

O

TG O. The fifteenth letter and fourth vowel in the English alphabet. It has no equivalent in Hebrew, whose alphabet with one exception is vowelless. As a numeral, it signified with the ancients 11; and with a dash on it 11,000. With other ancient people also, it was a very sacred letter. In the Devanagari, or the characters of the gods, its significance is varied, but there is no space to give instances.

TG Oak, sacred With the Druids the oak was a most holy tree, and so also with the ancient Greeks, if we can believe Pherecydes and his cosmogony, who tells us of the sacred oak “in whose luxuriant branches a serpent (i.e., wisdom) dwelleth, and cannot be dislodged.” Every nation had its own sacred trees, pre-eminently the Hindus.

TG Oannes (Greek) Musarus Oannes, the Annedotus, known in the Chaldean “legends,” transmitted through Berossus and other ancient writers, as *Dag* or *Dagon*, the “man-fish.” Oannes came to the early Babylonians as a reformer and an instructor. Appearing from the Erythraean Sea, he brought to them civilisation, letters and sciences, law, astronomy and religion, teaching them agriculture, geometry and the arts in general. There were Annedoti who came after him, five in number (our race being *the fifth*) – “all like Oannes in form and teaching the same;” but Musarus Oannes was the first to appear, and this he did during the reign of Ammenon, the third of the ten antediluvian Kings whose dynasty ended with Xisuthrus, the Chaldean Noah (See *Xisuthrus*). Oannes was “an animal endowed with reason...whose body was that of a fish, but *who had a human head under the fish’s with feet also below, similar to those of a man*, subjoined to the fish’s tail, and *whose voice and language too were articulate and human*” (Polyhistor and Apollodorus). This gives the key to the allegory. It points out Oannes, as a *man* and a “priest,” an *Initiate*. Layard showed long ago (See *Nineveh*) that the “fish’s head” was simply a head gear, the *mitre* worn by priests and gods, made in the form of a fish’s head, and which in a very little modified form is what we see even now on the heads of high Lamas and Romish Bishops. Osiris had such a mitre. The fish’s tail is simply the train of a long stiff mantle as depicted on some Assyrian tablets, the form being seen reproduced in the sacerdotal gold cloth garment worn during service by the modern Greek priests. This allegory of Oannes, the Annedotus, reminds us of the “Dragon” and “Snake-Kings;” the *Nagas* who in Buddhist legends instruct people in wisdom on lakes and rivers, and end by becoming converts to the good Law and *Arhats*. The meaning is evident. The “fish” is an old and very suggestive symbol in the Mystery-language, as is also “water.” Ea or Hea was the god of the sea and Wisdom, and the sea serpent was one of his emblems, his priests being “serpents” or Initiates. Thus one sees why Occultism places Oannes and the other Annedoti in the group of those ancient “adepts” who were called “marine” or “water dragons” – *Nagas*. Water typified their human origin (as it is a symbol of earth and matter and also of purification), in distinction to the “fire Nagas” or the immaterial, Spiritual Beings, whether celestial Bodhisattvas or Planetary Dhyanis, also regarded as the instructors of mankind. The hidden meaning becomes clear to the Occultist, once he is told that “this being (Oannes) was accustomed to pass the day among men, teaching; and when the Sun had set, he retired again into the sea, passing the night in the deep, “*for he was amphibious,*” i.e., he belonged to two planes: the spiritual and the physical. For the Greek word *amphibios* means simply “life on two planes,” from *amphi*, “on both sides,” and *bios*, “life.” The word was often applied in antiquity to those men who, though still wearing a human form, had made themselves almost divine through knowledge, and lived as much in the spiritual supersensuous regions as on earth. Oannes is dimly reflected in Jonah, and even in John, the Precursor, both connected with Fish and Water.

WGa Oannes The same as *Dag* or *Dagon*, the “man-fish.” A generic name for the Initiates of Chaldea, corresponding to the *Nagas* or “Snake-Kings” of the Buddhist legends, who are said to preserve and guard the ancient truths.

TG Ob (Hebrew) The astral light – or rather, its pernicious evil currents – was personified by the Jews as a Spirit, the Spirit of *Ob*. With them, any one who dealt with spirits and necromancy was said to be possessed by the Spirit of *Ob*.

TG Obeah Sorcerers and sorceresses of Africa and the West Indies. A sect of black magicians, snake-charmers, enchanters, etc.

OG Obscuration This is a word coined by A. P. Sinnett, one of the pioneers in theosophical propaganda. A far better word than obscuration would have been *dormancy* or *sleep*, because this word obscuration actually rather obscures the sense. A man is not “obscured” when he sleeps. The inner faculties may be so, in a sense; but it is better actually to state in more appropriate words just what the real condition is. It is that of sleep, or latency – of dormancy, rather. Thus when one of the seven kingdoms has passed through its seven periods of progress, of evolution, it goes into dormancy or obscuration.

