – is to explain the higher principles that operate in the cosmos, which are omnipresent and permanent and which are common to all the solar systems.” (*Notes on the Bhagavad-Gita*, p. 108) (Compound *bhagavat*, holy, divine; also a name of Krishna; *gita*, song.)

SP Bhagavad-gita The famous Hindu text, literally “the Lord’s Song.”

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

WG **Bhakti** Devotion, a thing apportioned or set apart, portion.

SKo **Bhakti** Devotion, faith, or love; derived from the verb-root *bhaj* – to serve, to honor.

WG **Bhakti-Yoga** Systematized devotion for the attainment of union with Parabrahmam, prescribed in the Visishtadvaita Catechism as “the contemplation of Parabrahmam, with its various attributes and qualities, without any interruption whatever, throughout one’s whole life, and at the same time discharging one’s duties to the best of one’s ability, or true devotion.” (See the *Bhagavad-Gita* for prescription of and insistence upon attainment of devotion, conjoined with strict performance of duty.)

OG **Bhakti Yoga** (*Sanskrit*) A word derived from the verbal root *bhaj*. In connection with yoga and as being one of the recognized forms of it, the general signification of bhakti yoga is devotion, affectionate attachment. See **Yoga**

ST **Bhakti-Yoga** Union by faith, by devotion. See **Yoga**

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

FY **Bhao** Ceremony of divination among the Kolarian tribes of Central India.

WG **Bharata** “The one supported,” an epithet of Agni as being maintained or kept alive by men; the true consciousness, of which the consciousness of the interior faculties is a reflection; an epithet given Arjuna in the *Bhagavad-Gita* to signify his intimate relation with his race and nation.

GH **Bharata** The name of a great number of kings and heroes. The one referred to in the *Bhagavad-Gita* is of the Puru branch (or Pauravas) of the Chandravansa (Lunar Race), the son of Dushyanta and Sakuntala. The ninth king in descent from Bharata was Kuru, and the seventeenth from Kuru was Yudhishtira and his four brothers, i.e., the Pandavas. (*Bhagavad-Gita*, W. Q. Judge, p. 11)

GH **Bharata** A descendant of Bharata: referable to either the Kauravas or the Pandavas, but most often applied solely to the latter. Arjuna is often referred to as ‘son of Bharata’ or ‘best of the Bharatas.’ (*Bhagavad-Gita*, W. Q. Judge, p. 11)

TG **Bharata Varsha** (*Sanskrit*) The land of Bharata, an ancient name of India.

WG **Bharata-Varsha** India.

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

TG **Bhashya** (*Sanskrit*) A commentary.

FY **Bhashya** Commentary.

IN **Bhashya** (*Sanskrit*) A treatise or commentary.

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

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

TG **Bhikshu** (*Sanskrit*) In Pali **Bikkhu**. The name given to the first followers of Sakyamuni Buddha. Literally, “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.”

WGa **Bhikshus** Religious mendicants, or mendicant scholars among the Buddhists. There are two sorts, those who control themselves by religion and those who control themselves by the nature of their foods. At one time they were supposed to be wonder-workers.

ST **Bhikshu** A mendicant, a monk.

SKs **Bhikshu, Bhikshuni** A Bhikshu is one who has renounced the world of desire and illusion and who devotes his life entirely to things of a spiritual and lofty nature. A Buddhist Bhikshu is one who follows a stricter code of precepts than does the Upasaka. Bhikshuni is the feminine form of Bhikshu. Both words are derived from the verb-root *bhiksh* – to wish to share, or to partake, to beg.

WG **Bhima** Son of Vayu the god of the wind; presiding deity of the air, allegorically representing power; a Vidarbhan king; the higher nature of man. (Literally, “terrible.”)

GH **Bhima** The second son of Kunti by the god of the wind, Vayu. All through the *Mahabharata* the remarkable achievements of Bhima provide entertaining reading: his feats of valor and strength are unsurpassable, especially those performed with his enormous club. He shared with Arjuna the honors of valorous exploits in the great conflict, in which the Pandavas were finally victorious. (Meaning of the word itself: the terrible. *Bhagavad-Gita*, W. Q. Judge, p. 3)

WG **Bhishma** The grandsire (grandfather’s step-brother) of both the Kauravas and the Pandavas, allegorically representing the lower nature of man. (Literally, “horrible.”)

GH **Bhishma** The son of king Santanu and the river-goddess Ganga. Although the rightful heir to the throne of the Kurus, he relinquished the kingdom so that the children of his father’s second wife, Satyawati might rule instead, but he remained the protector to the throne. Thus he was the ancestor of both the Kauravas and the Pandavas (referred to in the text as the grandsire of the Kurus). He was persuaded to side with the sons of Dhritarashtra and was made the commander-in-chief. He was mortally wounded on the tenth day of the conflict, but as he had been granted the boon to terminate his life whenever he wished, Bhishma remained alive for 58 days and instructed Yudhishtira in the duties of a king. (Meaning of the word itself: the terrible. *Bhagavad-Gita*, W. Q. Judge, p. 2)

WG **Bhoga** Fruition, enjoyment.

WG **Bhokta** The consciousness pervading the Buddhi, and which appears as conscious beings.

TG **Bhons** (*Tibetan*) 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.

FY **Bhon** Religion of the aborigines of Tibet.

WS **Bhons** (*Tibetan*) Tibetan monks of pre-Buddhist religion.

TG **Bhrantidarsanatah** (*Sanskrit*) Literally, “false comprehension or apprehension something conceived of on false appearances as a *mayavic*, *illusionary* form.

WG **Bhrantidarsanatah** False perception, the perception of one who moves (or thinks) unsteadily, without aim.

TG **Bhrigu** (*Sanskrit*) One of the great Vedic Rishis. He is called “Son by Manu, who confides to him his *Institutes*. He is one of the Seven *Prajapatis*, or progenitors of mankind, which is equivalent to identifying him with one of the creative gods, placed by the Puranas in Krita Yuga, 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.

WG **Bhrigu** The planet Venus; a race of beings described in the Rig-Veda as cherishing fire brought to them by the wind, or as kindling fire from the aranis; that one of the ten Maharshis from whom these beings descended. It in some sense gives a clue to the use and function of Venus in relation to our earth.

GH **Bhrigu** One of the most celebrated of the Vedic Rishis or Sages, regarded as the ancestor of the Bhargavas (in which race Parasu-Rama was born). He is known as one of the ten Prajapatis (or mind-born sons of Brahma – regarded as the fathers of the human race). He is also regarded as one of the nine great Rishis (in the *Vishnu-Purana*). The *Laws of Manu* were confided to Bhrigu, and Manu called him his son. Some hymns in the *Rig-Veda* are attributed to the Rishi. (*Bhagavad-Gita*, W. Q. Judge, p. 74)

WG **Bhuh** The world.

TG **Bhumi** (*Sanskrit*) The earth, called also *Prithivi*.

WGa **Bhumi** The earth. See *Bhuh*

ST **Bhumi** The earth. See *Planets, Manvantara*

TG **Bhuranyu** (*Sanskrit*) “The rapid or the swift. Used of a missile – an equivalent also of the Greek *Phoroneus*.

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

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

WG **Bhurloka** The place of earth, the terrestrial world.

ST **Bhurloka** The earth sphere. See *Loka-Talas*

WG **Bhuta** An element; created being, elemental, ghost, goblin, imp, demon, phantom, elementary.

OG **Bhuta(s)** (*Sanskrit*) The past participle of the verb-root *bhu*, meaning “to be,” or “to become;” hence *bhutas* literally means “has-beens” – entities that have lived and passed on. The bhutas are “shells” from which all that is spiritual and intellectual has fled: all that was the real entity has fled from this shell, and naught is left but a decaying astral corpse. The bhutas are the spooks, ghosts, simulacra, reliquiae, of dead men; in other words, the astral dregs and remnants of human beings. They are the “shades” of the ancients, the pale and ghostly phantoms living in the astral world, or the astral copies of the men that were; and the distinction between the bhuta and the kama-rupa is very slight.

Bereft of all that pertains to the real entity, the genuine man, the bhuta is as much a corpse in the astral realms as is the decaying physical body left behind at physical death; and consequently, astral or psychical intercourse of any kind with these shells is productive only of evil. The bhutas, although belonging in the astral world, are magnetically attracted to physical localities similar in type to the remnants of impulses still inhering in them. The bhuta of a drunkard is attracted to wine cellars and taverns; the bhuta of one who has lived a lewd life is attracted to localities sympathetic to it; the thin and tenuous bhuta of a good man is similarly attracted to less obnoxious and evil places. All over the ancient world and throughout most of even the modern world these eidola or “images” of dead men have been feared and dreaded, and relations of any kind with them have been consistently and universally avoided.

See *Eidolon*

ST **Bhuta** Literally, has-been; astral shell of the dead.

