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TG **S**. The nineteenth letter; numerically, *sixty*. In Hebrew it is the fifteenth letter, *Samech*, held as holy because “the sacred name of god is *Samech*.” Its symbol is a prop, or a pillar, and a phallic egg. In occult geometry it is represented as a circle quadrated by a cross, {symbol of a circle with a vertical and horizontal cross dividing it into four quarters}. In the *Kabbalah* the “divisions of *Gan-Eden* or paradise” are similarly divided.

TG **Sa** or **Hea** (*Chaldean*) The synthesis of the seven Gods in Babylonian mythology.

TG **Sabalaswas** (*Sanskrit*) Sons of Daksha (*The Secret Doctrine*, II., 275).

TG **Sabao** (*Greek*) The Gnostic name of the genius of Mars.

TG **Sabaoth** (*Hebrew*) An army or host, from Saba – to go to war; hence the name of the fighting god-the “Lord of Sabaoth.”

TG **Sabda** (*Sanskrit*) The Word, or Logos.

FY **Sabda** The Logos or Word.

ST **Sabda** Sound, hearing. See *Tanmatras*

TG **Sabda Brahman** (*Sanskrit*) “The Unmanifested Logos.” The *Vedas*; “Ethereal Vibrations diffused throughout Space.”

OG **Sabda-Brahman** (*Sanskrit*) A phrase literally signifying “Word-Brahman” – a curious analogy with the archaic Greek mystical teaching concerning the Logos. Sabda-Brahman, therefore, may be rendered as the active unmanifest Logos of the solar system, and hence as the soul of Brahman expressing itself through its akasic veils as the divine Logos, or Word or Sound. This term is closely connected in meaning with the teaching concerning daiviprakriti (*which see*). H. P. Blavatsky in her posthumous *Glossary* speaks of the Sabda-Brahman as “Ethereal Vibrations diffused throughout Space.”

ST **Sabda-Brahman** Word-brahman; the Veda viewed as the revealed Word or Sound; also, ethereal vibrations diffused throughout Space.

TG **Sabha** (*Sanskrit*) An assembly; a place for meetings, social or political. Also *Mahasabha*, “the bundle of wonderful (mayavic or illusionary) things” the gift of Mayasur to the Pandavas (*Mahabharata*.)

TG **Sabianism** The religion of the ancient Chaldees. The latter believing in one impersonal, universal, deific Principle, never mentioned It, but offered worship to the solar, lunar, and planetary gods and rulers, regarding the stars and other celestial bodies as their respective symbols.

TG **Sabians** Astrolaters, so called; those who worshipped the stars, or rather their “regents.” See *Sabianism*

PV **Sacerdote** (*Spanish*) “Elder” or “white magician.” The elder defends the community against the *brujo*, and represents the true gods. His nahual is the *sierpe*.

TG **Sacha Kiriya** (*Sanskrit*) A power with the Buddhists akin to a magic mantram with the Brahmans. It is a miraculous energy which can be exercised by any adept, whether priest or layman, and “most efficient when accompanied by *bhawana*” (meditation). It consists in a recitation of one’s “acts of merit done either in this or some former birth” – as the Rev. Mr. Hardy thinks and puts it, but in reality it depends on the intensity of one’s will, added to an absolute faith in one’s own powers, whether of yoga – willing – or of prayer, as in the case of Mussulmans and Christians. *Sacha* means “true,” and *Kiriyang*, “action.” It is the *power of merit*, or of a saintly life.

TG **Sacrarium** (*Latin*) The name of the room in the houses of the ancient Romans, which contained the particular deity worshipped by the family; also the adytum of a temple.

TG **Sacred Heart** In Egypt, of Horus; in Babylon, of the god Bel; and the lacerated heart of Bacchus in Greece and elsewhere. Its symbol was the *persea*. The pear-like shape of its fruit, and of its kernel especially, resembles the heart in form. It is sometimes seen on the head of Isis, the mother of Horus, the fruit being cut open and the heart-like kernel exposed to full view, The Roman Catholics have since adopted the worship of the “sacred heart” of Jesus and of the Virgin Mary.

TG **Sacred Science** The name given to the inner esoteric philosophy, the secrets taught in days of old to the initiated candidates, and divulged during the last and supreme Initiation by the Hierophants.

KT **Sacred Science** The epithet given to the occult sciences in general, and by the Rosicrucians to the Kabbala, and especially to the Hermetic philosophy.

TG **Sadaikarupa** (*Sanskrit*) The essence of the immutable nature.

WG **Sadaika-rupa** The immutable nature, or essence; changeless form. (*sada*, always; *eka*, one; *rupa*, form.)

WG **Sadatma** The ego. (*sada*, always; *atma*, soul.)

TG **Sadducees** A sect, the followers of one Zadok, a disciple of Antigonus Saccho. They are accused of having denied the immortality of the (personal) soul and that of the resurrection of the (physical and personal) body. Even so do the Theosophists; though they deny neither the immortality of the Ego nor the resurrection of all its numerous

and successive lives, which survive *in the memory of the Ego*. But together with the Sadducees – a sect of learned philosophers who were to all the other Jews that which the polished and learned Gnostics were to the rest of the Greeks during the early centuries of our era – we certainly deny the immortality of the *animal* soul and the resurrection of the physical body. The Sadducees were the scientists and the learned men of Jerusalem, and held the highest offices, such as of high priests and judges, while the Pharisees were almost from first to last the Pecksniffs of Judaea.

WG **Sadhanas** Possessing riches, having spiritual accomplishments.

WG **Sadhu** A holy man. (Literally, “leading straight to the goal.”)

TG **Sadhyas** (*Sanskrit*) One of the names of the “twelve great gods” created by Brahm/a. Cosmic gods; Literally, “divine sacrificers.” The Sadhyas are important in Occultism.

GH **Sadhyas** A class of divine beings: in the Vedas represented as dwelling in regions superior to the gods – in later works they are placed in Bhuvan-loka (between heaven and earth). In *The Laws of Manu (Manava-Dharma-Sastra)* the Sadhyas are stated to be the offspring of the Soma-sads from Viraj, i.e., children of the Ancestors from the Moon – the Pitris (*which see*). The Sadhyas are termed ‘divine sacrificers,’ “the most occult of all” the classes of the Pitris (in *The Secret Doctrine*, II 605) – the reference being to the Manasaputras. Derived from the verbal root *sadh*, to be fulfilled, completed, attained. *Bhagavad-Gita*, W. Q. Judge, p. 81)

TG **Sadik** The same as the Biblical Melchizedec, identified by the mystic Bible-worshippers with Jehovah, and Jesus Christ. But Father Sadik’s identity with Noah being proven, he can be further identified with Kronos-Saturn.

TG **Safekh** (*Egyptian*) Written also *Sebek* and *Sebakh*, god of darkness and night, with the crocodile for his emblem. In the Typhonic legend and transformation he is the same as Typhon. He is connected with both Osiris and Horus, and is their great enemy on earth. We find him often called the “triple crocodile.” In astronomy he is the same as Makara or Capricorn, the most mystical of the signs of the Zodiac.

TG **Saga** (*Scandinavian*) The goddess “who sings of the deeds of gods and heroes,” and to whom the black ravens of Odin reveal the history of the Past and of the Future in the Norsemen’s *Edda*.

TG **Sagara** (*Sanskrit*) Literally, “the Ocean;” a king, the father of 60,000 sons, who, for disrespect shown to the sage Kapila, were reduced to ashes by a single glance of his eye.

TG **Sagardagan** One of the four paths to Nirvana.

TG **Saha** (*Sanskrit*) “The world of suffering;” any inhabited world in the chilio-cosmos.

WG **Saha-deva** One of the “sons of the sun,” representing water, in Mahabharatic allegory. (*saha*, with; *deva*, god.)

GH **Sahadeva** The son of Madri (the second wife of Pandu) and the twin sky-gods, the Asvinau: brother of Nakula (*which see*). Regarded as the youngest of the five Pandava princes. Sahadeva excelled in the science of astronomy, which he studied under Drona (*which see*). He was also very proficient in the management of cattle. (*Bhagavad-Gita*, W. Q. Judge, p. 4)

WG **Sahakarikarana** The auxiliary cause.

TG **Sahampati** (*Sanskrit*) Maha or Parabrahm.

TG **Saharaksha** (*Sanskrit*) The fire of the Asuras; the name of a son of Pavamana, one of the three chief occult fires.

GH **Saibya** The king of the Sibis (an ancient people of India): an ally of the Pandavas. (*Bhagavad-Gita*, W. Q. Judge, p. 2)

TG **St Germain, the Count of** Referred to as an enigmatical personage by modern writers. Frederic II., King of Prussia, used to say of him that he was a man whom no one had ever been able to make out. Many are his “biographies,” and each is wilder than the other. By some he was regarded as an incarnate god, by others as a clever Alsatian Jew. One thing is certain, Count de St. Germain – whatever his real patronymic may have been – had a right to his name and title, for he had bought a property called San Germano, in the Italian Tyrol, and paid the Pope for the title. He was uncommonly handsome, and his enormous erudition and linguistic capacities are undeniable, for he spoke English, Italian, French, Spanish, Portuguese, German, Russian, Swedish, Danish, and many Slavonian and Oriental languages, with equal facility with a native. He was extremely wealthy, never received a *sou* from anyone – in fact never accepted a glass of water or broke bread with anyone – but made most extravagant presents of superb jewellery to all his friends, even to the royal families of Europe. His proficiency in music was marvellous; he played on every instrument, the violin being his favourite. “St. Germain rivalled Paganini himself,” was said of him by an octogenarian Belgian in 1835, after hearing the “Genoese maestro.” “It is St. Germain resurrected who plays the violin in the body of an Italian skeleton,” exclaimed a Lithuanian baron who had heard both.

He never laid claim to spiritual powers, but proved to have a right to such claim. He used to pass into a dead trance from thirty-seven to forty-nine hours without awakening, and then knew all he had to know, and demonstrated the fact by prophesying futurity and never making a mistake. It is he who prophesied before the Kings Louis XV. and XVI., and the unfortunate Marie Antoinette. Many were the still living witnesses in the first quarter of this century

who testified to his marvellous memory; he could read a paper in the morning and, though hardly glancing at it, could repeat its contents without missing one word days afterwards; he could write with two hands at once, the right hand writing a piece of poetry, the left a diplomatic paper of the greatest importance. He read sealed letters without touching them, while still in the hand of those who brought them to him. He was the greatest adept in transmuting metals, making gold and the most marvellous diamonds, an art, he said, he had learned from certain Brahmans in India, who taught him the artificial crystallisation (“quickenings”) of pure carbon. As our Brother Kenneth Mackenzie has it: – “In 1780, when on a visit to the French Ambassador to the Hague, he broke to pieces with a hammer a superb diamond of his own manufacture, the counterpart of which, also manufactured by himself, he had just before sold to a jeweller for 5500 louis d’or.” He was the friend and confidant of Count Orloff in 1772 at Vienna, whom he had helped and saved in St. Petersburg in 1762, when concerned in the famous political conspiracies of that time; he also became intimate with Frederick the Great of Prussia. As a matter of course, he had numerous enemies, and therefore it is not to be wondered at if all the gossip invented about him is now attributed to his own confessions: e.g., that he was over five hundred years old; also, that he claimed personal intimacy “with the Saviour and his twelve Apostles, and that he had reproved Peter for his bad temper” – the latter clashing somewhat in point of time with the former, if he had really claimed to be *only* five hundred years old. If he said that “he had been born in Chaldea and professed to possess the secrets of the Egyptian magicians and sages,” he may have spoken truth without making any miraculous claim. There are Initiates, and not the highest either, who are placed in a condition to remember more than one of their past lives. But we have good reason to know that St. Germain could never have claimed “personal intimacy” with the Saviour. However that may be, Count St. Germain was certainly the greatest Oriental Adept Europe has seen during the last centuries. But Europe knew him not. Perchance some may recognise him at the next *Terreur*, which will affect all Europe when it comes, and not one country alone.

KT St Germain (Count) A mysterious personage, who appeared in the last century and early in the present one in France, England and elsewhere.

TG Saint Martin, Louis Claude de Born in France (Amboise), in 1743. A great mystic and writer, who pursued his philosophical and theosophical studies at Paris, during the Revolution. He was an ardent disciple of Jacob Boehme, and studied under Martinez Paschalis, finally founding a mystical semi-Masonic Lodge, “the Rectified Rite of St. Martin,” with seven degrees. He was a true Theosophist. At the present moment some ambitious charlatans in Paris are caricaturing him and passing themselves off as initiated Martinists, and thus dishonouring the name of the late Adept.

TG Sais (Egyptian) The place where the celebrated temple of Isis-Neith was found, wherein was the ever-veiled statue of Neith (Neith and Isis being interchangeable), with the famous inscription, “I am all that has been, and is, and shall be, and my peplum no mortal has withdrawn. See *Sirius*

TG Saka (Sanskrit) Literally, “the One,” or the *Eka*; used of the “Dragon of Wisdom” or the manifesting deities, taken collectively.

TG Saka (Sanskrit) According to the Orientalists the same as the classical *Sacae*. It is during the reign of their King Yudishtira that the *Kali Yuga* began.

TG Saka Dwipa (Sanskrit) One of the seven islands or continents mentioned in the *Puranas* (ancient works).

FY Saketa The capital of the ancient Indian kingdom of Ayodhya.

TG Sakkayaditthi Delusion of personality; the erroneous idea that “I am I,” a man or a woman with a special name, instead of being an inseparable part of the whole.

ST Sakkayaditthi (Pali) False belief, delusion of personality.

SKv Sakkayaditthi, Attavada Sakkayaditthi is a Pali word meaning ‘the heresy of the personality.’ It is a word composed of *sat* being, *kaya* – body, and *ditthi* – false belief; hence ‘a false belief in the eternal existence of the body or personality.’ Attavada is a Pali word meaning ‘the heresy of separateness,’ the false belief in a Soul as separate from the Universal Self. Attavada is a compound of *atta* – soul, and *vada* – belief.

TG Sakradagamin (Sanskrit) Literally, “he who will receive birth (only) once more” before Nirvana is reached by him; he who has entered the second of the four paths which lead to Nirvana and has almost reached perfection.

ST Sakridagamin An aspirant freed from nearly all karmic attachments to earthly life.

WG Sakriya Mutable, movable.

TG Sakshi (Sanskrit) The name of the hare, who in the legend of the “moon and the hare” threw himself into the fire to save some starving pilgrims who would not kill him. For this sacrifice Indra is said to have transferred him to the centre of the moon.

WG Sakshi Witness. (Literally, “one having eyes.”)

TG Sakti (Sanskrit) The active female energy of the gods; in popular Hinduism, their wives and goddesses; in Occultism, the crown of the astral light. Force and the six forces of nature synthesized. Universal Energy.

FY Sakti The crown of the astral light; the power of Nature.

WG **Sakti** Power, ability; the power to create.

OG **Sakti** (*Sanskrit*) A term which may be briefly defined to mean one of what in modern Occultism are called the seven forces of nature, of which six are manifest and the seventh unmanifest, or only partly manifest. Sakti in general may be described as universal energy, and is, as it were, the feminine aspect of fohat (*which see*). In popular Hinduism the various saktis are the wives or consorts of the gods, in other words, the energies or active powers of the deities represented as feminine influences or energies.

These anthropomorphic definitions are unfortunate, because misleading. The saktis of nature are really the veils, or sheaths, or vehicular carriers, through which work the inner and ever-active energies. As substance and energy, or force and matter, are fundamentally one, as modern science in its researches has begun to discover, it becomes apparent that even these saktis or sheaths or veils are themselves energetic to lower spheres or realms through which they themselves work.

The crown of the astral light (*which see*), as H. P. Blavatsky puts it, is the generalized sakti of universal nature in so far as our solar system is concerned.

ST **Saktis** The vehicular carriers of universal energy. The feminine aspect of fohat.

SP **Sakti** Cosmic activity, mythically personified as the wives of the gods.

TG **Sakti-Dhara** (*Sanskrit*) Literally, the “Spear-holder,” a title given to Kartikeya for killing Taraka, a Daitya or giant-demon. The latter, demon though he was, seems to have been such a great Yogin, owing to his religious austerities and holiness, that he made all the gods tremble before him. This makes of Kartikeya, the war god, a kind of St. Michael.

FY **Sakuntala** A Sanskrit drama by Kalidasa.

TG **Sakwala** This is a *bana* or “word” uttered by Gautama Buddha in his oral instructions. Sakwala is a mundane, or rather a solar system, of which there is an infinite number in the universe, and which denotes that space to which the light of every sun extends. Each Sakwala contains earths, hells and heavens (meaning good and bad spheres, our earth being considered as hell, in Occultism); attains its prime, then falls into decay and is finally destroyed at regularly recurring periods, in virtue of one immutable law. Upon the earth, the Master taught that there have been already four great “continents” (the Land of the Gods, Lemuria, Atlantis, and the present “continent” divided into five parts of *The Secret Doctrine*), and that three more have to appear. The former “did *not communicate* with each other,” a sentence showing that Buddha was not speaking of the actual continents known in his day (for *Patala* or America was perfectly familiar to the ancient Hindus), but of the four geological formations of the earth, with their four distinct *root-races* which had already disappeared.

TG **Sakya** (*Sanskrit*) A patronymic of Gautama Buddha.

ST **Sakya** Family name of Gautama Buddha.

TG **Sakyamuni Buddha** (*Sanskrit*) A name of the founder of Buddhism, the great Sage, the Lord Gautama.

WG **Sakya-muni** The “Sakya-saint,” a title of Gautama Buddha, *Sakya* being the name of the family of Buddha.

SKf **Sakya, Sakyamuni** Sakya is the adjectival form of *Saka*, the name of a group of landowners and rulers of Kapilavastu, the city in which the Buddha was born. The Buddha was later called Sakya-muni or the Sakya-sage. The term Sakya has since been applied to a Buddhist mendicant.

TG **Salamanders** The Rosicrucian name for the Elementals of Fire. The animal, as well as its name, is of most occult significance, and is widely used in poetry. The name is almost identical in all languages. Thus, in Greek, Latin, French, Spanish, Italian, etc., it is *Salamandra*, in Persian *Samandel*, and in Sanskrit *Salamandala*.

TG **Salmali** (*Sanskrit*) One of the seven zones; also a kind of tree.

WG **Salokya** Living in one and the same place with Isvara.

TG **Sama** (*Sanskrit*) One of the *bhava pushpas*, or “flowers of sanctity.” Sama is the fifth, or “resignation.” There are eight such flowers, namely: clemency or charity, self-restraint, affection (or love for others), patience, resignation, devotion, meditation and veracity. Sama is also the repression of any mental perturbation.

FY **Sama** Repression of mental perturbations.

WG **Sama** The first qualification of a disciple – perfect mastery over the mind. (Literally, “same,” “level,” “equal.”)

TG **Samadhana** (*Sanskrit*) That state in which a Yogi can no longer diverge from the path of spiritual progress; when everything terrestrial, except the visible body, has ceased to exist for him.

FY **Samadhana** Incapacity to diverge from the path of spiritual progress.

WG **Samadhana** Being constitutionally incapable of deviating from the path of right.

TG **Samadhi** (*Sanskrit*) A state of ecstatic and complete trance. The term comes from the words *Sam-adha*, “self-possession.” He who possesses this power is able to exercise an absolute control over all his faculties, physical or mental; it is the highest state of Yoga.

KT **Samadhi** The name in India for spiritual ecstasy. It is a state of complete trance, induced by means of mystic

concentration.

VS **Samadhi** (I 42, p. 20) Is the state in which the ascetic loses the consciousness of every individuality including his own. He becomes – the ALL.

FY **Samadhi** State of ecstatic trance.

WG **Samadhi** Abstract meditation; perfect absorption of thought into the Supreme Spirit, – the highest and last stage of yoga.

OG **Samadhi** (*Sanskrit*) A compound word formed of *sam*, meaning “with” or “together;” *a*, meaning “towards;” and the verbal root *dha*, signifying “to place;” or “to bring;” hence *samadhi*, meaning “to direct towards;” generally signifies to combine the faculties of the mind with a direction towards an object. Hence, intense contemplation or profound meditation, with the consciousness directed to the spiritual. It is the highest form of self-possession, in the sense of collecting all the faculties of the constitution towards reaching union or quasi-union, long or short in time as the case may be, with the divine-spiritual. One who possesses and is accustomed to use this power has complete, absolute control over all his faculties, and is, therefore, said to be “completely *self*-possessed.” It is the highest state of yoga (*which see*) or “union.”

Samadhi, therefore, is a word of exceedingly mystical and profound significance implying the complete abstraction of the percipient consciousness from all worldly or exterior or even mental concerns or attributes, and its absorption into or, perhaps better, its becoming the pure unadulterate, undilute superconsciousness of the god within. In other words, samadhi is self-conscious union with the spiritual monad of the human constitution. Samadhi is the eighth or final stage of genuine occult yoga, and can be attained at any time by the initiate without conscious recourse to the other phases or practices of yoga enumerated in Oriental works, and which other and inferior practices are often misleading, in some cases distinctly injurious, and at the best mere props or aids in the attaining of complete mental abstraction from worldly concerns.

The eight stages of yoga usually enumerated are the following: (1) *yama*, signifying “restraint” or “forbearance;” (2) *niyama*, religious observances of various kinds, such as watchings or fastings, prayings, penances, etc.; (3) *asana* (*which see*), postures of various kinds; (4) *pranayama*, various methods of regulating the breath; (5) *pratyahara*, a word signifying “withdrawal,” but technically and esoterically the “withdrawal” of the consciousness from sensual or sensuous concerns, or from external objects; (6) *dharana* (*which see*), firmness or steadiness or resolution in holding the mind set or concentrated on a topic or object of thought, mental concentration; (7) *dhyana* (*which see*), abstract contemplation or meditation when freed from exterior distractions; and finally, (8) *samadhi*, complete collection of the consciousness and of its faculties into oneness or union with the monadic essence.

It may be observed, and should be carefully taken note of by the student, that when the initiate has attained samadhi he becomes practically omniscient for the solar universe in which he dwells, because his consciousness is functioning at the time in the spiritual-causal worlds. All knowledge is then to him like an open page because he is self-consciously conscious, to use a rather awkward phrase, of nature’s inner and spiritual realms, the reason being that his consciousness has become cosmic in its reaches.

WS **Samadhi** (*Sanskrit*) “Uniting together;” self-conscious union with the Divine.

ST **Samadhi** Self-conscious union with the spiritual monad. See *Yoga*

SKv **Samadhi** The highest state of Yoga, hence Union with the Spirit within. It is the “state of faultless vision.”

Samadhi is derived from the verb-root *adha* – to direct, and *sam* – together, hence ‘to direct together, to unite.’

Samadhi, a state of spiritual consciousness which is almost Nirvanic, may be enjoyed for a brief moment or for a longer space of time by an Initiate without his having resorted to any of the other Yogic practices. Speaking of

Samadhi, *The Voice of the Silence* says:

Samadhi is the state in which the ascetic loses the consciousness of every individuality, including his own.

He becomes – the ALL. – Fragment I, note 42

Dr. de Purucker describes Samadhi thus in *The Occult Glossary*:

...when the initiate has attained *Samadhi* he becomes practically omniscient for the Solar Universe in which he dwells, because his consciousness is functioning at the time in the spiritual-causal worlds. All knowledge is then to him like an open page because he is self-consciously conscious...of Nature’s inner and spiritual realms, the reason being that his consciousness has become cosmic in its reaches.

The eight stages of Yoga are: *Yama*, self-control and non-injury of others; *Niyama*, restraint of the mind and a life voluntarily regulated to spiritual purposes; *Asana*, posture; *Pranayama*, control of the breath; *Pratyahara*, withdrawal of self from worldly concerns toward inner spiritual things; *Dharana*, perfect concentration of mind; *Dhyana*, spiritual meditation; *Samadhi*, the perfect union of all the faculties with the Divinity within.

TG **Samadhindriya** (*Sanskrit*) Literally, “the root of concentration;” the fourth of the five roots called Pancha Indriyani, which are said in esoteric philosophy to be the agents in producing a highly moral life, leading to sanctity and liberation; when these are reached, the two *spiritual roots* lying latent in the body (Atma and Buddhi) will send

out shoots and blossom. *Samadhindriya* is the organ of ecstatic meditation in Raj-yoga practices.

TG **Samael** (*Hebrew*) The Kabbalistic title of the Prince of those evil spirits who represent incarnations of human vices; the angel of Death. From this the idea of Satan has been evolved.

WG **Samaja** Company, convention.

TG **Samajna** (*Sanskrit*) Literally, “an enlightened (or *luminous*) Sage.” Translated verbally, *Samgharana Samajna*, the famous Vihara near Kustana (China), means “the monastery of the luminous Sage.”

GH **Saman** A metrical hymn, or song of praise; especially a sacred verse which is to be sung, rather than recited or muttered – one of the four kinds of Vedic composition. (*Bhagavad-Gita*, W. Q. Judge, p. 66)

TG **Samana** (*Sanskrit*) One of the five breaths (*Pranas*) which carry on the chemical action in the animal body.

WG **Samana** Good; honored.

ST **Samana** Vital current which controls digestion and assimilation. See *Pranas*

TG **Samanera** A novice; a postulant for the Buddhist priesthood.

TG **Samanta Bhadra** (*Sanskrit*) Literally, “Universal Sage.” The name of one of the four *Bodhisattvas* of the Yogacharya School, of the Mahayana (the Great Vehicle) of Wisdom of that system. There are four terrestrial and three celestial Bodhisattvas: the first four only act in the present races, but in the middle of the fifth Root-race appeared the fifth Bodhisattva, who, according to an esoteric legend, was Gautama Buddha, but who, having appeared too early, had to disappear bodily for the world for a while.

TG **Samanta Prabhasa** (*Sanskrit*) Literally, “universal brightness” or dazzling light. The name under which each of the 500 perfected Arhats reappears on earth as Buddha.

TG **Samanya** (*Sanskrit*) Community, or commingling of qualities, an abstract notion of genus, such as humanity.

FY **Samanya** Community or commingling of qualities.

TG **Samapatti** (*Sanskrit*) Absolute concentration in Raja-Yoga; the process of development by which perfect indifference (*Sams*) is reached (*apatti*). This state is the last stage of development before the possibility of entering into Samadhi is reached.

WG **Samarthya** Having considered; being determined.

WGa **Samarthya** To meaning already given add; the attenuation of passion by reflection.

TG **Sama Veda** (*Sanskrit*) Literally, “the Scripture, or *Shastra*, of peace.” One of the four Vedas.

WG **Sama-Veda** See *Veda*

WGa **Sama Veda** One of the four Vedas of the Hindus.