Likewise when the seven kingdoms – from the first elemental kingdom upwards to the human – have finished their evolution on globe A (for instance) during the first round, globe A then goes into obscuration, that is, into

dormancy; it goes to sleep. Everything left on it is now dormant, is sleeping, awaiting the incoming, when round two begins, of the life-waves which have just left it. Again, when the life-waves have run their full sevenfold course, or their seven stock-races or root-races on globe B, then globe B in its turn goes into dormancy or obscurity, which is not *pralaya* (*which see*); and the distinction between *pralaya* and obscurity is an extremely important one. It may be possible in popular usage at times to call the state of dormancy by the name of *pralaya* in a very limited and particular sense; but *pralaya* really means disintegration and disappearance, like that of death. But obscurity is sleep – dormancy.

Thus is it with each one of the seven globes of the planetary chain, one after the other, each one going into obscurity when a life-wave has left it, *so far as that particular life-wave is concerned*. When the final or rather the last representatives of the last root-race of the last life-wave leave it, each globe then goes to sleep or into dormancy. During a planetary obscurity or planetary rest period, at the end of a round, the entities leave the last globe, the seventh, and enter into a (lower) nirvanic period of manvantaric repose, answering to the devachanic or between-life state of the human entity between one life on earth and the next life on earth. There is one very important point of the teachings to be noted here: a globe when a life-wave leaves it does not remain in obscurity or continuously dormant until the same life-wave returns to it in the next round. The life-waves succeed each other in regular file, and each life-wave as it enters a globe has its period of beginning, its efflorescence, and its decay, and then leaves the globe in obscurity so far as that particular life-wave is concerned. But the globe within a relatively short time receives a succeeding life-wave, which runs through its courses and leaves the globe again in obscurity so far as this last life-wave is concerned, etc. It is obvious, therefore, that a period of obscurity on any globe of the planetary chain is much shorter than the term of a full planetary round.

KT Occultism See *Occult Sciences*

FY Occultism The study of the mysteries of Nature and the development of the psychic powers latent in man.

WG Occultism The real science of things, now unknown to uninitiated humanity; the science of the unknown astral and spiritual planes; secret knowledge.

OG Occultism This word meant originally only the *science of things hid*; even in the Middle Ages of Europe those philosophers who were the forerunners of the modern scientists, those who then studied physical nature, called their science occultism, and their studies occult, meaning the things that were hid or not known to the common run of mankind. Such a medieval philosopher was Albertus Magnus, a German; and so also was Roger Bacon, an Englishman – both of the thirteenth century of the Christian era.

Occultism as theosophists use the term, and as it should be used, means the study of the hid things of Being, the science of life or universal nature. In one sense this word can be used to mean the study of unusual “phenomena,” which meaning it usually has today among people who do not think of the vastly larger field of *causes* which occultism, properly speaking, investigates. Doubtless mere physical phenomena have their place in study, but they are on the frontier, on the outskirts – the superficialities – of occultism. The study of true occultism means penetrating deep into the *causal* mysteries of Being.

Occultism is a generalizing term for the entire body of the occult sciences – the sciences of the secrets of universal nature; as H. P. Blavatsky phrases it, “physical and psychic, mental and spiritual; called Hermetic and Esoteric Sciences.” Occultism may be considered also to be a word virtually interchangeable with the phrase esoteric philosophy, with, however, somewhat more emphasis laid on the occult or secret or hid portions of the esoteric philosophy. Genuine occultism embraces not merely the physical, physiological, psychological, and spiritual portions of man’s being, but has an equal and indeed a perhaps wider range in the studies dealing with the structure and operations as well as the origin and destiny of the kosmos.

TG Occultist One who studies the various branches of occult science. The term is used by the French Kabbalists (See Eliphas Levi’s works). Occultism embraces the whole range of psychological, physiological, cosmical, physical, and spiritual phenomena. From the word *occultus* hidden or secret. It therefore applies to the study of the *Kabbalah*, astrology, alchemy, and all arcane sciences.

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KT Occultist One who practises Occultism, an adept in the Secret Sciences, but very often applied to a mere student.

IN Occult(ist) (from *Latin occultus*, “hid”) Concealed, obscured by something else, as in astronomy; a truth seeker, adept in hidden wisdom and knowledge.