GH **Bhutas** The decaying remnants of corpses in the astral world – the real part of man having dropped off these grossest portions of its former vehicle; hence phantoms or ‘shells’, the eidola or shades of the ancients. They are popularly believed to haunt burial places, etc., for these remnants, although in the astral world (and invisible), are still attracted to the localities of their former physical associations. (Derived from the verbal root: *bhu*, to become; literally ‘has-beens’, i.e., entities that formerly lived and have passed on. *Bhagavad-Gita*, W. Q. Judge, p. 68)

IN **Bhuta** (*Sanskrit*) A “has-been;” ghost or astral shell of a deceased person minus soul and spirit.

SP **Bhuta** Ghost, shade or astral shell of the dead, literally “has-been;” also cosmic element.

WG **Bhuta-Dak** A “spirit-medium;” one who holds communion with elementals. (A mongrel word, *dak* usually meaning “carriage.”)

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

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

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

WG **Bhutatma** The vital soul, or elemental self, as opposed to Kshetrajna. (*bhuta*, elemental; *atma*, self, soul.)

ST **Bhutatman** Buddhi-manas, the reincarnating ego.

TG **Bhuhita-vidya** (*Sanskrit*) The art of exorcising, of treating and curing demoniac possession. Literally, “Demon” or “Ghost-knowledge.”

TG **Bhutesa** (*Sanskrit*) Or **Bhuteswara**; literally, “Lord of beings or of existent lives.” A name applied to Vishnu, to Brahm/a and Krishna.

TG **Bhuts** (*Sanskrit*) **Bhuta**: Ghosts, phantoms. To call them “demons,” as do the Orientalists, is incorrect. For, if on the one hand, a Bhuta 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 Bhutas are also meant “heretics” who besmear their bodies with ashes, or Shaiva ascetics (Siva being held in India for the King of Bhutas).

WG **Bhuvah** Sky.

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

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

ST **Bhuvarloka** World of becoming; the region of the astral light. See **Loka-Talas**

WW **Biblical Translation** (pp. 68-72) Ancient Hebrew, like all old languages, was written without any vowels. The ‘points’ by which the words are now read, by which the sense is given, are of far later development, and arose because the ancient Hebrew, with the passage of time, became a dead language and some means was needed to fix the pronunciation and division of the letters into words. For instance, take this, being the first words in the English translation of *Genesis*:

nthbggnngdcrttdthhvndtrth

As ancient Hebrew was written in an exactly similar fashion, you see the need of some means of distinguishing what this tremendous file of letters might mean. So what did they do? According to tradition, according to the learned men of the day, they began to set forth, found, a school of commentators, a school of critics, and they began to ‘point’ these letters. They are called the Masoretic points, from the system called Massorah, or the literary efforts of these early commentators of the Hebrew scriptures. The Massorah was probably only fully completed between the 5th and 9th centuries after the reputed birth of Jesus. One of the principal things to remember here is: how did they know that their interpretation was always right? Considering a row of letters like that above, the Hebrew records were practically endless, going on and on, line after line, throughout the scrolls, and almost any reading might have been put in by changing the vowel points. So when we come to study the question of the cosmogony of the book of *Genesis*, as set forth in the Hebrew, we will see that there are different ways of reading these words, and that different constructions and different meanings may be drawn from them, by changing the vowel points. If one construction is good, with the consonants, another construction is good, and providing it is consistent, and coherent with the text, and is not offensive to good sense nor any faculty of judgment we have, there is as much reason to adopt it as there is to adopt that which is not consonant with good sense, and which degrades our conception of the Deity. It is a monstrous idea, at least I so consider it, to think that man was made after the pattern and image of, the Ineffable, imperfect as man is. But consider that a hierarchy is his pattern, and that he is made after the image of those which are above him, as those creatures which are below him are made after his image, and thus a man could truly say: “Let us make the lower things in our image,” etc. By his life and thought, man does ‘make’ the beings below him.

Another favorite method of expression of the Hebrew Bible is that God ‘said’ this and God ‘said’ that. What man believes that God spoke, that God said so and so? No sane man. It was a mode of expression common in ancient times. It is so in Homer, in the Chaldean, Egyptian, and Hindu sacred writings. What man ever believed that Aphrodite fled weeping to her Olympian mansion from the plains of Troy, her white hand stained with the immortal ichor from her veins? Or that Ares, the God of War, was wounded in his fight with Diomed, and bellowed with rage and pain like ten thousand men? (*Iliad*, v, 330, 860.) As poetry, as symbols, as a way of expression, knowing that those who read would probably have the key, and would understand, it is as good a method as any; far better than most, because the graphic figure remains in the mind. For instance, the story of woman being made from the rib of a man – as a story itself, this is grotesque. So seriously was that taken that at one time the medical men of Europe searched for the place of the missing rib and could not find it. Now take the ancient story of the hermaphroditic race as related by Plato in his *Symposium*, 190, that original man was bisexual, and for their sins Zeus cut them in two, as you will divide an egg with a hair, and that then Apollo closed up the back side. And the ancients, with great logic and consistency pointed to the remnants of physiological organs in us, such as the rudimentary mammae or breasts of man, which through the ages have not disappeared....

The principal thing, I believe to keep fixed in the memory is the fact that a hierarchy – and we came to that conclusion in our last study {see **Hierarchies**} – is not composed of orders of beings one order above another like stairs, but they interpenetrate very much like concentric spheres, qualifying that with the understanding that it is these *spheres* which interpenetrate – not concentric circles, but concentric spheres.

Every order of the hierarchy has its individuality and its personality; in other words is composed of individuals or persons, not necessarily men, but unitary entities. Each works with each, harmoniously, and although the subject is far beyond our present study and we have no time to develop a matter of such magnitude and importance, nevertheless, this thing may be alluded to: the origin of evil. {See *Evil*} Now you commonly hear the phrase “the origin of evil is a matter which has taxed the mightiest intellects of the race.” That is a well-formed rhetorical flourish, and it is principally said by those to whom the origin is an abstruse mystery. It was not so considered by the ancients. To the ancients the origin of evil was no more abstruse than the origin of good; but as Christian philosophers, so-called, and Christian theologians could find no explanation for the origin of evil except in God’s will or the devil’s, and the devil’s will ultimately depending from the will of God, they are between the horns of a dilemma. Which shall they choose? If they say that evil exists in the world through the devil, and the devil being ultimately a creature of God, God is then the primal author of evil, and they consider that monstrous. If they say evil comes from God, they come to the same conclusion, and so they are constantly see-sawing back and forth from one to the other, finding either seat very uneasy. Remember that when we refer to the Deity, we say It; we ascribe no sex to our Deity. It is natural that they should say evil and its origin are unexplainable, and that they have taxed the mightiest intellects of humanity.

Now in all discussions certain things must be taken for granted. In all mathematical problems there must be axioms, there must be certain mathematical postulates; otherwise we arrive nowhere. For instance, in trigonometry certain axioms of geometry are laid down which prove themselves by their inherent reasonableness. Working on those axioms, the relations of lines to each other and of lines to curves are dealt with; but we could do nothing, in the only really exact science that we have, unless there were certain principles, axioms, first accepted. In the same way we cannot consider anything with precision in any of our studies unless we have certain axioms upon which all agree. For instance, that a thing which is endless cannot have one end and have no other end; that the ultimate tribunal of proof is in man, that it is not in dogmatic authority, that it is not in prejudice nor in theories, but that each must ultimately settle within his own mind what he will accept. The principle holds even with the most bigoted and rigid Roman Catholic. He must accept as a matter of faith and belief that the Pope is the vicegerent of God on earth, but he uses his judgment in deciding. Despite himself he uses the same faculty as the man who rejects the Church and the Pope and the whole scheme of Christian theology. It is simply a matter of degree. Consequently in examining anything like our present subject we must take for granted that the world exists; later we will examine whether it is illusion or reality. We must take for granted that in the world there is heterogeneity. We see it around us. Therefore as the world is one, but diverse in its manifestations; and as we find that humanity is one, but multiple in its manifestations; as we find that man is one, but dual or triple or sextuple [septuple?] in his nature, here we come to the origin of discord which men commonly call evil. What causes evil or discord between man and man? Usually misunderstanding. What causes evil in the Universe? For instance, two spheres will meet, and two worlds will crumble into incandescent dust. Shall we say it is a fault in the celestial mechanics? Shall we ascribe it to the Deity, say the Deity is at fault, or say the origin of evil is in God? I think not. We may talk about the law of gravitation, but we know there is some logical cause for those spheres meeting. We also know that when two men meet and quarrel there is some cause, and the ultimate cause is in the will and intelligence. I think it was Col. Robert Ingersoll who spoke of the native cruelties of the world; as he expressed it, every mouth a slaughterhouse, and every stomach a tomb. It is a graphic expression of the way nature preys on itself, and it expresses the same idea that I think Tennyson does when he speaks of the red fangs of nature – nature red in tooth and claw. A sensitive heart feels it, but we do not like to think about it, and we turn away. But it has to be faced, and these problems and the truths of Theosophy are as capable of exact explanation or demonstration as are the problems of mathematics.

TG Bifrost (*Scandinavian*) 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.”

MO Bifrost, Bafrast, Bilrast (*Norse*) (bee-frost, bayv-rast, beel-rast) The rainbow bridge between men and gods.