GH **Sama-Veda** The third of the Vedas, consisting of metrical hymns (of 1549 verses) many of which are similar to the *Rig-Veda* The hymns are especially arranged for chanting at the sacrifices or offerings of the Soma (*which see*).

Those who chanted the hymns were called Udgatris. (*Bhagavad-Gita*, W. Q. Judge, p. 73)

TG **Samaya** (*Sanskrit*) A religious precept.

TG **S'ambhala** (*Sanskrit*) A very mysterious locality on account of its *future* associations. A town or village mentioned in the *Puranas*, whence, it is prophesied, the Kalki Avatar will appear. The “Kalki” is Vishnu, *the Messiah on the White Horse* of the Brahmins; Maitreya Buddha of the Buddhists, Sosiosh of the Parsis, and Jesus of the Christians (See *Revelations*). All these “messengers” are to appear “before the destruction of the world,” says the one; before the end of Kali Yuga say the others. It is in S'ambhala that the future Messiah will be born. Some Orientalists make modern Muradabad in Rohilkhand (N.W.P.) identical with S'ambhala, while Occultism places it in the Himalayas. It is pronounced *Shambhala*.

WGa **Shambhala** The town spoken of in the *Puranas* where the Kalki-Avatar, *the Messiah on the White Horse* will appear before the end of the Kali-Yuga or Black age. Occultists name its position as in the Himalayas.

OG **Sambhala** (*Sanskrit*) A place-name of highly mystical significance. Many learned occidental Orientalists have endeavored to identify this mystical and unknown locality with some well-known modern district or town, but unsuccessfully. The name is mentioned in the *Puranas* and elsewhere, and it is stated that out of Sambhala will appear in due course of time the Kalki-Avatar of the future. The Kalki-Avatar is one of the manifestations or avatars of Vishnu. Among the Buddhists it is also stated that out of Sambhala will come in due course of time the Maitreya-Buddha or next buddha.

Sambhala, however, although no erudite Orientalist has yet succeeded in locating it geographically, is an actual land or district, the seat of the greatest brotherhood of spiritual adepts and their chiefs on earth today. From Sambhala at certain times in the history of the world, or more accurately of our own fifth root-race, come forth the messengers or envoys for spiritual and intellectual work among men.

This Great Brotherhood has branches in various parts of the world, but Sambhala is the center or chief lodge. We may tentatively locate it in a little-known and remote district of the high tablelands of central Asia, more particularly in Tibet. A multitude of airplanes might fly over the place without “seeing” it, for its frontiers are very carefully guarded and protected against invasion, and will continue to be so until the karmic destiny of our present fifth root-

race brings about a change of location to some other spot on the earth, which then in its turn will be as carefully guarded as Sambhala now is.

ST **Sambala** Home of the Brotherhood of mahatmas and their chiefs.

SKo **Sambhala** The name of the secret home of the Brotherhood of Spiritual Adepts or Mahatmans. It is located in a little known and remote district of the high table-lands of Tibet and is guarded by spiritual barriers from those not worthy to enter. The word Sambhala is very mystic in its composition. It may be interpreted to mean ‘the happy land,’ from *sam* – happiness, and *bhala*, a term used to address the sun.

SP **Sambhala** The secret place where Hindus expect Kalkin (the next avatara of Visnu), where Buddhists expect Maitreya (the next Buddha), and where theosophists locate the chief lodge of the Mahatmas.

WG **Sambhava** Proportion; identity.

TG **Sambhogakaya** (*Sanskrit*) One of the three “Vestures” of glory, or bodies, obtained by ascetics on the “Path.” Some sects hold it as the second, while others as the third of the *Buddhakshetyas*, or forms of Buddha. Literally, the “Body of Compensation” (See *Voice of the Silence*, Glossary iii). Of such *Buddhakshetras* there are seven, those of Nirmanakaya, Sambhogakaya and Dharmakaya, belonging to the *Trikaya*, or three-fold quality.

VS These vestures are: Nirmanakaya, **Sambhoga-Kaya**, and Dharmakaya, robe Sublime (II 21, p. 32) Ibid. {See *VS Buddhas of Compassion*}

OG **Sambhogakaya** (*Sanskrit*) This is a compound of two words meaning “enjoyment-body,” or rather “participation-body;” *sambhoga* meaning “enjoyment together,” or “delightful participation,” etc.; and *kaya*, meaning “body.” This is the second of the glorious vestures, the other two being *dharmakaya*, the highest, and *nirmanakaya*, the lowest. The buddha in the sambhogakaya state still participates in, still retains more or less, his self-consciousness as an individual, his egotism and his individual soul-sense, though he is too far above material or personal concerns to care about or to meddle with them. In consequence, a buddha in the sambhogakaya state would be virtually powerless here on our material earth.

ST **Sambhogakaya** Participation body; one of the three vestures of buddhic consciousness. See *Trikaya*

ST **Sambuddhi** Union with buddhi. See *Paramitas*

WS **Sambuddhi-samadhi** (*Sanskrit*) “Perfect enlightenment + samadhi;” omniscience; union with the All.

TG **Samgha** (*Sanskrit*) The corporate assembly, or a quorum of priests called also *Bhikshu Samgha*; the word “church” used in translation does not at all express the real meaning.

TG **Samkhara** (*Pali*) One of the five *Skandhas* or attributes in Buddhism.

TG **Samkhara** (*Pali*) “Tendencies of mind” See *Skandhas*

KT **Samkhara** One of the five Buddhist *Skandhas* or attributes. See *Skandhas* “Tendencies of mind.”

TG **Samma Sambuddha** (*Pali*) The recollection of all of one’s past incarnations; a yoga phenomenon.

TG **Samma Sambuddha** (*Pali*) A title of the Lord Buddha, the “Lord of meekness and resignation;” it means “perfect illumination.”

KT **Samma Sambuddha** The sudden remembrance of all one’s past incarnations, a phenomenon of memory obtained through Yoga. A Buddhist mystic term.

FY **Samma-Sambuddha** Perfect illumination.

TG **Samothrace** (*Greek*) An island famous for its Mysteries, perhaps the oldest ever established in our present race. The Samothracian Mysteries were renowned all over the world.

KT **Samothrace** An island in the Grecian Archipelago, famous in days of old for the mysteries celebrated in its temples. These mysteries were world-renowned.

TG **Samothraces** (*Greek*) A designation of the Five gods worshipped at the island of that name during the Mysteries. They are considered as identical with the Cabeiri, Dioscuri and Corybantes. Their names were mystical, denoting Pluto, Ceres or Proserpine, Bacchus and Aesculapius, or Hermes.

IU **Samothraces** A designation of the Fane-gods worshipped at Samothracia in the Mysteries. They are considered as identical with the Cabeiri, Dioskuri, and Korybantes. Their names were mystical – denoting Pluto, Ceres or Proserpina, Bacchus, and Aesculapius or Hermes.

TG **Sampajnana** (*Sanskrit*) A power of internal illumination.

ST **Samsara** Revolvings of the monad through the cycles of birth and death.

SKs **Samsara** ‘A passing through a succession of states’; derived from the verb-root *samsri* – to wander or pass through. The wheel of Samsara refers to the continuously recurring cycles of imbodyed existences, of birth and death, of sorrow and pain, of joy and happiness. To attain Nirvana is to cross the ocean of Samsara or the ever-recurring rounds of birth and death on earth.

SP **Samsara** This universe to which we are bound by the cycle of rebirth.

TG **Samskara** (*Sanskrit*) Literally, from *Sam* and *Kri*, to improve, refine, impress. In Hindu philosophy the term is used to denote the impressions left upon the mind by individual actions or external circumstances, and capable of

being developed on any future favourable occasion – even in a future birth. The *Samskara* denotes, therefore, the germs of propensities and impulses from previous births to be developed in this, or the coming *janmas* or reincarnations. In Tibet, *Samskara* is called Doodyed, and in China is defined as, or at least connected with, action or Karma. It is, strictly speaking, a metaphysical term, which in exoteric philosophies is variously defined; e.g., in Nepal as illusion, in Tibet as notion, and in Ceylon as discrimination. The true meaning is as given above, and as is connected with Karma and its working.

WGa **Samskara** Literally, means “impression.” The name of the initiatory rites of the Brahmans from birth through life, for they, being all priests by birth, have various initiatory ceremonies. With us the *samskaras* would be the same as *sacrament*; for baptism or naming the child is one *samskara*, the first going forth of the child is another, shaving the head, marriage, giving up the world, and so on, are others. A full explanation of the *samskaras* is given in the *Oriental Department* of the American Section Theosophical Society, in Paper No. 10.

ST **Samskara** Tendencies of mind. See *Nidanas*

TG **Samtan** (*Tibetan*) The same as Dhyana or meditation.

VS **Samtan** (III 4, p. 45) (*Tibetan*) The same as the Sanskrit *Dhyana*, or the state of meditation, of which there are four degrees.

TG **Samvara** (*Sanskrit*) A deity worshipped by the Tantrikas.

TG **Samvarta** (*Sanskrit*) A minor Kalpa. A period in creation after which a partial annihilation of the world occurs.

TG **Samvartta Kalpa** (*Sanskrit*) The Kalpa or period of destruction, the same as *Pralaya*. Every root-race and sub-race is subject to such Kalpas of destruction; the fifth root-race having sixty-four such cataclysms periodically; namely: fifty-six by fire, seven by water, and one small Kalpa by winds or cyclones.

TG **Samvat** (*Sanskrit*) The name of an Indian chronological era, supposed to have commenced fifty-seven years B.C.

FY **Samvat** An Indian era which is usually supposed to have commenced 57 B.C.

TG **Samvriti** (*Sanskrit*) False conception – the origin of illusion.

VS **Samvriti** (III 16, p. 57) Is that one of the two truths which demonstrates the illusive character or emptiness of all things. It is *relative* truth in this case. The *Mahayana* school teaches the difference between these two truths *Paramarthasatya* and *Samvritisatya* (Satya, “truth”). This is the bone of contention between the *Madhyamikas* and the *Yogacharas*, the former denying and the latter affirming that every object exists owing to a previous cause or by a concatenation. The *Madhyamikas* are the great Nihilists and Deniers, for whom everything is *parikalpita*, an illusion and an error in the world of thought and the subjective, as much as in the objective universe. The *Yogacharas* are the great spiritualists. *Samvriti*, therefore, as only relative truth, is the origin of all illusion.

ST **Samvriti** Covering, hiding; origin of all the world’s delusions; relative truth.

TG **Samvritisatya** (*Sanskrit*) Truth mixed with false conceptions (Samvriti) the reverse of absolute truth-or *Paramarthasatya*, self-consciousness in absolute truth or reality.

TG **Samyagajiva** (*Sanskrit*) Mendicancy for religious purposes: the correct profession. It is the fourth Marga (path), the vow of poverty, obligatory on every Arhat and monk.

TG **Samyagdrishti** (*Sanskrit*) The ability to discuss truth. The first of the eight Margas (paths) of the ascetic.

TG **Samyakkarmanta** (*Sanskrit*) The last of the eight Margas. Strict purity and observance of honesty, disinterestedness and unselfishness, the characteristic of every Arhat.

TG **Samyaksamadhi** (*Sanskrit*) Absolute mental coma. The sixth of the eight Margas; the full attainment of Samadhi.

TG **Samyaksambuddha** (*Sanskrit*) or **Sammāsambuddha** As pronounced in Ceylon. Literally, the Buddha of correct and harmonious knowledge, and the third of the ten titles of Sakyamuni.

SKv **Samyak-Sambuddha** Samyak-Sambuddha is a compound of *samyak* perfect, and *sambuddha* – fully awakened or completely understood; hence the title implies ‘one who is thoroughly awake spiritually and perfectly enlightened.’ This title was given to the Buddha by his disciples because of their reverence for the great excellence of his attainments.

TG **Samyattaka Nikaya** (*Pali*) A Buddhist work composed mostly of dialogues between Buddha and his disciples.

WG **Sam-yoga** Junction, – one of the twenty-four gunas of the Nyaya system.

KT **Samyuttaka Nikaya** One of the Buddhist *Sutras*.

TG **Sana** (*Sanskrit*) One of the three *esoteric* Kumaras, whose names are Sana, Kapila and Sanatsujata, the mysterious triad which contains the mystery of generation and reincarnation.

TG **Sana** or **Sanaischara** (*Sanskrit*) The same as Sani or Saturn the planet. In the Hindu Pantheon he is the son of Surya, the Sun, and of Sanjna, Spiritual Consciousness, who is the daughter of Visva-Karman, or rather of Chhaya, the shadow left behind by Sanjna. Sanaischara, the “slow-moving.”

TG **Sanaka** (*Sanskrit*) A sacred plant, the fibres of which are woven into yellow robes for Buddhist priests.

TG **Sanat Kumara** (*Sanskrit*) The most prominent of the seven Kumaras, the Vaidhatra, the first of which are called Sanaka, Sananda, Sanatana, and Sanat Kumara; which names are all significant qualifications of the degrees of human intellect.

TG **Sanat Sujatiya** (*Sanskrit*) A work treating of Krishna's teachings, such as in *Bhagavad Gita* and *Anugita*.

TG **Sancha-Dwipa** (*Sanskrit*) One of the seven great islands *Sapta-Dwipa*.

WG **Sanchita-karma** That karma which is latent, producing no effect, owing to the active operation of other karma, but which will operate in a future incarnation. (*sanchita*, piled up, accumulated; *karma*, karma.)

TG **Sanchoniathon** (*Greek*) A pre-Christian writer on Phoenician Cosmogony, whose works are no longer extant. Philo Byblus gives only the so-called fragments of Sanchoniathon.

TG **Sandalphon** (*Hebrew*) The Kabbalistic Prince of Angels, emblematically represented by one of the *Cherubim* of the Ark.

WG **Sandhi** The period at the expiration of each yuga and equal to one-sixth of its duration; occurring also at the end of each manvantara. (*san*, together; *dhi*, putting; junction.)

SKf **Sandhi, Sandhya, Sandhyansa** Both *Sandhi* and *Sandhya* mean literally 'a union' or 'a junction'; derived from the verb-root *samdha* – to join, to unite. These two words are used for the interval between a day and night – a twilight; and the interval between a night and day – a dawn. In Theosophical terminology *Sandhi* and *Sandhya* are also applied to the 'Dawns and Twilights' or 'transition periods' between two great ages such as Yugas or Kalpas. The length of a *Sandhi* or *Sandhya* depends upon the length of the cycle it precedes or follows. *Sandhyansa*, a compound of *sandhya*, and *ansa* – portion, is applied to a part or portion of a 'Dawn' or 'Twilight'; and in some cases is used for the 'twilight' or transition period following a cycle.

TG **Sandhya** (*Sanskrit*) A period between two Yugas, morning-evening; anything coming between and joining two others. Literally, "twilight;" the period between a full Manvantara, or a "Day," and a full Pralaya or a "Night" of "Brahm/a."

WG **Sandhya** Morning or evening twilight; the period which precedes a yuga.

ST **Sandhyas, Sandhyansas** Dawns and twilights between yugas and kalpas.

TG **Sandhyamsa** (*Sanskrit*) A period following a Yuga.

WG **Sandhyansa** The portion of a *sandhi* (twilight) succeeding a yuga, and equal in duration to the dawn preceding the yuga. (*sandhi*, period between day and night; *ansa*, a part, a portion.)

WG **Sangha** The order, the assemblage.

TG **Sanghai Dag-po** (*Tibetan*) The "concealed Lord;" a title of those who have merged into, and identified themselves with, the Absolute. Used of the "Nirvanees" and the "Jivanmuktas."

TG **Sangye Khado** (*Sanskrit*) The Queen of the *Khado* or female genii; the *Dakini* of the Hindus and the *Lilith* of the Hebrews.

ST **Sani** Saturn. See *Planets*

WG **Sanjaya** The charioteer of King Dhritarashtra and narrator in the *Bhagavad-Gita*.

GH **Sanjaya** A suta (i.e., a charioteer, as well as a royal bard who recounted the heroic actions of the king, etc.) of the monarch Dhritarashtra, also an ambassador of that king, bearing the family-name Gavalgani. He was granted by Krishna Dvaipayana Vyasa the divine sight of seeing everything in minutest detail, so that he might thus recount all that he saw in regard to the conflict at Kurukshetra to the blind monarch Dhritarashtra. Therefore, as the opening stanzas tell, Sanjaya relates the preliminaries of the battle, at which time the dialog between Krishna and Arjuna occurs – this dialog being known as the *Bhagavad-Gita*. (Meaning of the word itself: completely victorious.

Bhagavad-Gita, W. Q. Judge, p. 1)

TG **Sanjna** (*Sanskrit*) Spiritual Consciousness. The wife of Surya, the Sun.

WG **Sanjna** Name of the Gayatri, or most sacred verse of the Vedas; name of a daughter of Visva-karman and wife of the sun, allegorically signifying spiritual consciousness.

ST **Sanjna** Self-conscious reflective thinking.

ST **Sanjna-Veshin** Initiation robe of a neophyte.

SKv **Sanjna-veshin** The 'initiation robe' of neophytes on the path of Self-Knowledge, the robe of spiritual consciousness and wisdom with which Nirvana is entered. *Sanjna-veshin* is derived from the verb-root *jna* – to know, and *sam* – wholly, completely; and *veshin* – robe or appearance, derived from the causative form of verb-root *vish* – to clothe.

WG **Sankalpa** Volition, strength of mind; thought, reflection.

GH **Sankalpa** (or **Samkalpa**) Conception or idea formed in the mind or heart; hence the word has the further meaning of will, volition, desire. Derived from the verbal root *sam-klrip*, to be brought about, to come into existence. *Bhagavad-Gita*, W. Q. Judge, p. 31)

TG **Sankara** (*Sanskrit*) The name of Siva. Also a great Vedantic philosopher.

GH Sankara (or **Samkara**) Literally, ‘The auspicious’: a name of Siva (*which see*), in his aspect of chief of the Rudras (or Maruts, *which see*). Also and especially in his auspicious or beneficent character: that of regenerator, hence popularly regarded as the creator. (*Bhagavad-Gita*, W. Q. Judge, p. 73)

TG Sankaracharya, Sri (*Sanskrit*) The great religious reformer of India, and teacher of the Vedanta philosophy – the greatest of all such teachers, regarded by the *Adwaitas* (Non-dualists) as an incarnation of Siva and a worker of miracles. He established many *mathams* (monasteries), and founded the most learned sect among Brahmans, called the Smartava. The legends about him are as numerous as his philosophical writings. At the age of thirty-two he went to Kashmir, and reaching Kedarath in the Himalayas, entered a cave alone, whence he never returned. His followers claim that he did not die, but only retired from the world.

FY Sankaracharya The great expositor of the monistic Vedanta Philosophy, which denies the personality of the Divine Principle, and affirms its unity with the spirit of man.

WG Sankaracharya One of the great teachers of Brahminism; said to be a reincarnation of Gautama Buddha.

SKo Sankaracharya, Acharya, Vedanta Sankaracharya was an Avatara who lived in India from 788 A.D. to 820 A.D.* He was a great religious reformer and was one of the greatest exponents of the Vedanta philosophy. Vedanta is a compound of *veda* – knowledge, and *anta* – end or completion; hence the Vedanta philosophy presents an illuminated interpretation of the Vedic writings. Because of the light and wisdom he brought to India he was called Sankaracharya, a compound meaning ‘blessed spiritual teacher,’ from *sankara* – blessed, and *acharya* – spiritual guide. [* First edition, first printing, gives Sankaracharya’s dates as 510 B.C. to 478 B.C. We believe these are accurate esoteric dates given by both T. Subba Row and H. P. Blavatsky. PLP Eds.]

SP Sankaracarya The master (acarya) Sankara [Samkara], great thinker and commentator of the Advaita school of Vedanta philosophy. Sankara also founded a set of monasteries and his most important successors among the abbots use Sankaracarya as a title.

TG Sankhya (*Sanskrit*) The system of philosophy founded by Kapila Rishi, a system of analytical metaphysics, and one of the six *Darshanas* or schools of philosophy. It discourses on numerical categories and the meaning of the twenty-five *tatwas* (the forces of nature in various degrees). This “atomistic school,” as some call it, explains nature by the interaction of twenty-four elements with *purusha* (spirit) modified by the three *gunas* (qualities), teaching the eternity of *pradhana* (primordial, homogeneous matter), or the self-transformation of nature and the eternity of the human Egos.

WG Sankhya One of the great systems of Indian philosophy, – a speculative system as broadly distinguished from the practical, or that based upon exercise of the moral and religious duties. (Literally, “the summing up [of philosophy].”)

GH Sankhya (or **Samkhya**) The name of the third of the six Darsanas or Hindu schools of philosophy, which may be rendered ‘the school of reckoners.’ It was so called because this school divided or ‘reckoned’ the universe (and likewise man, as a child of the universe) into 25 elementary principles (Tattwas) – 24 of which formed the vehicles or bodies in which the true self (Purusha) works. This school was founded by Kapila (*which see*). H. P. Blavatsky states that the system was established by the first Kapila (as stated in the Puranas) and written down by the last Kapila, the sage and philosopher of the Kali-yuga period. (*The Secret Doctrine*, II, p. 572) There were several sages of the name of Kapila. Derived from the verbal root *khya*+*sam*, Meaning of the word itself: to reckon, to enumerate. (*Bhagavad-Gita*, W. Q. Judge, p. 15)

SKf Sankhya, Kapila The Sankhya is a school of Hindu philosophy founded by Kapila. This school divides the Universe, or man, into a Purusha (Spirit) and twenty-four Tattwas (manifested Principles). Hence the name Sankhya, derived from the verb-root *samkhya* – to enumerate. The goal of this philosophy is to free the Purusha from these encasing Principles or Tattwas.

TG Sankhya Karika (*Sanskrit*) A work by Kapila, containing his aphorisms.

FY Sankhya Karika A treatise containing the aphorisms of Kapila, the founder of the Sankhya system, one of the six schools of Hindu philosophy.

WGa Sankhya Karika The metaphysical aphorisms of Kapila Rishi.

TG Sankhya Yoga (*Sanskrit*) The system of Yoga as set forth by the above school. {See *Sankhya Karika*}

FY Sankhya Yog The system of Yog as set forth by Sankhya philosophers.

TG Sanna (*Pali*) One of the five Skandhas, namely the attribute of abstract ideas.

KT Sanna One of the five Skandhas, or attributes, meaning “abstract ideas.”

WG Sannyasa Asceticism; withdrawal from the world of pain.

ST Sannyasa Renunciation of worldly things.

GH Sannyasa Renunciation of the world and material affairs and the taking up of the path leading to mystic knowledge. (Compound *sam*, with; derived from the verbal root *ni-as*, to reject, to resign worldly life.) One who practises Sannyasa is called a Sannyasin. (*Bhagavad-Gita*, W. Q. Judge, p. 44)

SKv Sannyasa The renunciation of all external and worldly bonds in order to devote one's life to the higher intellectual and spiritual culture and service. Sannyasa is a general term which embraces the three Yogic attainments of Dharana, Dhyana, and Samadhi. The word is derived from the verb-root *as* – to throw, and *ni* – down, and *sam* – together; hence meaning 'to throw or lay aside, to renounce.'

TG Sannyasi (Sanskrit) A Hindu ascetic who has reached the highest mystic knowledge; whose mind is fixed only upon the supreme truth, and who has entirely renounced everything terrestrial and worldly.

FY Sannyasi A Hindu ascetic whose mind is steadfastly fixed upon the Supreme Truth.

WG Sannyasin One who retires from worldly concerns; an ascetic.

OG Sannyasin (Sanskrit) One who renounces (a renouncer); from *sannyasa*, "renunciation," abandonment of worldly bonds and attractions. Resignation to the service of the spiritual nature.

ST Sannyasin One who renounces worldly things and devotes himself to a spiritual life.

SP Sannyasin [samnyasin] Renouncer, one who renounces.

TG Sansara (Sanskrit) Literally, "rotation;" the ocean of births and deaths. Human rebirths represented as a continuous circle, a wheel ever in motion.

WG Sansara Migration; passing through a succession of states; passing from one body to another, reincarnation.

WG Sansaya Doubt; error.

WG Sansiddhika Innate.

WG Sanskara Fancy, imagination; inclination.

TG Sanskrit (Sanskrit) The classical language of the Brahmans, *never known nor spoken in its true systematized form* (given later *approximately* by Panini), except by the initiated Brahmans, as it was pre-eminently "a mystery language." It has now degenerated into the so-called Prakrita.

SKo Sanskrit, Devanagari Sanskrit is the mother of Aryan languages. It is the developed and perfected form of a very early Aryan tongue; hence the name, from *Sanskrita*, a word meaning 'perfected,' 'polished.' This original natural language was worked upon and added to and improved by the Initiates of the ancient temples of wisdom in order that it could express more clearly the profound and mystic god-teachings that had been entrusted to them. Thus it has often been called the 'language of the gods.' Devanagari is the alphabetical script of Sanskrit. Devanagari is a compound of *deva* – god, and *nagari* – city; hence it is the divine-city writing, or in other words, the temple-script.

TG Santa (Sanskrit) Literally, "placidity." The primeval quality of the latent, undifferentiated state of elementary matter.

WG Santa Tranquil, pleasant.

GH Santanu (or Samtanu) The son of Pratipa (of the Lunar Dynasty), a king of the Kurus, and younger brother of Devapi who became a hermit when Santanu usurped his throne. He married Gafiga, who gave birth to Bhishma (*which see*). He later wedded Satyavati by whom he had two sons, Chitrangada and Vichitravirya (*which see*).

Santanu was the fourteenth descendant of Kuru and was remarkable for his devotion, charity, modesty, constancy, and resolution. It was further related of him that every decrepit man whom he touched became young again. (*Bhagavad-Gita*, W. Q. Judge, p. iii)

TG Santatih (Sanskrit) The "offspring."

WG Sanyama The combination of attention, contemplation and abstract meditation; in yoga practice, restraint due to the foregoing combination.

TG Saphar (Hebrew) Sepharim; one of those called in the *Kabbalah – Sepher, Saphar* and *Sipur*, or "Number, Numbers and Numbered," by whose agency the world was formed.

TG Sapta (Sanskrit) Seven.

WG Sapta Seven.

IN Sapta (Sanskrit) Seven.

TG Sapta Buddhaka (Sanskrit) An account in *Mahtanidana Sutra* of *Sapta Buddha*, the seven Buddhas of our Round, of which Gautama Sakyamuni is esoterically the fifth, and exoterically, as a blind, the seventh.

TG Saptadwipa (Sanskrit) The seven sacred islands or "continents" in the *Puranas*.

TG Saptaloka (Sanskrit) The seven higher regions, beginning from the earth upwards.

