

Alphabetic Glossary

Introduction to the GLOSSARY

In this glossary most of the words appearing in *The Voice of the Silence* have been taken up because their meanings ask for more explanation, for some words belong to a specialized Eastern vocabulary while others refer to idiomatic expressions in Theosophy. The definitions and explanations given are not exhaustive, but give only indications, because a deeper understanding of the text would not only demand a command of the Buddhist Canon, but also at least some of knowledge about the theosophical distinction between the *inner man* and his ultimate spiritual goal.

The following indications for each entry are given:

The explained word: if of Eastern origin, the word is spelled according to the generally accepted spelling used, close to the usual pronunciation. For Chinese words, written according to the Wade-Romanization, the modern form (Pin-Yin) has been added between brackets,. Also for the Tibetan words the transliteration of the original term [between square brackets] is given behind the normal manner of writing if it deviates.

Its source, (abbreviated): Sanskrit (Sk.), Pāli, Chinese (Ch.), Tibetan (Tib.), Japanese (Jap.).

Its particular field of use: Hinduism (H.), Buddhism (B.), Theosophy (Th.).

The bullets (•) in the text behind a word refer to entries in this Glossary. The further information between square brackets behind the entrances refers first to the original notes by HPB, and to the Fragment(s) in which the term occurs.

1) Quoted works and abbreviations used:

Theosophical Sources:

H.P. Blavatsky, *Theosophical Glossary (T.G.)*, also available **online** in *Collation of Theosophical Glossaries (C.T.G.)*, only available **online**:

<http://www.theosophy-nw.org/theosnw/ctg/>

The Secret Doctrine (S.D.), also available **online**:

<http://www.theosociety.org/pasadena/sd/>

The Theosophist (Theos.). (magazine)

Encyclopedic Theosophical Glossary (E.T.G.), only available **online**:

<http://www.theosociety.org/pasadena/etgloss/>

2) Works by orientalists available at the time of H.P.B.:

S. Beal, *A Catena of Buddhist Scriptures (Cat.)*, London, Truebner, 1871.

J. Edkins, *Chinese Buddhism (C.B.)*, London, Truebner, 1879.

E.J. Eitel, *Hand-book for the Student of Chinese Buddhism (H.C.B.)*, London, Truebner, 1870.

R. Spence Hardy, *Eastern Monachism (E.M.)*, London, Partidge & Okay, 1850.

Manual of Buddhism (M.B.), London, 1880.

T.W. Rhys Davids, *Buddhism (B.)*, London, Soc. For Promoting Christian Knowledge, 1878.

E. Schlagintweit, *Buddhism in Tibet (B.T.)*, London, 1863.

3) Consulted documents (dictionaries, lexicons, and studies on Buddhism):

A Sanskrit-English Dictionary, Sir Monier Monier-Williams (1899), new editions: Oxford University Press, 1951.

Pali-English Dictionary, T.W. Rhys Davids & W. Stede, London, The Pali Text Society, edition 1986

Vocabulaire pali-francais des termes bouddhiques, Paris, Adyar, 1961

A Tibetan-English Dictionary, Sarat Chandra Das, Delhi, Motilal Banarsidas, editions, 1983

Dictionnaire francais de la langue Chinoise, Institut Ricci, Paris, edition 1986

The Encyclopedia of Eastern Philosophy & Religion, Boston, Shambhala, 1989.

A Survey of Buddhism, Bhikshu Sangharakshita, Bangalore, The Indian Institute of World Culture, 1957.

A

Abhijñā

From the root Abhijñā: to recognize, to perceive. The word denotes paranormal powers (cf.: Siddhi*) acquired through the application of the fourfold* Dhyāna*. See T.G. (Abhijñā). In Buddhism they are the five or six transcendental powers, faculties, or “superknowledges” attained on reaching Buddhahood. Gautama Buddha is said to have acquired the six Abhijñās on the night he attained enlightenment. In all forms of Buddhism those powers or “super-knowledges” are variously classified, but generally divided into “mundane” (laukika) and “supramundane” (lokottara). The first five are generally enumerated as: 1) Divyachakṣus (divine eye; deva-sight*) instantaneous perception of whatever one wills to see; 2) Divyaśrotra (divine ear; deva-hearing*) instantaneous comprehension of all sounds on every plane; 3) ṛddhisakṣatkriyā, power of becoming visibly manifest at will, intuitive perception; 4) Pūrvanivāsa jñāna (power to know former existences) also called Pūrvanivāsānusmṛti jñāna (recollection of former existences); and 5) Parachitta jñāna (knowledge of others' thoughts) understanding of their minds and hearts. Among this first series, apart from those mentioned in the *Voice*, like deva-hearing, deva-sight and the capacity to freely move in the air (as a khechara* i.e. “sky-walker”) – which is but one of the powers to cross all physical obstacles (from dense matter to blazing fire) and to walk on waters – more intimate forms of knowledge are reckoned, as the possibility to penetrate other people’s thoughts and feelings, to discover the hidden mechanism of karma, and to gain a complete vision of one’s many past lives.

Apart from those five (relatively) lower Ṛddhis (Pāli: Iddhis), the sixth one, the supramundane, marks the ‘extinction of all impurities and impediments’ (Āśravākshaya abhijñā), bringing the certainty of final emancipation for the arhat. Āśravākṣaya (stream-mastery, pain destruction),

means destruction of all ignorance and the entering of the stream of supernal knowledge. While these abhijñās may be acquired in the process of achieving spiritual progress, the Buddha frowned upon any attempt to develop them; and if they should spontaneously become manifest, then one must avoid any display of such extranormal powers.

Adept - Th. [I 32, 33, II 2, III 20, 28, 32, 34] In the Latin language of the alchemists, Adeptus: one who has accomplished or obtained the Magnum Opus (the Stone of the Wise). In Occultism the term indicates one who has reached the stage of initiation, a Master in the science of Esoteric Philosophy. (T. G.).

Ādi-Buddha (Sk.) B., Th. [I 4, II 4]

Primeval or the Supreme Buddha*. The supreme being above all other Buddhas, the One Unknown. In theosophical writings, the highest aspect or sub-entity of the supreme Wondrous Being of our universe, existing in the most exalted dharmakāya state. Ādi-buddha is the individualized monadic focus of adi-buddhi, primordial cosmic wisdom or intelligence, eternal and unconditional, the presence of which is expressed in the spiritual chain ranging from the Dhyāni-Buddhas down to the incarnated spiritual Masters*. “The Eternal Light” (T.G.). See *Vajradhara** (Cf. with S.D. I, 571).

Ādi-budha (Sk.) B., Th. [I 4]

[from *adi* first + *budh* wisdom] Primordial wisdom; the first or nameless deity (SD 1:xix, 54n; 2:48).

Ahaṅkāra (Sk.) H. [III 14]

Consciousness of the “I” as the individual identity which gives rise to the feeling of “I” (or the lower ego) in the incarnated personality (or lower ego), which is conscious of itself as a unique and lasting being compared with the rest of the world. Hence the “sense of separateness” (cf. *Light on the Path*¹) and the illusive belief in the personality* (*Sakkāyaditthi**).