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

OG Bija (sometimes **Vija**) (*Sanskrit*) This word signifies “seed” or “life-germ,” whether of animals or of plants. But esoterically its signification is far wider and incomparably more abstruse, and therefore difficult to understand without proper study. The term is used in esotericism to designate the original or causal source and vahana or “vehicle” of the mystic impulse or urge of life, or of lives, to express itself or themselves when the time for such self-expression arrives after a pralaya, or after an obscuration, or again, indeed, during manvantara. Whether it be a kosmos or universe, or the reappearance of god, deva, man, animal, plant, mineral, or elemental, the seed or life-germ from and out of which any one of these arises is technically called bija, and the reference here is almost as much to the life-germ or vehicle itself as it is to the self-urge for manifestation working through the seed or life-germ. Mystically and psychologically, the appearance of an avatara, for instance, is due to an impulse arising in Maha-Siva, or in Maha-Vishnu (according to circumstances), to manifest a portion of the divine essence, in either case, when the appropriate world period arrives for the appearance of an avatara. Or again, when from the chela is born the initiate during the dread trials of initiation, the newly-arisen Master is said to have been born from the mystic bija or seed within his own being. The doctrine connected with this word bija in its occult and esoteric

aspects is far too profound to receive more than a cursory and superficial treatment.

ST **Bija** Seed or life-germ from which all individualized manifestation proceeds.

SKs **Bija** A seed or life-germ. All the entities of the kingdoms of Nature arise from a Bija. In Occultism an Avatara is said to be born from the mystic Bija or compassionate seed or impulse which arises in the heart of one of the gods who watch over the spiritual welfare of humanity. An Initiate may also be said to be born from the divine Bija within his own being.

SP **Bija** Seed, or life-germ.

FY **Bikshu** A religious mendicant and ascetic who suppresses all desire and is constantly occupied in devotion; a Buddhist monk.

MO **Bilskirner** (*Norse*) (beel-sheer-ner) [flashing, shining] Valhalla's shelf.

TG **Binah** (*Hebrew*) Understanding. The third of the 10 Sephiroth, the third of the Supernal Triad; a female potency, corresponding to the letter *he* of the Tetragrammaton IHVH. Binah is called AIMA, the Supernal Mother, and "the great Sea."

WGa **Binah** (*Hebrew*) Understanding. The third of the ten Sephiroth of the Kabbalah. The third of the supernal triad. A female potency.

VS **Bird of Life** (I 12, p. 5) Says the same *Nada-Bindu*, "A Yogi who bestrides the Hamsa (thus contemplates on Aum) is not affected by Karmic influences or crores of sins."

TG **Birs Nimrud** (*Chaldean*) Believed by the Orientalists to be the site of the Tower of Babel. The great pile of Birs 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**

PV **Bitol** (*Quiche*) One of six hypostases of Cabahuil or god-Seven. More especially associated with the three other hypostases: Tzakol, Alom, and Cajolom; these four are regent gods of the 4 cosmic angles; their mediation produces light. A class of "builder" gods.

TG **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 Aesir or Ases. Called also "Black Elves."

TG **Black Fire** (*Zoharian*) A Kabbalistic term for Absolute Light and Wisdom – "black" because it is incomprehensible to our finite intellects.

TG **Black Magic** (*Occultism*) 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.

KT **Black Magic** Sorcery; necromancy, or the raising of the dead and other selfish abuses of abnormal powers. This abuse may be unintentional; still it has to remain "black" magic whenever anything is produced phenomenally simply for one's own gratification.

WGa **Black Magic** Sorcery, necromancy, calling back of the dead, selfish use of occult power of any sort. For instance, the use of hypnotism, magnetism, mesmerism, or the like for any purpose for one's own ends, whether those ends be apparently good or evil, partakes of the nature of black magic. The development of telepathic suggestion will lead to black magic, inasmuch as it can be used for the personal ends of the operator.

OG **Black Magicians** See **Brothers of the Shadow**

MO **Bleknabb** (*Norse*) (blayk-neb) [pale beak] Eagle, the giant Rasvalg.

VS **Blossom of Buddha** (I 33, p. 13) Adeptship – the "blossom of *Bodhisattva*."

TG **B'ne Alhim** or **Beni Elohim** (*Hebrew*) "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 *Hod*.

TG **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!

TG **Boaz** (*Hebrew*) 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.

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

VS **Bodhi, Dharma of the Heart** (p. 29) True, divine Wisdom.

OG **Bodhi** (*Sanskrit*) This word comes from the root *budh*, meaning "to awaken." It is the state when man has so emptied his mind that it is filled only with the self itself, with the selfless selfhood of the eternal. Then he realizes

the ineffable visions of reality, of pure truth. The man who reaches this state is called a buddha, and the organ in and by which it is manifested, is termed buddhi (*which see*).

ST **Bodhi** State of spiritual enlightenment.

SKv **Bodha, Bodhi** Bodha is innate understanding and intelligence, the capacity of spiritual perception; derived from the verb-root *budh* – to awaken, to enlighten. Bodhi, derived from the same root, is ‘illumination,’ ‘perfect wisdom.’ The Bodhi-tree, under which legend says the Buddha attained perfect enlightenment, is mystically that source of wisdom which a man who meditates on the divinity within may attain. In India this Bodhi-tree or Tree of Wisdom is symbolized by the sacred fig-tree (*Ficus religiosa*).

SP **Bodhi** Awakening or enlightenment.

TG **Bodha-Bodhi** (*Sanskrit*) Wisdom-knowledge.

TG **Bodhidharma** (*Sanskrit*) 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.” (*Chinese Sanskrit Dictionary*). Bodhidharma, who flourished in the sixth century, travelled to China, whereto he brought a precious relic, namely, the almsbowl of the Lord Buddha.

ST **Bodhi-Dharma** Wisdom-religion, ethics.

SKv **Bodhi-dharma, Bodhisattva** Bodhi-dharma is ‘wisdom-religion,’ or the spiritual ethics and laws and truths that have existed throughout eternity. Theosophy may be called Bodhi-dharma. The original source of all the great religions and philosophies of the world is Bodhi-dharma. A Bodhi-sattva is ‘one whose very essence or *sattva* has become an incarnation of wisdom or *Bodhi*,’ in other words, a human Ego who has become fully conscious of its inner divinity. In exoteric Buddhism a Bodhisattva stands one step below a Buddha.

TG **Bodhi Druma** (*Sanskrit*) The Bo or Bodhi tree; the tree of “knowledge,” the *Pippala* or *ficus religiosa* in botany. It is the tree under which Sakyamuni 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 Vihara or temple of fame in China, Siam, Ceylon, and Tibet.

TG **Bodhisattva** (*Sanskrit*) Literally, “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 Nirvana. This, as applied to *Manushi* (terrestrial) Buddhas. In the metaphysical sense, *Bodhisattva* is a title given to the sons of the celestial *Dhyani* Buddhas.

VS **Bodhisattva** (III 33, p. 71) A *Bodhisattva* is, in the hierarchy, less than a “perfect Buddha.” In the exoteric parlance these two are very much confused. Yet the innate and right popular perception, owing to that self-sacrifice, has placed a *Bodhisattva* higher in its reverence than a Buddha.

FY **Bodhisattvas** Egos evolving towards Buddhahood.

WG **Bodhisattva** One who has perfect wisdom as his essence, and who will attain in only one or a certain number of births to the state of a Buddha; the terrestrial correspondent of a Dhyani-Buddha, a human Buddha.

OG **Bodhisattva** (*Sanskrit*) A compound word: literally “he whose essence (*sattva*) has become intelligence (*bodhi*).” As explained exoterically, a bodhisattva means one who in another incarnation or in a few more incarnations will become a buddha. A bodhisattva from the standpoint of the occult teachings is more than that.

When a man, a human being, has reached the state where his ego becomes conscious, fully so, of its inner divinity, becomes clothed with the buddhic ray – where, so to say, the personal man has put on the garments of inner immortality in actuality, on this earth, here and now – that man is a bodhisattva. His higher principles have nearly reached nirvana. When they do so finally, such a man is a buddha, a human buddha, a manushya-buddha.

Obviously, if such a bodhisattva were to reincarnate, in the next incarnation or in a very few future incarnations thereafter, he would be a manushya-buddha. A buddha, in the esoteric teaching, is one whose higher principles can learn nothing more. They have reached nirvana and remain there; but the spiritually awakened personal man, the bodhisattva, the person made semi-divine to use popular language, instead of choosing his reward in the nirvana of a less degree, remains on earth out of pity and compassion for inferior beings, and becomes what is called a nirmanakaya. In a very mystical part of the esoteric philosophy, a bodhisattva is the representative on earth of a dhyani-buddha or celestial buddha – in other words, one who has become an incarnation or expression of his own divine monad.

WS **Bodhisattva** (*Sanskrit*) “One whose essence (*sattva*) is wisdom (*bodhi*);” one stage before buddhahood; also one who renounces nirvana to live to benefit humanity.

ST **Bodhisattva** He whose essence has become intelligence; state before buddhahood.

SP **Bodhisattva** A being on the path to enlightenment or buddhahood.