TG Occult Sciences The science of the secrets of nature – physical and psychic, mental and spiritual; called Hermetic and Esoteric Sciences. In the West, the Kabbalah may be named; in the East, mysticism, magic, and Yoga

philosophy, which latter is often referred to by the Chelas in India as the *seventh* “Darshana” (school of philosophy), there being only *six* Darshanas in India known to the world of the profane. These sciences are, and have been for ages, hidden from the vulgar for the very good reason that they would never be appreciated by the selfish educated classes, nor understood by uneducated; whilst the former might misuse them for their own profit, and thus turn the divine science into *black magic*. It is often brought forward as an accusation against the Esoteric philosophy and the Kabbalah, that their literature is full of “a barbarous and meaningless jargon” unintelligible to the ordinary mind. But do not *exact* Sciences – medicine, physiology, chemistry, and the rest – do the same? Do not official Scientists equally veil their facts and discoveries with a newly coined and most barbarous Graeco-Latin terminology? As justly remarked by our late brother, Kenneth Mackenzie – “To juggle thus with words, when the facts are so simple, is the art of the Scientists of the present time, in striking contrast to those of the XVIIth century, who called spades spades, and not ‘agricultural implements’.” Moreover, whilst their facts would be as simple and as comprehensible if rendered in ordinary language, the facts of Occult Science are of so abstruse a nature, that in most cases no words exist in European languages to express them; in addition to which our “jargon” is a *double* necessity – (a) for the purpose of describing clearly these *facts* to him who is versed in the Occult terminology; and (b) to conceal them from the profane.

KT Occult Sciences The science of the secrets of nature – physical and psychic, mental and spiritual; called Hermetic and Esoteric Sciences. In the west, the Kabbala may be named; in the east, mysticism, magic, and Yoga philosophy. The latter is often referred to by the Chelas in India as the *seventh* “Darshana” (school of philosophy), there being only *six* Darshanas in India known to the world of the profane. These sciences are, and have been for ages, hidden from the vulgar, for the very good reason that they would never be appreciated by the selfish educated classes, who would misuse them for their own profit, and thus turn the Divine science into *black magic*, nor by the uneducated, who would not understand them. It is often brought forward as an accusation against the Esoteric Philosophy of the Kabbala, that its literature is full of “a barbarous and meaningless jargon,” unintelligible to the ordinary mind. But do not *exact* Sciences – medicine, physiology, chemistry, and the rest – plead guilty to the same impeachment? Do not official scientists veil their facts and discoveries with a newly-coined and most barbarous Graeco-Latin terminology? As justly remarked by our late Brother, Kenneth Mackenzie, “to juggle thus with words, when the facts are so simple, is the art of the Scientists of the present time, in striking contrast to those of the seventeenth century, who called spades spades, and not ‘agricultural implements.’” Moreover, whilst their “facts” would be as simple, and as comprehensible if rendered in ordinary language, the facts of Occult Science are of so abstruse a nature, that in most cases no words exist in European languages to express them. Finally our “jargon” is a *double* necessity – (a) for describing clearly these *facts* to one who is versed in the occult terminology; and (b) for concealing them from the profane.

KT Occult World The name of the first book which treated of Theosophy, its history, and certain of its tenets. Written by A. P. Sinnett, then editor of the leading Indian paper, the *Pioneer*, of Allahabad, India.

TG Od (Greek) From *odos*, “passage,” or passing of that force which is developed by various minor forces or agencies such as magnets, chemical or vital action, heat, light, etc. It is also called “odic” and “odylic force,” and was regarded by Reichenbach and his followers as an independent entitative force – which it certainly is – stored in man as it is in Nature.

MO Od, Odr (Norse) (ood, ood-r) [*odr* wit, intelligence] The higher human soul, spiritually inspired.

TG Odacon The fifth Annotated, or *Dagon* (See **Oannes**) who appeared during the reign of Euedoreschus from Pentebiblon, also “from the Erythraean Sea like the former, having the same *complicated form between a fish and a man*” (*Apollodorus*, Cory p. 30).

TG Odem or Adm (Hebrew) A stone (the cornelian) on the breast-plate of the Jewish High Priest. It is of red colour and possesses a great medicinal power.

TG Odin (Scandinavian) The god of battles, the old German *Sabbaoth*, the same as the Scandinavian *Wodan*. He is the great hero in the *Edda* and one of the creators of man. Roman antiquity regarded him as one with Hermes or Mercury (Budha), and modern Orientalism. (Sir W. Jones) accordingly confused him with Buddha. In the Pantheon of the Norsemen, he is the “father of the gods” and divine wisdom, and as such he is of course Hermes or the creative wisdom. Odin or Wodan in creating the first man from trees – the Ask (ash) and Embla (the alder) – endowed them with life and soul, Honir with intellect, and Lodur with form and colour.

MO Odin (Norse) [*odr* intelligence, wisdom] Allfather: the divine principle in all levels of universal life. Consciousness.

MO Odraerir (Norse) (ood-reur-er) [*od* wisdom + *raerir* rearer] Inspirer of divine wisdom.

MO Od's maid (Norse) (Freya) The hamingja or higher self of man.

TG Odur (Scandinavian) The human husband of the goddess Freya, a scion of divine ancestry in the Northern mythology.

TG **Oeaihu** or **Oeahwu** The manner of pronunciation depends on the accent. This is an esoteric term for the six in one or the mystic *seven*. The occult name for the “seven vowelled” ever-present manifestation of the Universal Principle.