¹ Collins, Mabel: *Light on the Path & Through the Gates of Gold*, Theosophical University press, Pasadena CA, 1997, p. 3.

Ajñāna (Sk.) H. [I 21]

Nescience, the absence of wisdom as a result of the many illusions maintained throughout the world of appearance and the non-awareness of the Spiritual World.

Ākāśa (Sk.) H., [I 35]

All pervading space; subtle essence (the fifth element) which fills the whole universe (cf. *Bhagavad-Gītā** XIII, 32). It is often identified with Ether, but this is only an inferior manifestation of Ākāśa. The rudiment of Ākāśa is sound (Sk.: Śabda) referring to the idea of Verbum, Word, or Logos, or also to the divine resonance that continually pervades and supports the life of the whole Cosmos. From the viewpoint of energy or spiritual vibration, Ākāśa is the indispensable agent for every magical performance or mystical experience. In one sense this universal power expresses itself as Kuṇḍalinī*, the “occult electricity, the alkahest of the alchemists, or the universal solvent” (*T.G.*). In Hinduism Ākāśa is also used in order to indicate the secret *space* of the heart.

Akṣara (Sk.) H. [Fragment I]

Indestructible, unchangeable. It is the name given to the Higher Self (or Puruṣa), not manifested, and unchangeable, which is considered as the “Lord” (Īśvara) of the universe and lives in the heart of each being (cf. *Bhagavad-Gītā** XV, 17-18, and *Muṇḍaka Upaniṣad* II, 1,1,2.). To reach this Akṣara means the realization of the omniscience (*Bhagavad-Gītā* XV, 19). This word also refers to the mystical syllable AUM*.

Ālaya (Sk.) B., Th. [III 8]

Literally: meeting place or place of refuge, H.B.P. uses it in the sense of Universal Soul*, World Soul or Over-Soul. Eternal and unchangeable in her ultimate essence, this “Great Soul” becomes “the basis for each visible and invisible thing” and “mirrors herself in each object of the Universe”, “as the moon in clear and tranquil water” (cf. *S.D.* I, 47 et.seq.). As “Mother of the World” or “Universal Mother”, Ālaya in its mystic significance comes close to Ākāśa. As basis or root of all things,

Ālaya is also similar to the root-substance (Mūlaprakṛti) of the Kosmos (T.G.). For every human being Ālaya represents the spiritual pole of his inner life, the Master*, pre-eminently, which finally will form, in an effective manner, “the Self of an advanced Adept*” (S.D.I, 49).

Amitābha (Sk.) B. [III 26]

Literally: limitless light. This name is often connected with Amitāyus (“eternal duration of life” = “limitless lifetime”) in order to indicate a Buddha* who is very popular in northern Buddhism and who reigns over a legendary paradise, Sukhāvati (= the happy place) in Sanskrit, Devachan* in Tibetan language. The very merciful Buddha Amitābha, immensely honored by the people, is an anthropomorphism of “the original conception of the ideal of an impersonal divine light” (T.G), and the paradise of Amitābha is not a place but a sphere of the experience of consciousness, cf. S.D.I, 108, where Amitābha is the Dhyāni-Buddha* manifested in the Buddha* Gautama, his “God” within.

Amṛta (Sk.) H. [Fragment II]

Not-death, immortality. At the same time the elixer of life rendering immortality.

Anāgāmin (Sk.) B. [III 6]

“The one who will not return” into the world of senses and desire. The third stage of the Fourfold* Path* which leads to liberation of all bonds.

Anāhata Śabda (Sk.) H. [I 35]

“A sound (Śabda) not beaten*, “not aroused by percussion.” This inner experience of sound awareness is often stated in the mystic writings (see *Jñāneśvarī* VI, 274), but it must be transcended. This term (just as the related expression Anāhata Nāda) also relates to the sound AUM*. The name Anāhata moreover means the Chakra (or occult source) of the heart activated through Kuṇḍaliṇī*, during meditation of the disciple.

Antahkāraṇa (Sk.) H., Th. [III 9]

In Hinduism: “The inner organ,” seat of the human psyche with the mental qualities (Manas*, Buddhi*) and Ahaṁkāra*. For Theosophy it is in one sense the bridge which during life is formed between the higher Ego* and the incarnated personality. It serves as a means of communication between higher and lower Manas* (active in terrestrial man) and permits the expression of the *Voice* of intuition in the human soul and the absorption of the impressions and thoughts of a noble and universal kind into the sphere of the permanent higher Ego capable of assimilation through the immortal Entity (T.G.). Raising his consciousness towards the divine essence, the disciple attempts to annul the distance between himself and it, (thus symbolically “destroying” the bridge of Antaḥkāraṇa through the effect of this union). This should not be confused with the dramatic break of this vital bond between the personality and its profound Ego occurring with the totally depraved man.

Arahatta (Pāli) B.

The state or condition of *arahant*. Arrahattamagga is the “path of Arahatta” leading to this realization. See Arhat*.

Āraṇyaka (Sk.) H. [II 14]

From *Araṇya*: a remote place, desert or forest (to where the hermits retreat). Āraṇyaka describes a) a hermit of the forest, and b) a collection of philosophical and religious commentaries (cf. *Bṛhadāraṇyaka Upaniṣad*).

Ardhamātrā (Sk.) H. [I 10]

Half (Ardha) of a measure (Mātrā), especially of a short syllable. In an article (*Theos.*, Nov. 1889, p. 121), Ardhamātrā is identified with “the sound ending the pronunciation of the syllable AUM*.”

Arhan

See **Arhat**

Arhat (Sk.) B. [[II 10, 11, 22, 30, III 32, 34]

Pāli: Arahant; Singhalese: Rahat; Chinese: Lohan. Literally: “meritorious” (not to be confounded with Ārya, “noble”). In Hīnayāna Buddhism: he who has reached the fourth state of the Fourfold Path; he has reached the level of Nirvāṇa and is free of the chains of desire. It is the name often given to dignitaries of Buddhism. The Arhat (of Hīnayāna) is sometimes opposite to the Bodhisattva (of Mahāyāna) who refuses the fruits of Nirvāṇa, but H.P.B. does not make this distinction. She sometimes refers to Arhat as “one initiated in the esoteric mysteries” (T.G.). Anyhow, the Arhat has great supernatural powers.

Ārya (Sk.) H., B. [III 6*]

An adjective which means: noble, honest, and, regarded socially, an “Āryan” of India. In Buddhism the Pāli term Ariya (also: Ayira and Ayya) appears very often to express the excellence of a thing or an individual, e.g. the ariyapuggala is a “noble being,” attentive to the “Four Noble Truths” (Ariyasacca) who walks along the fourfold “Noble Path” (Ariyamagga).

Āryāsaṅgha (Sk.) B.