TG Saptaparna (Sanskrit) The "sevenfold." A plant which gave its name to a famous cave, a *Vihara*, in Rajagriha, now near Buddhagaya, where the Lord Buddha used to meditate and teach his Arhats, and where after his death the first Synod was held. This cave had seven chambers, whence the name. In Esotericism *Saptaparna* is the symbol of the "sevenfold Man-Plant."

WGa Saptaparna The seven-chambered cave, near Buddhagaya, where Buddha initiated and taught his Arhats; also *man*, because he has seven chambers or principles.

SKf Sapta Ratnani The 'Seven Jewels of Wisdom.' *Ratnani* is the nominative plural form of *ratna* – a jewel.

These Seven Keys to Wisdom and Initiation are: (1) *Punarjanman* – Rebirth; (2) *Karman* – the Law of Cause and

Effect; (3) *Lokas* and *Talas* – Hierarchies, or the law that ‘Everything exists in everything else’; (4) *Svabhava* – the Essential Characteristic of every being; (5) *Pravritti* and *Nivritti* – Evolution and Involution; (6) *Amrita-Yana* and *Pratyeka-Yana* – the ‘Path of Immortality’ and the ‘Path of Each for Himself’; and (7) *Atma-Vidya* – ‘Self-knowledge’ which is Universal Knowledge.

TG **Saptarshi** (*Sanskrit*) The seven Rishis. As stars they are the constellation of the Great Bear, and called as such the *Riksha* and *Chitrasikhandinas*, bright-crested.

WG **Saptarshi** (also **Sapta-rishi**) The first seven sages or great teachers of men. (*sapta*, seven; *rishi*, sage.)

TG **Sapta Samudra** (*Sanskrit*) The “seven oceans.” These have an occult significance on a higher plane.

IN **Saptasarma** [**Saptaparna**] (*Sanskrit*) “Seven-leaved parna tree,” the man-plant, the seven-principled human being.

TG **Sapta Sindhava** (*Sanskrit*) The “seven sacred rivers.” A Vedic term. In Zend works they are called *Hapta Heando*. These rivers are closely united with the esoteric teachings of the Eastern schools, having a very occult significance.

TG **Sapta Tathagata** (*Sanskrit*) The chief seven *Nirmanakayas* among the numberless ancient world-guardians. Their names are inscribed on a *heptagonal* pillar kept in a secret chamber in almost all Buddhist temples in China and Tibet. The Orientalists are wrong in thinking that these are “the seven Buddhist substitutes for the Rishis of the Brahmans.” See *Tathagata-gupta*

TG **Sar** or **Saros** (*Chaldean*) A Chaldean god from whose name, represented by a circular horizon, the Greeks borrowed their word *Saros*, the cycle.

TG **Sarama** (*Sanskrit*) In the *Vedas*, the dog of Indra and mother of the two dogs called *Sarameyas*. *Sarama* is the “divine watchman” of the god and the same as he who watched “over the golden flock of stars and solar rays;” the same as Mercury, the planet, and the Greek *Hermes*, called *Sarameyas*.

TG **Saraph** (*Hebrew*) A flying serpent.

TG **Sarasvati** (*Sanskrit*) The same as *Vach*, wife and daughter of *Brahm/a*, produced from one of the two halves of his body. She is the goddess of speech and of sacred or esoteric knowledge and wisdom. Also called *Sri*.

WG **Sarasvati** The wife or female sakti of *Brahm/a*. (Literally, “watery.”)

TG **Sarcophagus** (*Greek*) A stone tomb, a receptacle for the dead; *sarc* = flesh, and *phagein* = to eat. *Lapis assius*, the stone of which the sarcophagi were made, is found in Lycia, and has the property of consuming the bodies in a very few weeks. In Egypt sarcophagi were made of various other stones, of black basalt, red granite, alabaster and other materials, as they served only as outward receptacles for the wooden coffins containing the mummies. The epitaphs on some of them are as remarkable as they are highly ethical, and no Christian could wish for anything better. One epitaph, dating thousands of years before the year one of our modern era, reads: – “I have given water to him who was thirsty, and clothing to him who was naked. I have done harm to no man.” Another: “I have done actions desired by men and those which are commanded by the gods.” The beauty of some of these tombs may be judged by the alabaster Sarcophagus of Oimenephthah I., at Sir John Soane’s Museum, Lincoln’s Inn. “It was cut out of a single block of fine alabaster stone, and is 9 ft. 4 in. long, by 22 to 24 in. in width, and 27 to 32 in. in height.... Engraved dots, etc., outside were once filled with blue copper to represent the heavens. To attempt a description of the wonderful figures inside and out is beyond the scope of this work. Much of our knowledge of the mythology of the people is derived from this precious monument, with its hundreds of figures to illustrate the last judgment, and the life beyond the grave. Gods, men, serpents, symbolical animals and plants are there most beautifully carved.” (*Funeral Rites of the Egyptians.*)

TG **Sargon** (*Chaldean*) A Babylonian king. The story is now found to have been the original of Moses and the ark of bulrushes in the Nile.

MO **Sarimner** (*Norse*) (say-rim-ner) [*sar* sea + *rimner* computation, calendar] One of the boars that feed the One-harriers

TG **Sarira** (*Sanskrit*) Envelope or body.

FY **Sarira** Body.

WG **Sarira** Body; attributes. The sarira of Parabrahmam may be spoken of as qualities.

OG **Sarira** (*Sanskrit*) From a root which can best be translated by saying that it means what is easily dissolved, easily worn away; the idea being something transitory, foam-like, full of holes, as it were. Note the meaning hid in this – it is very important. A term which is of common usage in the philosophy of Hindustan, and of very frequent usage in modern theosophical philosophy. A general meaning is a composite body or vehicle of impermanent character in and through which an ethereal entity lives and works. See *Linga-Sarira*, *Sthula-Sarira*

SP **Sarira** Body. See *Upadhi*

sthula-sarira – the gross body

linga-sarira – the subtle body

karana-sarira – the causal body.

WG **Sariri** Substances.

TG **Sarisripa** (*Sanskrit*) Serpents, crawling insects, reptiles, “the infinitesimally small.”

TG **Sarku** (*Chaldean*) Literally, the light race; that of the gods in contradistinction to the dark race called *zahmat gagnadi*, or the race that fell, i.e., mortal men.

TG **Sarpas** (*Sanskrit*) Serpents, whose king was Seshu, the serpent, or rather an aspect of Vishnu, who reigned in Patala.

IN **Sarpa** (*Sanskrit*) Serpent.

TG **Sarpa-rajni** (*Sanskrit*) The queen of the serpents in the *Brahmanas*.

WG **Sarupya** Having body or shape, similar to that of Isvara.

TG **Sarvada** (*Sanskrit*) Literally, “all-sacrificing.” A title of Buddha, who in a former *Jataka* (birth) sacrificed his kingdom, liberty, and even life, to save others.

TG **Sarvaga** (*Sanskrit*) The supreme “World-Substance.”

WG **Sarva-jna** Omniscient. (*sarva*, all; *jna*, knowing.)

TG **Sarva Mandala** (*Sanskrit*) A name for the “Egg of Brahm/a.”

WG **Sarva-sakti** Omnipotent. (*sarva*, all; *sakti*, power.)

TG **Sarvatma** (*Sanskrit*) The supreme Soul; the all-pervading Spirit.

TG **Sarvesha** (*Sanskrit*) Supreme Being. Controller of every action and force in the universe.

TG **Sat** (*Sanskrit*) The one ever-present Reality in the infinite world; the divine essence which *is*, but cannot be said to *exist*, as it is Absoluteness, *Be-ness* itself.

VS **Sat** (II 5, p. 26) SAT, the one eternal and Absolute Reality and Truth, all the rest being illusion.

FY **Sat** The real, Purusha.

WG **Sat** Truth, “be-ness,” self-existence; one of the aspects of Parabrahman.

OG **Sat** (*Sanskrit*) A word meaning the real, the enduring fundamental essence of the world. In the ancient Brahmanical teachings the terms *sat*, *chit*, *ananda*, were used to signify the state of what one may call the Absolute: *sat* meaning “pure being;” *chit*, “pure thought;” *ananda*, “bliss,” and these three words were compounded as *sachchidananda*. See *Asat*

WS **Sat** (*Sanskrit*) “Being, essence;” truth, reality. See *Asat*

ST **Sat** Truth, the one Reality, Beness.

GH **Sat** Being, or rather *Be-ness* – the state of existence. The term is used as the Real (true being), in contradistinction to *Asat* (the illusory world). In the Vedanta it is equivalent to the self-existent or Universal Spirit (Brahman). “*Sat* is in itself neither the ‘existent,’ nor ‘being.’ SAT is the immutable, the ever present, changeless and eternal root, from and through which all proceeds. But it is far more than the potential force in the seed, which propels onward the process of development, or what is now called evolution. It is the ever becoming, though the never manifesting.” (*The Secret Doctrine*, II, p. 449) (present participle of derived from the verbal root *as*, to be. *Bhagavad-Gita*, W. Q. Judge, p. 119)

SKv **Sat, Asat** *Sat* is ‘Reality,’ ‘Truth,’ the ‘Be-ness’ or ‘Essence’ of all things, that which is enduring. *Sat* is a name given by the Vedantins to Brahman, the Universal Self. *Asat* is ‘unreality,’ ‘untruth,’ ‘non-being,’ that which does not endure. *Asat* is usually applied to the illusory or mayavi realms of the manifested universe, to the shadowy or reflecting side of nature, and to the vehicles and bodies through which the Self evolves. But *Asat* may also be rendered in a highly mystical sense as ‘that which is beyond *Sat*,’ that which is so lofty and divine that it seems to us as non-existence. It is that boundless and eternal Space or Parabrahman out of which *Sat* itself springs. The word *Sat* is the present participle-form of the verb-root *as* – to be; hence ‘being.’

IN **Sat** (*Sanskrit*) “Truth, reality, pure being” – the essence of Brahman.

SP **Sat** Reality, being. The opposite of *asat*, unreality, nonbeing.

TG **Sata rupa** (*Sanskrit*) The “hundred-formed one;” applied to Vach, who to be the female Brahm/a assumes a hundred forms, i.e., Nature.

ST **Satarupa** Hundred-formed.

WGa **Satchitananda** That which is all truth (*sattwa*), all intelligence (*chit*), and all bliss (*ananda*). See respectively those words.

ST **Sachchidananda** Composed of *sat*, *chit*, *ananda*: pure reality-thought-bliss.

SKf **Sachchidananda; Sat, Chit, Ananda** *Sat* – pure being, reality; *Chit* – pure thought, intelligence, and consciousness; and *Ananda* – pure bliss, the highest happiness; are three words used to describe the state of being of Brahman, the Highest Being or Self of our universe. A human being or god who has attained Moksha or Nirvana, or atonement with the highest in our universe, is also said to enjoy *Sat*, *Chit*, and *Ananda*, or compounded in one word – *Sachchidananda*.

TG **Sati** (*Egyptian*) The triadic goddess, with Anouki of the Egyptian god Khnoum.

SI **Satis eloquentiae, sapientiae parvum** I 349 (*Latin*) “Eloquence enough, too little wisdom.” – Sallust, *Cataline* V

WG **Sat-karyyam** Existent effect.

TG **Satta**, (*Sanskrit*) The “one and sole Existence” – Brahma (neut.).

TG **Satti** or **Suttee** (*Sanskrit*) The burning of living widows together with their dead husbands – a custom now happily abolished in India; literally, “a chaste and devoted wife.”

TG **Sattva** (*Sanskrit*) Understanding; quiescence in divine knowledge. It follows generally the word *Bodhi* when used as a compound word, e.g., “Bodhisattva.”

TG **Sattva** or **Satwa** (*Sanskrit*) Goodness; the same as *Sattva*, or purity, one of the *trigunas* or three divisions of nature.

FY **Sattwa** Purity.

FY **Satva** Goodness.

WG **Sattva** Being, existence, entity, life; truth, reality; in philosophy, the highest of the three gunas.

WGa **Sattwa** The same as *Sattva*.

OG **Sattva** (*Sanskrit*) One of the *trigunas* or “three qualities,” the other two being *rajas* and *tamas*. *Sattva* is the quality of truth, goodness, reality, purity. These three gunas or qualities run all through the web or fabric of nature like threads inextricably mingled, for, indeed, each of these three qualities participates likewise of the nature of the other two, yet each one possessing its predominant (which is its own *svabhava*) or intrinsic characteristic. One who desires to gain some genuine understanding of the manner in which the archaic wisdom looks upon these three phases of human intellectual and spiritual activity must remember that not one of these three can be considered apart from the other two. The three are fundamentally three operations of the human consciousness, and essentially are that consciousness itself.

ST **Sattva** Quality of truth, purity, and goodness. See **Gunas**

GH **Sattva** or **Sattwa** The quality of truth, goodness, purity: one of the three qualities (*Trigunas*) running through the web or fabric of Nature. (See *Bhagavad-Gita*, W. Q. Judge, p. chapters. xiv and xviii.) (*sat*, being; *tva* – a noun-suffix, hence: ‘true essence.’ *Bhagavad-Gita*, W. Q. Judge, p. 16)

TG **Satya** (*Sanskrit*) Supreme truth.

WG **Satya** Real, true; truth, unconditioned reality.

ST **Satya** Truth.

SKo **Satya** Truth, reality; derived from the word *sat* or ‘that which really is.’ *Sat* is a participial form of the verb-root *as* – to be.

SP **Satya** Truth.

WG **Satyaki** A great hero, an allegorical personification introduced in the battle described in the *Bhagavad-Gita*.

GH **Satyaki** A member of the Vrishni family, kinsman of Krishna, and acting as his charioteer. He also lent his aid to the Pandavas in the battle to regain their kingdom. (*Bhagavad-Gita*, W. Q. Judge, p. 4)

TG **Satya Loka** (*Sanskrit*) The world of infinite purity and wisdom, the celestial abode of Brahm/a and the gods.

FY **Satya Loka** The abode of Truth, one of the subjective spheres in our solar system.

WG **Satya-loka** The highest heaven; place of truth.

ST **Satyaloka** Highest cosmic plane. See **Loka-Talas**

ST **Satyan nasti paro dharmah** “There is no religion higher than truth;” Motto of The Theosophical Society.

SKo **Satyan nasti paro dharmah** There is no Religion higher than Truth. (*Satyan* – than truth; *nasti*, a compound of *na* – not, and *asti* – is; *paro* – higher; and *dharmah* – the nominative form of *dharma* – truth, or religion.)

TG **Satyas** (*Sanskrit*) One of the names of the twelve great gods.

GH **Satyavati** The daughter of Uparichara, a king of Chedi and Adrika, about whom it is related that although an Apsaras (‘celestial nymph’), she was doomed to live on earth in the form of a fish. Satyavati was the mother of Vyasa by the Rishi Parasara, giving birth to him on an island (*dvipa*) -hence he was called Dvaipayana. Later Satyavati wedded king Santanu (king of the Kurus) giving birth to Chitragada and Vichitravirya (**which see**). (*Bhagavad-Gita*, W. Q. Judge, p. iii)

TG **Satya Yuga** (*Sanskrit*) The golden age, or the age of truth and purity; the first of the four Yugas, also called Krita Yuga.

WG **Satya-yuga** The first of the four ages, the golden age, containing 1,728,000 of mortal years. See **Yuga**

ST **Satya Yuga** Golden Age when spirit prevailed. See **Yuga**

ST **Saurya** Solar.

WG **Savitri** The sun; the divine sun. According to Sayana, Savitri is the sun before rising, and after rising until its setting it is called Surya. (Literally, “the vivifier.”)

ST **Savitri** The divine sun.

WG **Sawan** Siamese for heaven.

WG **Sayujya** A state of moksha (supreme bliss), which includes salokya and sarupya, but does not mean absolute union with Parabrahmam.

TG **Scarabaeus** In Egypt, the symbol of resurrection, and also of rebirth; of resurrection for the mummy or rather of the highest aspects of the *personality* which animated it, and of rebirth for the Ego, the “spiritual body” of the lower, human Soul. Egyptologists give us but half of the truth, when in speculating upon the meaning of certain inscriptions, they say, “the justified soul, once arrived at a certain period of its peregrinations (simply at the death of the physical body) should be united to its body (i.e., the Ego) never more *to be separated from it.*” (Rouge.) What is this so-called body? Can it be the mummy? Certainly not, for the emptied mummified corpse can never resurrect. It can only be the eternal, spiritual vestment, the EGO that never dies but gives immortality to whatsoever becomes united with it. “The delivered Intelligence (which) retakes its luminous envelope and (re)becomes Daimon,” as Prof. Maspero says, is the *spiritual* Ego; the *personal* Ego or *Kama-Manas*, its direct ray, or the lower soul, is that which aspires to become *Osirified*, i.e., to unite itself with its “god;” and that portion of it which will succeed in so doing, will *never more be separated from it* (the god), not even when the latter incarnates again and again, descending periodically on earth in its pilgrimage, in search of further experiences and following the decrees of Karma. Khem, “the sower of seed,” is shown on a stele in a picture of Resurrection after physical death, as the creator and the sower of the grain of corn, which, after corruption, springs up afresh each time into a new ear, on which a scarabaeus beetle is seen poised; and Deveria shows very justly that “Ptah is the inert, material form of Osiris, who will become Sokari (the eternal Ego) to be reborn, and afterwards be Harmachus,” or Horus in his transformation, the *risen god*. The prayer so often found in the tumular inscriptions, “the wish for the resurrection in one’s *living soul*” or the Higher Ego, has ever a scarabaeus at the end, standing for the personal soul. The scarabaeus is the most honoured, as the most frequent and familiar, of all Egyptian symbols. No mummy is without several of them; the favourite ornament on engravings, household furniture and utensils is this sacred beetle, and Pierret pertinently shows in his *Livre des Morts* that the secret meaning of this hieroglyph is sufficiently explained in that the Egyptian name for the scarabaeus, *Kheper*, signifies *to be*, *to become*, *to build again*.

TG **Scheo** (*Egyptian*) The god who, conjointly with Tefnant and Seb, inhabits Aanroo, the region called “the land of the rebirth of the gods.”

TG **Schesoo-Hor** (*Egyptian*) Literally, the servants of Horus; the early people who settled in Egypt and who were Aryans.

WW **Scholastics** (pp. 53-57) You will remember that I said that the Christians had no philosophy. They had none such in the sense that the Hindu religions have a philosophy, which is a component part, the greater and nobler part, of their religion. But during all the Middle Ages the Christians had different schools of thinkers, hairsplitting dialecticians and logicians they were, quarreling about abstractions; the differences between them frequently so minute that it is a marvel to a man of modern times how thinking beings could indulge in such acrimonious and bitter controversies over subjects so uninspiring. Some of these latter however, are not unworthy of thought. Take an example which is often quoted by modern writers as typical of the uselessness of abstract discussion: How many angels or similar beings can find place on the point of a needle? This is often quoted as a singularly efficient argument against the scholastics, as the so-called philosophers and learned men of the Middle Ages were called. But if we consider that even from the standpoint of modern science and particularly from the discoveries of late years there is a world of infinitesimal electrons composing the atom of physics and chemistry – the atom having been shown by the latest researches to be composed of a multitude of these smaller entities – then perhaps we may see another way of looking at it. The atom may be conceived of as an atomic solar system. The electrons are conceived of as planets circling, as our planets do, around our sun, around some mysterious and wonderful center in the atom. Now this thought shows us that perhaps in these strange speculations of the schoolmen or the scholastics there may have been some instinctive notion of things as they exist in other spheres, on other planes, if you like, on the lowest etheric plane. When a man is asked to decide how many angels can perform or evolve on the point of a needle, if his mind is not thoughtful and inclined to reflection, he may take the inquirer to be a lunatic. But what are angels? They are not men; they are not creatures, according to the theory, below men. According to the theory they are creatures above man. The point of a needle as contrasted with an atom, is immense; it is an extensive universe; armies of spiritual beings on their groups of electronic spheres, might be conceived as executing their evolutions on the point of a needle. Take our own world, our own solar system, our own universe, which includes all that is visible to the eye; it is conceivable, and I believe true, that it all can be thought of as a point by some intelligence so infinitely superior to ours that it conceives of and knows things which are utterly beyond our ken. Sometimes the ideas of the scholastics (in fact usually, rather than sometimes) were puerile. Their arguments seemed to be principally to hair-split definitions. They indulged in vain and empty speculations on abstract subjects, and it is small wonder that the

world since the decline and fall of scholasticism has looked upon the huge and monumental tomes of their writings as mental wilderness. Few men read, fewer still search them.

Scholasticism arose in Europe after a period of intellectual night called the Dark Ages, which we may place between the 6th and 9th centuries. Then, when Charlemagne had extended his conquests over most of Europe, he began to found schools, and to strengthen those which already existed, to enlarge their sphere of activities. He was a great man, a bigot perhaps, but he had a love for the arts, and a love of learning, and he knew his duty in the lofty position which he held. And from that time we may date the rise of scholasticism. The word scholastic itself meant, about the time of the fall of the Roman Empire, a teacher of rhetoric in the schools, and the scholastics were called so because they were schoolmen, from *schole*, school. They were the learned men of the times and naturally they were theologians. Some specialized in the branches of philosophy which in their barbarous and rude form had come down to them from the schools of the Roman Empire; had slowly through the centuries, filtered into the benighted intellects of the Europeans from the intellectual splendor of Alexandria, early Constantinople, and Antioch. But there was very little of it. They even knew little of Aristotle, who later became their favorite. He became to them the model of all a philosopher should be.

There were three of these scholastics who towered above their fellows – Albertus Magnus, a German born in Lauingen, in Suabia; a Scot (or an Irishman, as some think) Duns Scotus; and a third, an Italian, Thomas Aquinas or Aquino. Duns Scotus is usually supposed to have been born in the town of Dunse in Scotland. From the name of this man, by the way, has originated our word *dunce*. He was one of the most learned men of his age, a Franciscan friar, and he was called the *doctor subtilissimus*, or the most subtle (religious) teacher, on account of the supposed intellectual subtlety of his writing. And consequently after his death whenever a man showed unusual learning or unusual ability in acquiring knowledge, he became “another Duns.” Afterwards the name was applied derisively, and to say “You are a Duns” implied that the man addressed was of slow and bovine intellect or what we call a dunce.

Now this man Thomas Aquinas was a Dominican. The two great orders of the Roman Church, the Dominicans and the Franciscans, have each their chosen intellectual philosophy. The Franciscan’s authority is Duns Scotus, naturally as he was a Franciscan friar; the Dominicans recognized Thomas of Aquino as their philosophical head. Thomas Aquinas was a close and earnest student of the writings of Dionysius the Areopagite, so much so that later writers, most of them Roman Catholic writers, have said that if the works of Thomas Aquinas disappeared, they could reconstruct all he had ever written from the writings of Dionysius the Areopagite. The writings of Thomas Aquinas are of tremendous authority in the Roman Church. If I am not mistaken, it is within three or four years that the Pope issued an encyclical condemning the advance of modernism in that church, and reiterated the necessity of holding to the theology (the Apex or ne plus ultra of theology) of Thomas Aquinas. Now as this work is considered in the church of Rome to be one of the best guides of their priests, it practically represents the standard of their theology, the touchstone of their faith. As Thomas Aquinas’ great work is derived to such a great extent from the writings of the Greek Christian Dionysius the Areopagite, whose works have been proved to have been derived from Neoplatonic sources, that is to say from pagan sources, we have the paradox that the Roman Church has chosen as its theological touchstone a work based on pagan philosophy. It is of a piece with what Protestant theologians have often pointed out, that Rome, Papal Rome, in its theology as well as in its hierarchy, its institutions, and its ritual, is a copy, more or less degraded, of pagan institutions, pagan thought, and pagan temple ceremonial. Roman Catholic theologians, to a certain extent, do not deny this. They ascribe it to the greatness of their faith, its ability to absorb other faiths, and to the fact that its own majesty never suffers diminution by absorption, but absorbs to transmute, and much more in similar vein.

The scholastics had a curious reputation among later men. It has been said of them that they discussed about everything in heaven and in earth, and about some things besides – *de omnibus rebus caelo terra, – et de quibusdam aliis*. Possibly that is one of the reasons why the Roman church boasts of itself as follows: *quod semper, quod ab omnibus, quod ubique*, – i.e. that “it is always, that it is recognized by everybody, that it is everywhere” – a proud boast indeed. The only thing, I think, that will fit the description conveyed in that Latin saying is the sublime science which we believe in, of which we may truly say that it is always, that it is accepted by everybody, that it is everywhere, because we can prove – and it will be our effort to prove it in our studies – that in one form or other, in all times, and under whatever names it may have been set forth, there has been one Truth, as there has been one effort to reach the truth by men, and that that Truth contains those principles of being, those principal heads of thought, which we call Theosophy.

TG Schools of the Prophets Schools established by Samuel for the training of the *Nabiim* (prophets). Their method was pursued on the same lines as that of a Chela or candidate for initiation into the occult sciences, i.e., the development of abnormal faculties or clairvoyance leading to Seership. Of such schools there were many in days of old in Palestine and Asia Minor. That the Hebrews worshipped Nebo, the Chaldean god of secret learning, is quite

certain, since they adopted his name as an equivalent of Wisdom.

OG Science An operation of the human spirit-mind in its endeavor to understand the *how* of things – not any particular science whatsoever, but the thing in itself, science per se – ordered and classified knowledge. One phase of a triform method of understanding the nature of universal nature and its multiform and multifold workings; and this phase cannot be separated from the other two – philosophy and religion – if we wish to gain a true picture of things *as they are in themselves*.

Science is the aspect of human thinking in the activity of the mentality in the latter's inquisitive, researching, and classifying functions.

TG Seance A word which has come to mean with Theosophists and Spiritualists a sitting with a medium for phenomena, the materialisation of "spirits" and other manifestations.

KT Seance A term now used to denote a sitting with a medium for sundry phenomena. Used chiefly among the spiritualists.

TG Seb (Egyptian) The Egyptian Saturn; the father of Osiris and Isis. Esoterically, the sole principle before creation, nearer in meaning to Parabrahm than Brahm/a. From as early as the second Dynasty, there were records of him, and statues of Seb are to be seen in the museums represented with the *goose* or *black swan* that laid the egg of the world on his head. Nout or Neith, the "Great Mother" and yet the "Immaculate Virgin," is Seb's wife; she is the oldest goddess on record, and is to be found on monuments of the *first* dynasty, to which Mariette Bey assigns the date of almost 7000 years B.C.

OG Second Death This is a phrase used by ancient and modern mystics to describe the dissolution of the principles of man remaining in kama-loka after the death of the physical body. For instance, Plutarch says: "Of the deaths we die, the one makes man two of three, and the other, one out of two." Thus, using the simple division of man into spirit, soul, and body: the first death is the dropping of the body, making two out of three; the second death is the withdrawal of the spiritual from the kama-rupic soul, making one out of two.