VS **Bodhisattvas twain** (III 26, p. 66) In the Northern Buddhist symbology, *Amitabha* or “Boundless Space” (*Parabrahm*) is said to have in his paradise two *Bodhisattvas* – Kwan-shi-yin and Tashishi who ever radiate light over the three worlds where they lived, including our own (see 27), in order to help with this light (of knowledge) in the instruction of Yogis, who will, in their turn, save men. Their exalted position in *Amitabha*’s realm is due to deeds of mercy performed by the two, as such Yogis, when on earth, says the allegory.

TG **Bodhyanga** (*Sanskrit*) Literally, 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 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) *Samadhi*, “ecstatic contemplation” and (7) *Upeksha* “absolute indifference.”

MO **Bodvild** (*Norse*) (beud-vild) Daughter of King Nidud.

TG **Boehme (Jacob)** A great mystic philosopher, one of the most prominent Theosophists of the mediaeval ages. He was born about 1575 at Old Seidenburg, some two miles from Gorlitz (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 Gorlitz. 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 he pleased,” but in the measure of the capacities of the mortal and temporary dwelling IT informed.

KT **Boehme (Jacob)** A mystic and great philosopher, one of the most prominent Theosophists of the mediaeval ages. He was born about 1575 at Old Diedenbergl, some two miles from Gorlitz (Silesia), and died in 1624, being nearly fifty years old. When a boy he was a common shepherd, and, after learning to read and write in a village school, became an apprentice to a poor shoemaker at Gorlitz. He was a natural clairvoyant of the most wonderful power. With no education or acquaintance with science he wrote works which are now proved to be full of scientific truths; but these, as he himself says of what he wrote, he “saw as in a Great Deep in the Eternal.” He had “a thorough view of the universe, as in chaos,” which yet opened itself in him, from time to time, “as in a young planet,” he says. 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, intercommunication between the intellectual and spiritual Ego. It is this *Ego* which Jacob Boehme, as 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 been born 300 years later he might have expressed it otherwise. He would have known 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 “what measure he pleased,” but in the measure of the capacities of the mortal and temporary dwelling IT informed.

PV **Bolon ti ku** (*Quiche*) The god-Nine, the Nine Lords of the Night, who cooperate with god-Thirteen (Oxlahunoc) in cosmic work. The Nine Lords of the Night are headed by the old Fire god, the oldest in the Maya pantheon, who is the divine nahual of Vucup Hunahpu, or the Seven Ahpu.

TG **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 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.

TG **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.

TG **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 Intra 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.

TG **Boodhasp** (*Chaldean*) An alleged Chaldean; but in esoteric reaching it 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 Nepalese often give to Buddha.

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

WGa Book of the Dead An Egyptian ritualistic work found on mummies, and parts of which are given in Egyptian paintings. It represents in great part the supposed trial of the soul after the death of the body, and in fact refers to the imperishable records of a man's life in the Astral Light, and the effects in nature of his thoughts and acts, by all of which he is self-judged.

TG Book of the Keys An ancient Kabbalistic work.

KT Book of the Keys An ancient Kabbalistic work. The original is no longer extant, though there may be spurious and disfigured copies and forgeries of it.

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

TG 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.

TG Borsippa (*Chaldean*) 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*

TG 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" (*which see*).

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

TG Bragi (*Scandinavian*) 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.

MO Brage, Bragi (*Norse*) (brah-geh) An Ase: poetic inspiration, wisdom.

TG Brahma (*Sanskrit*) The student must distinguish between Brahma the neuter, and Brahm/a, 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. Brahm/a, 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*.

KT Brahm (*Sanskrit*) The student must distinguish between the neuter Brahma, and the male Creator of the Indian Pantheon, Brahm/a. The former Brahma or Brahman is the impersonal, Supreme, and uncognizable Soul 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. Brahm/a, on the other hand, the male and the alleged Creator, exists in his manifestation periodically only, and passes into *pralaya*, i.e., disappears and is *annihilated* as periodically. (*Vide infra*.)

WG Brahma The Absolute, Parabrahmam.

FY Brahm/a The Hindu Deity which personifies the active cosmic energy.

WG Brahm/a The creator; the impersonal universe-pervading spirit personified under this name; the lord or ruler over a Brahm/anda, at the end of whose "life" that system is resolved into its final elements and reabsorbed by Parabrahmam.

OG Brahm/a (*Sanskrit*) A word of which the root, *brih*, means "expansion." It stands for the spiritual energy-consciousness side of our solar universe, i.e., our solar system, and the Egg of Brahm/a is that solar system.

A Day of Brahm/a or a maha-manvantara is composed of seven rounds, a period of 4,320,000,000 terrestrial years; this period is also called a kalpa. A Night of Brahm/a, the planetary rest period, which is also called the parinirvanic period, is of equal length.

Seven Days of Brahm/a make one solar kalpa; or, in other words, seven planetary cycles, each cycle consisting of seven rounds (or seven planetary manvantaras), form one solar manvantara.

One Year of Brahm/a consists of 360 Divine Days, each day being the duration of a planet's life, i.e., of a planetary chain of seven globes. The Life of Brahm/a (or the life of the universal system) consists of one hundred Divine Years, i.e., 4,320,000,000 years times 36,000 x 2.

The Life of Brahm/a is half ended: that is, fifty of his years are gone – a period of 155,520,000,000,000 of our years have passed away since our solar system, with its sun, first began its manvantaric course. There remain, therefore, fifty more such Years of Brahm/a before the system sinks into rest or pralaya. As only half of the evolutionary journey is accomplished, we are, therefore, at the bottom of the kosmic cycle, i.e., on the lowest plane.

WS Brahm/a (*Sanskrit*) Creator, evolver; individualized manifestation of Brahman, the Unmanifest.

ST Brahm/a Individualized aspect of Brahman. The root-divinity of any cosmic unit; head or hierarch of a solar system. Also, the creative deity in the Hindu Trimurti.

Day of Brahm/a – a period of manifestation of 4,320 million years.

Night of Brahm/a – a planetary rest-period of equivalent length.

GH Brahm/a The first aspect of the Hindu Trimurti (or triad), the emanator or ‘creator’ – the other two being Vishnu, the ‘preserver,’ and Siva, the ‘destroyer,’ or rather the ‘regenerator.’ The idea of the Trimurti is not found in the Vedas, nor does the name Brahm/a occur; the active creator is therein known as Hiranyagarbha, or Prajapati: in later times the term Prajapati was bestowed on Brahm/a (meaning ‘the Progenitor’). In *The Laws of Manu* (*Manava-Dharma-Sastra*) it is said that the supreme soul, the self-existent lord created the waters and deposited in them a seed, which seed became a golden egg (Hiranyagarbha) in which he himself was born as Brahm/a, the progenitor of all the worlds.

The idea of the Trimurti is of course present in the epic poems: Brahm/a is represented as springing from the lotus which arose from the navel of Vishnu. From Brahm/a then rise the mind-born sons (the Prajapatis) who people the world. In the Puranas (especially in *Vishnu-Purana*), Vishnu becomes more prominent than Brahm/a: the latter is represented as being in its totality the aspect of Prakriti (*which see*), both evolved and unevolved (Mulaprakriti), and also the aspect of Spirit, and the aspect of Time.

Brahm/a is in fact the vehicle or sheath of Brahman: the spiritual evolving or developing energy-consciousness of a solar system, i.e., the Logos, deriving from Brahman. It should be pointed out that the Sanskrit word Brahman is both masculine and neuter, and therefore has two meanings: in order to distinguish these, in Theosophical literature the masculine is spelled Brahm/a (the nominative form), whereas the neuter is spelled Brahman (*which see*).

“Brahm/a, as ‘the germ of unknown Darkness,’ is the material from which all evolves and develops ‘as the web from the spider, as foam from the water,’ etc.... Brahm/a ‘expands’ and becomes the Universe woven out of his own substance.” (*The Secret Doctrine*, I, p. 83.) Derived from the verbal root *brih*, to expand, to grow, also meaning to fructify.) (*Bhagavad-Gita*, W. Q. Judge, p. 56 – where it should be spelled *Brahman*. See *Bhagavad-Gita*, W. Q. Judge, p. 61.)

SKo Brahm/a (masculine), **Brahm/anda** Brahm/a is the Self or Hierarch of a Solar System. The Solar System or imbodiment of Brahm/a is often spoken of as ‘the Egg of Brahm/a’ or Brahm/anda (a compound of *Brahm/a* and *anda* – egg). ‘A Day of Brahm/a’ consists of seven Rounds of the planetary chain, or what is called a Planetary *Manvantara*, a period of 4,320,000,000 terrestrial years. ‘A Night of Brahm/a’ is of equal duration. ‘A Week of Brahm/a’ or seven Planetary *Manvantaras* make one Solar *Manvantara*. ‘One Year of Brahm/a’ equals 360 Divine Days or Planetary *Manvantaras*. The ‘Life of Brahm/a’ consists of 100 Divine Years or Solar *Manvantaras*, a period of 311,040,000,000,000 terrestrial years. There are as many Brahm/as as there are solar systems.