Pāli: Āriyasangha. A word meaning a) the community of the “Noble Ones,” the whole of the members of the Saṅgha, and b) the founder of the Yogāchāra-School. In the *Theosophical Glossary* H.P.B. describes Āryāsaṅgha as an “Arhat, a direct disciple of Gautama the Buddha” who long preceded Christianity. His writings have never been published or, at least that of which later on has been spread had more or less been mixed with Śivaism and tantrism. Therefore one should not confuse “this ante-Christian Adept, founder of an esoteric school” of pure Buddhism (cf. S.D. I, 49fn*), with another figure of the same name (see the Orientalists of the time of H.P.B.), who seemed to have been living much later. Today, the generally acknowledged founder of the Yogāchāra School is Asaṅga (also known as Āryasaṅga). He was the brother of Vasubandhu, another Buddhist Master (4th century CE).

Asat (Sk.) H. [Fragment I]

Non-being, non-existing, indicates a) that which is not Sat* (“being in essence,” “Be-ness”), thus: appearance, illusion, error (the basis of the subordinate material world) and b) in the compound word Sat*-Asat*, the incomprehensible nothingness which, too, is the essence of being (referring to the Absolute), the two terms forming the “alpha en omega of the Eastern Esotericism” (S.D. II, 449). The word Asat* can at the same time indicate Mūlaprakṛti, the undifferentiated substance (S.D. II, 597 fn*).

Ascetic [II 23]

(From the Greek word askein: to make more supple through exercise, as athletes do with their body). A person completely devoting himself to the practice of spiritual teachings.

Astral - Th. [I 18]

Literally, consisting of the ethereal, luminous nature of the stars. But in Theosophy the term “astral” is used for the luminous matter which is one step less coarse than physical matter. The *astral substance* coincides with a state of differentiation and denseness of the Original Substance (Mūlaprakṛti) preceding the coarse, physical matter. The astral world is the invisible plane nearest to ours, where all forms of living beings have their origin. The astral body or the astral double is the ethereal counterpart of the human body (and of all other beings): it is the basis of the cohesion and the vital dynamism of the physical organism. But at the same time it is within this astral field – the required transition between the physical and spiritual – that all the energy and pictures of the psychic life of man (and of the planet itself), unfold. One has to be cautious not to confuse the astral double with the astral soul* (or the astral self, or again the personal self), referring to the psychic personality of man which is considered to be a living astral entity full of terrestrial thoughts fed by passions and desires (Sk.: Kāma*). The astral sphere (covering several planes) is pre-eminently the lunar world of spooks filtering some sunlight of the Spirit*, but also reflecting the terrestrial effluvia. The energetic substance penetrating this sphere is the Astral Light. Its upper part (connected with Ākāśa*) is almost divine,

but its lower parts, foul because of the psychic emanations of the earth, are dangerous and even demoniacal. Éliphas Lévi* has called it the great astral serpent. Hence the warning given to the disciple who could not penetrate it without danger. The Astral Light is also the sphere of the great living memory of Nature.

Asura (Sk.) H. [I 22]

Here used as: “Not-God” (Tib. Lhamayin*): demon, the enemy of the gods, the meaning given to the term Asura after it had become distorted. (the original meaning was “Breath of God” and indicated high spiritual beings or the Supreme Spirit of the Universe).

Ātma(n) (Sk.) H. [I 4, 9, 24, 28, III 8]

This word signifies the idea of self (with various possible meanings), but first of all the idea of the Supreme Self which is in essence one with Brahma(n), the Impersonal Absolute. In man it is the divine and permanent pole, essentially the Higher Self, which in reality radiates its light upon all beings. The meaning of a self (ātma), or a fundamental identity, can also be conferred to the terrestrial personality, but for exoteric Buddhism declaring the non-existence of such a Self, (the teaching of Anātman) it is a morally perverted illusion. The *Bhagavad-Gītā* (VI, 5) teaches that the lower self has to be elevated by the (higher) Self through the discipline of yoga and meditation. For Theosophy the Higher Ego* is the *individualized* focus of that universal consciousness, which is bathed in the light of Ātma.

Ātmajñānin (Sk.) H. [I 9]

He who knows himself. In *Vedānta*: he who has the knowledge of Ātma, divine and universal.

Attavāda (Pāli) B. [I 8]

The teaching which states that there is a permanent personal self.

Aum̐ (Sk.) H., B. [I 10, 12]

Pre-eminently the holy syllable formed by three letters which reminds of every trinity which merges itself into a unity (see *Māṇḍūkya Upaniṣad* and the articles of W.Q. Judge, published in “*Theosophical Articles*,” Vol.1, The Theosophy Company, Los Angeles, 1980, p 559).

Avalokiteśvara (Sk.) B., Th. [I 4]

A word interpreted in different ways: “The Lord who looks from on high,” “He who hears the sounds (or the cries) of the world,” etc. He is the most popular deity of northern Buddhism (the holy patron of Tibet, Chenresi). As a living representation of the compassion and spiritual wisdom of Amitābha*, this great Dhyāni Bodhisattva* is figured as the carrier of a blue lotus, hence his name Padmapāṇi. For theosophy, all that is said about him refers to the Logos in connection with the Kosmos and man (T.G.). Literally Avalokiteśvara means: “The Lord who is seen”: in a particular sense “The Higher SELF, as seen by the (human) self,” the Ātman*, or the seventh principle merged within the universal, perceived through the divine soul* of the human being (Buddhi*, the sixth principle). On a higher level Avalokiteśvara refers to the seventh *universal* Principle, the Logos perceived through the Buddhi* or the *Universal Soul*, as the synthesis of the seven Dhyāni-Buddhas* (S.D. I, 180-110, 470-3). In general it is the one and universal Spirit*, omnipresent, manifested in the temple of the macrocosms and the microcosms. H.P.B. also puts on a par Padmapāṇi and the Ego* or higher Manas* in man (T.G.). The mystic formula “Om̐ mani padme huṁ” (which evokes the “jewel in the lotus”) has in view directly to invoke this divine presence of the Logos within the sanctuary of the heart (T.G.).

Avīchi (Sk.) B. [III 35]

Tib: Myalba*. Literally: without waves, without interruption. Hellish state. Exoterically: Avīchiniraya (Pāli) is one of the great netherworlds described in realistic colors in the Pāli canon.

Avidyā (Sk.) H., B. [Fragment I]

Ignorance in the sense of not-knowing, not-recognizing the true nature of things. Hence in *Vedānta*: the illusion (personified as Māyā*); in

Buddhism it is the delusion, the absence of discrimination, which forms the basis of the chain of suffering and the cycle of reincarnations, or Samsāra*.

B

Bhagavad-Gītā (Sk.) H.

A major work of Hinduism, and one of the greatest spiritual writings of humankind. It depicts man as a heroic warrior, Arjuna, confronted with the great problems that condition his human and divine destiny at a cyclic point in the history of humanity; his dialogue with Krishna – pre-eminently the Master-Initiator, but also the inner source of all wisdom – reveals to him the Path of the Kingly Yoga, comprising action and knowledge, resignation and a generous engagement in the service of the great cosmic order. Being a book of initiation, of inexhaustible wealth, the *Bhagavad-Gītā* is inseparable from *The Voice of the Silence* in every search for spirituality.