The second death takes place when the lower or intermediate duad (manas-kama) in its turn separates from, or rather is cast off by, the upper duad; but preceding this event the upper duad gathers unto itself from this lower duad what is called the reincarnating ego, which is all the best of the entity that was, all its purest and most spiritual and noblest aspirations and hopes and dreams for betterment and for beauty and harmony. Inherent in the fabric, so to speak, of the reincarnating ego, there remain of course the seeds of the lower principles which at the succeeding rebirth or reincarnation of the ego will develop into the complex of the lower quaternary. See **Kama-Rupa**

VS Open and the Secret (II 35, p. 41) The "Open" and the "Secret Path" – or the one taught to the layman, the exoteric and the generally accepted, and the other the Secret Path – the nature of which is explained at initiation.

TG Secret Doctrine The general name given to the esoteric teachings of antiquity.

TG Sedecla (Hebrew) The Obeah woman of Endor.

TG Seer One who is a clairvoyant; who can see things visible, and invisible – for others – at any distance and time with his spiritual or inner sight or perceptions.

TG Seir Anpin or **Zauir Anpin (Hebrew)** In the *Kabbalah*, "the Son of the concealed Father," he who unites in himself all the Sephiroth. Adam Kadmon, or the first manifested "Heavenly Man," the Logos.

MO Sejd (Norse) (sayd) Prophecy.

TG Sekhem (Egyptian) The same as Sekten.

TG Sekhet (Egyptian) See **Pasht**

TG Sekten (Egyptian) Devachan; the place of *post mortem* reward, a state of bliss, not a locality.

KT Self There are two *Selves* in men – the Higher and the Lower, the Impersonal and the Personal Self. One is divine, the other semi-animal. A great distinction should be made between the two.

VS Knower of All Self (I 9, p. 5) The *Tattvajnanin* is the "knower" or discriminator of the principles in nature and in man; and *Atmajnanin* is the knower of ATMAN or the Universal, ONE SELF.

VS That way begins and ends outside of Self (II 28, p. 39) Meaning the personal lower "Self."

VS silent Self (II 12, p. 30) The "Higher Self" the "seventh" principle.

OG Self Man is a sheaf or bundle of forces or energies and material elements combined; and the power controlling all and holding them together, making out of the composite aggregate a unity, is what theosophists call the Self – not the mere ego, but the Self, a purely spiritual unit, in its essence divine, which is the same in every man and woman on earth, the same in every entity everywhere in all the boundless fields of limitless space, as we understand space. If one closely examine his own consciousness, he will very soon know that this is the pure consciousness expressed in the words, "I am" – and this is the Self; whereas the ego is the cognition of the "I am I."

Consider the hierarchy of the human being growing from the Self as its seed – ten stages: three on the arupa or immaterial plane; and seven (or perhaps better, six) on the planes of matter or manifestation. On each one of these seven planes (or six planes), the Self or paramatman (*which see*) develops a sheath or garment, the upper ones spun

of spirit, or light if you will, and the lower ones spun of shadow or matter; and each such sheath or garment is a soul; and between the Self and a soul – any soul – is an ego.

SI **Semelen tremousi daimones** I 400 (*Greek*) “Semele made the spirits tremble.”

TG **Sena** (*Sanskrit*) The female aspect or *Sakti* of Kartikeya; also called Kaumara.

SI **Senior occultatus est et absconditus; Microprosopus manifestus est, et non manifestus** I 214-15 (*Latin*)

“The Ancient One is hidden and concealed; the Microprosopus is manifested, and is not manifested.” — Rosenroth, *Kabbala Denudata, Liber Mysteriori* (Siphra’ di Tseniutha, “Book of Concealed Mystery”); see Mathers, *Kabbalah Unveiled*, p. 91 (4.1)

TG **Senses** The ten organs of man. In the exoteric Pantheon and the allegories of the East, these are the emanations of ten minor gods, the terrestrial Prajapati or “progenitors.” They are called in contradistinction to the five physical and the seven superphysical, the “elementary senses.” In Occultism they are closely allied with various forces of nature, and with our *inner* organisms, called *cells* in physiology.

TG **Senzar** The mystic name for the secret sacerdotal language or the “Mystery-speech” of the initiated Adepts, all over the world.

WGa **Senzar** The Mystery-language of the ancient Initiated Adepts, known to all schools all over the world.

IN **Senzar** Mystic name for the secret sacerdotal language, the “Mystery-speech” of initiated adepts; original language of the Stanzas of Dzyan.

TG **Sepher Sephiroth** (*Hebrew*) A Kabbalistic treatise concerning the gradual evolution of Deity from negative repose to active emanation and creation.

TG **Sepher Yetzirah** (*Hebrew*) “The Book of Formation.” A very ancient Kabbalistic work ascribed to the patriarch Abraham. It illustrates the creation of the universe by analogy with the twenty-two letters of the Hebrew alphabet, distributed into a triad, a heptad, and a dodecad, corresponding with the three mother letters, A, M, S, the seven planets, and the twelve signs of the Zodiac. It is written in the Neo-Hebraic of the *Mishnah*.

TG **Sephira** (*Hebrew*) An emanation of Deity; the parent and synthesis of the ten Sephiroth when she stands at the head of the Sephirothal Tree; in the *Kabbalah*, Sephira, or the “Sacred Aged,” is the divine Intelligence (the same as Sophia or Metis), the first emanation from the “Endless” or Ain-Soph.

TG **Sephiroth** (*Hebrew*) The ten emanations of Deity; the highest is formed by the concentration of the Ain Soph Aur, or the Limitless Light, and each Sephira produces by emanation another Sephira. The names of the Ten Sephiroth are – 1. Kether – The Crown; 2. Chokmah – Wisdom; 3. Binah – Understanding; 4. Chesed – Mercy; 5. Geburah – Power; 6. Tiphereth – Beauty; 7. Netzach – Victory; 8. Hod – Splendour; 9. Jesod – Foundation; and 10. Malkuth – The Kingdom.

The conception of Deity embodied in the Ten Sephiroth is a very sublime one, and each Sephira is a picture to the Kabbalist of a group of exalted ideas, titles and attributes, which the name but faintly represents. Each Sephira is called either active or passive, though this attribution may lead to error; passive does not mean a return to negative existence; and the two words only express the relation between individual Sephiroth, and not any absolute quality.

KT **Sephiroth** A Hebrew Kabbalistic word, for the ten divine emanations from Ain-Soph, the impersonal, universal Principle, or DIETY. (See *Theosophical Glossary*)

WGa **Sephiroth** The ten emanations of Deity in the Hebrew Kabbalah. They are, *Kether*, crown; *Chokmah*, wisdom; *Binah*, understanding; *Chesed*, mercy; *Geburah*, power; *Tiphereth*, beauty; *Netzach*, victory; *Hod*, splendor; *Jesod*, foundation; *Malkuth*, the kingdom.

IN **Sephiroth** (*Hebrew*) In the Kabbalah, the ten divine emanations from *Ain Soph* (the Boundless) which form the Tree of Life or tenfold universe.

WGa **Septenary** The collection of six principles synthesized in the seventh or Atman, and constituting man. The first four are given under *Quaternary*, and the remaining three under *Triad*. The symbol of the septenary is a square and a triangle combined.

TG **Septerium** (*Latin*) A great religious festival held in days of old every ninth year at Delphi, in honour of Helios, the Sun, or Apollo, to commemorate his triumph over darkness, or Python; Apollo-Python being the same as Osiris-Typhon in Egypt.

TG **Seraphim** (*Hebrew*) Celestial beings described by Isaiah (vi., 2,) as of human form with the addition of three pair of wings. The Hebrew word is ShRPIM, and apart from the above instance, is translated serpents, and is related to the verbal root ShRP, *to burn up*. The word is used for serpents in *Numbers* and *Deuteronomy*. Moses is said to have raised in the wilderness a ShRP or Seraph of Brass as a type. This bright serpent is also used as an emblem of Light.

Compare the myth of Aesculapius, the healing deity, who is said to have been brought to Rome from Epidaurus as a serpent, and whose statues show him holding a wand on which a snake is twisted. (See Ovid, *Metamorphoses*, lib. xv.). The Seraphim of the *Old Testament* seem to be related to the Cherubim (*which see*). In the *Kabbalah* the

Seraphim are a group of angelic powers allotted to the Sephira Geburah – Severity.

TG **Serapis** (*Egyptian*) A great solar god who replaced Osiris in the popular worship, and in whose honour the seven vowels were sung. He was often made to appear in his representations as a serpent, a “Dragon of Wisdom.” The greatest god of Egypt during the first centuries of Christianity.

TG **Sesha** (*Sanskrit*) *Ananta*, the great Serpent of Eternity, the couch of Vishnu; the symbol of infinite Time in Space. In the exoteric beliefs Sesha is represented as a *thousand*-headed and *seven*-headed cobra; the former the king of the nether world, called Patala, the latter the carrier or support of Vishnu on the Ocean of Space.

WG **Sesha** Name of the thousand-headed serpent – also called Ananta – sometimes represented as forming the couch and canopy of Vishnu while he sleeps during the night of Brahm/a. It is a symbol of eternal matter.

TG **Set** or **Seth** (*Egyptian*) The same as the Son of Noah and Typhon – who is the dark side of Osiris. The same as Thoth and Satan, the adversary, not the devil represented by Christians.

TG **Sevekh** (*Egyptian*) The god of time; Chronos; the same as *Sefekh*. Some Orientalists translate it as the “Seventh.”

OG **Seven Principles of Man** Every one of the seven principles of man, as also every one of the seven elements in him, is itself a mirror of the universe. See *Principles of Man*

OG **Seven Sacred Planets** The ancients spoke of seven planets which they called the seven sacred planets, and they were named as follows: Saturn, Jupiter, Mars, Sun, Venus, Mercury, and Moon.

Each one of these seven globes is a body like our own Earth in that each is a septenary chain, sevenfold in composition: six other superior globes of finer and more ethereal matter above the physical sphere or globe. Only those globes which are on the same cosmic plane of nature or being are physically visible to each other. For instance, we can see only the fourth-plane planetary globe of each of the other planetary or sidereal chains, because we ourselves are on the fourth cosmic plane, as they also are. There is a very important and wide range of mystical teaching connected with the seven sacred planets which it would be out of place to develop here.

TG **Shaberon** (*Tibetan*) The Mongolian Shaberon or Khubilgan (or Khubilkhans) are the reincarnations of Buddha, according to the Lamaists; great Saints and *Avatars*, so to say.

TG **Shaddai, El** (*Hebrew*) A name of the Hebrew Deity, usually translated God Almighty, found in *Genesis*, *Exodus*, *Numbers*, *Ruth* and *Job*. Its Greek equivalent is Kurios Pantokrator; but by Hebrew derivation it means rather “the pourer forth,” *shad* meaning a breast, and indeed *shdi* is also used for “a nursing mother.”

VS **Shadows** (II 13, p. 30) Our physical bodies are called “Shadows” in the mystic schools.

VS **shadows** (II 18, p. 31) “Personalities” or *physical bodies* called “shadows” are evanescent.

OG **Shadows** See *Brothers of the Shadow*

OG **Shadowy Arc** or **Descending Arc** See *Ascending Arc*

VS **Shakya-Thub-pa** (p. 37) Buddha.

TG **Shamans** An order of Tartar or Mongolian priest-magicians, or as some say, priest-sorcerers. They are not Buddhists, but a sect of the old *Bhon* religion of Tibet. They live mostly in Siberia and its borderlands. Both men and women may be Shamans. They are all *magicians*, or rather sensitives or mediums artificially developed. At present those who act as priests among the Tartars are generally very ignorant, and far below the fakirs in knowledge and education.

IU **Shamans**, or **Samanians** An order of Buddhists among the Tartars, especially those of Siberia. They are possibly akin to the philosophers anciently known as *Brachmanes*, mistaken sometimes for Brahmans. [From the accounts of Strabo and Megasthenes, who visited Palibothras, it would seem that the persons termed by him Samanean, or Brachmane priests, were simply Buddhists. “The singularly subtle replies of the Samanean or Brahmin philosophers, in their interview with this conqueror, will be found to contain the spirit of the Buddhist doctrine,” remarks Upham. (See the “History and Doctrine of Buddhism;” and Hale’s “Chronology,” vol. iii., p. 238.)] They are all *magicians*, or rather sensitives or mediums artificially developed. At present those who act as priests among the Tartars are generally very ignorant, and far below the fakirs in knowledge and education. Both men and women may be Shamans.

WGa **Shamans** Tartar Magicians and priests, male or female, of the ancient *Bhon* religion of Thibet. They are found chiefly in Siberia.

FY **Shamanism** Spirit worship; the oldest religion of Mongolia.

TG **Shanah** (*Hebrew*) The Lunar Year.

TG **Shangna** (*Sanskrit*) A mysterious epithet given to a robe or “vesture” in a metaphorical sense. To put on the “Shangna robe” means the acquirement of Secret Wisdom, and Initiation. (See *Voice of the Silence*, pp. 84 and 85, Glossary.)

VS **Shangna robe** (II 22, p. 32) The *Shangna* robe, from Shangnavesu of Rajagriha the third great Arhat or “Patriarch” as the Orientalists call the hierarchy of the 33 Arhats who spread Buddhism. “Shangna robe” means

metaphorically, the acquirement of Wisdom with which the Nirvana of destruction (of *personality*) is entered. Literally, the “initiation robe” of the Neophytes. Edkins states that this “grass cloth” was brought to China from Tibet in the Tong Dynasty. “When an Arhan is born this plant is found growing in a clean spot” says the Chinese as also the Tibetan legend.

TG **Shastra** or **S’astra** (*Sanskrit*) A treatise or book; any work of divine or accepted authority, including law books. A Shastri means to this day, in India, a man learned in divine and human law.

WG **Sastra** A religious or scientific treatise, any sacred book or standard authority.

ST **Sastra** Scripture.

SKo **Sastra** A scripture; a religious or scientific writing; derived from the verb-root *sas* – to rule, to teach, to proclaim.

SP **Sastra** A Sanskrit scholastic text or treatise, meant to instruct students in a specialized area of knowledge.

WG **Shat-kona** A symbol consisting of two interlaced triangles, one pointing up, the other down – “Indra’s thunderbolt” with the Hindus, “Solomon’s seal” with the Jews. (*shat*, six; *kona*, angle, point.)

TG **Shedim** (*Hebrew*) See **Siddim**

TG **Shekinah** (*Hebrew*) A title applied to Malkuth, the tenth Sefhira, by the *Kabbalists*; but by the Jews to the cloud of glory which rested on the Mercy-seat in the Holy of Holies. As taught, however, by all the Rabbins of Asia Minor, its nature is of a more exalted kind, Shekinah being the veil of Ain-Soph, the Endless and the Absolute; hence a kind of Kabbalistic Mulaprakriti.

TG **Shells** A Kabbalistic name for the phantoms of the dead, the “spirits” of the Spiritualists, figuring in physical phenomena; so named on account of their being simply illusive forms, *empty* of their higher principles.

TG **Shemal** (*Chaldean*) Samael, the spirit of the earth, its presiding ruler and genius.

TG **Shemhamphorash** (*Hebrew*) The separated name. The mirific name derived from the substance of deity and showing its self-existent essence. Jesus was accused by the Jews of having stolen this name from the Temple by magic arts, and of using it in the production of his miracles.

TG **Sheol** (*Hebrew*) The hell of the Hebrew Pantheon; a region of stillness and inactivity as distinguished from Gehenna, (*which see*).

TG **Shien-Sien** (*Chinese*) A state of bliss and soul-freedom, during which a man can travel in spirit where he likes.

Shien-Sien See **Tsien-Sin**

TG **Shiites** (*Persian*) A sect of Mussulmen who place the prophet Ali higher than Mohammed, rejecting Sunnah or tradition.

TG **Shila** (*Pali*) The second virtue of the ten Paramitas of perfection. Perfect harmony in words and acts.

TG **Shinto** (*Japanese*) The ancient religion of Japan before Buddhism, based upon the worship of spirits and ancestors.

TG **Shoel-ob** (*Hebrew*) A consulter with familiar “spirits;” a necromancer, a raiser of the dead, or of their phantoms.

TG **Shoo** (*Egyptian*) A personification of the god Ra; represented as the “great cat of the Basin of Persea in Anu.”

VS **other shore** (III 7, p. 47) “Arrival at the shore” is with the Northern Buddhists synonymous with reaching Nirvana through the exercise of the six and the ten *Paramitas* (virtues).

TG **Shudala Madan** (*Tamil*) The vampire, the ghoul, or graveyard spook.

TG **Shule Madan** (*Tamil*) The elemental which is said to help the “jugglers” to grow mango trees and do other wonders.

TG **Shutukt** (*Tibetan*) A collegiate monastery in Tibet of great fame, containing over 30,000 monks and students.

TG **Sibac** (*Quiche*) The reed from the pith of which the third race of men was created, according to the scripture of the Guatemalians, called the *Popol Vuh*.

TG **Sibika** (*Sanskrit*) The weapon of Kuvera, god of wealth (a Vedic deity living in Hades, hence a kind of Pluto), made out of the parts of the divine splendour of Vishnu, residing in the Sun, and filed off by Visvarkarman, the god Initiate.

SI **Sicanus deificavit Aretiam, et nominavit eam lingua Janigena Horchiam** II 144 (*Latin*) “Sicanus deified Aretia and named her Horchia of the lineage of Janus.”

WG **Siddha** One who has attained psychic powers by proficiency in occult sciences; perfect; one who has attained perfection; he who has acquired siddhis.

TG **Siddhanta** (*Sanskrit*) Any learned work on astronomy or mathematics, in India.

TG **Siddhartha** (*Sanskrit*) A name given to Gautama Buddha.

WG **Siddhartha** A title of Gautama Buddha.

SP **Siddhartha** The personal name of Sakyamuni or Gautama Buddha.

TG **Siddhas** (*Sanskrit*) Saints and sages who have become almost divine also a hierarchy of Dhyana Chohans.

WG Siddhas Demi-gods, with superhuman powers.

GH Siddhas A class of semi-divine beings of great purity and perfection, represented as possessing the eight supernatural faculties (the Siddhis), and inhabiting Bhuvar-loka (the region between earth and heaven). In later mythology they are often confused with the Sadhyas (*which see*). “According to the Occult teachings, however, Siddhas are the *Nirmanakayas* or the ‘spirits’ (in the sense of an individual, or *conscious* spirit) of great sages from spheres on a higher plane than our own, who voluntarily incarnate in mortal bodies in order to help the human race in its upward progress. Hence their innate knowledge, wisdom and powers.” (*The Secret Doctrine*, II, p. 636)
Derived from the verbal root *sidh*, to attain; hence ‘the perfected ones.’ *Bhagavad-Gita*, W. Q. Judge, p. 81

TG Siddhasana (*Sanskrit*) A posture in Hatha-yoga practices.

FY Siddhasana One of the postures enjoined by the system of Hatha Yoga.

WG Siddhasana A particular posture in religious meditation, described as putting the left heel under the body and the right heel in front of it.

TG Siddha-Sena (*Sanskrit*) Literally, “the leader of Siddhas;” a title of Kartikeya, the “mysterious youth” (*kumara guha*).

TG Siddhis (*Sanskrit*) Literally, “attributes of perfection;” phenomenal powers acquired through holiness by Yogis.

FY Siddhi Abnormal power obtained by spiritual development.

WG Siddhi Magic power; extraordinary power that may be acquired by man through spiritual development.

ST Siddhis Spiritual, intellectual, and psychic powers.

SKv Siddhi, Iddhi The Siddhis are psychic faculties; derived from the verb-root *sidh* – to attain. H. P. Blavatsky warns in *The Voice of the Silence*:

There are two kinds of *Siddhis*. One group embraces the lower, coarse, psychic and mental energies; the other is one which exacts the highest training of Spiritual powers. – Fragment I, note 1

Krishna says to Arjuna in the *Bhagavad-Gita*:

He who is engaged in the performance of Yoga, who has subdued his senses and who has concentrated his mind in me, such Yogins all the Siddhis stand ready to serve.

Iddhi is the Pali word for the Sanskrit Siddhi.

TG Siddim (*Hebrew*) The Canaanites, we are told, worshipped these evil powers as deities, the name meaning the “pourers forth;” a valley was named after them. There seems to be a connection between these, as types of Fertile Nature, and the many-bosomed Isis and Diana of Ephesus. In Psalm cvi., 37, the word is translated “devils,” and we are told that the Canaanites shed the blood of their sons and daughters to them. Their title seems to come from the same root *ShD*, from which the god name *El Shaddai* is derived.

The Arabic *Shedim* means “Nature Spirits,” Elementals; they are the *afrits* of modern Egypt and *djins* of Persia, India, etc.

TG Sidereal Anything relating to the stars, but also, in Occultism, to various influences emanating from such regions, such as “sidereal force,” as taught by Paracelsus, and sidereal (luminous), ethereal body, etc.

TG Si-dzang (*Chinese*) The Chinese name for Tibet; mentioned in the Imperial Library of the capital of Fo Kien, as the “great seat of Occult learning,” 2,207 years B.C. (*The Secret Doctrine*, I., p. 271.)

IN Sien-Tchan (*Chinese*) The material universe, world of illusion.

PV Sierpe Spanish, “serpent.” A sacred term for the Seven Ahpu, the serpent being their divine nahual. It is also the totem of the Mayas (*chan*). The *sierpes* are in eternal opposition to the *culebras*.

MO Sif (*Norse*) (Seev) [*sif* affinity, the sanctity of marriage] An Asynja: Thor’s wife. Her golden hair is the harvest

TG Sige (*Greek*) “Silence;” a name adopted by the Gnostics to signify the root whence proceed the Aeons of the second series.

TG Sighra or **Sighraga** (*Sanskrit*) The father of *Moru*, “who is still living through the power of Yoga, and will manifest himself in the beginning of the *Krita* age in order to re-establish the *Kshatriyas* in the nineteenth *Yuga*” say the Puranic prophecies. “*Moru*” stands here for “*Morya*,” the dynasty of the Buddhist sovereigns of Pataliputra which began with the great King Chandragupta, the grandsire of King Asoka. It is the first Buddhist Dynasty. (*The Secret Doctrine*, I., 378.)

TG Sigurd (*Scandinavian*) The hero who slew Fafnir, the “Dragon,” roasted his heart and ate it, after which he became the wisest of men. An allegory referring to Occult study and initiation.

MO Sigyn (*Norse*) (Seeg-in) Loki’s wife.

GH Sikhandin A son of Drupada, king of Panchala, who accomplished the death of Bhishma in the great conflict.

The story regarding Sikhandin, is one of the specific instances portraying reincarnation, with which the *Mahabharata* is studded. The epic relates that the eldest daughter of the king of Kasi Amba (*which see*), was rejected by her betrothed through the fault of Bhishma, whereupon she retired into the forest and by severe penances and sacrifices obtained a boon from Siva promising her immediate rebirth as a man in order to mete out judgment

upon her wrongdoer, Bhishma. She thereupon ascended her funeral pyre and was forthwith reborn as Sikhandin. (*Bhagavad-Gita*, W. Q. Judge, p. 4)

WGa **Sila** Morality.

ST **Sila** Harmonious behavior, kindness, restraint. See *Paramitas*

OG **Silent Watcher** A term used in modern theosophical esoteric philosophy to signify a highly advanced spiritual entity who is, as it were, the summit or supreme chief of a spiritual-psychological hierarchy composed of beings beneath him and working under the Silent Watcher's direct inspiration and guidance. The Silent Watchers, therefore, are relatively numerous, because every hierarchy, large or small, high or low, has as its own particular hierarch or supreme head a Silent Watcher. There are human Silent Watchers, and there is a Silent Watcher for every globe of our planetary chain. There is likewise a Silent Watcher of the solar system of vastly loftier state or stage, etc.

"Silent Watcher" is a graphic phrase, and describes with fair accuracy the predominant trait or characteristic of such a spiritual being – one who through evolution having practically gained omniscience or perfect knowledge of all that he can learn in any one sphere of the kosmos, instead of pursuing his evolutionary path forwards to still higher realms, remains in order to help the multitudes and hosts of less progressed entities trailing behind him. There he remains at his self-imposed task, waiting and watching and helping and inspiring, and so far as we humans are concerned, in the utter silences of spiritual compassion. Thence the term Silent Watcher. He can learn nothing more from the particular sphere of life through which he has now passed, and the secrets of which he knows by heart. For the time being and for ages he has renounced all individual evolution for himself out of pure pity and high compassion for those beneath him.

IN **Silent Watcher** The summit of a hierarchy; the terrestrial Silent Watcher is the Mahaguru, the Great Sacrifice, who renounces nirvana and individual progress for the sake of all lower sentient beings.

TG **Simeon-ben-Jochai** An Adept-Rabbin, who was the author of the *Zohar*, (*which see*).

ST **Simha** Leo. See *Constellations*

TG **Simon Magus** A very great Samaritan Gnostic and Thaumaturgist, called "the great Power of God."

TG **Simorgh** (*Persian*) The same as the winged Siorgh, a kind of gigantic griffin, half phoenix, half lion, endowed in the Iranian legends with oracular powers. Simorgh was the guardian of the ancient Persian Mysteries. It is expected to reappear at the end of the cycle as a gigantic bird-lion. Esoterically, it stands as the symbol of the Manvantaric cycle. Its Arabic name is *Rakshi*.

TG **Sinai** (*Hebrew*) Mount Sinai, the Nissi of *Exodus* (xvii., 15), the birthplace of almost all the solar gods of antiquity, such as Dionysus, born at Nissa or Nysa, Zeus of Nysa, Bacchus and Osiris, (*which see*). Some ancient people believed the Sun to be the progeny of the Moon, who was herself a Sun once upon a time. *Sin-ai* is the "Moon Mountain," hence the connexion.

MO **Sindre** (*Norse*) (sin-dreh) [dross] A dwarf: the vegetable kingdom.

TG **Sing Bonga** The Sun-spirit with the Kollarian tribes.

FY **Sing Bonga** Sun spirit of the Kolarian tribes.

TG **Singha** (*Sanskrit*) The constellation of Leo; *Singh* meaning "lion."

TG **Sinika** (*Sanskrit*) Also Sinita and Sanika, etc., as variants. The *Vishnu Purana* gives it as the name of a future sage who will be taught by him who will become Maitreya, at the end of Kali Yuga, and adds that this is a great mystery.

TG **Sinivali** (*Sanskrit*) The first day of the new moon, which is greatly connected with Occult practices in India.

MO **Sinmara** (*Norse*) (sin-mah-ra) Hag who guards the caldron of matter, experience in the underworld.