SKs Brahm/a, Vach, Viraj The ancient Hindu scriptures tell us in their poetic manner that the Universe was sung into being by the inspiration arising in the divine mind of Brahm/a, the Father of the Universe. This Divine Thought in Brahm/a’s mind was carried by Vach, the Mother of the Universe, or the Divine Voice, or Mystic Sound, and gave rise to Viraj, the Son, or the Divine Word, or the manifested Universe of harmony.

Vach literally means ‘speech’ or ‘word.’ It is often used synonymously with Svara, the ‘Divine Sound,’ and is verily ‘the music of the spheres’ spoken of by Pythagoras, who himself studied in India. Viraj literally means ‘sovereign,’ ‘splendid,’ derived from the verb-root *viraj* – to be illustrious, to shine forth. [From *Sanskrit Keys to the Wisdom Religion*, p. 7 – H. P. Blavatsky tells us that Sanskrit has *never been known nor spoken in its true systematized form* except by the Initiated Brahmans. This form of Sanskrit was called, as well as by other names, Vach, the mystic speech, signifying the pulsating or vibratory tones that lie latent in its syllables and words. These tones, arranged in a Mantra, are a power in the hands of one who is familiar with the correlations of sounds, numbers, colors, and hierarchies in the Cosmos.]

IN Brahm/a (*Sanskrit*) Hindu creator god; individualized, periodical generative aspect of Brahman; hierarch of a universe.

SP Brahm/a The individual or personified aspect of brahman.

TG Brahm/achari (*Sanskrit*) A Brahman ascetic; one vowed to celibacy, a monk, virtually, or a religious student.

FY Brahmachari A Brahman ascetic.

WG Brahmacharin An ascetic mendicant who lives under the direction of a spiritual Master and is vowed to celibacy and mendicancy.

SKs Brahmacharin One who follows a life of sacred study, a devotee of divine wisdom and learning.

Brahmacharin is a compound of *brahma* – cosmic divinity, or divine wisdom; and *charin* – ‘one performing,’ derived from the verb-root *char* – to go along, to perform.

WG Brahmacharya Life of religious studentship and holiness.

GH Brahmacharya Following a life of philosophic and religious training – usually applicable to the first stage in the life of a Brahmana of ancient times, signifying the state of an unmarried religious student of the Vedas.

(Compound *Brahman*, the Cosmic Spirit – in some cases meaning ‘spiritual wisdom’; *charya*, conduct). The person following this mode of life is called a *Brahmacharin*. (*Bhagavad-Gita*, W. Q. Judge, p. 46)

FY Brahmagnani One possessed of complete illumination.

SKv **Brahmaivedam sarvam** Verily, all the Universe is Brahman. (Brahmaivedam is a compound of *Brahma* – the Universal Divinity, *eva* – verily, and *idam* – this, the manifested Universe; *sarvam* means ‘all.’)

TG **Brahmajnani** (*Sanskrit*) One possessed of complete Knowledge; an *Illuminatus* in esoteric parlance.

WG **Brahm/a-Kalpa** A “day of Brahm/a,” embracing a period of fourteen manvantaras, together with the sandhis intervening between two Manus, equal in all to 1,000 mahayugas, or 4,320,000,000 solar years.

TG **Brahman** (*Sanskrit*) 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.

FY **Brahman** The highest caste in India; Brahman, the absolute of the Vedantins.

WG **Brahman** Religious devotion, prayer; one who prays, a priest.

OG **Brahman** (*Sanskrit*) A word of which the root, *brih*, means “expansion.” It is that part of the celestial being which first initiates manifestation through the various Brahm/as, the expansion of the one into the many. It is what is called the unmanifest Logos. It may also be called the impersonal and uncognizable principle of the universe, and must be sharply distinguished from the masculine Brahm/a of which there are many in a universe.

Note: In early theosophical literature, as well as in translations of the Hindu writings, Brahman is sometimes spelled Brahma or even Brahm; but this should not be confused with Brahm/a. See *Parabrahman, Brahm/a*

WS **Brahma(n)** (*Sanskrit*) Universal spirit; first or unmanifest Logos.

WW **Brahman** (p. 51) Means the Divine *Ens*.

GH **Brahman** The impersonal and uncognizable Principle of the Universe, implying both the aspect of essential consciousness and that of substance: thus it represents the spiritual background of the Universe, the Cause of all Causes. “The student must distinguish between Brahma the neuter, and Brahm/a, 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.

Brahm/a, 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*.” (*Theosophical Glossary*, H. P. Blavatsky, p. 62)

Brahman is what is called in Theosophy the Unmanifest Logos: through and from It, therefore, arises Brahm/a (*which see*). Derived from the verbal root *brih*, to expand, to grow. *Bhagavad-Gita*, W. Q. Judge, p. 58)

SKo **Brahman** (neuter) The loftiest Hierarch or Divinity of our Kosmos; the SELF, or the summit or the Absolute of this Galactic Universe. There are as many Brahmans or Divine Kosmic Hierarchs as there are Universes in Boundless Infinity. Brahman is to the Universe what Atman or ‘the Divine Self’ is to man. When Brahman breathes forth, the manifold Brahm/as or Selves or Hierarchs of the Solar Systems come into being. Brahman is derived from the verb-root *brih* – to expand; hence Brahman implies ‘expansion.’

IN **Brahma(n)** (*Sanskrit*) The impersonal, absolute, ultimate reality; the unmanifest Logos.

ST **Brahman** Literally, expansion; universal Spirit; the First or unmanifest Logos.

SP **Brahman** The impersonal absolute, or ultimate reality.

TG **Brahmanas** (*Sanskrit*) Hindu Sacred Books. Works composed by, and for Brahmans. Commentaries on those portions of the Vedas which were intended for the ritualistic use and guidance of the “twice-born” (Dwijia) or Brahmans.

WG **Brahmana** A class of prose works appended to the Vedas, as the Rig-Veda has the Aitareya-Brahmana and the Kaushitaka-Brahmana; the White Yajur-Veda has the Satapatha-Brahmana; the Black Yajur-Veda has the Taittiriya-Brahmana; the Sama-Veda has eight Brahmanas; and the Atharva-Veda has the Gopatha-Brahmana. They are esoteric keys to the ceremonial magic of the Vedas.

OG **Brahmana** (*Sanskrit*) A word having several meanings in Hindu sacred literature. Brahmana is both noun and adjective, as noun signifying a member of the first of the four Vedic classes, and as adjective signifying what belongs to a Brahmana or what is Brahmanical. Secondly, it signifies one of the portions of the Vedic literature, containing rules for the proper usage of the mantras or hymns at sacrifices, explanations in detail of what these sacrifices are, illustrated by legends and old stories.

Another adjective with closely similar meaning is Brahma. An old-fashioned English way of spelling Brahmana is Brahmin.

WW **Brahmana** (p. 51) From the root *Brih*, to expand.

ST **Brahmana** The portion of the Vedas dealing with rules and explanations of religious worship. Also, a member of the priest-philosopher caste.

GH **Brahmana** (often Anglicized as BRAHMAN or BRAHMIN) The highest of the four castes into which the social classes of Hindusthan were divided in post-Vedic times. Originally a Brahmana was one who had been twice-born (i.e., a dvija, or an initiate), but in decadent times the term came to be used simply as a hereditary prerogative, and hence applied to the members of the priestly caste. (*Bhagavad-Gita*, W. Q. Judge, p. 127)

SKo **Brahmana, Kshatriya, Vaisya, Sudra** The Brahmans, Kshatriyas, Vaisyas, and Sudras were the four castes of the early civilization of India. The Brahmans are the priest-philosophers; the Kshatriyas, the warriors and ruling class; the Vaisyas, the agriculturists, merchants, and business men; the Sudras, the servants and laborers. In archaic times a man became a Brahmana, or verily a devotee of Brahman, by self-conquest, rather than by hereditary right as is the case today. Originally the caste-system referred to different disciplines followed by various types of men.

The rigid caste-system based on blood-descent was a later and degraded development.

SKv **Brahmana, Vaishnava, Saiva** These three words are the adjectival forms of Brahm/a, Vishnu, and Siva. (For explanation of Brahmana see {*Sanskrit Keys to the Wisdom Religion, The Ocean of Theosophy* section}). The Vaishnavas and Saivas are names of two of the principal sects of modern Hinduism. The Vaishnavas worship Vishnu as their Supreme God, whereas the Saivas worship Siva as their greatest Lord.

SP **Brahmana** A Brahmin, a member of the priestly class, the first of the four classes; or a *Brahamana*, a text of the second layer of the Veda.

TG **Brahmana period** (*Sanskrit*) One of the four periods into which Vedic literature has been divided by Orientalists.

FY **Brahmana period** One of the four periods into which the Vedic literature has been divided.

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

WG **Brahm/anda** A macrocosm, the mundane egg; a division of infinite space containing the fourteen lokas. (*Brahm/a*, the creator; *anda*, egg.)

ST **Brahm/anda** Egg of Brahm/a, life-period of our solar system.

ST **Brahm/anda-Purna** The Egg of Brahm/a filled with manifested entities; the Pleroma of the Greeks.