Bhavachakra (Sk.) B. [Wheel of Life, Fragment II]

It is the “Wheel of Becoming”: (Sk.: Bhavachakra), often presented in the Tibetan iconography: between its spokes are represented the different worlds of transmigration (Samsāra*) under the power of the demon of transience and death; in the nave of the wheel a circle of three animals (snake, rooster, pig) biting each other’s tails illustrates the fatal sequence, desire – anger – ignorance, whereas the rim divided into twelve sections by means of its illustrations, signify the twelve nidānas or factors connecting without stopping the alternation of life-death. *The Voice of the Silence* does not invite to remain blindly attached to this wheel, but to accept the commitment and to work off the karmic causes of the past and to fulfill one’s duty during life.

Bodhgayā (Sk.: Buddhagayā) B.

One of the important holy sites of Buddhism, near Gayā in Bihar (North India). There, after having meditated for 49 days under the protective canopy of the famous Bodhi-tree*. Gautama attained the great light of full enlightenment (Bodhi*). At present a large sanctuary rises behind the tree, and Bodhgayā has a number of Buddhist temples of various nations.

Bodhi (Sk.) B. [II 2, Fragment III]

The awakening in the one and universal Truth, the perfect wisdom or the divine knowledge making of a man an enlightened being (a Buddha*, a word that as Bodhi and Buddhi derives from the verb root budh: to be enlightened or to be conscious, hence becoming aware, understanding, etc.). The use of this word can have different values depending on the schools and the beings to which it is applied, because every degree of spiritual progress is marked by an “awakening”, peculiar to the relative truths that are discovered therein.

Bodhidharma (Sk.) B. [II 1, 2, 6]

Madame Blavatsky distinguishes two meanings: a) The Bodhidharma or Wisdom (Bodhi*) – Religion (Dharma), which is present in China; b) The famous patriarch of that name (460?-534 CE) and disciple of Prajñādhāra, who founded the school Ch’an of the Mahāyāna* in China around the sixth century CE.

Bodhisattva (Sk.) B. [I 33, II 38, III 26, 33, 34]

A being whose essential nature (sattva) is enlightenment or wisdom (Bodhi*), an “Enlightened Being”. In Hīnayāna Buddhism it is one who is destined to incarnate in future as a perfect Buddha*; but in Mahāyāna Buddhism he has been introduced to its followers as the ideal of living the altruistic Life: as a being of compassion, the Bodhisattva exerts himself to reach total enlightenment with the purpose to save all beings: he refuses Nirvāṇa* in contrast with the Arhat* of the Hīnayāna or the Pratyekabuddha*. Even when he has reached the end of his efforts he will remain with humanity thanks to the special *body* (Nirmāṇakāya*) he has developed during his asceticism. For the Buddhists the way of a

Bodhisattva (comprising ten stages) demands a pledge and a discipline of a special type in order to develop special “perfections” or Pāramitās*. Sometimes this term is applied without distinction to anyone who is consciously in search for enlightenment, even if it for his own benefit. See also: Dhyāni-Bodhisattva*.

Bodhi-Tree B.

Ficus religiosa, the bodhi (or bo-) tree is a very common tree in India, and is famous because Gautama Buddha attained enlightenment under such a tree. A slip of the original tree which is said to have been brought to Anuradhapura in Sri Lanka in 249 BCE, is the object of great honor for many pilgrims, and the present bodhitree in Bodhgayā would be directly derived from it.

See Bodhi* and Bodhgayā*.

Bon (Bön) (Tib.) B. [III 11, 12]

An old religious movement of the Shamanic type spread in Tibet before Buddhism. According to H.P.B. it is apparently “a degenerate remainder of the earlier Chaldean mysteries” which is now only “a religion based on necromancy, witchcraft, and divination”. The followers of the Bon-religion – the Bonpo – are mainly divided into the white (attached to an elaborate system, greatly influenced by the ideas of Buddhism) and the black, most of them being generally sorcerers and black magicians. During its establishment in Tibet, the primitive Lamaism seems to have taken over a number of typical elements of the Bon religion.

Brahm

See Brahmā.

Brahma(n) (Sk.) H. [I 28]

A neuter word signifying the Absolute, the first and ultimate Reality, “Be-ness,” far beyond all duality; Brahman is beyond every mental conception, is not limited by any existence, but is present in everything. Vedānta emphasizes the fundamental unity of Ātman* (the supreme essence of the Self in each being) with this transcendental Unity.

Brahmā (Sk.) H. [I 16]

A masculine word, indicating the first god of the Hindu trinity who acts as male “creator” or rather as the awakening power and organizer of the manifested world. He is connected with the world of forms and therefore “dies” with it as all other gods do. Not to be confused with Brahma(n)*.

Brahmapura (Sk.) H. [I 23]

[Also: Brahmapurī] The “city of Brahman” which is alternately situated either in heaven or on earth (= the city of Benares or Vārāṇasī). The *Muṇḍaka Upaniṣad* (II, 2, 7) holds that the Self “remains within its ethereal space, in the divine city of Brahman” – which is usually placed “in the vicinity of the heart”. See the article: “Places of Pilgrimage in India” (*Theos.*, VII, p. 1 et seq.).

Brahmin (Sk.) H. [I 4, II 29]

(Also: Brāhmaṇa). Member of the priest caste, one of the four castes of Hinduism, who traditionally studies the Veda’s and performs the rituals. The Brahmins have eventually caused Buddhism to disappear from Indian soil. See also: Tīrthika*.

Buddha - B. [I 33, II 4, 7, 10, 16, 38, III 32]

The Sanskrit term Buddha, meaning “awakened” or “enlightened,” applies to the awakened ones of various hierarchies, such as human (Mānuṣya) Buddhas and Divine (Dhyāni*-) Buddhas, and this designation was given as a title to a famous historical figure – who was the prince of Kapilavastu and son of the king of the Śākya and whose name, given to him by his family at his birth, was Gautama – after he had reached enlightenment (Bodhi*). Other titles he has been given are: Śākyamuni (the wise one of the Śākya), Siddhārtha (he who has reached his goal); also the Tathāgata* (having gone thus [to the other shore, in the tracks of others] and the Jina (conqueror). The Buddha as the example of a perfected being is the archetype of the great and holy Arhats* and Adepts who follow his footsteps, but the word also serves to signify highly metaphysical realities, the highest spiritual Being (Ādi-

Buddha*) or hierarchies of spiritual and divine beings (Dhyāni-Buddhas*).