TG **Siphra Dtzeniouta** (*Chaldean*) The Book of Concealed Mystery; one division of the *Zohar*. (See Mathers' *Kabbalah Unveiled*.)

TG **Sirius** (*Greek*) In Egyptian, *Sothis*. The dog-star: the star worshipped in Egypt and revered by the Occultists; by the former because its heliacal rising with the Sun was a sign of the beneficent inundation of the Nile, and by the latter because it is mysteriously associated with Thoth-Hermes, god of wisdom, and Mercury, in another form. Thus Sothis-Sirius had, and still has, a mystic and direct influence over the whole *living* heaven, and is connected with almost every god and goddess. It was "Isis in the heaven" and called *Isis-Sothis*, for Isis was "in the constellation of the dog," as is declared on her monuments. "The soul of Osiris was believed to reside in a personage who walks with great steps in front of *Sothis*, sceptre in hand and a whip upon his shoulder." Sirius is also Anubis, and is directly connected with the ring "Pass me not;" it is, moreover, identical with Mithra, the Persian Mystery god, and with Horus and even Hathor, called sometimes the goddess Sothis. Being connected with the Pyramid, Sirius was, therefore, connected with the initiations which took place in it. A temple to Sirius-Sothis once existed within the great temple of Denderah. To sum up, all religions are not, as Dufeu, the French Egyptologist, sought to prove, derived from Sirius, the dog-star, but Sirius-Sothis is certainly found in connection with every religion of antiquity.

TG **Sishta** (*Sanskrit*) The great elect or Sages, left after every minor *Pralaya* (that which is called "obscuration" in

Mr. Sinnett's *Esoteric Buddhism*), when the globe goes into its night or rest, to become, on its re-awakening, the seed of the next humanity. Literally, "remnant."

WG Sishtha Chastened, corrected, taught, instructed, ruled.

OG Sishtha(s) (Sista, Sanskrit) This is a word meaning "remainders," or "remains," or "residuals" – anything that is left or remains behind. In the especial application in which this word is used in the ancient wisdom, the sishtas are those superior classes – each of its own kind and kingdom – left behind on a planet when it goes into obscurity, in order to serve as the *seeds of life* for the inflow of the next incoming life-wave when the dawn of the new manvantara takes place on that planet.

When each kingdom passes on to its next globe, each one leaves behind its sishtas, its lives representing the very highest point of evolution arrived at by that kingdom in that round, but leaves them sleeping as it were: dormant, relatively motionless, including life-atoms among them. Not without life, however, for everything is as much alive as ever, and there is no "dead" matter anywhere; but the sishtas considered aggregatively as the remnants or residuals of the life-wave which has passed on are sleeping, dormant, resting. These sishtas await the incoming of the life-waves on the next round, and then they re-awaken to a new cycle of activity as the seeds of the new kingdom or kingdoms – be it the three elemental kingdoms or the mineral or vegetable or the beast or the next humanity. In a more restricted and still more specific sense, the sishtas are the great elect, or sages, left behind after every obscuration.

ST Sishtas The highest representatives of a life-wave left on a globe as seeds of life during its obscuration.

SKf Sishtha Sishtas literally mean 'remainders'; derived from the verb-root *sish* – to remain. Mystically the Sishtas refer to those entities from every kingdom who remain behind on a Globe or a Planet when the main stream of lives moves on, and whose duty it is to become the 'remainder-forms' or 'seeds of life' so that when the hosts of lives of all classes return they will find appropriate bodies ready for them. These Sishtas are always from among the highest representatives of each kingdom or class of beings. Thus they are able to provide for the more evolved entities returning in the next cycle.

IN Sishtha(s) (Sanskrit) "Residue, remainders," those left behind; the most evolved representatives of each kingdom which remain behind at the end of a cycle to serve as seeds for that kingdom in the next cycle.

SP Sista [sishtha] Residue, remains of one manvantara as seeds for the next.

TG Sistrhus (Chaldean) According to Berossus, the last of the ten kings of the dynasty of the divine kings, and the "Noah" of Chaldea. Thus, as Vishnu foretells the coming deluge to Vaivasvata-Manu, and, forewarning, commands him to build an ark, wherein he and seven Rishis are saved; so the god Hea foretells the same to Sistrhus (or Xisuthrus) commanding him to prepare a vessel and save himself with a few elect. Following suit, almost 800,000 years later, the Lord God of Israel repeats the warning to Noah. Which is prior, therefore? The story of Xisuthrus, now deciphered from the Assyrian tablets, corroborates that which was said of the Chaldean deluge by Berossus, Apollodorus, Abydenus, etc., etc. (See eleventh tablet in G. Smith's *Chaldean Account of Genesis*, page 263, et seq.). This tablet xi. covers every point treated of in chapters six and seven of *Genesis* – the gods, the sins of men, the command to build an ark, the Flood, the destruction of men, the dove and the raven sent out of the ark, and finally the Mount of Salvation in Armenia (Nizir-Ararat); all is there. The words "the god Hea heard, and his liver was angry, because his men had corrupted his purity," and the story of his destroying all his seed, were engraved on stone tablets many thousand years before the Assyrians reproduced them on their baked tiles, and even these most assuredly antedate the Pentateuch, "written from memory" by Ezra, hardly four centuries B.C.

TG Sistrum (Greek) Egyptian *ssesh* or *kemken*. An instrument, usually made of bronze but sometimes of gold or silver, of an open circular form, with a handle, and four wires passed through holes, to the end of which jingling pieces of metal were attached; its top was ornamented with a figure of Isis, or of Hathor. It was a sacred instrument, used in temples for the purpose of producing, by means of its combination of metals, *magnetic currents, and sounds*. To this day it has survived in Christian Abyssinia, under the name of *sanasel*, and the good priests use it to "drive devils from the premises," an act quite comprehensible to the Occultist, even though it does provoke laughter in the sceptical Orientalist. The priestess usually held it in her right hand during the ceremony of *purification of the air*, or the "conjuration of the elements," as E. Levi would call it, while the priests held the Sistrum in their left hand, using the right to manipulate the "key of life" – the handled cross or *Tau*.

TG Sisumara (Sanskrit) An imaginary rotating belt, upon which all the celestial bodies move. This host of stars and constellations is represented under the figure of *Sisumara*, a tortoise (some say a *porpoise*!), dragon, crocodile, and what not. But as it is a symbol of the Yoga-meditation of holy Vasudeva or Krishna, it must be a crocodile, or rather, a dolphin, since it is identical with the zodiacal Makara. Dhruva, the ancient pole-star, is placed at the tip of the tail of this sidereal monster, whose head points southward and whose body bends in a ring. Higher along the tail are the Prajapati, Agni, etc., and at its root are placed Indra, Dharma, and the seven Rishis (the Great Bear), etc., etc. The meaning is of course mystical.

TG Siva (Sanskrit) The third person of the Hindu Trinity (the Trimurti). He is a god of the first order, and in his character of Destroyer higher than Vishnu, the Preserver, as he destroys only to regenerate on a higher plane. He is born as Rudra, the Kumara, and is the patron of all the Yogis, being called, as such, Maha-Yogi, the *great ascetic*, His titles are significant: *Trilochana*, “the three-eyed,” *Mahadeva*, “the great god,” *Sankara*, etc., etc., etc.

FY Siva One of the Hindu gods, with Brahm/a and Vishnu, forming the Trimurti or Trinity; the principle of destruction.

WG Siva One of the Hindu trinity (Brahm/a, Vishnu and Siva), the destroyer, or transformer. (Literally, “the gracious one,” an euphemism for Rudra, “the howler,” “the horrible one.”)

ST Siva The destroyer and regenerator; third person of Hindu Trimurti. See *Trimurti*

Eye of Siva – organ of spiritual vision, the third eye.

GH Siva The third aspect of the Hindu Trimurti commonly called the destroyer, but with the idea intimately associated therewith of regeneration, hence also the regenerator. The name Siva does not appear in the Vedas, nor does the concept of the Trimurti; but the deity Rudra does occur (associated in the Vedas with Agni the fire god), and in later times Siva is known under the name of Rudra, hence the association of the two has been made. Rudra is hailed in the *Rig-Veda* as the lord of songs and sacrifices, the lord of nourishment, he who drives away diseases and removes sin – the beneficent aspect of Siva. In the *Mahabharata*, Siva’s place in the Trimurti is maintained, although he is not quite as prominent as Vishnu (the preserver), nevertheless the deity comes in for his share of reverence.

Siva is described as the beautiful white deity with a blue throat – blue because of the poisons he drinks in order to preserve mankind thereby; his hair is of a reddish color and piled on his head in matted locks – for Siva is the patron deity of ascetics. He is depicted with three eyes, one placed in the center of his forehead, representing the eye of wisdom (Called by Occultists the eye of Siva or the third eye): the three eyes represent Time, present, past, and future. A crescent moon above his forehead indicates Time measured by the phases of the moon, while a serpent around his neck indicates the measure of Time by cycles: a second necklace (of human skulls) refers to the races of men which Siva continuously destroys in order to regenerate new races. The serpents which surround him represent the deity as king of the Nagas (*which see*), standing also for symbols of spiritual immortality. Siva is often represented with five faces – representing the five manifested elements.

In many of the Puranas Siva is regarded as the greatest of deities, hence he is called Mahadeva (the great god). He is also spoken of as the patron deity of Esotericists and as the divine protector of the mystic Occultists. For Siva is “the howling and terrific *destroyer of human passions and physical senses*, which are ever in the way of the development of the higher spiritual perceptions and the growth of the *inner eternal man* – mystically,” (*The Secret Doctrine*, I, p. 459).

Siva, although the destroying deity, is Evolution and Progress personified, he “is the *regenerator* at the same time; who destroys things under one form but to recall them to life under another more perfect type.” (*The Secret Doctrine*, II, p. 182)

In the *Bhagavad-Gita* Siva is referred to under his alternative name of Sankara (*Bhagavad-Gita*, W. Q. Judge, p. 73).

TG Siva-Rudra (Sanskrit) Rudra is the Vedic name of Siva, the latter being absent from the *Veda*.

FY Sivite A worshipper of Siva, the name of a sect among the Hindus.

VS six (I 27, p. 10) The six principles; meaning when the lower personality is destroyed and the inner individuality is merged into and lost in the Seventh or Spirit.

MO Skade (Norse) (skah-deh) Sister-wife of Njord, daughter of the giant Tjasse.

MO Skald (Norse) Bard.

MO Skaldemjod (Norse) (skal-deh-myeud) [*skald* poet + *mjod* mead] Inspiration.

WG Skanda A name of Karttikeya, son of Siva and god of war. (Literally, “leaping.”) See *Karttikeya*

GH Skanda The name of the god of war, also known as Karttikeya (so called because he was reared by the six Pleiades, Kritikas), hence he is described as six-headed. For the purpose of destroying the Daitya Taraka, who had become a potential source of trouble to the deities because of the austerities he had performed and his strict religious observances, Skanda was produced, springing from the seed of Siva which had been cast into the fire and then carried to Ganga (the Ganges river). He is represented as riding the peacock, Paravani holding a bow in one hand and an arrow in the other.

Skanda is also the regent of the planet Mars. (*Bhagavad-Gita*, W. Q. Judge, p. 74)

TG Skandha or Skhandha (Sanskrit) Literally, “bundles,” or groups of attributes; everything finite, inapplicable to the eternal and the absolute. There are five – esoterically, *seven* – attributes in every human living being, which are known as the *Pancha Skandhas*. These are (1) form, *rupa*; (2) perception, *vidana*; (3) consciousness, *sanjna*; (4) action, *sanskara*; (5) knowledge, *vidyana*. These unite at the birth of man and constitute his personality. After the

maturity of these Skandhas, they begin to separate and weaken, and this is followed by *jaramarana*, or decrepitude and death.

KT Skandhas The *attributes* of every personality, which after death form the basis, so to say, for a new Karmic reincarnation. They are five in the popular or exoteric system of the Buddhists: i.e., *Rupa*, form or body, which leaves behind it its magnetic atoms and occult affinities; *Vedana*, sensations, which do likewise; *Sanna*, or abstract ideas, which are the creative powers at work from one incarnation to another; *Samkhara*, tendencies of mind; and *Vinnana*, mental powers.

FY Skandhas The impermanent elements which constitute a man.

WG Skandas The impermanent elements that enter into man's constitution and which he assumes upon incarnating. (Literally, "branches," "ramifications.")

OG Skandha(s) (*Sanskrit*) Literally, "bundles," or groups of attributes, to use H. P. Blavatsky's definition. When death comes to a man in any one life, the seeds of those causes previously sown by him and which have not yet come forth into blossom and full-blown flower and fruit, remain in his interior and invisible parts as impulses lying latent and sleeping: lying latent like sleeping seeds for future flowerings into action in the next and succeeding lives. They are psychological impulse-seeds lying asleep until their appropriate stage for awakening into action arrives at some time in the future.

In the case of the cosmic bodies, every solar or planetary body upon entering into its pralaya, its prakritika-pralaya – the dissolution of its lower principles – at the end of its long life cycle, exists in space in the higher activity of its spiritual principles, and in the dispersion of its lowest principles, which latter latently exist in space as skandhas in a laya-condition.

When a laya-center (*which see*) is fired into action by the touch of wills and consciousnesses on their downward way, becoming the embodying life of a solar system, or of a planet of a solar system, the center manifests first on its highest plane, and later on its lower plane. The skandhas are awakened into life one after another: first the highest ones, next the intermediate ones, and lastly the inferior ones, cosmically and qualitatively speaking.

The term skandhas in theosophical philosophy has the general significance of bundles or groups of attributes, which together form or compose the entire set of material and also mental, emotional, and moral qualities. Exoterically the skandhas are "bundles" of attributes five in number, but esoterically they are seven. These unite at the birth of man and constitute his personality. After the death of the body the skandhas are separated and so remain until the reincarnating ego (*which see*) on its downward path into physical incarnation gathers them together again around itself, and thus reforms the human constitution considered as a unity.

In brief, the skandhas can be said to be the aggregate of the groups of attributes or qualities which make each individual man the *personality* that he is; but this must be sharply distinguished from the individuality.

ST Skandhas The mental, emotional, psychovital, and physical characteristics which together make up the personality of a man.

SKo Skandha Literally, Skandha means 'aggregate' or 'bundle.' Philosophically the Skandhas are the groups of manifested attributes of character, such as bodily form, sensations, perceptions, and physical, mental, and moral tendencies, which together form the finite parts of any being. The Skandhas therefore create those causal vibrations which attract the Reincarnating Ego back to Earth-life; and as the Ego returns from the higher worlds it gathers up its Skandhas or 'impulse-seeds' and they are awakened once more into activity and build the new personality of the Reincarnating Ego.

SP Skandha Literally, "bundle," the psycho-physical constituents of persons.

MO Skidbladnir (*Norse*) (sheed-blahd-neer) [*skid* slat + *blad* leaf] Ship created by dwarfs for Frey. The planet earth.

TG Skrymir (*Scandinavian*) One of the famous giants in the *Eddas*.

MO Skirner (*Norse*) (sheer-ner) [radiance] Ray of the god Frey, an emissary to the giant world.

MO Sleipnir (*Norse*) (slayp-neer) [slider] Odin's eight-legged steed.

TG Sloka (*Sanskrit*) The Sanskrit epic metre formed of thirty-two syllables: verses in four half-lines of eight, or in two lines of sixteen syllables each.

FY Slokas (*Sanskrit*) Stanzas.

OG Sloka (*Sanskrit*) "The Sanskrit epic meter formed of thirty-two syllables: verses in four half lines of eight, or in two lines of sixteen syllables each" (H. P. Blavatsky, *Theosophical Glossary*).

ST Sloka A verse.

GH Sloka A stanza, especially a particular kind of epic meter, also called the Anushtubh, which consists of 4 padas (quarter verses) of 8 syllables each; or it may be 2 lines each containing 16 syllables. The syllables of each line may be altered as desired except for the 5th, 13th, 14th, and 15th syllables which have a fixed method for composition.

The following indicates this:

....,....|....,-,.

The dots represent syllables which may be either long or short. The 6th and 7th syllables should be long; but if the 6th is a short syllable then the 7th is short also. As an example the first sloka of the *Bhagavad-Gita* is given illustrating this (although the 14th syllable is short in both lines):

dharmakshetre kurukshetre samaveta yuyutsavah,

,,.,./,.,.,|,.,.-/,.,.,

mamakah pandavaschaiva kimakurvata sanjaya.

-, -/-, -,-,|,.,.,./,.,.

The *Ramayana* relates that the first sloka was composed by Valmiki who was moved to such sorrow by seeing the mate of a bird killed by a hunter during the wooing of the pair, that in his grief he developed the spirit of poesy. The word *sloka* means sound, or noise; in the *Rig-Veda* it means a hymn of praise. (cf. derived from the verbal root *sru*, to hear. *Bhagavad-Gita*, W. Q. Judge, p. i)

SKs Sloka A verse. A Sloka is generally formed of verses in half-lines of eight, or in two lines of sixteen syllables each. This Sloka is the Sanskrit epic-metre formed of thirty-two syllables.

IN Sloka (Sanskrit) Verse of a stanza; the usual Sanskrit epic meter of 32 syllables.

SP Sloka The usual Sanskrit epic meter, or a 32-syllable stanza in that meter.

TG Smaragdine Tablet of Hermes As expressed by Eliphas Levi, "this Tablet of Emerald is the whole of magic in a single page;" but India has a single word which, when understood, contains "the whole of magic." This is a tablet, however, alleged to have been found by Sarai, Abraham's wife (!) on *the dead body of Hermes*. So say the Masons and Christian Kabbalists. But in Theosophy we call it an allegory. May it not mean that *Sarai-swati*, the wife of *Brahm/a*, or the goddess of secret wisdom and learning, finding still much of the ancient wisdom latent in the dead body of Humanity, revived that wisdom? This led to the rebirth of the Occult Sciences, so long forgotten and neglected, the world over. The tablet itself, however, although containing the "whole of magic," is too long to be reproduced here.

TG Smartava (Sanskrit) The Smarta Brahmans; a sect founded by Sankaracharya.

TG Smriti (Sanskrit) Traditional accounts imparted orally, from the word *Smriti*, "Memory" a daughter of Daksha. They are now the legal and ceremonial writings of the Hindus; the opposite of, and therefore less sacred, than the *Vedas*, which are *Sruti*, or "revelation."

FY Smriti Legal and ceremonial writings of the Hindus.

WG Smriti Remembrance; tradition; laws handed down by human authors, not "revealed," as *sruti*.

ST Smriti Teachings imparted orally, to be remembered.

SKs Smriti, Sruti The Smritis were the original unwritten esoteric teachings or 'what has been remembered' and handed down by tradition. They were the truths and legends that were passed on orally from one generation to the next, and which were finally written down. The Smritis comprise the *Vedanta*, the *Sutras*, the *Mahabharata*, the *Ramayana*, the *Puranas*, and the *Dharma-Sastras*. *Smriti* is derived from the verb-root *smri* – to remember.

The *Srutis* are those teachings 'that have been heard'; derived from the verb-root *sru* – to hear. They are those direct oral revelations received by the Rishis of old from divine beings. The *Srutis* comprise the *Vedas* and their including works, the *Mantras*, *Brahmanas*, and *Upanishads*.

SP Smrti [smriti] Literally, "remembering;" tradition, a class of Hindu scriptures (including the *Dharma Sastras* and the *Epics*) for which the remembered meaning, but not the exact wording, is authoritative.

TG Sod (Hebrew) An "Arcanum," or religious mystery. The Mysteries of Baal, Adonis and Bacchus, all sun-gods having serpents as symbols, or, as in the case of Mithra, a "solar serpent." The ancient Jews had their *Sod* also, symbols not excluded, since they had the "brazen serpent" lifted in the Wilderness, which particular serpent was the Persian Mithra, the symbol of Moses as an Initiate, but was certainly never meant to represent the *historical* Christ. "The secret (*Sod*) of the Lord is with them that fear him," says David, in *Psalms* xxv., 14. But this reads in the original Hebrew, "Sod Iahoh (or the Mysteries) of Jehovah are for those who fear him." So terribly is the Old Testament mistranslated, that verse 7 in *Psalms* lxxxix., which stands in the original "Al (El) is terrible in the great *Sod* of the *Kedeshim*" (the *Galli*, the priests of the inner Jewish mysteries), reads now in the mutilated translation "God is greatly to be feared in *the assembly of the saints*." Simeon and Levi held their *Sod*, and it is repeatedly mentioned in the Bible. "Oh my soul," exclaims the dying Jacob, "come not thou into their secret (*Sod*, in the orig.), unto their assembly," i.e., into the *Sodality* of Simeon and Levi (*Genesis* xlix., 6). (See Dunlap, *Sod, the Mysteries of Adoni*.)

TG Sodales (Latin) The members of the Priest-colleges. (See Freund's *Latin Lexicon*, iv., 448.) Cicero tells us also (*De Senectute*, 13) that "*Sodalities* were constituted in the Idaean Mysteries of the MIGHTY MOTHER." Those initiated into the *Sod* were termed the "Companions."

TG Sodalioan Oath The most sacred of all oaths. The penalty of death followed the breaking of the Sodalioan oath or

pledge. The oath and the *Sod* (the secret learning) are earlier than the *Kabbalah* or Tradition, and the ancient *Midrashim* treated fully of the Mysteries or Sod before they passed into the *Zohar*. Now they are referred to as the *Secret Mysteries* of the Thorah, or Law, to break which is fatal.

TG **Soham** (*Sanskrit*) A mystic syllable representing *involution*: literally, “THAT I AM.”

FY **Soham** A mystic syllable representing involution; (Literally, “that am I.”)

WG **So’ham** The reverse of Hamsa, symbolizing black magic. (*sas*, that; *aham*, I: I that very person, I myself – expressive of bad egoism – while Hamsa (*aham*, I; *sas*, that: I am *That*) is an affirmation of divine unity.)

TG **Sokaris** (*Egyptian*) A fire-god; a solar deity of many forms. He is Ptah-Sokaris, when the symbol is purely cosmic, and “Ptah-Sokaris-Osiris” when it is phallic. This deity is hermaphrodite, the sacred bull Apis being its son, conceived in it by a solar ray. According to Smith’s *History of the East*, Ptah is a “second Demiurgus, an emanation from the first creative Principle” (the first Logos). The upright Ptah, with cross and staff, is the “creator of the eggs of the sun and moon.” Pierret thinks that he represents the primordial Force that preceded the gods and “created the stars, and the eggs of the sun and moon.” Mariette Bey sees in him “Divine *Wisdom* scattering the stars in immensity,” and he is corroborated by the *Targum* of Jerusalem, which states that the “Egyptians called the Wisdom of the First Intellect Ptah.”

TG **Sokhit** (*Egyptian*) A deity to whom the cat was sacred.

SI **Solaris luminis particeps** II 28 (*Latin*) “Participating in solar light.”

TG **Solomon’s Seal** The symbolical double triangle, adopted by the Theosophical Society and by many Theosophists. Why it should be called “Solomon’s Seal” is a mystery, unless it came to Europe from Iran, where many stories are told about that mythical personage and the magic seal used by him to catch the *djins* and imprison them in old bottles. But this seal or double triangle is also called in India the “Sign of Vishnu,” and may be seen on the houses in every village as a talisman against evil. The triangle was sacred and used as a religious sign in the far East ages before Pythagoras proclaimed it to be the first of the geometrical figures, as well as the most mysterious. It is found on pyramid and obelisk, and is pregnant with occult meaning, as are, in fact, all triangles. Thus the pentagram is the triple triangle – the six-pointed being the *hexalpha*. (See **Pentacle**, **Pentagram**) The way a triangle points determines its meaning. If upwards, it means the male element and *divine fire*; downwards, the female and the *waters* of matter; upright, but with a bar across the top, *air* and astral light; downwards, with a bar – the earth or gross matter, etc., etc. When a Greek Christian priest in blessing holds his two fingers and thumb together, he simply makes the magic sign – by the power of the *triangle* or “trinity.”

WG **Solomon’s Seal** Two interlaced triangles, one pointing up, the other down, one dark and the other light, expressing the union of spirit and matter.

TG **Soma** (*Sanskrit*) The moon, and also the juice of the plant of that name used in the temples for trance purposes; a sacred beverage. Soma, the moon, is the symbol of the Secret Wisdom. In the *Upanishads* the word is used to denote gross matter (with an association of moisture) capable of producing life under the action of heat. See **Soma-drink**

IU **Soma** This Hindu sacred beverage answers to the Greek ambrosia or nectar, drunk by the gods of Olympus. A cup of kykeon was also quaffed by the mysta at the Eleusinian initiation. He who drinks it easily reaches *Bradhna*, or place of splendor (Heaven). The soma-drink known to Europeans is not the *genuine* beverage, but its substitute; for the initiated priests alone can taste of the real soma; and even kings and raja, when sacrificing, receive the substitute. Haug shows by his own confession, in his *Aytareya-Brahmanan*, that it was not the Soma that he tasted and found nasty, but the juice from the roots of the Nyagrodha, a plant or bush which grows on the hills of Poona. We were positively informed that the majority of the sacrificial priests of the Dekkan have lost the secret of the true soma. It can be found neither in the ritual books nor through oral information. The true followers of the primitive Vedic religion are very few; these are the alleged descendants from the *Rishis*, the real Agnihotris, the initiates of the great Mysteries. The soma-drink is also commemorated in the Hindu Pantheon, for it is called the King-Soma. He who drinks of it is made to participate in the heavenly king, because he becomes filled with it, as the Christian apostles and their converts became filled with the Holy Ghost, and purified of their sins. The soma makes a new man of the initiate; he is reborn and transformed, and his spiritual nature overcomes the physical; it gives the divine power of inspiration, and develops the clairvoyant faculty to the utmost. According to the exoteric explanation the soma is a plant, but, at the same time it is an angel. It forcibly connects the *inner*, highest “spirit” of man, which spirit is an angel like the mystical soma, with his “irrational soul,” or astral body, and thus united by the power of the magic drink, they soar together above physical nature, and participate during life in the beatitude and ineffable glories of Heaven.

Thus the Hindu soma is mystically, and in all respects, the same that the Eucharistic supper is to the Christian. The idea is similar. By means of the sacrificial prayers – the mantras – this liquor is supposed to be transformed on the spot into real soma – or the angel, and even into Brahma himself. Some missionaries have expressed themselves

very indignantly about this ceremony, the more so, that, generally speaking, the Brahmans use a *kind of spirituous liquor* as a substitute. But do the Christians believe less fervently in the transubstantiation of the communion-wine into the blood of Christ, because this wine happens to be more or less spirituous? Is not the idea of the symbol attached to it the same? But the missionaries say that this hour of some-drinking is the golden hour of Satan, who lurks at the bottom of the Hindu sacrificial cup. [In their turn, the heathen may well ask the missionaries what sort of a spirit lurks at the bottom of the sacrificial beer-bottle. That evangelical New York journal, the "Independent," says: "A late English traveller found a simple-minded Baptist mission church, in far-off Burmah, using for the communion service, and we doubt not with God's blessing, Bass's pale ale instead of wine." Circumstances alter cases, it seems!]