TG **Brahm/a Prajapati** (*Sanskrit*) “Brahm/a, the Progenitor;” literally the “Lord of Creatures.” In this aspect Brahm/a is the synthesis of the Prajapati or creative Forces.

TG **Brahm/apuri** (*Sanskrit*) Literally, “the City of Brahm/a.”

WG **Brahma-pura** A Vedic term for the heart, also for the body. (*brahma*, Brahma; *pura*, city: city of Brahma.)

ST **Brahmapura** Chamber of the inner heart, the abode of Brahma.

SKv **Brahmapura** The *pura* or ‘abode’ of *Brahman*, the Universal Self. Brahmapura is the inmost and divine heart of man. Kundalini, called the ‘World’s Mother’ has its abode in Brahma-pura, the ‘Fire-hearth of the Heart.’

TG **Brahm/aputras** (*Sanskrit*) The Sons of Brahm/a.

WG **Brahma-putras** Sons of Brahm/a.

TG **Brahmarandhra** (*Sanskrit*) 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.

WG **Brahma-randhra** An opening in the crown of the head through which the soul is said to escape at death. Nine openings of the human body are usually reckoned, the Brahma-randhra being the tenth. It is, however, in the right sense, an astral current and not a material place or opening. (*brahma*, the Supreme, the Atma; *randhra*, an opening, any one of the openings of the human body.)

TG **Brahm/arshis** (*Sanskrit*) The Brahminical Rishis.

WG **Brahma-Rishi** (*also Brahmarsi*) A priest-sage.

WG **Brahma-samadhi** Abstract meditation upon Brahma, perfect absorption in thought upon the Supreme Spirit.

TG **Brahm/a’s Day** A period of 2,160,000,000 years during which Brahm/a 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 Brahm/a’s Night.

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TG **Brahm/a’s Night** A period of equal duration, during which Brahm/a is said to be asleep. Upon awakening he recommences the process, and this goes on for an AGE of Brahm/a 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.

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ST **Brahm/asrama** A temple or initiation chamber.

TG **Brahm/a Vach** (*Sanskrit*) Male and female Brahm/a. Vach is also sometimes called the female logos; for Vach means Speech, literally, (See *Manu*, Book I., and *Vishnu Purana*.)

WGa **Brahma Vach** The speech of Brahma, and hence Brahma male and female.

TG **Brahma Vidya** (*Sanskrit*) The knowledge, the esoteric science, about the two Brahmas and their true nature.

KT **Brahm-Vidya** (*Sanskrit*) The knowledge or Esoteric Science about the true nature of the two Brahmas.

WGa **Brahma Vidya** The knowledge of or about Brahma; true knowledge – not literally, but in the sense that if of Brahma it must be true.

WS **Brahma-vidya** (*Sanskrit*) “Divine knowledge.”

TG **Brahm/a Viraj** (*Sanskrit*) The same: Brahm/a separating his body into two halves, male and female, creates in them Vach and Viraj. In plainer terms and *esoterically*, Brahm/a, the Universe, differentiating, produced thereby material nature, Viraj, and spiritual intelligent Nature, Vach – which is the *Logos* of Deity or the manifested expression of the eternal divine Ideation.

WGa **Brahma Viraj** Almost the same as *Brahma Vach*; it is Brahman differentiated into material unintelligent nature and into spiritual intelligent nature.

SKs **Brahma-vidya** ‘Divine-Wisdom.’ H. P. Blavatsky says in *The Key to Theosophy*, p. 2, that “Theosophy is the equivalent of the Sanskrit Brahma-Vidya, divine knowledge.”

ST **Brahma-Yoga** Divine union. See *Yoga*

SI **B’raisheeth barah elohim ath hash ama yem v’ath haa’retz** [B’re’shith bara’ ‘elohim ‘eth hash-shamayim v’eth ha’arets] I 374 (*Hebrew*) “In the beginning God created the heaven and the earth.” (*Genesis* 1:1, King James version); alternatively, “In a host the gods (elohim) formed themselves into the heavens and the earth” (G. de Purucker, *Fundamentals of the Esoteric Philosophy*, 2nd ed., pp. 98-9).

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

TG **Briareus** (*Greek*) 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.

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

TG **Bride** The tenth Sefhira, Malkuth, is called by the Kabbalists the Bride of Microprosopus; she is the final He of the Tetragrammaton; in a similar manner the Christian Church is called the Bride of Christ.

WG **Brih** Prayer; expansion.

TG **Brihadaranyaka** (*Sanskrit*) 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.

FY **Brihadaranyaka Upanishad** One of the sacred books of the Brahmins; an *Aranyaka* is a treatise appended to the Vedas, and considered the subject of special study by those who have retired to the forest for purposes of religious meditation.

TG **Brihaspati** (*Sanskrit*) The name of a Deity, also of a *Rishi*. It is likewise 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.

WG **Brihaspati** The personification of exoteric ritualism; the planet Jupiter.

ST **Brihaspati** Jupiter. See *Planets*

GH **Brihaspati** The deity who represents the worshiper of the gods: the suppliant and sacrificer, designated as the Purohita (family priest), because he intercedes with the gods on behalf of mankind, and likewise protects the righteous men from the wicked. He is often called the father of the gods because of his creative powers, and is named the shining one, the golden colored one. Brihaspati is also the regent of the planet Jupiter. The lengthy legend about his wife, Tara, being carried off by Soma, the moon, and the consequent war in heaven (the Tarakamaya) is related in *The Secret Doctrine*, (II, pp. 498-9) and is there interpreted, H. P. Blavatsky. (Compound *brih*, as noun, ‘prayer,’ derived from the verbal root *brih*, to grow great, to expand; *pati* lord. *Bhagavad-Gita*, W. Q. Judge, p. 74)

WG **Brihat-saman** A sacred verse which is said to reveal the path to Nirvana.

GH **Brihat-Saman** The name of the hymns in the *Sama-Veda*, written in the Brihati meter, i.e., meters of 36 syllables (originally written 8-8-12-8). (Compound *Brihat*, the Brihati meter; *Saman*, a sacred verse to be sung. *Bhagavad-Gita*, W. Q. Judge, p. 76)

MO **Brimer** (*Norse*) (bree-mer) [ocean surf] An aspect of Ager. See *Ymer*

TG **Briseus** (*Greek*) 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.

MO **Brisingamen** (*Norse*) (bree-sing-a-mayn) [*brising* fire + *men* jewel] Freya’s gem, human intelligence.

MO **Brock** (*Norse*) A dwarf: the mineral kingdom.

OG **Brotherhood** See *Universal Brotherhood*

TG **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.

WGa **Brothers of the Shadow** The opposite of the Adepts of the white or unselfish school. Those of the shadow include all black magicians, sorcerers, and others who intelligently abuse occult powers for selfish ends. They are

not only living in bodies, but are also still undestroyed or not yet disintegrated shades of former living beings who were magicians of the black school. See *Dugpa, Gyalukpa*

OG Brother(s) of the Shadow A term given in occultism and especially in modern esotericism to individuals, whether men or women, who follow the path of the shadows, the left-hand path. The term “shadow” is a technical expression and signifies more than appears on the surface: i.e., the expression is not to be understood of individuals who live in actual physical obscurity or actual physical shadows, which literalism would be simply absurd; but applies to those who follow the path of matter, which from time immemorial in the esoteric schools in both Orient and Occident has frequently been called shadow or shadows. The term originally arose, without doubt, in the philosophical conception of the word *maya* (*which see*), for in early Oriental esotericism *maya*, and more especially *maha-maya*, was a term applied in one of its many philosophical meanings to that which was contrary to and, indeed, in one sense a reflection of, light. Just as spirit may be considered to be pure energy, and matter, although essentially crystallized spirit, may be looked upon as the shadow world or vehicular world in which the energy or spirit or pure light works, just so is *maya*, as the garment or expression or *sakti* of the divine energy, the vehicle or shadow of the divine side of nature, in other words its negative or nether pole, as light is the upper or positive pole. The Brothers of the Shadow are therefore those who, being essentially of the nature of matter, instinctively choose and follow the path along which they are most strongly drawn, that is, the path of matter or of the shadows. When it is recollected that matter is but a generalizing term, and that what this term comprises actually includes an almost infinite number of degrees of increasing ethereality from the grossest physical substance, or absolute matter, up to the most ethereal or spiritualized substance, we immediately see the subtle logic of this technical term – shadows or, more fully, the Path of the Shadows, hence the Brothers of the Shadow.

They are the so-called black magicians of the Occident, and stand in sharp and notable contrast with the white magicians or the Sons of Light who follow the pathway of self-renunciation, self-sacrifice, self-conquest, perfect self-control, and an expansion of the heart and mind and consciousness in love and service for all that lives. See *Right-hand Path*

The existence and aims of the Brothers of the Shadow are essentially selfish. It is commonly, but erroneously, supposed that the Brothers of the Shadow are men and women always of unpleasant or displeasing personal appearance, and no greater error than this could possibly be made. Multitudes of human beings are unconsciously treading the path of the shadows and, in comparison with these multitudes, it is relatively only a few who self-consciously lead and guide with subtle and nefast intelligence this army of unsuspecting victims of *maya*. The Brothers of the Shadow are often highly intellectual men and women, frequently individuals with apparent great personal charm, and to the ordinary observer, judging from their conversation and daily works, are fully as well able to “quote scripture” as are the Angels of Light!