Buddhi (Sk.) H., Th. [I 24]

In Hinduism (*Bhagavad-Gītā**), Buddhi is the active element of the intellect or the power of discrimination which in Antaḥkaraṇa* combines all the higher qualities of man, deriving from Ātma* - among which the intuition or the spiritual sense. In Theosophy, Buddhi in its cosmic sense (Mahā-Buddhi) refers to the “Soul” or the higher mental aspect of the Universe; in man Buddhi is the vehicle of Ātma*, or the spiritual Soul, rooted in the Universal Soul, and destined to be made active through Manas*, the individualized human intelligence. See also: Kuṇḍalini*.

C

Chamber – [I 23]

The secret chamber of the heart means the “mystic space” (Sk.: Ākāśa*, or vyoman) where “the Self resides”, the Anāhata Chakra (the Chakra or lotus of the heart). See Brahmapura*.

Chela H. [I 4, 38, III 27]

A Hindu word to be related with the Sanskrit Cheta or Cheda (= servant, slave). It is the disciple being in the service of a spiritual teacher. In classical Sanskrit: Śiṣya (cf.: *Bhagavad-Gītā* I, 3; II, 7).

Chi [ji] (Ch.) B.

The second of the Four Noble Truths*. See Samudaya*.

Chiao men [Jiao men] (Ch.) B. (II 1)

(Spelled **Kiau-men** in the *Voice*, after to J. Edkins, *C.B.*, p. 158). The established religion (exoteric). See also Tsung-men*

D

Dad-Dugpa (Tib.) B. [III 11]

See Dugpa*. Cf. Schlagintweit, *B.T.*, p. 47.

Dāna (Sk.) B. [Fragment III]

The act of giving or of sacrifice in all forms. The first of the perfections or of the transcendental virtues (Pāramitās*) of the Bodhisattva*. Together with goodness (Maitri) and compassion (Karunā) is Dāna an essential factor to bring enlightenment to the beings.

Darśana (Sk.) H. [III 1]

Vision, awareness, viewpoint, seeing of (the idol of) a deity, school: especially each of the six doctrinal schools of Hindu philosophy (Nyāya, Vaiśeṣika, Sāṃkhya, Yoga, Pūrva Mīmāṃsa and Uttara Mīmāṃsa or Vedānta).

Deva (Sk.) H., B. [I 25, III 12, Fragment II]

Radiant, heavenly, divine. As noun a deity, which applies to all the many gods and beings of the invisible worlds; their existence is limited to the duration of the universe (cf. Brahmā*) – which renders them inferior to a perfect Buddha*. They are opposed to the powers of the netherworld and of destruction (see also Asura*). H.P.B. uses the word in the qualifying sense of “divine” (Sk.: Divya and Pāli: Dibba) e.g. “Deva-sight” (Sk.: Divya chakṣus).

Devachan [bDe-ba-chan] (Tib.) B.

From de: happiness, joy. A word being similar to the Sanskrit Sukhāvati (cf. *T.G.*) and which (exoterically) denominates the western paradise of

the Buddha* Amitābha*. In Theosophy: the blissful sphere of the subjective experience after death where the Higher Ego* assimilates the spiritual fruit of his last incarnation before a new terrestrial rebirth. (This Tibetan word has sometimes erroneously been connected with the Sanskrit term *Deva**).

Deva-Hearing - B. [Fragment II]

Sk: Divyaśrotra. The power of clairaudience, the second Abhijñā*. See: Siddhi*.

Deva-Sight - B. [Fragment II]

Sk: Divyachakṣu. The gift of clairvoyance, one of the six powers (abhijñā*) which (Is attained through intensive application of Dhyāna*. Through this power (the fourth of the list) it is (among other things) possible to see the fate of beings in their karmic course. See: Siddhi*.

Dhāraṇā* (Sk.) H. (I 3, 36, 41]

The fixation of thought on a chosen subject of meditation. Cf. the *Yoga Sūtra of Patañjali* where Dhāraṇā* (the sixth degree of Yoga) leads, together with Dhyāna* and Samādhi*, to Saṁyama* the state of perfect meditation. In *The Voice of the Silence*, Dhāraṇā* is equal to a complete abstraction of the influences of the senses and to the silenced play of the memory, which makes it thus possible to concentrate the power of being aware of the consciousness upon one single spiritual object only.

Dharma (Sk.) H., B. [Fragment II, III]

A word with many meanings, particularly in Buddhism. The root is Dhṛ, to support, to conserve, to sustain. It is the rule or the law which sustains the universe. For man: the universal basis of ethics and the discipline of conduct that has to be followed by him in order to ensure his divine destiny. In Hinduism and Theosophy the word is sometimes translated as “duty,” meaning the inner duty one has to fulfill in life according to one’s nature. For example it is said that the (natural) “dharma” of fire is to burn. In Buddhism the “Law” or the teachings of Buddha* in the two forms, exoteric and esoteric.

Dharmakāya (Sk.) B. [II 38, III 20, 34]

The most exalted and radiant body (Kāya), the vesture of the highest bliss “woven” by each Initiate during the progress which has led him to the end of the Fourth Path (that of the perfect Arhat*) or (esoterically) to the passage of the Sixth Portal, prior to his entrance into the Seventh (T.G.). The level of consciousness reached touches the very threshold of Nirvāṇā*.

Dhyāna (Sk.) H., B. [I 41, III 4, 18, 23]

In the system of Patañjali, Dhyāna, the conscientious concentration upon a chosen object of meditation, follows Dhāraṇā*. In Buddhism, Dhyāna Pāramitā is the fifth of the perfections unfolded by the Bodhisattva* aspirant; in *The Voice of the Silence* it is also the key to the Sixth Portal preceding the perfect wisdom. In this state of profound spiritual contemplation the being still keeps a sense of individuality which he will not experience in the complete oneness of Samādhi*. In more common use the word Dhyāna (Pāli: jhāna) refers to the exercise towards meditation consisting of four steps (see Fourfold* Dhyāna, i.e. beginning with the preparation of concentration up to the states of abstraction of the higher consciousness. This long-lasting discipline is accompanied by the unfolding of various psychic and spiritual powers (Sk.: abhijñā*), such as “deva*-hearing” and “deva*-sight*”.

Dhyāni(n) (Sk.) Th. [Fragment I, III]

A “being of contemplation,” a word with many meanings, on the one hand referring to very lofty hierarchies (connected with the Logos) and on the other hand to hierarchies in relation to cosmogony and the life of the world of forms, but always in a distinct relation with the seven principles of the microcosmic man; *The Secret Doctrine* especially mentions the highest Dhyānis *incarnated* in the “chosen race” at the origin of mankind and who together also formed the “training-school” of the future adepts. They represent the divine awakeners of humankind. See also: Planetary* Spirits.

Dhyāni-Bodhisattva (Sk.) B.

In exoteric Buddhism they are the five sons of the Dhyāni-Buddhas* (cf. S.D. I, 109, 57, and II, 116). Esoterically they are the “spiritual reflections” or projections of the seven Dhyāni-Buddhas* in the (mental) world of forms (Rūpa-Loka). (See also: Three* Worlds).