WG Soma The moon; a liquid expressed from the moon-plant.

ST Soma Moon; also, a symbol of secret wisdom.

GH Soma Astronomically, the Moon – an occult mystery, for the moon as a symbol stands for both good and evil. "Soma is the mystery god and presides over the mystic and occult nature in man and the Universe" (*The Secret Doctrine*, II, p. 45). In mystical phraseology Soma is a sacred and mystic beverage which was drunk by Brahmanas and Initiates, during their mysteries and sacrificial rites, producing mystic visions. "The partaker of *Soma* finds himself both linked to his external body, and yet away from it in his spiritual form. The latter, freed from the former, soars for the time being in the ethereal higher regions, becoming virtually 'as one of the gods,' and yet preserving in his physical brain the memory of what he sees and learns." (*The Secret Doctrine*, II, p. 499). "The Soma-drink known to Europeans is not the *genuine* beverage, but its substitute; for the initiated priests alone can taste of the real Soma; and even kings and Rajas, when sacrificing, receive the substitute." (*Theosophical Glossary*, H. P. Blavatsky, p. 304) (*Bhagavad-Gita*, W. Q. Judge, p. 67)

IN Soma (*Sanskrit*) Hindu male lunar deity; also a "beverage" from a sacred plant which can induce spiritual vision.

GH Somadatta A favorite name in ancient times: many kings bore this appellation. The son of one so named sided with the Kurus. (Meaning of the word itself: gift of Soma. *Bhagavad-Gita*, W. Q. Judge, p. 3)

TG Soma-drink Made from a rare mountain plant by initiated Brahmans. This Hindu sacred beverage answers to the Greek ambrosia or nectar, quaffed by the gods of Olympus. A cup of Kykeon was also quaffed by the Mystes at the Eleusinian initiation. He who drinks it easily reaches *Bradhna*, or the place of splendour (Heaven). The Soma-drink known to Europeans is not the *genuine* beverage, but its substitute; for the initiated priests alone can taste of the real Soma; and even kings and Rajas, when sacrificing, receive the substitute. Haug, by his own confession, shows in his *Aitareya Brahmana*, that it was not the Soma that he tasted and found nasty, but the juice from the roots of the Nyagradha, a plant or bush which grows on the hills of Poona. We were positively informed that the majority of the sacrificial priests of the Dekkan have lost the secret of the true Soma. It can be found neither in the ritual books nor through oral information. The true followers of the primitive Vedic religion are very few; these are the alleged descendants of the Rishis, the real Agnihotris, the initiates of the great Mysteries. The Soma-drink is also commemorated in the Hindu Pantheon, for it is called King-Soma. He who drinks thereof is made to participate in the heavenly king; he becomes filled with his essence, as the Christian apostles and their converts were filled with the Holy Ghost, and purified of their sins. The Soma makes a new man of the initiate; he is reborn and transformed, and his spiritual nature overcomes the physical; it bestows the divine power of inspiration, and develops the clairvoyant faculty to the utmost. According to the exoteric explanation the soma is a plant, but at the same time it is an angel. It forcibly connects the *inner*, highest "spirit" of man, which spirit is an angel like the mystical Soma, with his "irrational soul," or astral body, and thus united by the power of the magic drink, they soar together above physical nature and participate during life in the beatitude and ineffable glories of Heaven.

Thus the Hindu Soma is mystically and in all respects the same that the Eucharist supper is to the Christian. The idea is similar. By means of the sacrificial prayers – the mantras – this liquor is supposed to be immediately transformed into the real Soma, or the angel, and even into Brahm/a himself. Some missionaries have expressed themselves with much indignation about this ceremony, the more so, seeing that the Brahmans generally use a *kind of spirituous liquor* as a substitute. But do the Christians believe less fervently in the transubstantiation of the communion wine into the blood of Christ, because this wine happens to be more or less spirituous? Is not the idea of the symbol attached to it the same? But the Missionaries say that this hour of soma-drinking is the golden hour of Satan, who lurks at the bottom of the Hindu sacrificial cup. (*Isis Unveiled*.)

ST Soma Juice a sacred drink.

TG Soma-loka (*Sanskrit*) A kind of lunar abode where the god Soma, the regent of the moon, resides. The abode of the Lunar Pitris – or *Pitriloka*.

TG Somapa (*Sanskrit*) A class of Lunar Pitris. See *Trisuparna*

TG Somnambulism Literally, "sleepwalking," or moving, acting, writing, reading and performing every function

of waking consciousness in one's sleep, with utter oblivion of the fact on awakening. This is one of the great psycho-physiological phenomena, the least understood as it is the most puzzling, to which Occultism alone holds the key.

KT Somnambulism "Sleep walking." A psycho-physiological state, too well known to need explanation.

TG Son-kha-pa (*Tibetan*) Written also *Tson-kha-pa*. A famous Tibetan reformer of the fourteenth century, who introduced a purified Buddhism into his country. He was a great Adept, who being unable to witness any longer the desecration of Buddhist philosophy by the false priests who made of it a marketable commodity, put a forcible stop thereto by a timely revolution and the exile of 40,000 sham monks and Lamas from the country. He is regarded as an Avatar of Buddha, and is the founder of the *Gelukpa* ("yellow-cap") Sect, and of the mystic Brotherhood connected with its chiefs. The "tree of the 10,000 images" (*khoom-boom*) has, it is said, sprung from the long hair of this ascetic, who leaving it behind him disappeared for ever from the view of the profane.

TG Sooniam A magical ceremony for the purpose of removing a sickness from one person to another. Black magic, sorcery.

FY Soonium A magical ceremony for the purpose of removing a sickness from one person to another.

Soorya – See *Surya*

TG Sophia (*Greek*) Wisdom. The female *Logos* of the Gnostics; the Universal Mind; and the female Holy Ghost with others.

TG Sophia Achamoth (*Greek*) The daughter of Sophia. The personified Astral Light, or the lower plane of Ether.

TG Sortes Sanctorum (*Latin*) The "holy casting of lots for purposes of divination," practised by the early and mediaeval Christian clergy. St. Augustine, who does not "disapprove of this method of learning futurity, provided it be not used for worldly purposes, practised it himself" (*Life of St. Gregory of Tours*). If, however, "it is practised by laymen, heretics, or heathen" of any sort, *sortes sanctorum* become – if we believe the good and pious fathers – *sortes diabolorum* or *sortilegium* – sorcery.

TG Sosiosh (*Zend-Avestian*) The Mazdean Saviour who, like Vishnu, Maitreya Buddha and others, is expected to appear on a white horse at the end of the cycle to save mankind. See *S'ambhala*

TG Soul The {*psuche*}, or *nephesh* of the *Bible*; the vital principle, or the breath of life, which every animal, down to the infusoria, shares with man. In the translated *Bible* it stands indifferently for *life*, blood and soul. "Let us not kill his *nephesh*," says the original text: "let us not kill *him*," translate the Christians (*Genesis xxxvii. 21*), and so on.

IU Soul Is the {*psyche*}, or the *nephesh* of the *Bible*; the vital principle, or the breath of life, which every animal, down to the infusoria, shares with man. In the translated *Bible* it stands indifferently for *life*, blood, and soul. "Let us not kill his *nephesh*," says the original text: "let us not kill *him*," translate the Christians (*Genesis xxxvii., 21*), and so on.

OG Soul This word in the ancient wisdom signifies "vehicle," and *upadhi* – that vehicle, or any vehicle, in which the monad, in any sphere of manifestation, is working out its destiny. A soul is an entity which is evolved by experiences; it is not a spirit, but it is a vehicle of a spirit – the monad. It manifests in matter through and by being a substantial portion of the lower essence of the spirit. Touching another plane below it, or it may be above it, the point of union allowing ingress and egress to the consciousness, is a *laya-center* – the neutral center, in matter or substance, through which consciousness passes – and the center of that consciousness is the monad. The soul in contradistinction with the monad is its vehicle for manifestation on any one plane. The spirit or monad manifests in seven vehicles, and each one of these vehicles is a soul.

On the higher planes the soul is a vehicle manifesting as a sheaf or pillar of light; similarly with the various egos and their related vehicle-souls on the inferior planes, all growing constantly more dense, as the planes of matter gradually thicken downwards and become more compact, into which the monadic ray penetrates until the final soul, which is the physical body, the general vehicle or bearer or carrier of them all.

Our teachings give to every animate thing a soul – not a human soul, or a divine soul, or a spiritual soul – but a soul corresponding to its own type. What it is, what its type is, actually comes from its soul; hence we properly may speak of the different beasts as having one or the other, a "duck soul," an "ostrich soul," a "bull" or a "cow soul," and so forth. The entities lower than man – in this case the beasts, considered as a kingdom, are differentiated into the different families of animals by the different souls within each. Of course behind the soul from which it springs there are in each individual entity all the other principles that likewise inform man; but all these higher principles are latent in the beast.

Speaking generally, however, we may say that the soul is the intermediate part between the spirit which is deathless and immortal on the one hand and, on the other hand, the physical frame, entirely mortal. The soul, therefore, is the intermediate part of the human constitution. It must be carefully noted in this connection that soul as a term employed in the esoteric philosophy, while indeed meaning essentially a "vehicle" or "sheath," this vehicle or sheath is nevertheless an animate or living entity much after the manner that the physical body, while being the sheath or

vehicle of the other parts of man's constitution, is nevertheless in itself a discrete, animate, personalized being. See *Vahana*

WW Soul (pp. 106-109) Soul is the *personal* center, the conscious, vitalized, personal center in man.

“For of the soule the bodie forme doth take;

“For soule is forme, and doth the bodie make.”

– (Spenser's “Hyme in Honor of Beautie,” line 132.)

This is a perfectly correct definition of what ‘soul’ is in Theosophy. When we come to study *Individual* and *Person*, and their derivatives *Individuality* and *Personality*, we shall see that the spirit is individual and the soul personal, and that while a man may truly be said to have one soul during one life, yet as his personality – the working of his person, his personance – changes almost from year to year, indeed possibly from day to day, so a man may be said to have ‘legion’ when his soul is spoken of. The soul of 1913 is not the soul of 1914; the soul of childhood is not the soul of youth, or of manhood, or of old age. The soul of youth is not the soul of maturity; but the spirit is the same always. Our souls are then legion; we live in our souls, we are souls. It is our soul in the general sense which incarnates; the spirit cannot, does not incarnate. We incarnate because the working of the soul in the between-life states brings back by attraction the monad to incarnation. The soul is semi-material. Being a creature of semi-matter, its instincts, its desires, its impulses are matterward. Being also a creature of spirit, its instincts, its impulses are spiritward, and we find therefore the dual person, the dual nature of the soul, dragged down to the dust and lifted upward to the spirit – a mixed being, as we saw when we studied hierarchies, half hero, half beast. Which shall man follow? Shall he follow the beast and go to perdition (perdition, from the word *perdere*, to lose), and so in the end lose the personal element? Or shall he follow the star, follow the God within, allying himself with that divine thing which is so far above his normal conception that man in ancient days spoke of it as the breath of the Deity? These words “of the Deity” are very beautiful, and when we understand them we see the reverence that is inherent in the ancient thought. Soul, then, is the ordinary personal man, thinking, cogitating, willing, loving, hating, morbid, natural, in fact possessing all the phenomena of human nature as we know it today. This soul changes, grows, becomes less, decreases, according to the line of thought which is followed, according to the choice which is made. It may sink so low that it may actually pass out of the human circle, out of humanity; it can then no longer incarnate in human bodies. What happens to it? *It is no longer a human soul*. Were it a human soul it could incarnate. It goes into the animals, and we have here the real meaning of the transmigration of souls so-called, based as we saw it in former studies upon a truth. This is not all the truth, but it is an adumbration of what one might say, but it is not in my place to do so. In plain words, the question of the loss of the soul you will find touched upon by H. P. Blavatsky in her esoteric writings, but the Teacher is the only one in power in this case. It is a subject which we must allude to and leave.

Now this loss of the soul, we may truly say, is attended with agony unspeakable. Examine any man in a passion. Let the passion be what you will, a passion of anger, a frenzy of love. He is by so much a maniac, he is by so much insane; he has lost his mind. The better, the nobler, the higher part is gone, according to the ratio of development of the passion. If he follows this passion, he links himself with forces magnetically attracted to him, elementals, creatures of the lower sphere, the underworld, who cling to him. He feeds them, and he also draws nourishment from them, his passion does; they stimulate him; and as in physical things an over-stimulated organ, while it is worn to pieces, nevertheless may grow and become a monster, so some of the most virulent, loathsome diseases of mankind have had their origin in misuse. “Sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny.” On the other hand man links himself with the diviner part of his nature, and he raises himself to the gods; he becomes impersonal, charitable, cleanly in life, sweet-tempered, lovable, loving and loved. It is said that the very animals and little children cling to a man like that. Not always is it that animals and little children cling to such a man, because human nature is very complex; but such a man undoubtedly is instinctively trusted by other men, and as he goes higher his brain expands, reverence grows within him, and loyalty and all other beautiful virtues, and step by step his character grows greater, his will becomes stronger, more one-pointed, less split up, the battles grow less, the struggles diminish, peace and calm rest upon his face. Why? Because these are attributes of the god within him, towards which he is raising himself. We all respect a strong man, we all admire a strong and good man, but we all love a man who is not only strong and good but trustworthy. In that one word we can sum up all the attributes of the higher nature, that which is worthy of trust. No man would instinctively trust a strong man, or even a strong and good man (though immediately with a good man trust begins to grow), but when a man is strong and in addition is trustworthy he possesses all those elements which arouse trust. This, I believe, is one of the signs by which we may judge of the spiritual stature of a man.

Now we see, then, that the spirit represents the most lofty, the divine part of our nature. It is called ‘breath’ because it is so intangible, so subtle, that they of old could only liken it to that which the Deity breathed out, as it were, by an act of the will, the spiritus, the efflux. You will remember the Oriental religions speak of the inbreathing and

outbreathing of Brahman. This, applied to man, is the spirit; and the soul is the personal man. The person changes, as I have said.

VS **budding soul** (I 5, p. 3) Soul is used here for the *Human Ego* or *Manas*, that which is referred to in our Occult Septenary division as the “Human Soul” (See *The Secret Doctrine*) in contradistinction to the Spiritual and Animal Souls.

VS **Diamond Soul** (II 4, p. 26) “Diamond Soul” “Vajrasattva,” a title of the supreme Buddha, the “Lord of all Mysteries,” called Vajradhara and Adi-Buddha.

VS **Diamond-Soul** (III 19, p. 60) See Glossary of Part II., Number 4. “Diamond-Soul” or *Vajradhara* presides over the *Dhyani-Buddhas*.

VS **Master-Soul** (III 8, p. 50) The “MASTER-SOUL” is *Alaya*, the Universal Soul or Atman, each man having a ray of it in him and being supposed to be able to identify himself with and to merge himself into it.

OG **Soulless Beings** “We elbow soulless men in the streets at every turn,” wrote H. P. Blavatsky. This is an actual fact. The statement does not mean that those whom we thus elbow have no soul. The significance is that the spiritual part of these human beings is sleeping, not awake. They are animate humans with an animate working brain-mind, an animal mind, but otherwise “soulless” in the sense that the soul is inactive, sleeping; and this is also just what Pythagoras meant when he spoke of the “living dead.” They are everywhere, these people. We elbow them, just as H. P. Blavatsky says, at every turn. The eyes may be physically bright, and filled with the vital physical fire, but they lack soul; they lack tenderness, the fervid yet gentle warmth of the living flame of inspiration within.

Sometimes impersonal love will awaken the soul in a man or in a woman; sometimes it will kill it if the love become selfish and gross. The streets are filled with such “soulless” people; but the phrase soulless people does not mean “lost souls.” The latter is again something else. The term soulless people therefore is a technical term. It means men and women who are still connected, but usually quite unconsciously, with the monad, the spiritual essence within them, but who are not *self-consciously* so connected. They live very largely in the brain-mind and in the fields of sensuous consciousness. They turn with pleasure to the frivolities of life. They have the ordinary feelings of honor, etc., because it is conventional and good breeding so to have them; but the deep inner fire of yearning, the living warmth that comes from being more or less at one with the god within, they know not. Hence, they are “soulless,” because the soul is not working with fiery energy in and through them.

A lost soul, on the other hand, means an entity who through various rebirths, it may be a dozen, or more or less, has been slowly following the “easy descent to Avernus,” and in whom the threads of communication with the spirit within have been snapped one after the other. Vice will do this, continuous vice. Hate snaps these spiritual threads more quickly than anything else perhaps. Selfishness, the parent of hate, is the root of all human evil; and therefore a lost soul is one who is not merely soulless in the ordinary theosophical usage of the word, but is one who has lost the last link, the last delicate thread of consciousness, connecting him with his inner god. He will continue “the easy descent,” passing from human birth to an inferior human birth, and then to one still more inferior, until finally the degenerate astral monad – all that remains of the human being that once was – may even enter the body of some beast to which it feels attracted (and this is one side of the teaching of transmigration, which has been so badly misunderstood in the Occident); some finally go even to plants perhaps, at the last, and will ultimately vanish. The astral monad will then have faded out. Such lost souls are exceedingly rare, fortunately; but they are not what we call soulless people.

If the student will remember the fact that when a human being is filled with the living spiritual and intellectual fiery energies flowing into his brain-mind from his inner god, he is then an insouled being, he will readily understand that when these fiery energies can no longer reach the brain-mind and manifest in a man’s life, there is thus produced what is called a soulless being. A good man, honorable, loyal, compassionate, aspiring, gentle, and true-hearted, and a student of wisdom, is an “insouled” man; a buddha is one who is fully, completely insouled; and there are all the intermediate grades between.

VS **Nada, “the Soundless Sound”** (I 2, p. 1) The “Soundless Voice,” or the “Voice of the Silence.” *Literally* perhaps this would read “Voice in the *Spiritual Sound*,” as *Nada* is the equivalent word in Sanskrit, for the *Sen-sar* term.

VS **mystic sounds of the Akasic heights** (I 35, p. 18) These mystic sounds or the melody heard by the ascetic at the beginning of his cycle of meditation called *Anahata-sabda* by the Yogis.

FY **Souramanam** A method of calculating time.

TG **Sowan** (*Pali*) The first of the “four paths” which lead to Nirvana, in Yoga practice.

TG **Sowanee** (*Pali*) He who entered upon that “path.”

VS **Sowanee** (III 23, p. 65) Is one who practices *Sowan*, the first path in *Dhyan*, a Srotapatti.

FY **Space** Akasa; Swabhavat. (*which see*)

OG **Space** Our universe, as popularly supposed, consists of space and matter and energy; but in theosophy we say

that space itself is both conscious and substantial. It is in fact the root of the other two, matter and energy, which are fundamentally one thing, and this one fundamental thing is SPACE – their essential and also their instrumental cause as well as their substantial cause – and this is the reality of being, the heart of things.

Our teaching is that there are many universes, not merely one, our own home-universe; therefore are there many spaces with a background of a perfectly incomprehensible greater SPACE inclosing all – a space which is still more ethereal, tenuous, spiritual, yes, divine, than the space-matter that we know or rather conceive of, which in its lowest aspect manifests the grossness of physical matter of common human knowledge. Space, therefore, considered in the abstract, is BEING, filled full, so to say, with other entities and things, of which we see a small part – globes innumerable, stars and planets, nebulae and comets.

But all these material bodies are but effectual products or results of the infinitudes of the invisible and inner causal realms – by far the larger part of the spaces of Space. The space therefore of any one universe is an entity – a god. Fundamentally and essentially it is a spiritual entity, a divine entity indeed, of which we see naught but what we humans call the material and energetic aspect – behind which is the causal life, the causal intelligence.

The word is likewise frequently used in theosophical philosophy to signify the frontierless infinitudes of the Boundless; and because it is the very *esse* of life-consciousness-substance, it is incomparably more than the mere “container” that it is so often supposed to be by Occidental philosophers. See *Universe, Milky Way*

WW Space (pp. 78-80) Now the most difficult word for us in *Space*, difficult because it is subject to so many different interpretations by those who use the word and by those who hear it used. Look into the dictionary, and you will find that the word *space* is used in half a score of ways. It is used in the popular sense as meaning that which contains everything; and while the dictionaries are inclined to decry that as being vulgar or popular, it nevertheless seems to me that there is more than a foundation of good sense in the instinct which has led man to give the word *space* that meaning. In the first place, our word *space* comes from the Latin *spatium*, and the sense of it was *extension*; and the root of this word in the Aryan tongues is the same (or a closely similar word) as the Sanskrit *sphay*, meaning to be big, to be fat, thence to yawn, as we say in English a “yawning abyss,” the sense of *spatium*, being extension, thence emptiness. The ordinary idea of space as held by psychologists today, as I understand it, seems to be that it itself is but a mental conception; space per se does not exist; but owing to the phantasmal impression produced on the retina of the eye, and to the illusory sensation of motion and touch, there follows an association of ideas in the mind by which apartness is conceived, and hence, space. The definition is not satisfactory. There are several reasons why it is not. In the first place, there still remains the fact that while our lower mind may conceive space, or rather one attribute of space, as extension, from sensory impression, yet in the working of the mind itself there is a tendency to conceive of vastness. The mind sees something which the retinal impression or the sense of contact has merely brought to view, just as in the psychological association of ideas a note of music or a forgotten voice may bring back a whole train of linked thoughts, memories. The fault of the usual definition of psychology is this: that it imports into the mind what it gathers from outside, and gives to the conception the attributes of what is outside, and then denies that the outside exists. If man gains his *conception* of space merely from retinal or sensory impressions, on the other hand all the phenomena of nature, all our studies, our thoughts, all exterior nature and all interior nature, are based upon one fact – that marvel, that wonder which we can only call Space. It can be conceived of as being merely emptiness, or as being a fullness. If emptiness, then it is matter in its highest manifestations, or chaos; if a fullness, then it has two meanings; either that of the visible and the invisible universe; or the fullness of the Unmanifest Deity in the pantheistic sense as comprehending All. We are in deep waters, because the difficulty is that there is no definition in any language that I am acquainted with of the word *space*, properly answering to that which the mind conceives. In Theosophy it means not merely all that is, but also the source of everything past, present, or future; endless, beginningless, boundless. There are, then, three ways of looking at Space: first as the all-container and source of being; second, as the psychological conception; third, the false connection of Space with the idea of material extension properly an attribute of matter in manifestation.

TG Sparsa (*Sanskrit*) The sense of touch.

WG Sparsa Tangibility, that which may be touched.

ST Sparsa Touch. See *Tanmatras*

WG Sparsanaka That which touches, (used in speaking of the skin.)

TG Spenta Armaita (*Zend-Avestian*) The female genius of the earth; the “fair daughter of Ahura Mazda.” With the Mazdeans, *Spenta Armaita* is the personified Earth.

TG Spirit The lack of any mutual agreement between writers in the use of this word has resulted in dire confusion. It is commonly made synonymous with *soul*; and the lexicographers countenance the usage. In Theosophical teachings the term “Spirit” is applied solely to that which *belongs directly to Universal Consciousness*, and which is its homogeneous and unadulterated emanation. Thus, the higher Mind in Man or his *Ego* (Manas) is, when linked indissolubly with Buddhi, a spirit; while the term “Soul,” human or even animal (the lower Manas acting in animals

as instinct), is applied only to Kama-Manas, and qualified as the *living* soul. This is *nephesh*, in Hebrew, the “breath of life.” Spirit is formless and *immaterial*, being, when individualised, of the highest spiritual substance – *Suddasatwa*, the divine essence, of which the body of the manifesting *highest* Dhyanis are formed. Therefore, the Theosophists reject the appellation “Spirits” for those phantoms which appear in the phenomenal manifestations of the Spiritualists, and call them “shells,” and various other names. (See *Sukshma Sarira*) Spirit, in short, is no *entity* in the sense of having form; for, as Buddhist philosophy has it, *where there is a form, there is a cause for pain and suffering*. But each individual spirit – this individuality lasting only throughout the manvantaric life-cycle – may be described as a *centre of consciousness*, a self-sentient and self-conscious centre; a state, not a conditioned individual. This is why there is such a wealth of words in Sanskrit to express the different States of Being, Beings and Entities, each appellation showing the philosophical difference, the plane to which such *unit* belongs, and the degree of its spirituality or materiality. Unfortunately these terms are almost untranslatable into our Western tongues.

IU Spirit The lack of any mutual agreement between writers in the use of this word has resulted in dire confusion. It is commonly made synonymous with *soul*; and the lexicographers countenance the usage. This is the natural result of our ignorance of the other word, and repudiation of the classification adopted by the ancients. Elsewhere we attempt to make clear the distinction between the terms “spirit” and “soul.” There are no more important passages in this work. Meanwhile, we will only add that “spirit” is the {*nous*} of Plato, the immortal, immaterial, and purely *divine* principle in man – the crown of the human *Triad*; whereas, {see *Soul* for continuation.}

OG Spirit In the theosophical philosophy there is a distinct and important difference in the use of the words *spirit* and *soul*. The spirit is the immortal element in us, the deathless flame within us which dies never, which never was born and which retains throughout the entire maha-manvantara its own quality, essence, and life, sending down into our own being and into our various planes certain of its rays or garments or souls *which we are*.

The divine spirit of man is linked with the All, being in a highly mystical sense a ray of the All.

A soul is an entity which is evolved by experiences; it is not a spirit because it is a vehicle of a spirit. It manifests in matter through and by being a substantial portion of the lower essence of the spirit. Touching another plane below it, or it may be above it, the point of union allowing ingress and egress to the consciousness is a *laya-center*. The spirit manifests in seven vehicles, and each one of these vehicles is a soul; and that particular point through which the spiritual influence passes in the soul is the *laya-center*, the heart of the soul, or rather the summit thereof – homogeneous soul-substance, if you like.

In a kosmical sense spirit should be applied only to that which belongs without qualifications to universal consciousness and which is the homogeneous and unmixed emanation from the universal consciousness. In the case of man, the spirit within man is the flame of his deathless ego, the direct emanation of the spiritual monad within him, and of this ego the spiritual soul is the enclosing sheath or vehicle or garment. Making an application more particularly and specifically to the human principles, when the higher manas of man which is his real ego is indissolubly linked with buddhi, this, in fact, is the spiritual ego or spirit of the individual human being’s constitution. Its life term before the emanation is withdrawn into the divine monad is for the full period of a kosmic manvantara.