IN **Oeahoo** The “7-voweled” sacred name representing the sevenfold root from which all proceeds; parent of the gods.

MO **Ofner** (*Norse*) (ohv-ner) [opener] Odin at the beginning of a cycle.

TG **Ogdoad** (*Greek*) The tetrad or “quaternary” reflecting itself produced the ogdoad, the “eight,” according to the Marcosian Gnostics. The eight great gods were called the “sacred Ogdoad.”

TG **Ogham** (*Celtic*) A mystery language belonging to the early Celtic races, and used by the Druids. One form of this language consisted in the association of the leaves of certain trees with the letters, this was called *Beth-luis-nion Ogham*, and to form words and sentences the leaves were strung on a cord in the proper order. Godfrey Higgins suggests that to complete the mystification certain other leaves which meant nothing were interspersed.

TG **Ogir** or **Hler** (*Scandinavian*) A chief of the giants in the *Edda* and the ally of the gods. The highest of the Water-gods, and the same as the Greek Okeanos.

TG **Ogmios** The god of wisdom and eloquence of the Druids, hence Hermes in a sense.

TG **Ogygia** (*Greek*) An ancient submerged island known as the isle of Calypso, and identified by some with Atlantis. This is in a certain sense correct. But then what portion of Atlantis, since the latter was a continent rather than an “enormous” island!

SI **Oh, ma pensee, que s’ensuit il? car je desire grandement ce propos. Pimandre dict, ceci est un mystere cele, jusques a ce jour d’hui. Car nature, soit mestant avec l’home, a produit le miracle tres merueilleux, aiant celluy qui ie t’ay dict, la nature de l’harmonie des sept du pere, et de l’esprit. Nature ne s’arresta pas la, mais incontinent a produit sept homes, selon les natures des sept gouverneurs en puissance des deux sexes et esleuez.... La generation de ces sept s’est donnee en ceste maniere...** II 491n (*French*) “Oh, my thought, what is it pursuing? For I greatly desire to know. Pymander says, this is a sealed mystery until today. For nature, in man has produced a marvelous miracle, having that which I have told you, a nature in harmony with the seven of the father, and of spirit. *Nature did not stop there*, but unsatisfied, produced and reared *seven men, according to the natures of the seven governors* with power of the two sexes.... The generation of these *seven* happened in this wise...” — The Divine Pymander 1.16; *see also* Walter Scott, *Hermetica* 1:123

SI **Oi d’en Aiguptoi [Hoi d’oun Aiguptioi] muthologousi kata ten Isidos helikian gegonenai tinas polusomatous** II 344n (*Greek*) “Furthermore, the Egyptians relate in their myths that in the time of Isis there were certain creatures of many bodies [who are called by the Greeks giants].” — Diodorus Siculus, *Bibliotheka* 1.26.6

TG **Oitzoë** (*Persian*) The invisible goddess whose voice spoke through the rocks, and whom, according to Pliny, the *Magi* had to consult for the election of their kings.

OG **Ojas** (*Sanskrit*) A word meaning “energy,” “vigor,” “power.” It is often used for the principle of vital heat permeating the human constitution. From this fact, it sometimes is employed to signify virility or the generative faculty. Its use is extremely uncommon in modern occult literature.

ST **Ojas** Energy, power, virility.

TG **Okhal** (*Arabian*) The “High” priest of the Druzes, an Initiator into their mysteries.

TG **Okhema** (*Greek*) A Platonic term meaning “vehicle” or body.

FY **Okhema** Vehicle; Platonic term for body.

MO **Okolner** (*Norse*) (oo-kol-ner) [unfreezing] The “waters” of space.

TG **Okuthor** (*Scandinavian*) The same as Thor, the “thunder god.”

KT **Olympiodorus** The last Neoplatonist of fame and celebrity in the school of Alexandria. He lived in the sixth century under the Emperor Justinian. There were several writers and philosophers of this name in pre-Christian as in post-Christian periods. One of these was the teacher of Proclus, another a historian in the eighth century, and so on.

TG **Olympus** (*Greek*) A mount in Greece, the abode of the gods according to Homer and Hesiod.

TG **Om** or **Aum** (*Sanskrit*) A mystic syllable, the most solemn of all words in India. It is “an invocation, a benediction, an affirmation and a promise;” and it is so sacred, as to be indeed *the word at low breath* of occult, primitive masonry. No one must be near when the syllable is pronounced for a purpose. This word is usually placed at the beginning of sacred Scriptures, and is prefixed to prayers. It is a compound of three letters *a, u, m*, which, in the popular belief, are typical of the three Vedas, also of three gods – **A** (Agni) **V** (Varuna) and **M** (Maruts) or Fire, Water and Air. In esoteric philosophy these are the three sacred fires, or the “triple fire” in the Universe and Man, besides many other things. Occultly, this “triple fire” represents the highest *Tetraktys* also, as it is typified by the Agni named Abhimanin and his transformation into his three sons, Pavana, Pavamana and Suchi, “who drinks up water,” i.e., destroys material desires. This monosyllable is called Udgitta, and is sacred with both Brahmins and Buddhists.