Dhyāni-Buddha (Sk.) B. [III 19]

The “Buddha* of Contemplation,” collectively the seven hierarchies of the Dhyāni-Buddhas, together manifest the divine light of Ādi-Buddha* in its different aspects, forming the exalted essence of the human souls*. Though being themselves parentless (Anupapādaka), they are the mystic fathers of the Dhyāni-Bodhisattvas*. Cf. S.D. I, 571, with Avalokiteśvara* as the synthesis of the seven.

Diamond Soul - Th. B. [II 4, III 19]

See Vajrasattva*.

Dorje [rDo-rje] (Tib.) B. [III 12]

Skt.: Vajra. The Lord (rje) of the stones (do): the diamond.

Dragshed [Drag-gshed] (Tib.) B. [III 12]

A group of terrible and feared gods, supposed to protect the human beings against bad spirits.

Dugpa [hBrug-pa] (Tib.) B. [III 11, 12]

Several Tibetan words can (more or less) be pronounced as Dug-pa, with divergent meanings – hence the possible confusion – but none has the meaning of “red-cap.” 1) Words connected with hBrug, meaning thunder and winged dragon: a) the hBrugpa school connected with the monastery of hBrug which is said to have been founded by Lingrepa Padma Dorje in Bhutan in the 12th century on a stormy day; the Dugpa-School is a recognized department of the Karma-Kagyudpa; it was developed in Ladakh and in Bhutan, hence (b) the hBrugpas is the name given to the natives of Bhutan, “the land of thunder” or hBrug-yul. They

are under influence of the Dugpa tradition which has three distinct subdivisions (higher, middle, and lower). Schlagintweit (*B.T.*, p. 47) mentions it under the name of Dugpa or Dad-dugpa* as a sect “for which the Dordje [Dorje*] is a very important and powerful instrument”. 2) Different verbs and adjectives as sDugpa (pleasant), Drugpa (sixth), etc. Especially to be remembered: gDugpa: perverted, bad, vicious, harmful (from the word Dug, meaning poison). H.P.B. has indeed mentioned this meaning when speaking about the Dugpas as “mischief-makers”, harmful sorcerers; see the article “Reincarnation in Tibet” (*Theos.*, III, p. 146-8) where she relates them to the primitive sect of the Nyingmapa, distinct from the later Karma-Kagyudpa (themselves wearing red caps). The conclusion of this is that the word Dugpa, as used in the *Voice*, does not refer to the presently known Tantric Schools (still less to any of the non-reformed Schools), but to a rather secret marginal group which actively resisted the reformation of Tsong-Kha-Pa. Amongst them there were genuine sorcerers and black magicians possessing strong and malicious powers and who naturally linked very closely with the followers of the black Bon*.

E

Ego - Th. [I 5, 30, II 7, 17, 19, 32]

The Voice of the Silence distinguishes between the higher Ego (the “Deva-Ego”), the eternal, permanent source of the individual conscience of man, and the lower ego, the I-self of the mortal personality.

Eight Dire Miseries - B. [Fragment III]

Among these calamities, causes of suffering (Pāli: dukkha), four are related to the body (birth, old age, illness, and death), three with the mental state (loss of that one loves, affliction due to what is not desired, the incapacity to get what one desires), and one with the illusionary

terrestrial condition (Incarnation in the five Skandhas, or the aggregates forming the personal psycho-physical being).

F

Five Hindrances (or ties) - B. [I 43]

Sk.: Samyojana. Of the causes of reincarnation chaining man, Buddhism reports five “lower” ties: 1) the illusory belief in the personality (Pāli: Sakkāyaditthi*), 2) skepticism, 3) attachment to vain rituals and rules, 4) the craving for sensation, 5) malevolence. He who totally frees himself of these ties is an anāgāmin. Another sort of hindrance (the five “higher” ties) causes to be chained to the subtle worlds: the one who frees himself from these will become an Arhat*.

Five Impediments - B. [I 43]

Sk.: Nīvarana. The inner hindrances of concentration and discernment. Traditionally those are: sensual desires, malevolence, stupor and languor, agitation and restlessness, and sceptical doubts. Their complete control is attained by the Arhat*.

Five Virtues of the Bodhisattva - B. [Fragment III]

In *The Voice of the Silence* the five virtues probably refer to the first five Pāramitās* leading to Enlightenment (Bodhi*) and to the highest Wisdom (Prajñā*). Cf. *Amitābha Sūtra*, cited by Edkins, *C.B.*, p. 233.

Flame - Th. [I 40, Fragment II, III]]

According to H.P.B. the flame always refers to the eternal source, the inexhaustible origin of all life, from which are kindled the “Fires,” cosmic hierarchies of entities and powers manifesting themselves and working in the emanation (and reabsorption) of the worlds and beings (cf. *S.D.* I, 215, 259 fn†). Similarly the divine prototype of man (see: Planetary Spirit*, Dhyāni-Buddha*) is for each individual the *Flame*, of which the human monad is like a “spark” or the “vehicle” (*S.D.* I, 265); the *total* reunification

with this original Flame (the “Heavenly Father”) of the spiritually perfected Ego• takes place in Paranirvāṇā•.

Fohat - Th. [I 31]

The essence of cosmic electricity as a universal vital energy in its two forms, constructive and destructive. (T.G .). Cosmic life or vitality; in theosophy, bipolar cosmic vital electricity, equivalent to the light of the Logos, daiviprakriti, eros, the fiery whirlwind, etc. As the bridge between spirit and matter, fohat is the collectivity of intelligent forces through which cosmic ideation impresses itself upon substance, thus forming the various worlds of manifestation. In the manifested universe, it "is that Occult, electric, vital power, which, under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse which becomes in time law. . . . Fohat becomes the propelling force, the active Power which causes the One to become Two and Three . . . then Fohat is transformed into that force which brings together the elemental atoms and makes them aggregate and combine" (SD 1:109, E.T.G.)

Four Modes of Truth - B. [I 43]

An expression used by Edkins (C.B., p. 23) to indicate the classical Four• Noble Truths of Buddhism, and which the author enumerates with the corresponding Chinese names

(Ibid. p. 23 fn).

Four Noble Truths - B. [I 43]

Sk.: Chatur Āryasatyāṇi – Ch.: szu ti [si ti]. These truths form the basis of all Buddhism. They are: 1) the universal presence of suffering (Sk.: Duḥkha• - Ch.: k'u•); 2) the accumulation of suffering (Sk.: samudaya• - Ch.: chi•) having its origin in the thirst for desire (Sk.: Tṛṣṇa – Pāli: Taṇhā•); 3) the extinction of suffering (Sk.: Nirodha• - Ch.: Mieh•) which can be reached through the extinguishing of the cause; 4) the path• (Sk.: Mārga• - Ch.: Tao• traced by the Buddha•, who gives the means to reach this liberation.