WS Brother of the Shadow (Black Magician) Follower of the lefthand path. One who uses knowledge for evil purposes; a sorcerer. See *White Magician*

PV Brujo Spanish, the “black magician,” doomed to hell in Xibalba, the underworld. His *nahual* is the *culebra*. The elder of an earlier cycle of Maya prehistory.

TG Bubaste (*Egyptian*) 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.”

TG Buddha (*Sanskrit*) Literally, “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 other selves; to learn 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.

KT Buddha (*Sanskrit*) “The enlightened.” Generally known as the title of Gautama Buddha, the Prince of Kapilavastu, the founder of modern Buddhism. The highest degree of knowledge and holiness. 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 the other Selves; to learn by experience the utter unreality of all phenomena, foremost of all the visible Kosmos; to attain a complete detachment from all that is evanescent and finite, and to live while yet on earth only in the immortal and everlasting.

FY Buddha The founder of Buddhism; he was a royal prince, by name Siddhartha, son of Suddhodhana, king of the Sakyas, an Aryan tribe.

VS Buddha (II 8, p. 26) “Buddha” means “Enlightened.”

VS He {Buddha} (II 16, p. 30) All the Northern and Southern traditions agree in showing Buddha quitting his solitude as soon as he had resolved the problem of life – i.e., received the inner enlightenment – and teaching mankind publicly.

VS all the Buddhas (III 32, p. 70) In the Northern Buddhist phraseology all the great Arhats, Adepts and Saints are called Buddhas.

WG Buddha A manifestation of the Supreme, the first Buddha being Avalokitesvara, from whom emanate the

seven Dhyani-Buddhas (“Buddhas of contemplation”), who by the power of meditation create for themselves the celestial Bodhisattvas, who incarnate on earth at the beginning of each human cycle as men, and become human Bodhisattvas and finally terrestrial Buddhas, of whom there have been four, humanity being now in the fourth round.

OG Buddha (*Sanskrit*) The past participle of the root *budh*, meaning “to perceive,” “to become cognizant of,” also “to awaken,” and “to recover consciousness.” It signifies one who is spiritually awakened, no longer living “the living death” of ordinary men, but awakened to the spiritual influence from within or from “above.” When man has awakened from the living death in which ordinary mortals live, when he has cast off the toils of both mind and flesh and, to use the old Christian term, has put on the garments of eternity, then he has *awakened*, he is a buddha. He has become one with – not “absorbed” as is constantly translated but has *become one with* – the Self of selves, with the paramatman, the Supreme Self. See **Bodhi, Buddhi**

A buddha in the esoteric teaching is one whose higher principles can learn nothing more in this manvantara; they have reached nirvana and remain there. This does not mean, however, that the lower centers of consciousness of a buddha are in nirvana, for the contrary is true; and it is this fact that enables a Buddha of Compassion to remain in the lower realms of being as mankind’s supreme guide and instructor, living usually as a nirmanakaya.

WS Buddha (*Sanskrit*) “Enlightened;” one who is spiritually awakened.

ST Buddha An enlightened one.

SKo Buddha, Gautama, Siddhartha The word Buddha literally means ‘the enlightened,’ the past participle form of the verb-root *budh* – to know, to enlighten. A Buddha is one who has reached the highest state of spiritual enlightenment possible for a human being in this Age. Gautama the Buddha (643 B.C. – 543 B.C.) was one of the greatest spiritual sages known to history. Legend says his very name bespeaks his glory, for the word Gautama is sometimes interpreted to mean ‘highest on earth’: from *gau* on earth, and *tama*, a superlative suffix. Because he attained the goal of human perfection on earth he was called Siddhartha, or gone who has accomplished his purpose,’ from *siddha*, the past participle form of *sidh* – to attain, and *artha* – goal or purpose.

SP Buddha Enlightened or awakened one.

TG Buddhachhaya (*Sanskrit*) Literally, “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-tseung, 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.

VS Buddha of Compassion (III 34, p. 71) This same popular reverence calls “Buddhas of Compassion” those *Bodhisattvas* who, having reached the rank of an Arhat (i.e., having completed the *fourth* or *seventh* Path), refuse to pass into the Nirvanic state or “don the *Dharmakaya* robe and cross to the other shore,” as it would then become beyond their power to assist men even so little as Karma permits. They prefer to remain invisibly (in Spirit, so to speak) in the world, and contribute toward man’s salvation by influencing them to follow the Good Law, i.e., lead them on the Path of Righteousness. It is part of the exoteric Northern Buddhism to honour all such great characters as Saints, and to offer even prayers to them, as the Greeks and Catholics do to their Saints and Patrons; on the other hand, the esoteric teachings countenance no such thing. There is a great difference between the two teachings. The exoteric layman hardly knows the real meaning of the word *Nirmanakaya* hence the confusion and inadequate explanations of the Orientalists. For example Schlagintweit believes that *Nirmanakaya*-body, means the physical form assumed by the Buddhas when they incarnate on earth – “the least sublime of their earthly encumbrances” (see *Buddhism in Tibet*) – and he proceeds to give an entirely false view on the subject. The real teaching is, however, this: –

The three Buddhic bodies or forms are styled: –

1. *Nirmanakaya*.
2. *Sambhogakaya*.
3. *Dharmakaya*.

The first is that ethereal form which one would assume when leaving his physical he would appear in his astral body – having in addition all the knowledge of an Adept. The *Bodhisattva* develops it in himself as he proceeds on the Path. Having reached the goal and refused its fruition, he remains on Earth, as an Adept; and when he dies, instead of going into Nirvana, he remains in that glorious body he has woven for himself, *invisible* to uninitiated mankind, to watch over and protect it.

Sambhogakaya is the same, but with the additional lustre of “three perfections,” one of which is entire obliteration of all earthly concerns.

The *Dharmakaya* body is that of a complete Buddha, i.e., no body at all, but an ideal breath: Consciousness merged in the Universal Consciousness, or Soul devoid of every attribute. Once a Dharmakaya, an Adept or Buddha leaves behind every possible relation with, or thought for this earth. Thus, to be enabled to help humanity, an Adept who has won the right to Nirvana, “renounces the *Dharmakaya* body” in mystic parlance; keeps, of the *Sambhogakaya*, only the great and complete knowledge, and remains in his *Nirmanakaya* body. The esoteric school teaches that Gautama Buddha with several of his Arhats is such a *Nirmanakaya*, higher than whom, on account of the great renunciation and sacrifice to mankind there is none known.

OG Buddha(s) of Compassion One who, having won all, gained all – gained the right to cosmic peace and bliss –

renounces it so that he may return as a Son of Light in order to help humanity, and indeed all that is.

The Buddhas of Compassion are the noblest flowers of the human race. They are men who have raised themselves from humanity into quasi-divinity; and this is done by letting the light imprisoned within, the light of the inner god, pour forth and manifest itself through the humanity of the man, through the human soul of the man. Through sacrifice and abandoning of all that is mean and wrong, ignoble and paltry and selfish; through opening up the inner nature so that the god within may shine forth; in other words, through self-directed evolution, they have raised themselves from mere manhood into becoming god-men, man-gods – human divinities.

They are called Buddhas of Compassion because they feel their unity with all that is, and therefore feel intimate magnetic sympathy with all that is, and this is more and more the case as they evolve, until finally their consciousness blends with that of the universe and lives eternally and immortally, because it is at one with the universe. “The dewdrop slips into the shining sea” – its origin.

Feeling the urge of almighty love in their hearts, the Buddhas of Compassion advance forever steadily towards still greater heights of spiritual achievement; and the reason is that they have become the vehicles of universal love and universal wisdom. As impersonal love is universal, their whole nature expands consequently with the universal powers that are working through them. The Buddhas of Compassion, existing in their various degrees of evolution, form a sublime hierarchy extending from the Silent Watcher on our planet downwards through these various degrees unto themselves, and even beyond themselves to their chelas or disciples. Spiritually and mystically they contrast strongly with what Asiatic occultism, through the medium of Buddhism, has called the Pratyeka Buddhas (*which see*).

ST Buddhas of Compassion Spiritual hierarchy of awakened ones who renounce nirvana in order to remain as guides and instructors of humanity.

TG Buddhaphala (*Sanskrit*) Literally, “the fruit of Buddha,” the fruition of *Arahattvaphalla*, or Arhatship.