OG Spirit (in reference to Matter) The theosophist points out that what men call spirit is the summit or acme or root or seed or beginning or noumenon – call it by any name – of any particular hierarchy existing in the innumerable hosts of the kosmic hierarchies, with all of which any such hierarchy is inextricably interblended and interworking.

When theosophists speak of spirit and substance, of which matter and energy or force are the physicalized expressions, we must remember that all these terms are abstractions, generalized expressions for certain entities manifesting aggregatively.

Spirit, for instance, is not essentially different from matter, and is only relatively so different, or evolutionally so different: the difference not lying in the roots of these two where they become one in the underlying consciousness-reality, but in their characters they are two evolutionary forms of manifestation of that underlying reality. In other words, to use the terminology of modern scientific philosophy, spirit and matter are, each of them, respectively an “event” as the underlying reality passes through eternal duration.

WW Spirit (pp. 105-106) *Spirit* is from a Latin word *spirare*, to breathe; *spiritus* means breath; it is also used for wind, air in motion, a breeze. So the Hebrew *Ruahh* means wind, soul, breath. The English word *soul* is from an untraced source. *Spirit* and *soul* are two words which are accepted in ordinary Christian thought as almost synonymous; and yet that is improper, for often in the Bible, both in the Jewish part and in the Christian part, there is a distinction made, and a very clear one. In the biblical usage Soul seems to represent that conscious center in which thought and egoity dwell in man’s nature. Spirit is not so simple of definition. It is used to represent that highest part of the being of man, which, to use biblical phraseology, comes from the Deity, breathed into man’s soul. Spirit is used also in popular language to signify by a natural development of thought what we commonly call *spook*

or *ghost*, and this evidently arose from the fact that the meaning of spirit being breath or wind, something very intangible, almost imperceptible, as when ghosts, so-called, or spooks, were seen hovering around graveyards, they had a tremulous, diaphanous, thin semi-luminous appearance, and the word spirit was popularly applied to them. We shall soon see that while that is undoubtedly the case, it is an improper usage, and there are other words used in philosophy and by the ancients in past days to describe these apparitions. Spirit, then, as used in the Bible, is closely similar to the Theosophical idea, as being the breath, in a sense, of the Deity, the first manifestation outward, from which all creatures, all beings, take their origin; therefore the highest part of man.

KT **Spiritism** The same as the above, {Spiritualism} with the difference that the Spiritualists reject almost unanimously the doctrine of Reincarnation, while the Spiritists make of it the fundamental principle in their belief. There is, however, a vast difference between the views of the latter and the philosophical teachings of Eastern Occultists. Spiritists belong to the French School founded by Allan Kardec, and the Spiritualists of America and England to that of the “Fox girls,” who inaugurated their theories at Rochester, U.S.A. Theosophists, while believing in the mediumistic phenomena of both Spiritualists and Spiritists, reject the idea of “spirits.”

SI **Spiritualia nequitiae [in] coelestibus** I 331n (*Latin*) “Spiritual wickedness in heavenly regions.” — *Ephesians* 6:12

TG **Spiritualism** In philosophy, the state or condition of mind opposed to materialism or a *material conception* of things. Theosophy, a doctrine which teaches that all which exists is animated or informed by the Universal Soul or Spirit, and that not an atom in our universe can be outside of this omnipresent Principle – is *pure* Spiritualism. As to the belief that goes under that name, namely, belief in the constant communication of the living with the dead, whether through the mediumistic powers of oneself or a so-called *medium* – it is no better than the materialisation of spirit, and the degradation of the human and the divine souls, Believers in such communications are simply dishonouring the dead and performing constant sacrilege. It was well called “Necromancy” in days of old. But our modern Spiritualists take offence at being told this simple truth.

KT **Spiritualism** The modern belief that the spirits of the dead return on earth to commune with the living. See *Spiritism*

OG **Spiritual Soul** The spiritual soul is the vehicle of the individual monad, the jivatman or spiritual ego; in the case of man’s principles it is essentially of the nature of atma-buddhi. This spiritual ego is the center or seed or root of the reincarnating ego. It is that portion of our spiritual constitution which is deathless as an individualized entity – deathless until the end of the maha-manvantara of the cosmic solar system.

The spiritual soul and the divine soul, or atman, combined, are the inner god – the inner buddha, the inner christ.

SI **Spiritus intus alit, totamque infusa per artus, / Mens agitat molem, et magno se corpore miscet** I 451n, II 594 (*Latin*) “A spirit within sustains, and mind, pervading its members, / Sways the whole mass and mingles with its mighty frame.” — Virgil, *Aeneid* 6.726-7

TG **Spook** A ghost, a hobgoblin. Used of the various apparitions in the seance-rooms of the Spiritualists.

TG **Sraddha** (*Sanskrit*) Literally, faith, respect, reverence.

TG **Sraddha** (*Sanskrit*) Devotion to the memory and care for the welfare of the *manes* of dead relatives. A *post-mortem* rite for newly-deceased kindred. There are also monthly rites of *Sraddha*.

FY **Sraddh/a** Faith.

WG **Sr/addha** An oblation to the manes, made at the same time as the pinda offering.

WG **Sraddha** Trust, faith.

TG **Sraddhadeva** (*Sanskrit*) An epithet of Yama, the god of death and king of the nether world, or Hades.

ST **Srama** Action, exertion, religious exercise.

TG **Sramana** (*Sanskrit*) Buddhist priests, ascetics and postulants for Nirvana, “they who have to place a restraint on their thoughts.” The word *Saman*, now “Shaman” is a corruption of this primitive word.

SKv **Srama, Sramana** Srama is action, exertion, effort, religious exercise; derived from the verb-root *sram* – to labor, to make an effort. A religious ascetic is often called a Sramana, meaning ‘one who is striving consciously,’ or ‘one who is laboring for spiritual ends.’

TG **Srastara** (*Sanskrit*) A couch consisting of a mat or a tiger’s skin, strewn with *darbha*, *kusa* and other grasses, used by ascetics – gurus and chelas – and spread on the floor.

TG **Sravah** (*Mazdean*) The Amshaspends, in their highest aspect.

TG **Sravaka** (*Sanskrit*) Literally, “he who causes to hear;” a preacher. But in Buddhism it denotes a disciple or chela.

VS **Sravaka** (III 3. p. 45) A listener, or student who attends to the religious instructions. From the root “*Sru*.” When from theory they go into practice or performance of asceticism, they become *Sramanas*, “exercisers,” for *Srama*, action. As Hardy shows, the two appellations answer to the words *akontikoi* and *adkitai* of the Greeks.

ST **Sravaka** A listener, a disciple.

SKv Sravaka, Lanoo-Sravaka Sravaka, a word derived from the verb-root *sru* – to hear, means ‘a listener,’ or mystically used, a Sravaka is a disciple who receives esoteric teaching. In ancient Asiatic Mystery-Schools a Chela was also called a *Lanoo*. Hence Lanoo-Sravaka may be translated as ‘chela-listener.’

FY Sravana Receptivity, listening.

WG Sri Beautiful appearance, beautiful; goddess of fortune and prosperity and of beauty; also a title of honor, “the glorious,” as Sri Krishna.

SKv Srimad-Bhagavat A title given to the *Bhagavad-Gita*, that portion of the *Mahabharata* in which Krishna gives spiritual instruction to the despondent Arjuna. Srimad, derived from the verb-root *sri* – to diffuse light or radiance – is a term applied to a teacher, or even to a scripture, and signifies high spiritual quality.

TG Sringa Giri (Sanskrit) A large and wealthy monastery on the ridge of the Western Ghats in Mysore (Southern India); the chief *matham* of the Advaita and Smarta Brahmins, founded by Sankaracharya. There resides the religious head (the latter being called Sankaracharya) of all the Vedantic Advaitas, credited by many with great abnormal powers.

TG Sri-pada (Sanskrit) The impression of Buddha’s foot. Literally, “the step or foot of the Master or exalted Lord.”

TG Srivatsa (Sanskrit) A mystical mark worn by Krishna, and also adopted by the Jains.

TG Sriyantra (Sanskrit) The double triangle or the seal of Vishnu, called also “Solomon’s seal,” and adopted by the Theosophical Society.

TG Srotapatti (Sanskrit) Literally, “he who has entered the stream,” i.e., the stream or path that leads to Nirvana, or figuratively, to the Nirvanic Ocean. The same as *Sowanee*.

VS Srotapatti (II 27, p. 37) Or “he who enters in the stream” of Nirvana, unless he reaches the goal owing to some exceptional reasons, can rarely attain Nirvana in one birth. Usually a Chela is said to begin the ascending effort in one life and end or reach it only in his seventh succeeding birth.

VS Srotapatti (III 6, p. 46) Literally “he who has entered the stream” that leads to the Nirvanic ocean. This name indicates the *first* Path. The name of the *second* is the Path of *Sakridagamin*, “he who will receive birth (only) once more.” The *third* is called *Anagamin*, “he who will be reincarnated no more,” unless he so desires in order to help mankind. The *fourth* Path is known as that of *Rahat* or *Arhat*. This is the highest. An Arhat sees Nirvana during his life. For him it is no post-mortem state, but *Samadhi*, during which he experiences all Nirvanic bliss. [How little one can rely upon the Orientalists for the exact words and meaning, is instanced in the case of three “alleged” authorities. Thus the four names just explained are given by R. Spence Hardy as: 1. Sowan; 2. Sakradagami; 3. Anagami, and 4. Arya. By the Rev. J. Edkins they are given as: 1. Srotapanna; 2. Sagardagam; 3. Anaganim, and 4. Arhan. Schlagintweit again spells them differently, each, moreover, giving another and a new variation in the meaning of the terms.]

VS Srotapatti (p. 68) Sowan and Srotapatti are synonymous terms.

WGa Srotapatti One who has “entered the stream” which will bear him to the Nirvanic Ocean – the “Shining Sea.”

ST Srotapatti One who has renounced worldly life and has begun to follow the path to nirvana.

SKv Srotapatti, Sakridagamin, Anagamin, Arhat In Buddhism there are four Paths to Nirvana, or four degrees of holiness attained by an aspirant to Liberation. Srotapatti, a compound of *srota* – stream, and *apatti* – one entering, implies the beginning of that holy and spiritual life which carries one up the stream which leads to Nirvanic bliss. A Srotapatti is one who has given up the unreal for the Real, who has turned all the forces of his nature upwards in service to the Divinity within. Sakridagamin is a compound of *sakrit* – once, and *agamin* – one coming; hence ‘one who will be reborn on earth only once more,’ because he has freed himself from nearly all earthly karmic bonds. Anagamin is a compound of *an* – not, and *agamin* – one coming; hence ‘one who will be reincarnated no more,’ unless he himself chooses to return to earth to help humanity. Arhat is ‘the worthy one’; derived from the verb-root *arh* – to be worthy, to merit. An Arhat is one who has attained the highest degree of spirituality, one who has self-consciously become worthy of Nirvana, that glorious state of Liberation and Peace and Wisdom. Arhat was also a general name given to a worthy disciple of the Buddha.

These four terms apply not only to the Paths themselves but to the travelers on those paths, for the teaching is that one cannot follow along a spiritual Path unless he has become that Path himself.

WG Srotam The ear.

TG Srotriya (Sanskrit) The appellation of a Brahman who practises the Vedic rites he studies, as distinguished from the *Vedavit*, the Brahman who studies them only theoretically.

TG Sruti (Sanskrit) Sacred tradition received by revelation; the *Vedas* are such a tradition as distinguished from “Smriti” (*which see*).

WG Sruti Revelation; utterance; sacred utterance handed down by tradition.

ST Srutis Sacred oral teachings heard from a teacher.

SP **Sruti** Literally, “hearing;” the portion of Hindu scriptures, notably the Veda, considered authoritative in its exact wording and sound.

VS **star which is thy goal, burns overhead** (I 39, p. 19) The star that burns overhead is the “the star of initiation.” The caste-mark of Saivas, or devotees of the sect of Siva, the great patron of all Yogins, is a black round spot, the symbol of the *Sun* now, perhaps, but that of the star of initiation, in Occultism, in days of old.

VS **the star whose ray thou art** (II 17, p. 31) Every spiritual EGO is a ray of a “Planetary Spirit” according to esoteric teaching.

VS **fourth {state}** (I 15, p. 5) The *Turiya*, that beyond the dreamless state, the one above all, a state of high spiritual consciousness.

VS **three states** (I 14, p. 5) The three states of consciousness, which are *Jagrat*, the waking; *Svapna*, the dreaming; and *Sushupti*, the deep sleeping state. These three *Yogi* conditions, lead to the fourth, or – See *Turiya*

TG **Sthala Maya** (*Sanskrit*) Gross, concrete and – because differentiated – an illusion.

WG **Sthambha** Stiffness, rigidity, stupor, stupidity, stupefaction; a magical faculty, many kinds of which are enumerated in the Tantras.

TG **Sthana** (*Sanskrit*) Also *Ayana*; the place or abode of a god.

TG **Sthavara** (*Sanskrit*) From *stha* to stay or remain motionless. The term for all conscious, sentient objects deprived of the power of locomotion – fixed and rooted like the trees or plants; while all those sentient things, which add motion to a certain degree of consciousness, are called *Jangama*, from *gam*, to move, to go.

WG **Sthavara** Standing, powerless of locomotion; the lower orders of created things, vegetable and mineral.

TG **Sthavirah** Or **Sthaviranikaya** (*Sanskrit*) One of the earliest philosophical contemplative schools, founded 300 B.C. In the year 247 before the Christian era, it split into three divisions: the *Mahavihara Vasinah* (School of the great monasteries), *Jetavanayah*, and *Abhayagiri Vasinah*. It is one of the four branches of the *Vaibhachika* School founded by Katyayana, one of the great disciples of Lord Gautama Buddha, the author of the *Abhidharma Jnana Prasthan Shastra*, who is expected to reappear as a Buddha. (See *Abhayagiri*, etc.) All these schools are highly mystical. Literally, *Staviranikaya* is translated the “School of the Chairman” or “President” (Chohan).

TG **Sthiratman** (*Sanskrit*) Eternal, supreme, applied to the Universal Soul.

TG **Sthiti** (*Sanskrit*) The attribute of preservation; stability.

TG **Sthula** (*Sanskrit*) Differentiated and conditioned matter.

WG **Sthula** The differentiated condition of matter.

TG **Sthula Sariram** (*Sanskrit*) In metaphysics, the gross physical body.

KT **Sthula Sharira** The Sanskrit name for the human physical body, in Occultism and Vedanta philosophy.

FY **Sthula-Sariram** The gross physical body.

WG **Sthula-sarira** The gross physical body.

OG **Sthula-Sarira** (*Sanskrit*) *Sthula* means “coarse,” “gross,” not refined, heavy, bulky, fat in the sense of bigness, therefore, conditioned and differentiated matter; *sarira*, “form,” generally speaking. The lowest substance-principle of which man is composed, usually classified as the seventh in order – the physical body.

The sthula-sarira or physical hierarchy of the human body is builded up of cosmic elements, themselves formed of living atomic entities which, although subject individually to bewilderingly rapid changes and reimpodiments, nevertheless are incomparably more enduring in themselves as expressions of the monadic rays than is the transitory physical body which they temporarily compose.

The physical body is composed mostly of porosity, if the expression be pardoned; the most *unreal* thing we know, full of holes, foamy as it were. At death the physical body follows the course of natural decay, and its various hosts of life-atoms proceed individually and collectively whither their natural attractions call them.

Strictly speaking, the physical body is not a principle at all; it is merely a house, man’s carrier in another sense, and no more is an essential part of him – except that he has *excreted* it, *thrown it out from himself* – than are the clothes in which his body is garmented. Man really is a complete human being without the sthula-sarira; and yet this statement while accurate must be taken not too literally, because even the physical body is the expression of man’s constitution on the physical plane. The meaning is that the human constitution can be a complete human entity even when the physical body is discarded, but the sthula-sarira is needed for evolution and active work on this subplane of the solar kosmos.

ST **Sthula-Sarira** The physical body. See *Principles of Man*

SKo **Sthula-sarira** The physical body of man; a compound of *sthula* gross, and *sarira* – impermanent form. The Sthula-sarira is built of the concreted forms of atomic lives flowing from the Linga-sarira. It is the lowest principle of man and the vehicle on this plane of all the other six principles: Atman, Buddhi, Manas, Kama, Prana, and Linga-sarira. It is truly the temple in which the eternal Pilgrim within gains experience here on earth. Each one of these seven principles is also sevenfold. Each has its divine, spiritual, mental, desire, vital, astral, and physical aspect.

TG **Sthulopadhi** (*Sanskrit*) A “principle” answering to the lower triad in man, i.e., body, astral form, and life, in the Taraka Raja Yoga system, which names only three chief principles in man. *Sthulopadhi* corresponds to the *jagrata*, or waking, conscious *state*.

KT **Sthulopadhi** The physical body in its waking, conscious state (*Jagrat*). [This term belongs to the teachings of the *Taraka Raj Yoga School*.]

WG **Sthulopadhi** The lowest of the three bases in the Taraka-yoga classification of the human principles, inclusive of the *sthula-sarira*, *prana* and the *linga-sarira*. (*sthula*, physical; *upadhi*, basis, vehicle.)

ST **Sthulopadhi** Vital-astral-physical vehicle of Brahmanical system. See **Upadhis**

TG **Stupa** (*Sanskrit*) A conical monument, in India and Ceylon, erected over relics of Buddha, Arhats, or other great men.

GH **Subhadra** The daughter of Vasudeva: a younger sister of Krishna, wife of Arjuna, and mother of Abhimanyu (*the son* referred to in the text of *Bhagavad-Gita*, W. Q. Judge, p. 2). Subba Row suggests that the gift of Krishna’s sister to Arjuna typifies the union between the sixth and fifth principles in man’s constitution, i.e., Buddhi and Manas. (*Notes on the Bhagavad-Gita*, p. 9) (Meaning of the word itself: very auspicious. *Bhagavad-Gita*, W. Q. Judge, p. 2)

TG **Subhava** (*Sanskrit*) Being; the self-forming substance, or that “substance which gives substance to itself.” (See the *Ekasloka Shastra* of Nagarjuna.) Explained paradoxically, as “the nature which has no nature of its own,” and again as that which is *with*, and *without*, action. (See **Svabhavat**.) This is the *Spirit within Substance*, the ideal cause of the potencies acting on the work of formative evolution (not “creation” in the sense usually attached to the word); which potencies become in turn the real causes. In the words used in the Vedanta and Vyasa Philosophies: *nimitta*, the efficient, and *upadana*, the material, causes are contained in Subhava co-eternally. Says a Sanskrit Sloka: “Worthiest of ascetics, through its potency [that of the ‘efficient’ cause] every created thing *comes by its proper nature*.”

WGa **Subhava** The same as *Swabhavat*, **which see**.

TG **Substance** Theosophists use the word in a dual sense, qualifying substance as perceptible and imperceptible; and making a distinction between material, psychic and spiritual substances (see **Sudda Satwa**), into *ideal* (i.e., existing on higher planes) and real substance.

WGa **Succubus** The female *Incubus*, which see; a “spirit bride.”

TG **Suchi** (*Sanskrit*) A name of Indra; also of the third son of Abhimanin, son of Agni; i.e., one of the primordial *forty-nine fires*.

WG **Suchi** Flaming, glowing; the solar fire; the fire of passion and animal instinct.

that plays a great part in Krishna’s biographies.

TG **Sudda Satwa** (*Sanskrit*) A substance not subject to the qualities of matter; a luminiferous and (to us) invisible substance, of which the bodies of the Gods and highest Dhyanis are formed. Philosophically, *Sudda Satwa* is a conscious state of spiritual Ego-ship rather than any essence.

TG **Suddhodana** (*Sanskrit*) The King of Kapilavastu; the father of Gautama Lord Buddha.

TG **Sudha** (*Sanskrit*) The food of the gods, akin to *amrita* the substance that gives immortality.

TG **S’udra** (*Sanskrit*) The last of the four castes that sprang from Brahm/a’s body. The “servile caste” that issued from the foot of the deity.

OG **Sudra** (*Sanskrit*) In ancient India a man of the servile or fourth or lowest caste, social and political, of the early civilizations of Hindustan in the Vedic and post-Vedic periods. The other three grades or classes are respectively the *Brahmana* or priest-philosopher; the *Kyshatria*, the administrator – king, noble – and soldier; and third, the *Vaisya*, the trader and agriculturist.

ST **Sudra** Laboring class. See **Castes**

GH **Sudra** The fourth and lowest of the four castes of Vedic India, whose duty consisted in serving the three higher classes. (*Bhagavad-Gita*, W. Q. Judge, p. 69)

SP **Sudra** A member of the servile class, the fourth of the four classes.

TG **Sudyumna** (*Sanskrit*) An epithet of Ila (or Ida), the offspring of Vaivasvata Manu and his fair daughter who sprang from his sacrifice when he was left alone after the flood. Sudyumna was an androgynous creature, one month a male and the other a female.

TG **Suffism** (*Greek*) From the root of *Sophia*, “Wisdom.” A mystical sect in Persia something like the Vedantins; though very strong in numbers, none but very intelligent men join it. They claim, and very justly, the possession of the esoteric philosophy and doctrine of *true* Mohammedanism. The Suffi (or Sofi) doctrine is a good deal in touch with Theosophy, inasmuch as it preaches one universal creed, and outward respect and tolerance for every popular *exoteric* faith. It is also in touch with Masonry. The Suffis have four degrees and four stages of initiation: 1st, probationary, with a strict outward observance of Mussulman rites, the hidden meaning of each ceremony and

dogma being explained to the candidate; 2nd, metaphysical training; 3rd, the “Wisdom” degree, when the candidate is initiated into the innermost nature of things; and 4th, final Truth, when the Adept attains divine powers, and complete union with the One Universal Deity in *ecstasy* or *Samadhi*.

TG **Sugata** (*Sanskrit*) One of the Lord Buddha’s titles, having many meanings.

GH **Sughosha** The name of the conch-shell of Nakula. (Meaning of the word itself: making a loud noise.

Bhagavad-Gita, W. Q. Judge, p. 4)

WG **Sukha** Pleasure.

TG **Sukhab** (*Chaldean*) One of the seven Babylonian gods.

TG **Sukhavati** (*Sanskrit*) The Western Paradise of the uneducated rabble. The popular notion is that there is a Western Paradise of Amitabha, wherein good men and saints revel in physical delights until they are carried once more by Karma into the circle of rebirth. This is an exaggerated and mistaken notion of Devachan.

ST **Sukhavati** Buddhist term for devachan.

TG **Suki** (*Sanskrit*) A daughter of Rishi Kashyapa, wife of Garuda, the king of the birds, the vehicle of Vishnu; the mother of parrots, owls and crows.

TG **Sukra** (*Sanskrit*) A name of the planet Venus, called also Usanas. In this impersonation Usanas is the Guru and preceptor of the Daityas – the giants of the earth – in the *Puranas*.

WG **Sukra** The planet Venus; clean, bright.

WG **Sukshma** Atomic, intangible, small, fine; the undifferentiated condition of matter.

TG **Sukshma Sarira** (*Sanskrit*) The dream-like, illusive body akin to *Manasarupa* or “thought-body.” It is the vesture of the gods, or the Dhyanis and the Devas. Written also *Sukshama Sharira* and called *Sukshmopadhi* by the Taraka Raja Yogis. (*The Secret Doctrine*, I., 157.)

FY **Sukshma sariram** The subtle body.

WG **Sukshma-sarira** The subtle body, the “double.”

WG **Sukshmavastha** The latent condition of the attributes before evolution began.

TG **Sukshmopadhi** (*Sanskrit*) In Taraka Raja Yoga the “principle” containing both the higher and the lower Manas and Kama. It corresponds to the *Manomaya Kosha* of the Vedantic classification and to the *Svapna* state. See *Svapna*

KT **Sukshmopadhi** The physical body in the dreaming state (*Svapna*), and *Karanopadhi*, “the causal body.” [This term belongs to the teachings of the *Taraka Raj Yoga* School.]

FY **Sukshmopadhi** Fourth and fifth principles (Raja Yoga).

WG **Sukshmopadi** The psychic body in the dreaming state; the subtle body used by the dreamer.

ST **Sukshmopadhi** Vehicle of mind and desires of Brahmanical philosophy. See *Upadhis*

TG **Su-Meru** (*Sanskrit*) The same as Meru, the world-mountain. The prefix *Su* implies the laudation and exaltation of the object or personal name which follows it.

VS **Sumeru** (III 25, p. 66) Mount Meru, the sacred mountain of the Gods.

ST **Sumeru** Sacred mountain of the gods.

SKv **Sumeru, Meru** Sumeru is ‘beautiful Meru,’ the Hindu Olympus. Meru (of unknown derivation) is the name of the sacred mountain or abode of the gods, and its summit, according to occult science, is situated at the North Pole. This summit corresponds to the Atman or the divinity of man. The heart of the first continent of the Human Race was also on this holy mountain of Sumeru.

TG **Summerland** The name given by the American Spiritualists and Phenomenalists to the land or region inhabited after death by their “Spirits.” It is situated, says Andrew Jackson Davis, either within or beyond the Milky Way. It is described as having cities and beautiful buildings, a Congress Hall, museums and libraries for the instruction of the growing generations of young “Spirits.”

We are not told whether the latter are subject to disease, decay and death; but unless they are, the claim that the disembodied “Spirit” of a child and even still-born babe grows and develops as an adult is hardly consistent with logic. But that which we are distinctly told is, that in the Summerland Spirits are given in marriage, beget spiritual (?) children, and are even concerned with politics. All this is no satire or exaggeration of ours, since the numerous works by Mr. A. Jackson Davis are there to prove it, e.g., the *International Congress of Spirits* by that author, as well as we remember the title. It is this grossly materialistic way of viewing a disembodied spirit that has turned many of the present Theosophists away from Spiritualism and its “philosophy.” The majesty of death is thus desecrated, and its awful and solemn mystery becomes no better than a farce.

KT **Summerland** The fancy name given by the Spiritualists to the abode of their disembodied “Spirits,” which they locate somewhere in the Milky Way. It is described on the authority of *returning* “Spirits” as a lovely land, having beautiful cities and buildings, a Congress Hall, Museums, etc., etc. (See the works of Andrew Jackson Davis.)

VS **Nyima [The Sun]** (II 26, p. 36) *Nyima*, the Sun in Tibetan Astrology. *Migmar* or Mars is symbolized by an

“Eye,” and *Lhagpa* or Mercury by a “Hand.”