Fourfold Dhyāna• - B. [III 4]

This refers to the four “mental absorptions” (Pāli: jhāna) described in the Buddhist Canon. This progression can be described very approximately as follows: 1) the mind, freed from the stimulations of the senses and the terrestrial preoccupations, is concentrated attentively on one subject to ponder upon; 2) by stopping the reasoning mind a state of rest is established in which the mind concentrates on one single point: joy and a feeling of well-being are then experienced; 3) equanimity takes the place of the joy, awareness is awake and the well-being persists; 4) only the inner awakening, the mental purity, and an unperturbable equanimity remain dominant. This inner discipline assumes that the individual at the same time strives to get rid of the five hindrances, of the five impediments, etc. ... In itself it is only a means and not the goal. It is true that it activates the awakening of the paranormal powers (see: Abhijñā, Siddhi). But this is not enough to reach the state of an Arhat. Besides, there are other classifications and subdivisions of the Four Dhyāna. See also Samtan.

Fourfold Path - B.

Sk.: Āryamārga; Pāli: Ariya magga (= Noble Path). It comprises four stages (each of which is double, whether the individual effectively finds entrance to it, or completely realizes its fruition. They are: 1) “the entering in the stream” leading to Nirvāṇa (Sk.: Srotāpatti), the term Srotāpanna referring to him who enters it. 2) the stage of the Sakādāgāmin “one who shall return only once” to birth. 3) the stage of Anāgāmin “one who will not return anymore” in this world. 4) The state of Arhat leading to Nirvāṇa.

G

Gelugpa [dGelugs-pa] (Tib.) B. [III 12]

It is the “School of the Virtuous,” founded by the great reformer of Lamaism, Tsong-Kha-Pa (1357-1419). This order, called the “Yellow-caps” (In the West, also known as the “Yellow Church”) was engaged in

the spiritual and worldly government in Tibet until the Chinese invasion of the country.

God - Th. [III 31; all Fragments]

In the *Voice* the gods are indicated by their Sanskrit name Deva*. In the singular: the silent inner God, is the higher Self; the complete unity therewith makes of an initiate a God.

Gotrabhū Jñāna (Sk.) B. [III 1]

The spiritual knowledge (Jñāna*) of him who has become (bhū) an integral part of the clan of the Buddhist family (gotra): the complete wisdom of maturity, for a disciple of the Noble Path.

Guru (Sk.) H. [I 1, 20; Preface]

Venerable, respected; hence the application of the word to the parents and especially to the spiritual master who will lead the disciple until the second birth.



Haṁsa (Sk.) H. [I 10, 12, 16]

A bird like a swan or goose. A mystic word with various occult meanings. Connected with Kāla (Infinite time), it refers to the Absolute (Parabrahm*); in the manifested world, Brahmā* is the “vehicle” of this bird (Haṁsa Vāhana) (*T.G.*). In the *Haṁsa Upaniṣad* the adept in meditation identifies himself with the bird (nestled in the heart), the higher Self. Hence the formula: Aham sa (I am Him), echoing the word Haṁsa.

Hīnayāna (Sk.) B. [III 2]

The “small vehicle” of primitive Buddhism is regarded as relatively inferior to the Mahāyāna*, or the “great vehicle”, which developed openly

in a later stage. Hinayāna is often called the “Buddhism of the South” (spread in Ceylon and South-East Asia).

I

Iddhi* (Pāli) B. [I 1]

A word corresponding to the Sanskrit Ṛddhi: prosperity, success. It is that which constitutes the power of an excellent being, hence his power his – temporal or magical. In Buddhism there is the distinction between: 1) the inferior Iddhi*, the various sorts of psychic powers (Iddhividhā), such as to render oneself invisible, to project one’s image to a great distance, to walk on water, etc., the Buddhist rule forbidding to demonstrate these powers in public. 2) The higher Iddhi* or Ariyā Iddhi* (the Noble Power) of him who has complete control over his psycho-mental sphere.

Indra (Sk.) H. [Fragment III]

The God* of Heaven and the master of the other gods or devas*.

J

Jāgrat (Sk.) H. [I 14]

The waking state (cf. *Māṇḍūkya Upaniṣad*)

Jñāna (Sk.) H. [I 21 III 1]

The spiritual consciousness which is pure wisdom per se, searched for during meditation and realized through initiation. In the West, the word *Gnosis* conveys the same ideas.

Jñānadarśana Śuddhi (Sk.) B. [III 1]

The perception or sight (Darśana*) of the highest knowledge (Jñāna*) in its purest form (Śuddhi).

Jñāna Mārga

Path of pure knowledge. [In HPB's original spelled as Dnyan Marga] See Mārga*.

There has been some discussion among theosophical scholars about whether Blavatsky meant *Dhyāna*-mārga or *Jñāna*-mārga when she wrote *Dnyan*. The first meant “path of meditation;” the latter means “path of (pure) knowledge.” In some publications Dnyan has been turned into Dhyana or Dhyāna, i.e. meditation. However Blavatsky herself gives (in note III 18) the *literal* meaning as “path of pure knowledge.” Elsewhere (in the Preface and in Fragment I, note 25) she spells Jñāneśvarī as Dnyaneshvari. Blavatsky's spelling may be explained by her frequent use of E.J. Eitel's *Handbook for the Student of Chinese Buddhism*. Eitel gives all the entries with the Devanāgarī (Sanskrit) letter ञ “j(a)” (and the conjunct ञ् “jñ(a)”) consequently as “dj(a)” (and “djn(a)”); thus *jina* becomes *djina*, *jñāna* becomes *djnāna*, etc. More confusing it becomes when we realize that Blavatsky in the Voice often use term taken from Pāli, in which language the Sanskrit *dyāna* is *jhāna*. **Another argument is that Blavatsky writes jñana (knowledge) always as Gnyana, which looks much like the way she writes dhyana (meditation). Examples: "Yea, Lord; I see the PATH; its foot in mire, its summits lost in glorious light Nirvāṇic. And now I see the ever narrowing Portals on the hard and thorny way to Gnyana."* [*Knowledge, Wisdom.].** In note 1 of the same Fragment, she speaks of “saintly men, learned in gotrabhu-gnyana” [gotrabhū-jñāna*].

Reading jñāna in stead of dhyāna in the text directly following would be understandable and satisfactory. This idea that we should read jñana is also supported by the fact that *later on* she says: “Henceforth thy way is clear right through the *Vīrya* gate, the fifth one of the Seven Portals. Thou art now on the way that leadeth to the Dhyāna haven, the sixth, the Bodhi Portal. The Dhyāna gate is like an alabaster vase, white and transparent; within there burns a steady golden fire, the

flame of Prajñā that radiates from Ātman” – what seems to indicate that only *then* she begins speaking about the sixth paramita, which is Dhyāna. It may also be argued that theosophy as it is presented for the western mind is a jñāna-mārga rather than a dhyāna-mārga. But others reason that she indeed meant dhyāna (meditation), because jñāna can not be attained without deep meditation, while meditation can not be done if one does not have knowledge, so that both “path of meditation” and “path of knowledge” could be right.