WG Om The name of the Deity, considered as sacred by the Brahmans and Buddhists alike. Its sounds are said by them to contain a mystery and to symbolize the universe. Its full form is *Aum*. The first sound, in its utterance, – a sound of *a* – represents Brahm/a, and signifies creation; its second sound – a sound of *u* – represents Vishnu, and signifies the preservation of the universe; the third, or “stoppage” – the sound of *m* – represents Siva, and signifies destruction. Its occult significance is very great. Its substitute word is Pranava.

OG Om A word considered very holy in the Brahmanical literature. It is a syllable of invocation, as well as of benediction and of affirmation, and its general usage (as elucidated in the literature treating of it, which is rather voluminous, for this word Om has attained almost divine reverence on the part of vast numbers of Hindus) is that it should never be uttered aloud, or in the presence of an outsider, a foreigner, or a non-initiate, and it should be uttered in the silence of one’s mind, in peace of heart, and in the intimacy of one’s “inner closet.” There is strong reason to believe, however, that this syllable of invocation was uttered, and uttered aloud in a monotone, by the disciples in the presence of their teacher. This word is always placed at the beginning of any scripture or prayer that is considered of unusual sanctity.

It is said that by prolonging the uttering of this word, both of the *o* and the *m*, with the mouth closed, the sound re-echoes in and arouses vibration in the skull, and affects, *if the aspirations be pure*, the different nervous centers of the body for good.

The Brahmanas say that it is an unholy thing to utter this word in any place which is unholy. It is sometimes written *Aum*.

ST Om, Aum Sacred syllable used in invocations.

GH OM (or AUM) The syllable which has come to have a holy significance in India, particularly in Brahmanical literature. It has the meaning of benediction and affirmation, it opens and closes invocations or prayers (See *Bhagavad-Gita*, W. Q. Judge, p. 119), and is pronounced by Yogins during meditation. “It is a compound of three letters *a, u, m*, which, in the popular belief, are typical of the three Vedas, also of three gods – A (Agni) V (Varuna) and M (Maruts) or Fire, Water and Air. In esoteric philosophy these are the three sacred fires, or the ‘triple fire’ in the Universe and Man, besides many other things.” (*Theosophical Glossary*, H. P. Blavatsky, p. 240) (*Bhagavad-Gita*, W. Q. Judge, p. 1)

SKv Om, Aum, Hum Om (sometimes written Aum) is a holy syllable used by chelas and initiates in their sacred meetings, and found in many Hindu scriptures. H. P. Blavatsky in her *Theosophical Glossary* writes of Om or Aum as follows:

A mystic syllable, the most solemn of all words in India. It is “an invocation, a benediction, an affirmation and a promise;” and it is so sacred, as to be indeed *the word at low breath* of occult, *primitive* masonry. No one must be near when the syllable is pronounced for a purpose. This word is usually placed at the beginning of sacred Scriptures, and is prefixed to prayers. It is a compound of three letters, *a, u, m*, which, in the popular belief, are typical of the three Vedas, also of three gods – A (Agni) V (Varuna) and M (Maruts) or Fire, Water and Air. In esoteric philosophy these are the three sacred fires, or “the triple fire” in the Universe and Man, besides many other things. Occultly, this “triple fire” represents the highest *Tetraktys* also, ...

In her *Isis Unveiled*, Volume II, page 31, she further states of this syllable:

...the mystic formula, *resume* of every science, contained in the three mysterious letters,

A

U M

which signify *creation, conservation, and transformation*.

Hum is a Tibetan mystical syllable equivalent in meaning to Om. It is usually placed at the end of a Mantra.

SP Om A sacred syllable used in invocations; sometimes written *aum* and analysed into the elements *a + u + m + silence*, which symbolize many things, such as the four avasthas.

TG Omīto-Fo (*Chinese*) The name of Amita-Buddha, in China.

TG Omkara (*Sanskrit*) The same as Aum or Om. It is also the name of one of the twelve *lingams*, that was represented by a secret and most sacred shrine at Ujjain – no longer existing, since the time of Buddhism.

WG Om-kara The name of Om.

ST Om Mani Padme Hum “Om the Jewel in the Lotus,” implying “I am in Thee and Thou art in me;” Tibetan Buddhist mantra.

SKv Om Mani Padme Hum Om Mani Padme Hum – Om! the jewel in the Lotus Hum! is a Mantra of the most beautiful and mystical significance. The divinest truths lie hidden in its words. In occult literature the Lotus has always been a favorite symbol for the Macrocosm and the microcosm, the Universe and man. The Jewel is the divinity of the Cosmos or the divinity of man. Hence the Mantra represents not only the jewel of Man’s divinity living within the Lotus or the Cosmos, but also the Jewel of the Cosmic Divinity living within the Lotus or Man, or

in other words: "I am in Thee and Thou art in me." This Mantra bespeaks the unity and brotherhood of all beings and of their innate divine possibilities.