TG Buddha Siddharta (*Sanskrit*) The name given to Gautama, the Prince of Kapilavastu, at his birth. It is an abbreviation of *Sarvartthasiddha* and means, the “realization of all desires.” Gautama, which means, “on earth (*gau*) the most victorious (*tama*)” was the sacerdotal name of the Sakya 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 Sakyamuni, the last Component, *muni*, is rendered as meaning one “mighty in charity, isolation and silence,” and the former Sakya 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 underling his *prenatal* biography, i.e., the significance of the popular story. The *Lalitavistara* tells the tale, but abstains from hinting at the truth. The 5,000 *Jatakas*, 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 (*jataka*) 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 Tathagatas, 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 Bodhi. He became a full Buddha on the night of the 8th day of the twelfth moon, in the year 592, and finally entered Nirvana 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 Prabhapala. Tushita stands for a place on this globe, not for a paradise in the invisible regions. The selection of the Sakya family and his mother Maya, 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 *Naga* 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 Dharmakaya, Buddha is said to have passed into Samadhi, and lost himself in Nirvana – *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 Maya who had suddenly appeared in the air, though she had died seven days after his birth, etc., etc. 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 Svastika 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 divine. During the 45 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 Nirvana and gave up the Dharmakaya 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 the thunder-and-lightning-vomiting, god likes 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.

TG Buddhi (*Sanskrit*) Universal Soul or Mind. *Mahabuddhi* is a name of Mahat (See *Alaya*); also the spiritual Soul in man (the sixth principle), the vehicle of Atma, exoterically the seventh.

KT Buddhi (*Sanskrit*) Universal Soul or Mind. *Mahabuddhi* is a name of Mahat (*which see*); also the Spiritual Soul in man (the sixth principle exoterically), the vehicle of Atma, the seventh, according to the exoteric enumeration.

FY Buddhi The spiritual Ego.

WG Buddhi Intelligence; in the Sankhya philosophy, intellect as the second tattva, coming next to and proceeding from mulaprakriti or avyakta; the passive spiritual vehicle, or latent ideation, of Atma, serving to connect it with manas, the individual self. See *Manas*

WGa Buddhi The sixth “principle” of man’s sevenfold constitution.

OG Buddhi (*Sanskrit*) Buddhi comes from a Sanskrit root *budh*, commonly translated “to enlighten,” but a better translation is “to perceive,” “to cognize,” “to recover consciousness,” hence “to awaken,” and therefore “to understand.” The second counting downwards, or the sixth counting upwards, of the seven principles of man.

Buddhi is the principle or organ in man which gives to him spiritual consciousness, and is the vehicle of the most high part of man – the atman – the faculty which manifests as understanding, judgment, discrimination, an inseparable veil or garment of the atman.

From another point of view, buddhi may truly be said to be both the seed and the fruit of manas.

Man’s ordinary consciousness in life in his present stage of evolution is almost wholly in the lower or intermediate duad (manas-kama) of his constitution; when he raises his consciousness through personal effort to become permanently one with the higher duad (atma-buddhi), he becomes a mahatma, a master. At the death of the human being, this higher duad carries away with it all the spiritual essence, all the spiritual and intellectual aroma, of the lower or intermediate duad. Maha-buddhi is one of the names given to the cosmic principle mahat. See *Alaya*

WS Buddhi (*Sanskrit*) “Enlightened;” the spiritual self; source of intuition and discernment.

ST Buddhi Spiritual ego, fount of intuition and wisdom in man. See *Principles of Man*

GH Buddhi The sixth principle in the Theosophical classification of man’s component parts. As the vehicle for Universal Spirit, Buddhi is inseparably linked with Atman and regarded as its vehicle. It is the channel for the divine inspiration which streams from Atman, as well as the faculty of discrimination, and the knowledge of discrimination between good and evil, hence spiritual consciousness. When awakened in man the Buddhist principle evokes compassionate love for all, instant understanding, and intuition. A man so fully awakened is termed a Buddha.

“...the *Spiritual Soul (Buddhi)*...conceals a mystery which is never given to any one, with the exception of irrevocably pledged *chelas*,” (*The Key to Theosophy*, pp. 119-20). Derived from the verbal root *budh*, to awaken, to enlighten. *Bhagavad-Gita*, W. Q. Judge, p. 28)

SKo Buddhi The Spiritual Soul of man; the channel through which Atman may send its divine inspirations to the Human Ego. A man in whom the Buddhi is awakened shines with the qualities of discrimination, intuition, spiritual vision, love without bounds, and compassion. Buddhi comes from the verb-root *budh*, ‘to know,’ ‘to enlighten.’

IN Buddhi (*Sanskrit*, from *budh*, “to wake up”) Human spiritual soul, principle of intuitive knowledge.

SP Buddhi Higher intelligence.

WS Buddhi-manas (*Sanskrit*) Buddhi “wisdom” + manas “mind;” higher understanding and reason working together; the reincarnating ego. See *Nous*

ST Buddhindriyas Organs or means of spiritual consciousness.

TG 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 Nepal. 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 Sakyamuni – the Northern Church is the outcome of Siddharta 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 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 stern, 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.

KT Buddhism Is the religious philosophy taught by Gautama Buddha. It is now split into two distinct churches: the Southern and Northern. The former is said to be the purer, as having preserved more religiously the original teachings of the Lord Buddha. The Northern Buddhism is confined to Thibet, China, and Nepal. But this distinction is incorrect. If the Southern Church is nearer, and has not, in fact, departed, except perhaps in trifling dogmas, due to the many councils held after the death of the MASTER from the public or exoteric teachings of Sakyamuni, the Northern Church is the outcome of Siddharta Buddha's esoteric teachings which he confined to his elect Bikshus and Arhats. Buddhism, in fact, cannot be justly judged in our age either by one or 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 stern, and the other too metaphysical and transcendental, events being overcharged with the weeds of Indian exotericism – many of the gods of its Pantheon having been transplanted under new names into Thibetan soil – it is 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 an eye to personal gain and power, as the later churches have.

OG Buddhism The teachings of Gautama the Buddha. Buddhism today is divided into two branches, the Northern and the Southern. The Southern still retains the teachings of the "Buddha's brain," the "eye doctrine," that is to say his outer philosophy for the general world, sometimes inadequately called the doctrine of forms and ceremonies. The Northern still retains his "heart doctrine" – that which is hid, the inner life, the heart-blood, of the religion: the doctrine of the inner heart of the teaching.

The religious philosophy of the Buddha-Sakyamuni is incomparably nearer to the ancient wisdom, the esoteric philosophy of the archaic ages, than is Christianity. Its main fault today is that teachers later than the Buddha himself carried its doctrines too far along merely formal or exoteric lines; yet, with all that, to this day it remains the purest and holiest of the exoteric religions on earth, and its teachings even exoterically are true – once they are properly understood. They need but the esoteric key in interpretation of them. As a matter of fact, the same may be said of all the great ancient world religions. Christianity, Brahmanism, Taoism, and others all have the same esoteric wisdom behind the outward veil of the exoteric formal faith.

SKf Buddhism, Budhism Buddhism is that system of teaching given forth by Gautama the Buddha. Budhism is 'Wisdom' or Theosophy. Both these words are derived from the verb-root *budh* – to enlighten, to know; but *Budha* means 'a wise man,' and *Buddha*, the past participle-form of *budh*, means 'enlightened'; hence Budha-ism is the teachings of the Wise Ones of the Ages, while Buddha-ism is the teachings of Gautama the Buddha. The esoteric and deeper portions of Buddhism, as also of Christianity, are Budhism or Theosophy.

KT Buddhi-Tajjasi (Sanskrit) A very mystic term, capable of several interpretations. In Occultism, however, and in relation to the human "Principles" (exoterically), it is a term to express the state of our dual Manas, when, reunited during a man's life, it bathes in the radiance of Buddhi, the Spiritual Soul. For "Tajjasi" means the *radiant*, and Manas, becoming radiant in consequence of its union with Buddhi, and being, so to speak, merged into it, is identified with the latter; the trinity has become one; and, as the element of Buddhi is the highest, it becomes *Buddhi-Tajjasi*. In short, it is the human soul illuminated by the radiance of the divine soul, the human reason lit by the light of the Spirit or *Divine SELF-CONSCIOUSNESS*.

TG Buddhochinga (Sanskrit) 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.

TG Budha (Sanskrit) "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).

WG **Budha** Awake, intelligent, wise; the planet Mercury.

ST **Budha** Wisdom; also, Mercury. See *Planets*

MO **Budlung** (*Norse*) (bood-lung) A king (poetic).

TG **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 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 god and the bulls as of a phallic character, or connect the Suit with it, are mistaken. It is only the lunar gods and the rains, 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 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, etc., etc., and Apis himself was a hermaphrodite and not male animal, which shows his cosmic character. As well call the *Taurus* of the Zodiac and all Nature *phallic*.

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

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

MO **Bur** (*Norse*) (boo-r) [birth?] Space, first emanation of Buri.

TG **Burham-i-Kati** A Hermetic Eastern work.

TG **Buri** (*Scandinavian*) “The producer,” the Son of Bestla, in Norse legends.

MO **Buri** (*Norse*) (boo-ree) Frozen, unmanifest, abstract Space. Traditionally King Buri or Bore personifies winter.

TG **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.

FY **Buru Bonga** Spirit of the hills worshipped by the Kolarian tribes of Central India.

TG **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.

TG **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 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 Villoord, 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.

MO **Byleist** (*Norse*) (bee-layst) [wildfire] The destructive side of Loki, mind.

TG **Bythos** (*Greek*) 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.

WG **Bythos** The abyss, or chaos, – a Gnostic term.