TG **Sunasepha** (*Sanskrit*) The Puranic “Isaac;” the son of the sage Rishika who sold him for one hundred cows to King Ambarisha, for a sacrifice and “burnt offering” to Varuna, as a substitute for the king’s son Rohita, devoted by his father to the god. When already stretched on the altar Sunasepha is saved by Rishi Visvamitra, who calls upon his own hundred sons to take the place of the victim, and upon their refusal degrades them to the condition of Chandalas. After which the Sage teaches the victim a *mantram* the repetition of which brings the gods to his rescue; he then adopts Sunasepha for his elder son. (See *Ramayana*.) There are different versions of this story.

TG **Sung-Ming-Shu** (*Chinese*) The Chinese tree of knowledge and tree of life.

TG **Sunya** (*Sanskrit*) Illusion, in the sense that all existence is but a phantom, a dream, or a shadow.

TG **Sunyata** (*Sanskrit*) Void, space, nothingness. The name of our objective universe in the sense of its unreality and illusiveness.

FY **Sunyata** Space; nothingness.

ST **Sunya, Sunyata** An aspect of Space, the spiritual Void or Emptiness as well as the manifested Fullness of the material worlds.

SKo **Sunyata** The Buddhist term for what is to us ‘the Void,’ ‘the Emptiness’; hence the higher and inner reaches of the Boundless All, or the ‘Mystic Fulness of Space.’ Because this Utter Fulness of Reality is beyond all human thought and expression and seems to us but an abstraction, it has been called ‘The Void.’ *Sunya* means ‘empty,’ ‘void’; *ta* is a noun-suffix.

SP **Sunyata** Voidness or emptiness; in Mahayana Buddhist philosophy, the principle that existence is devoid of any independent and unchanging essence.

TG **Suoyator** (*Finlandic*) In the epic poem of the Finns, the *Kalevala*, the name for the primordial Spirit of Evil, from whose saliva the serpent of sin was born.

GH **Sura** A king of the Yadava line of the Lunar Dynasty, who ruled over the Surasenas at Mathura. He was the father of Vasudeva and Kunti (*which see*), hence the grandfather of Krishna. (*Bhagavad-Gita*, W. Q. Judge, p. iv)

TG **Surabhi** (*Sanskrit*) The “cow of plenty;” a fabulous creation, one of the fourteen precious things yielded by the ocean of milk when churned by the gods. A “cow” which yields every desire to its possessor.

TG **Surarani** (*Sanskrit*) A title of Aditi, the mother of the gods or *suras*.

TG **Suras** (*Sanskrit*) A general term for gods, the same as *devas*; the contrary to *asuras* or “no-gods.”

FY **Suras** Elementals of beneficent order; gods.

WG **Suras** Good spiritual beings, the antitheses of *asuras*.

TG **Su-rasa** (*Sanskrit*) A daughter of Daksha, Kashyapa’s wife, and the mother of a thousand many-headed serpents and dragons.

TG **Surpa** (*Sanskrit*) “Winnower.”

FY **Surpa** Winnower.

GH **Sursooty** The modern name of the ancient Sarasvati river: although small it was held very sacred by the Hindus. In ancient times it marked with the Drishadvati river one of the boundaries of the region Aryadesa and of the sacred district called Brahm/avarta (*The Laws of Manu (Manava-Dharma-Sastra)*, II, p. 17). The river joins the Ganges and Jumna at Allahabad. (*Bhagavad-Gita*, W. Q. Judge, p. iii)

MO **Surt** (*Norse*) [fire] Destroyer of worlds; kenning also for Sinmara’s drink.

TG **Surtur** (*Scandinavian*) The leader of the fiery sons of Muspel in the *Eddas*.

TG **Surukaya** (*Sanskrit*) One of the “Seven Buddhas,” or *Sapta Tathagata*.

TG **Surya** (*Sanskrit*) The Sun, worshipped in the *Vedas*. The offspring of Aditi (Space), the mother of the gods. The husband of Sanjna, or spiritual consciousness. The great god whom Visvakarman, his father-in-law, the creator of the gods and men, and their “carpenter,” crucifies on a lathe, and cutting off the eighth part of his rays, deprives his head of its effulgency, creating round it a dark aureole. A mystery of the last initiation, and an allegorical representation of it.

FY **Soorya** The sun.

WG **Surya** The sun.

ST **Surya, Saurya** Sun.

TG **Suryasiddhanta** (*Sanskrit*) A Sanskrit treatise on astronomy.

FY **Suryasiddhanta** A Sanskrit treatise on astronomy.

SKf **Surya-Siddhanta, Asuramaya** The *Surya-Siddhanta* is a well-known astronomical work of ancient India.

According to its own statements this work is two million years old and was dictated by Solar Gods to the great sage Asuramaya, that famous Atlantean astronomer and scientist referred to in *The Secret Doctrine*. *Surya* is a name for the sun, and *siddhanta* is a compound of *siddha* – perfected, and *anta* – end or completion; hence meaning in combination ‘a perfected treatise of the Solar Gods.’

TG **Suryavansa** (*Sanskrit*) The solar race. A *Suryavanshee* is one who claims descent from the lineage headed by Ikshvaku. Thus, while Rama belonged to the Ayodhya Dynasty of the Suryavansa, Krishna belonged to the line of Yadu of the lunar race, or the Chandravansa, as did Gautama Buddha.

ST **Surya-vansa** Solar race or school.

TG **Suryavarta** (*Sanskrit*) A degree or stage of Samadhi.

TG **Sushumna** (*Sanskrit*) The solar ray – the first of the seven rays. Also the name of a spinal nerve which connects the heart with the Brahma-randhra, and plays a most important part in Yoga practices.

WG **Sushumna** One of the seven principal rays of the sun; a particular tube in the spinal cord, lying between the vessels called ida and pingala, through which the spirit passes. See *Brahma-randhra, Ida and Pingala*

ST **Sushumna** One of the seven solar rays; also, central channel of the spinal column.

TG **Sushupti Avastha** (*Sanskrit*) Deep sleep; one of the four aspects of Pranava.

WG **Sushupti** The state of dreamless sleep, in which the ego has real experiences of very high spiritual nature. It is entered by all persons, whether virtuous or vile. See *Avastha-traya*

FY **Sushupti Avastha** Deep sleep; one of the four aspects of Pranava.

WS **Sushupti** (*Sanskrit*) “Deep sleep;” the third state of human consciousness.

OG **Sushupti** See *Jagrat, Karanopadhi*

ST **Sushupti** Profound dreamless sleep. See *Avasthas*

ST **Sutala** Good place, place good for matter. See *Loka-Talas*

TG **Sutra** (*Sanskrit*) The second division of the sacred writings, addressed to the Buddhist laity.

WG **Sutra** The sacred cord worn by the two higher Hindu castes; a religious verse, aphorism or extract.

ST **Sutra** (*Pali Sutta*) Thread, cord, or link, a teaching expressed in terse language; Buddhist writings.

SKv **Sutra, Sutta** A Sutra is a thread or string, a rule, an aphorism; derived from the verb-root *siv* – to sew; hence a Sutra is that which like a thread runs through everything; a rule or a principle. These Sutras were expressed in terse and technical language in order that they might be committed to memory and meditated upon. There are Sutras, or scriptures, containing these concise sayings on almost every subject. The Pali word for Sutra is Sutta. The Buddhist Suttas contain the moral precepts and philosophical teachings of the Buddha.

TG **Sutra Period** (*Sanskrit*) One of the periods into which Vedic literature is divided.

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

TG **Sutratman** (*Sanskrit*) Literally, “the thread of spirit;” the immortal Ego, the Individuality which incarnates in men one life after the other, and upon which are strung, like beads on a string, his countless Personalities. The universal life-supporting air, *Samashiti prau*; universal energy.

FY **Sutratman** (Literally, “the thread spirit.”) The immortal individuality upon which are strung our countless personalities.

WG **Sutratman** In Vedantic philosophy, the spiritual essence which passes through the five subtle principles of the human being and links them together as by a thread. (*sutra*, thread; *atman*, soul: thread-soul.)

OG **Sutratman** (*Sanskrit*) A compound word meaning “thread-self;” the golden thread of individuality – the stream of self-consciousness – on which all the substance-principles of man’s constitution are strung, so to say, like pearls on a golden chain. The sutratman is the stream of consciousness-life running through all the various substance-principles of the constitution of the human entity – or indeed of any other entity. Each such pearl on the golden chain is one of the countless personalities which man uses during the course of his manvantara-long evolutionary progress. The sutratman, therefore, may be briefly said to be the immortal or spiritual monadic ego, the individuality which incarnates in life after life, and therefore is rightly called the thread-self or fundamental self.

It is this sutratman, this thread-self, this consciousness-stream, or rather stream of consciousness-life, which is the fundamental and individual selfhood of every entity, and which, reflected in and through the several intermediate vehicles or veils or sheaths or garments of the invisible constitution of man, or of any other being in which a monad enshrouds itself, produces the egoic centers of self-conscious existence. The sutratman, therefore, is rooted in the monad, the monadic essence.

ST **Sutratman** The thread-self, or ray of consciousness which links man’s personalities as he incarnates life after life.

SKf **Sutratman** ‘The Thread-Self’ or the ‘Fundamental Self’; a compound of *sutra* – thread, and *atman* – self. This Sutratman is the mystic golden thread of consciousness that binds all the Selves and Principles of man into one Individuality or human being. It is rooted in the heart of the Universe. The Sutratman is often used synonymously with Individuality, or that Eternal Pilgrim within us which is reborn in body after body.

IN **Sutratma** (*Sanskrit*) “Thread-self;” the abiding self or soul which survives death, the spiritual essence (*atman*), stream of self-consciousness, individuality, or thread of radiance upon which the personalities of its various incarnations are strung.

MO Suttung (*Norse*) A giant, keeper of the divine mead of wisdom and poetry.

WG Svabhava The real nature of a thing; concrete aspect of mula-prakriti, the one substance.

OG Svabhava (*Sanskrit*) A compound word derived from the verb-root *bhu*, meaning “to become” – not so much “to be” in the passive sense, but rather “to become,” to “grow into” something. The quasi-pronominal prefix *sva*, means “self;” hence the noun means “self-becoming,” “self-generation,” “self-growing” into something. Yet the essential or fundamental or integral *Self*, although following continuously its own lofty line of evolution, cannot be said to suffer the changes or phases that its vehicles undergo. Like the monads, like the One, thus the Self fundamental – which, after all, is virtually the same as the one monadic essence – sends down a ray from itself into every organic entity, much as the sun sends a ray from itself into the surrounding “darkness” of the solar universe. Svabhava has two general philosophical meanings: first, self-begetting, self-generation, self-becoming, the general idea being that there is no merely mechanical or soulless activity of nature in bringing us into being, for *we brought ourselves forth*, in and through and by nature, of which we are a part of the conscious forces, and therefore are our own children. The second meaning is that each and every entity that exists is the result of what he actually is spiritually in his own higher nature: he brings forth *that which he is in himself interiorly*, nothing else. A particular race, for instance, remains and is that race as long as the particular race-svabhava remains in the racial seed and manifests thus. Likewise is the case the same with a man, a tree, a star, a god – what not!

What makes a rose bring forth a rose always and not thistles or daisies or pansies? The answer is very simple; very profound, however. It is because of its svabhava, the essential nature in and of the seed. Its svabhava can bring forth only that which itself is, its essential characteristic, its own inner nature. Svabhava, in short, may be called the essential individuality of any monad, expressing its own characteristics, qualities, and type, by *self-urged evolution*. The seed can produce nothing but what it itself is, what is in it; and this is the heart and essence of the doctrine of svabhava. The philosophical, scientific, and religious reach of this doctrine is simply immense; and it is of the first importance. Consequently, each individual svabhava brings forth and expresses as its own particular vehicles its various *svarupas*, signifying characteristic bodies or images or forms. The svabhava of a dog, for instance, brings forth the dog body. The svabhava of a rose brings forth the rose flower; the svabhava of a man brings forth man’s shape or image; and the svabhava of a divinity or god brings forth its own *svarupa* or characteristic vehicle.

WS Svabhava (*Sanskrit*) “Self-becoming;” true individuality.

ST Swabhava Self-becoming; the coming into being through an entity’s own innate powers of growth. Also, the inherent quality or character of an entity.

SKf Svabhava, Svabhavika Svabhava is the ‘essential characteristic’ of any being or thing. That which makes a human being different from other human beings is his Svabhava. The Svabhava of a rose is quite distinct from that of the violet. Everything becomes what it actually is in the heart of its being; hence the word Svabhava – a compound of *sva* – self, and *bhava* – becoming, derived from the verb-root *bhu* – to become. It is the myriads of individual qualities or Svabhavas possessed by the infinite numbers of beings in this Kosmos which give us the wondrous variety that exists everywhere. Everyone unfolds his own inherent powers, and hence evolution is *self-directed*. Svabhavika is the adjectival form of Svabhava. It is the name given to a certain mystic school of Buddhism whose fundamental tenet is this idea of ‘Self-becoming’.

SP Svabhava [**swabhava**] Self-becoming, essential or inherent nature; to be distinguished from svabhavat [**swabhavat**] – the self-existent.

TG Svabhavat (*Sanskrit*) Explained by the Orientalists as “plastic substance,” which is an inadequate definition. Svabhavat is the world-substance and stuff, or rather that which is behind it – the spirit and essence of substance. The name comes from *Subhava* and is composed of three words – *su*, good, perfect, fair, handsome; *sva*, self; and *bhava*, being, or *state of being*. From it all nature proceeds and into it all returns at the end of the life-cycles. In Esotericism it is called “Father-Mother.” It is the plastic essence of matter.

FY Svabhavat Akasa; undifferentiated primary matter; Prakriti.

WGa Svabhavat The “world stuff” or substance with energy. The Spirit within substance. That which is the basis of all manifested things. The “create uncreate.”

OG Svabhavat (*Sanskrit*) The neuter present participle of a compound word derived from the verb-root *bhu*, meaning “to become,” from which is derived a secondary meaning “to be,” in the sense of growth. Svabhavat is a state or condition of cosmic consciousness-substance, where spirit and matter, which are fundamentally one, no longer are dual as in manifestation, but one: that which is neither manifested matter nor manifested spirit alone, but both are the primeval unity – spiritual akasa – where matter merges into spirit, and both now being really one, are called “Father-Mother,” spirit-substance. Svabhavat never descends from its own state or condition, or from its own plane, but is the cosmic reservoir of being, as well as of beings, therefore of consciousness, of intellectual light, of life; and it is the ultimate source of what science, in our day, so quaintly calls the energies of nature universal.

The northern Buddhists call svabhavat by a more mystical term, Adi-buddhi, “primeval buddhi;” the Brahmanical scriptures call it akasa; and the Hebrew Old Testament refers to it as the cosmic “waters.”

The difference in meaning between svabhavat and svabhava (*which see*) is very great and is not generally understood; the two words often have been confused. Svabhava is the characteristic nature, the type-essence, the individuality, of svabhavat – of any svabhavat, each such svabhavat having its own svabhava. Svabhavat, therefore, is really the *world-substance* or stuff, or still more accurately that which is causal of the world-substance, and this causal principle or element is the spirit and essence of cosmic substance. It is the plastic *essence* of matter, both manifest and unmanifest. See *Akasa*

ST Swabhavat The self-essence or abstract cosmic substance of a divine-spiritual character out of which the universe is evolved after its cosmic rest period.

SKf Svabhavat, Adi-Buddhi The Buddhist term Svabhavat is a compound of *sva* – self, and *bhavat* – ‘that which is becoming’; hence Svabhavat is ‘that which is self-becoming,’ the spiritual essence or source or the ‘Very Self’ of all manifested things. The Svabhavat of the Buddhists is equivalent to the ‘Father-Mother’ of manifestation, to the Vedantic Parabrahman-Mulaprakriti – ‘Superspirit-Root-matter,’ or to that spiritual Akasa where spirit and matter are a Unity, or to Adi-Buddhi, literally meaning ‘Original divine intelligence.’ Adi-Buddhi has been described by Master K. H. in *The Mahatma Letters to A. P. Sinnett* as “the mystic universally diffused essence,” and as “the aggregate intelligence of the universal intelligences including that of the Dhyana Chohans even of the highest order.”

IN Svabhavat (Sanskrit) “Self-existent,” cosmic consciousness-substance, the reservoir of Being, akasa.

TG Svabhavika (Sanskrit) The oldest existing school of Buddhism. They assigned the manifestation of the universe and physical phenomena to Svabhava or respective nature of things. According to Wilson the Svabhavas of things are “the inherent properties of the qualities by which they act, as soothing, terrific or stupefying, and the forms *Swarupas* are the distinction of biped, quadruped, brute, fish, animal and the like.”

WG Svabhavika A sect of Buddhist philosophers who accounted for all things by the laws of nature.

TG Svadha (Sanskrit) Oblation; allegorically called “the wife of the Pitris,” the Agnishwattas and Barhishads.

MO Svadilfare (Norse) (svah-dil-fahreh) [*svad* slippery + *fare* travel] A mythical steed, father of Odin’s eightlegged Sleipnir.

MO Svafner (Norse) (svahv-ner) [closer] Odin at the end of a cycle.

TG Svaha (Sanskrit) A customary exclamation meaning “May it be perpetuated” or rather, “so be it.” When used at ancestral sacrifices (Brahmanic), it means “May the race be perpetuated!”

FY Swami (Literally, “a master.”) The family idol.

WG Svami Master, lord; spiritual preceptor.

TG Svapada (Sanskrit) Protoplasm, cells, or microscopic organisms.

TG Svapna (Sanskrit) A trance or dreamy condition. Clairvoyance.

FY Svapna Dreamy condition, clairvoyance.

WG Svapna The dreaming state, intermediate between jagrata and sushupti. See *Avastha-traya*

WGa Swapna The same as *Svapna*.

OG Svapna See *Jagrat*

WS Svapna (Sanskrit) “Sleeping-dreaming;” the second state of human consciousness.

ST Swapna The dreaming-sleeping state. See *Avasthas*

TG Svapna Avastha (Sanskrit) A dreaming state; one of the four aspects of *Pranava*; a Yoga practice.

FY Swapna Avastha Dreaming state; one of the four aspects of *Pranava*.

SKs Svara Svara means ‘mystic sound,’ ‘tone’; derived from the verb root *svri* – to utter sound. Every atom, every being, has its own Svara, its own particular vibration or note. When one knows how to create the equivalent Svara of a person or any living entity he can exercise a magic power of control over that being. The mysteries of sound are very occult, because, not only do they involve White Magic and communication with higher beings, but also Black Magic and misuse of power, and association with lower elemental forces and all the dangers attached thereto. When one lives harmoniously he is in tune with Nature’s symphony of vibrations, with its key-Svara.

TG Svaraj (Sanskrit) The last or seventh (synthetical) ray of the seven solar rays; the same as Brahm/a. These seven rays are the entire gamut of the seven occult forces (or gods) of nature, as their respective names well prove. These are: Sushumna (the ray which transmits sunlight to the moon); Hariksha, Visvakarman, Visvatryarchas, Sannadhas, Sarvasvasu, and Svaraj. As each stands for one of the creative gods or Forces, it is easy to see how important were the functions of the sun in the eyes of antiquity, and why it was deified by the profane.

TG Svarga (Sanskrit) A heavenly abode, the same as Indra-loka; a paradise. It is the same as – {see *Svar-loka*}

WG Svarga Heaven, Indra’s paradise, said to be situated on the mountain Meru. It is a state in which the disembodied soul enjoys bliss – under karmic limitations – for a space of time commensurate with the spiritual energy which produced the state.

WGa **Swarga** The same as *Svarga*.

SKf **Svarga** The general word for ‘heaven.’ Svarga literally means (going or leading to the abode of light’; derived from *svar* – abode of light; and *ga* – going.

TG **Svar-loka** (*Sanskrit*) The paradise on Mount Meru.

ST **Svarloka** Heaven world; devachan. See **Loka-Talas**

OG **Svarupa** See **Swabhava**

TG **Svasam Vedana** (*Sanskrit*) Literally, “the reflection which analyses itself;” a synonym of Paramartha.

ST **Swa-samvedana** Full self-knowledge or self-realization.

SKv **Swa-samvedana** Swa-samvedana is a compound of *sva* – self, and the root *vid* – to know, plus the preposition *sam* meaning in combination ‘to know thoroughly, to understand’; hence the full word implies ‘full Self-Consciousness or Self-Realization.’ One who reaches Paramartha-satya, the ‘Highest Truth’ enjoys Swa-samvedana. The grandeur and glory of Nirvana can be fully enjoyed only by one who has attained Swa-samvedana. Those who enter Paranirvana at the close of the Maha-manvantara without having reached Swa-samvedana will merely enter into a state of unconsciousness, because they will not have unfolded the spiritual powers to cognise such spiritual grandeur.

GH **Svasti** An interjection: well, happily: hence a salutation meaning, may it be well with thee! hail! so be it! (As a noun the word means success, prosperity. *Bhagavad-Gita*, W. Q. Judge, p. 81)

TG **Svastika** (*Sanskrit*) In popular notions, it is the Jaina cross, or the “four-footed” cross (*croix cramponnee*). In Masonic teachings, “the most ancient Order of the Brotherhood of the Mystic Cross” is said to have been founded by Fohi, 1,027 B.C., and introduced into China fifty-two years later, consisting of the three degrees. In Esoteric Philosophy, the most mystic and ancient diagram. It is “the originator of the fire by friction, and of the ‘Forty-nine Fires.’” Its symbol was stamped on Buddha’s heart, and therefore called the “Heart’s Seal.” It is laid on the breasts of departed Initiates after their death; and it is mentioned with the greatest respect in the *Ramayana*. Engraved on every rock, temple and prehistoric building of India, and wherever Buddhists have left their landmarks; it is also found in China, Tibet and Siam, and among the ancient Germanic nations as Thor’s Hammer. As described by Eitel in his *Hand-Book of Chinese Buddhism*: (1) it is “found among Bonpas and Buddhists;” (2) it is “one of the sixty-five figures of the Sripada;” (3) it is “the symbol of esoteric Buddhism;” (4) “the special mark of all deities worshipped by the Lotus School of China.” Finally, and in Occultism, it is as sacred to us as the Pythagorean *Tetraktys*, of which it is indeed the double symbol.

WG **Svastika** Any lucky or auspicious object; a sign shaped like a Greek cross, with the extremities of the four arms bent at right angles in the same direction.

SKs **Swastika** A mystical cross with its arms bent at right angles suggesting a whirling motion; also, a symbol of good fortune and blessing. Swastika is a compound of *su* – a particle meaning ‘auspicious,’ ‘blessed,’ ‘virtuous,’ ‘beautiful,’ and ‘rightly’; and *astika* derived from the verb-root *as* – to be; hence ‘that which is blessed and excellent.’ The Swastika is a very archaic and sacred symbol which can be found in the religious relics of every ancient nation, for it depicts the whole story of the cosmos and man, their contrasting dual aspects, the four directions of space, the revolution of worlds, cyclic progression, and the union of spirit and matter at the heart of things. In H. P. Blavatsky’s words:

Within its mystical precincts lies the master-key which opens the door of every science, physical as well as spiritual. It symbolizes our human existence, for the circle of life circumscribes the four points of the cross, which represent in succession birth, life, death, and IMMORTALITY. – *The Secret Doctrine*, II, 556-7

TG **Svastikasana** (*Sanskrit*) The second of the four principal postures of the eighty-four prescribed in Hatha Yoga practices.

ST **Swastu** “Peace be with you.”

TG **Svayambhu** (*Sanskrit*) A metaphysical and philosophical term, meaning “the spontaneously self-produced” or the “self-existent being.” An epithet of Brahm/a. Svayambhuva is also the name of the first Manu.

WG **Svayam-bhuva** The first Manu. (*svayam*, himself; *bhuva*, being, existing: self-existing.)

ST **Svayambhuya** Self-born.

TG **Svayambhu Sunyata** (*Sanskrit*) Spontaneous self-evolution; self-existence of the *real in the unreal*, i.e., of the Eternal *Sat* in the periodical *Asat*.

TG **Sveta** (*Sanskrit*) A serpent-dragon; a son of Kashyapa.

TG **Sveta-dwipa** (*Sanskrit*) Literally, the White Island or Continent; one of the Sapta-dwipa. Colonel Wilford sought to identify it with Great Britain, but failed.

ST **Sveta-Dvipa, Sweta-Dvipa** North Pole, white continent, land of the gods.

TG **Sveta-lohita** (*Sanskrit*) The name of Siva when he appears in the 29th Kalpa as “a moon-coloured Kumara.”

MO **Svipdag** (*Norse*) (sveep-dahg) [*svip* flash + *dag* day] The successful initiate.

MO **Svitjod** (*Norse*) (*sveet-yod*) [the cold, the great] Sweden Tables Stars and planets whereat the Aesir feast.

TG **Swedenborg, Emmanuel** The great Swedish seer and mystic. He was born on the 29th January, 1688, and was the son of Dr. Jasper Swedberg, bishop of Skara, in West Gothland; and died in London, in Great Bath Street, Clerkenwell, on March 29th, 1772. Of all mystics, Swedenborg has certainly influenced "Theosophy" the most, yet he left a far more profound impress on official science. For while as an astronomer, mathematician, physiologist, naturalist, and philosopher he had no rival, in psychology and metaphysics he was certainly behind his time. When forty-six years of age, he became a "Theosophist," and a "seer;" but, although his life had been at all times blameless and respectable, he was never a true philanthropist or an ascetic. His clairvoyant powers, however, were very remarkable; but they did not go beyond this plane of matter; all that he says of subjective worlds and spiritual beings is evidently far more the outcome of his exuberant fancy, than of his spiritual insight. He left behind him numerous works, which are sadly misinterpreted by his followers.

KT **Swedenborg (Emmanuel)** A famous scholar and clairvoyant of the past century, a man of great learning, who has vastly contributed to Science, but whose mysticism and transcendental philosophy placed him in the ranks of hallucinated visionaries. He is now universally known as the Founder of the Swedenborgian sect, or the New Jerusalem Church. He was born at Stockholm (Sweden) in 1688, from Lutheran parents, his father being the Bishop of West Gothland. His original name was Swedberg, but on his being ennobled and knighted in 1719 it was changed to Swedenborg. He became a Mystic in 1743, and four years later (in 1747) resigned his office (of Assessor Extraordinary to the College of Mines) and gave himself up entirely to Mysticism. He died in 1772.

TG **Sylphs** The Rosicrucian name for the elementals of the air.

WGa **Sylph** (*Rosicrucian*) An elemental of the Air.

TG **Symbolism** The pictorial expression of an idea or a thought. Primordial *writing* had at first no characters, but a symbol generally stood for a whole phrase or sentence. A symbol is thus a recorded parable, and a parable a spoken symbol. The Chinese written language is nothing more than symbolical writing, each of its several thousand letters being a symbol.

TG **Syzygy** (*Greek*) A Gnostic term, meaning a pair or couple, one active, the other passive. Used especially of Aeons.