SI **Omnis enim** per se **divom natura necesse est [necesset] / immortali aevo summa cum pace fruatur** I 7n
(*Latin*) "For the very nature of divinity must necessarily / enjoy immortal life in the deepest peace." — Lucretius, *De Rerum Natura* 2.646-7

TG **Omoroka** (*Chaldean*) The "sea" and the woman who personifies it according to Berosus, or rather of Apollodorus. As the *divine* water, however, Omoroka is the reflection of Wisdom from on high.

ST **Om Tat Sat** "Om, that boundless Reality."

SKv **Om Tat Sat** Om That Boundless Reality!

SKv **Om Vajrapani Hum** Om Vajrapani Hum – Om! the Wielder of the Thunderbolt Hum! is a mystical phrase or Mantra, used as an inner prayer or aspiration toward self-conscious union with the all-powerful and indestructible Divinity within.

VS **One** (I 28, p. 11) The disciple is one with Brahm/a or the ATMAN.

TG **Onech** (*Hebrew*) The Phoenix, so named after Enoch or Phenoch. For Enoch (also Khenoch) means literally the *initiator* and *instructor*, hence the Hierophant who reveals the *last mystery*. The bird Phoenix is always associated with a tree, the mystical *Ababel* of the Koran, the *Tree of Initiation* or of knowledge.

MO **One-harrier** (*Norse*) Odin's warrior; one who has conquered himself.

TG **Onnofre** or **Oun-nofre** (*Egyptian*) The King of the land of the Dead, the Underworld, and in this capacity the same as Osiris, "who resides in Amenti at Oun-nefer, king of eternity, great god manifested in the celestial abyss." (A hymn of the XIXth dynasty.) See **Osiris**

GH **Oosana** See **Usanas**

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 **Ophanim** (*Hebrew*) More correctly written **Auphanim**. The "wheels" seen by Ezekiel and by John in the Revelation – world-spheres (*The Secret Doctrine* I., 92.) The symbol of the Cherubs or Karoubs (the Assyrian Sphinxes). As these beings are represented in the Zodiac by Taurus, Leo, Scorpio and Aquarius, or the Bull, the Lion, the Eagle and Man, the occult meaning of these creatures being placed in company of the four Evangelists becomes evident. In the *Kabbalah* they are a group of beings allotted to the Sefhira Chokmah, Wisdom.

TG **Ophiomorphos** (*Greek*) The same, but in its material aspect, as the Ophis-Christos. With the Gnostics the Serpent represented "Wisdom in Eternity."

TG **Ophiozenes** (*Greek*) The name of the Cypriote charmers of venomous serpents and other reptiles and animals.

TG **Ophis** (*Greek*) The same as Chnuphis or *Kneph*, the *Logos*; the good serpent or Agathodaemon.

TG **Ophis-Christos** (*Greek*) The serpent Christ of the Gnostics.

TG **Ophites** (*Greek*) A Gnostic Fraternity in Egypt, and one of the earliest sects of Gnosticism, or *Gnosis* (Wisdom, Knowledge), known as the "Brotherhood of the Serpent." It flourished early in the second century, and while holding some of the principles of Valentinus had its own occult rites and symbology. A living serpent, representing the *Christos*-principle (i.e., the divine reincarnating Monad, not Jesus the man), was displayed in their mysteries and revered as a symbol of wisdom, Sophia, the type of the all-good and all-wise. The Gnostics were not a Christian sect, in the common acceptation of this term, as the *Christos* of pre-Christian thought and the Gnosis was *not* the "god-man" Christ, but the divine EGO, made one with Buddhi. Their Christos was the "Eternal Initiate," the Pilgrim, typified by hundreds of Ophidian symbols for several thousands of years before the "Christian" era, so-called. One can see it on the "Belzoni tomb" from Egypt, as a *winged serpent with three heads* (Atma-Buddhi-Manas), and *four human legs*, typifying its androgynous character; on the walls of the descent to the sepulchral chambers of Rameses V., it is found as a snake with vulture's wings – the vulture and hawk being solar symbols. "The heavens are scribbled over with interminable snakes," writes Herschel of the Egyptian chart of stars. "The *Meissi* (Messiah?) meaning the *Sacred Word*, was a good serpent," writes Bonwick in his *Egyptian Belief*. "This serpent of goodness, with its head crowned, was mounted upon a cross and formed a sacred standard of Egypt." The Jews *borrowed* it in their "brazen serpent of Moses." It is to this "Healer" and "Saviour," therefore, that the Ophites referred, and not to Jesus or his words, "As Moses lifted up the serpent in the desert, so it behoves the Son of Man to be lifted up" – when explaining the meaning of their *ophis*. Tertullian, whether wittingly or unwittingly, mixed up the two. The four-winged serpent is the god Chnuphis. The good serpent bore the cross of life around its neck, or suspended from its mouth. The winged serpents become the Seraphim (Seraph, *Saraph*) of the Jews. In the 87th chapter of the *Ritual* (the Book of the Dead) the human soul transformed into *Bata*, the omniscient serpent, says: – "I am the serpent Bata, of long years, Soul of the Soul, laid out and born daily; I am the Soul that descends on the earth," i.e., the Ego.

TG **Orai** (*Greek*) The name of the angel-ruler of Venus, according to the Egyptian Gnostics.

TG **Orcus** (*Greek*) The bottomless pit in the *Codex* of the Nazarenes.

TG Orgelmir (*Scandinavian*) Literally, “seething clay.” The same as Ymir, the giant, the unruly, turbulent, erratic being, the type of primordial matter, out of whose body, after killing him, the sons of Bor created a new earth. He is also the cause of the Deluge in the Scandinavian Lays, for he flung his body into Ginnungagap, the yawning abyss; the latter being filled with it, the blood flowed over and produced a great flood in which all the Hrimthurses, the frost giants, were drowned; one of them only the cunning Bergelmir saves himself and wife in a boat and became the father of a new race of giants. “And there were giants on the earth in those days.”

MO Orgalmer (*Norse*) (eur-yell-mer) [*or* original] First vibration: the big bang. See *Ymer*

KT Origen A Christian Churchman, born at the end of the second century, probably in Africa, of whom little, if anything, is known, since his biographical fragments have passed to posterity on the authority of Eusebius, the most unmitigated falsifier that has ever existed in any age. The latter is credited with having collected upwards of one hundred letters of Origen (or Origenes Adamantius), which are now said to have been lost. To Theosophists, the most interesting of all the works of Origen is his “Doctrine of the Pre-existence of Souls.” He was a pupil of Ammonius Saccas, and for a long time attended the lectures of this great teacher of philosophy.

TG Orion (*Greek*) The same as Atlas, who supports the world on his shoulders.

TG Orlog (*Scandinavian*) Fate, destiny, whose agents were the three Norns, the Norse *Parcae*.

TG Ormazd or **Ahura Mazda** (*Zend-Avestian*) The god of the Zoroastrians or the modern Parsis. He is symbolized by the sun, as being the Light of Lights. Esoterically, he is the synthesis of his six *Amshaspends* or Elohim, and the creative Logos. In the Mazdean exoteric system, Ahura Mazda is the supreme god, and one with the supreme god of the Vedic age – Varuna, if we read the *Vedas* literally.

WGa Ormazd See *Ahura-Mazda*

TG Orpheus (*Greek*) Literally, the “tawny one.” Mythology makes him the son of Aeager and the muse Calliope. Esoteric tradition identifies him with Arjuna, the son of Indra and the disciple of Krishna. He went round the world teaching the nations wisdom and sciences, and establishing mysteries. The very story of his losing his Eurydice and finding her in the underworld or Hades, is another point of resemblance with the story of Arjuna, who goes to Patala (*Hades* or hell, but in reality the *Antipodes* or America) and finds there and marries Ulupi, the daughter of the Naga king. This is as suggestive as the fact that he was considered *dark* in complexion even by the Greeks, who were never very fair-skinned themselves.

TG Orphic Mysteries or **Orphica** (*Greek*) These followed, but differed greatly from, the mysteries of Bacchus. The system of Orpheus is one of the purest morality and of severe asceticism. The theology taught by him is again purely Indian. With him the divine Essence is inseparable from whatever is in the infinite universe, all forms being concealed from all eternity in It. At determined periods these forms are manifested from the divine Essence or manifest themselves. Thus through this law of emanation (or evolution) all things participate in this Essence, and are parts and members *instinct* with divine nature, which is omnipresent. All things having proceeded from, must necessarily return into it; and therefore, innumerable transmigrations or reincarnations and purifications are needed before this final consummation can take place. This is pure Vedanta philosophy. Again, the Orphic Brotherhood ate no animal food and wore white linen garments, and had many ceremonies like those of the Brahmans.

WG Osha Burning, combustion.

TG Oshadi Prastha (*Sanskrit*) Literally, “the place of medicinal herbs.” A mysterious city in the Himalayas mentioned even from the Vedic period. Tradition shows it as once inhabited by sages, great adepts in the healing art, who used only herbs and plants, as did the ancient Chaldees. The city is mentioned in the *Kumara Sambhava* of Kalidasa.

TG Osiris (*Egyptian*) The greatest God of Egypt, the Son of Seb (Saturn), celestial fire, and of Neith, primordial matter and infinite space. This shows him as the self-existent and self-created god, the first manifesting deity (our third Logos), identical with Ahura Mazda and other “First Causes.” For as Ahura Mazda is one with, or the synthesis of, the Amshaspends, so Osiris, the collective unit, when differentiated and personified, becomes Typhon, his brother, Isis and Nephtys his sisters, Horus his son and his other aspects. He was born at Mount Sinai, the Nyssa of the O. T. (See *Exodus* xvii. 15), and buried at Abydos, after being killed by Typhon at the early age of twenty-eight, according to the allegory. According to Euripides he is the same as Zeus and Dionysos or *Dio-Nysos* “the god of Nysa,” for Osiris is said by him to have been brought up in Nysa, in Arabia “the Happy.” Query: how much did the latter tradition influence, or have anything in common with, the statement in the Bible, that “Moses built an altar and called the name Jehovah *Nissi*,” or Kabbalistically – “Dio-Iao-Nyssi”? (See *Isis Unveiled* Vol. II. p. 165.) The four chief aspects of Osiris were – Osiris-Phtah (Light), the spiritual aspect; Osiris-Horus (Mind), the intellectual *manasic* aspect; Osiris-Lunus, the “Lunar” or psychic, astral aspect; Osiris-Typhon, Daimonic, or physical, material, therefore passion turbulent aspect. In these four aspects he symbolizes the dual EGO – the divine and the human, the cosmico-spiritual and the terrestrial.

Of the many supreme gods, this Egyptian conception is the most suggestive and the grandest, as it embraces the

whole range of physical and metaphysical thought. As a solar deity he had twelve minor gods under him – the twelve signs of the Zodiac. Though his name is the “Ineffable,” his forty-two attributes bore each one of his names, and his seven dual aspects completed the forty-nine, or 7×7 ; the former symbolized by the fourteen members of his body, or twice seven. Thus the god is blended in man, and the man is deified into a god. He was addressed as *Osiris-Eloh*. Mr. Dunbar T. Heath speaks of a Phoenician inscription which, when read, yielded the following tumular inscription in honour of the mummy: “Blessed be Ta-Bai, daughter of Ta-Hapi, priest of *Osiris-Eloh*. She did nothing against any one in anger. She spoke no falsehood against any one. Justified before Osiris, blessed be thou from before Osiris! Peace be to thee.” And then he adds the following remarks: “The author of this inscription ought, I suppose, to be called a heathen, as justification before Osiris is the object of his religious aspirations. We find, however, that he gives to Osiris the appellation *Eloh*. *Eloh* is the name used by the Ten Tribes of Israel for the Elohim of Two Tribes. Jehovah-Eloh (*Gen.* iii. 21.) in the version used by Ephraim corresponds to Jehovah Elohim in that used by Judah and ourselves. This being so, the question is sure to be asked, and ought to be humbly answered – What was the meaning meant to be conveyed by the two phrases respectively, *Osiris-Eloh* and *Jehovah-Eloh*? For my part I can imagine but one answer, viz., that Osiris was the national God of Egypt, Jehovah that of Israel, and that *Eloh* is equivalent to *Dens, Gott* or *Dieu*.” As to his human development, he is, as the author of the *Egyptian Belief* has it... “One of the Saviours or Deliverers of Humanity.... As such he is born in the world. He came as a benefactor, to relieve man of trouble.... In his efforts to do good he encounters evil...and he is temporarily overcome. he is killed.. Osiris is buried. His tomb was the object of pilgrimage for thousands of years. But he did not rest in his grave. At the end of three days, or forty, he rose again and ascended to Heaven. This is the story of his Humanity” (*Egyptian Belief*). And Mariette Bey, speaking of the Sixth Dynasty, tells us that “the name of Osiris.. commences to be more used. The formula of *Justified is met with:*” and adds that “it proves that this name (of the *Justified* or *Makheru*) was not given to the dead only.” But it also proves that the legend of Christ was found ready in almost all its details thousands of years before the Christian era, and that the Church fathers had no greater difficulty than to simply apply it to a new personage.

TG **Ossa** (*Greek*) A mount, the tomb of the giants (allegorical).

TG **Otz-Chiim** (*Hebrew*) The Tree of Life, or rather of Lives, a name given to the Ten Sephiroth when arranged in a diagram of three columns.

TG **Oulam** or **Oulom** (*Hebrew*) This word does not mean “eternity” or *infinite* duration, as translated in the texts, but simply an extended time, neither the beginning nor the end of which can be known.

TG **Ouranos** (*Greek*) The whole expanse of Heaven called the “Waters of Space,” the Celestial Ocean, etc. The name very likely comes from the Vedic Varuna, personified as the water god and regarded as the chief Aditya among the seven planetary deities. In Hesiod’s Theogony, Ouranos (or Uranus) is the same as *Coelus* (Heaven) the oldest of all the gods and the father of the divine Titans.

OG **Outer Round** See **Round**

PV **Oxlahun-oc** (*Quiche*) “Having thirteen feet.” The god-Thirteen; the Solar deity in its zenith position, with its twelve stellar companions.