Jñāneśvarī (Sk.) H. [I 25, 32]

An extensive inspired commentary (1290 A.D.) of the *Bhagavad-Gītā* written by the Saint and Poet Jñāneśvara, in the Marāthi language (cf. *Theos.* I p. 86-7 and 142). [Spelled Dnyaneshvari by Blavatsky].

Julai [Rulai] (Ch.) B. [II 15]

“Thus come” = Tathāgata*.

K

Kālachakra (Sk.) H., B. [Fragment II]

In Tibetan Buddhism the Kālachakra Tantra [ntroduced to the public in 1027) is a collection of writings (of the Tibetan Canon) containing astronomical treatises for measuring of time, and a system of meditation based upon an occult metaphysics in which Ādi-Buddha* and the families of Buddhas* derived therefrom. But for H.P.B. the word Kālachakra (“Wheel of Time, Time’s Circle”) refers to a system of esoteric mysticism “as old as humanity, known in India and already practised before Europe became a continent.” For the Jains this is the wheel of time turning infinitely.

Kāla Hamsa (Sk.) H. [I 10, 16]

See Hamsa*.

Kalpa (Sk.) H., B. [Fragment II, III]

A very large period of time (variable according to systems): a great cycle of manifestation of the. Generally, for India: the duration of one “Day of Brahmā,” a period of 4.320×10^9 years i.e. the total life period of the Earth, wherein are contained many shorter cycles. (1000 Mahā-yugas). See also Mahākalpa.

Kāma (Sk.) H. [I 29]

Desire. At the dawn of the Universe, Kāma, the original desire, is mentioned in the *Ṛg Veda* as the first impulse towards manifestation; Kāma penetrates and sustains all the worlds in their fundamental unity with the Absolute. On the human plane it expresses itself as the desire to unite the senses with their objects in order to enjoy these. Kāma thus becomes the great irresistible power binding man to the earth (cf. Taṇhā). In daily language it is used as the Cupid-aspect of love. Its higher aspect (Eros), forming the basis of every spiritual attempt, is the manifestation of the universal Desire that is in harmony with the Kosmic Dharma (cf. *Bhagavad-Gītā* VII, 11) which refers to Compassion, the Law of Laws.

Kāma-Rūpa (Sk.) H., Th. [I 29, III 9]

In Hinduism it is the “protean form” or “which has the form of desire” (*Bhagavad-Gītā* III, 43). In Theosophy: “the body of desire,” which, after the death of the individual, becomes a kind of astral entity, more or less durable (and harmful) depending upon the amount of pictures and energies of the desire activating it, and which form the non-spiritual dregs of the terrestrial personality.

Karma(n) (Sk.) H., Th. [I 12, 45, III 34; all Fragments]

“Action” as the cause producing “fruits” or effects. The law of the ethical causation by which man is always put face to face with the consequences of his past actions, thoughts, and attitudes. In a wider sense, the “Karman” of an individual is the collection of the effects he inevitably “reaps” day after day. The “Karmic chains” having been forged

by man himself, due to his ignorance, can only be broken by the vigilant exercise of his free will and by following the Path of Dharma.

Khechara (Sk.) H. [I 25]

“He who moves” (chara) “in heaven” (khe). One of the powers (Siddhi) of the Yogī is the possibility to “fly”, or to move in space at will, in his astral form (T.G.). The word also indicates various astral entities. In the *Voice* probably the possibility is meant to free the consciousness from its terrestrial prison in order to have access to the higher planes.

Kiau-men

See **Chiao men** (Ch.) B. [II 1]

Kleśa (Sk.) H., B. [III 29]

Affliction. The *Yoga Sūtras of Patañjali* [II, 3] mention five of these afflictions plaguing the individual: ignorance (avidyā), the feeling of I, desire, aversion and strong attachment to life. In Buddhism these inner “impurities” increase in number (there are ten), and they are impediments to every progress as well. The Arhat is supposed to have totally eliminated these imperfections condemning the beings to Samsāra.

Kṛṣṇa, Krishna (Sk.) H. [I 1, 32; Preface]

The “black” God or “He who has the color of the night.” In the *Bhagavad-Gītā* he is the image par excellence of the Master-Guru who throughout the centuries remains the spiritual Father of each human being in search of light and spiritual realisation, represented by Arjuna. He represents also the inner source of omniscience, the Higher Self sending its rays through the channel of Buddhi.

Kṣānti (Sk.) H., B. [Fragment III]

The third of the Pāramitās and the key to the third portal of the Path “to the other shore.” Patience which allows one to bear aggressions from outside, one’s troubles and the adversities, without turning away from

the Noble Path, and supports the study and practice of the Precepts of Buddha.

K'u [Ku] (Ch.) B. [I 43]

Misery, suffering. It is the first of the Four Noble Truths of Buddhism: existence is suffering. See: "Eight Dire Miseries".

Kuan-Shih-Yin [Guan-Shi-Yin] (Ch.) B. [III 26]

"He who is listening (kuan) to the Voices (yin) of the world (shih)": the Chinese version of Avalokiteśvara. The female Kwan-Yin is the Goddess of Compassion being reputed as the great protector of mankind – in reality: the divine voice of the Self in the individuality, the female aspect of the Logos, Kuan-Shih-Yin being its male aspect (S.D. I, 473).

Kuṇḍalinī (Sk.) H. [I 23 24, 31]

The source of the word is Kuṇḍalu: circle, ring. Kuṇḍalinī-Śakti is defined as: "the power or Force which moves in a curved path", similar to a serpent unrolling its coils. "It is the Universal Life-Principle manifesting everywhere in nature" (S.D. I, 293). "Electricity and magnetism are but manifestations" of it [...]. "A Yogī must thoroughly subjugate this power before he can attain Mokṣa" (liberation of all bonds with this world). The controlled manifestation of this energy within the ascetic leads to various psychic and spiritual phenomena, depending upon the specific occult center or Chakra of the body which is being stimulated. See: Anāhata Śabda.

Kung [Gong] (Ch.) [III 10]

The first note of the primitive pentatonic gamut in Chinese music.



Lagpa (Tib.) [III 26]

The hand; according to Schlagintweit: the astrological symbol of the planet Mercury (see: Lhagpa*).

Lama [bLa-ma] (Tib.) B. [III 11; Preface]

Principally, he is a superior of a monastic order. A guru* or teacher who has real spiritual authority. Often the word is used out of politeness as a title for a monk of any degree (*T.G.*).

Lanoo - Th. [All Fragments]

The origin of the word is not evident and does not appear in usual dictionaries (Sanskrit, Pāli, Chinese, Tibetan, even Mongolian). H.P.B. makes little use of it outside *The Secret Doctrine*

In the Stanzas of Dzyan, originating from the same source as *The Voice of the Silence*, meaning disciple or “Chela* studying practical esotericism” (*S.D.* I, 71fn†). See the article “Practical Occultism” (1888, originally published in *Lucifer* p. 150-4): the Chela* rises from the status of mere Upāsaka (layman-disciple) to Lanoo-Upāsaka as soon as he has passed his first Initiation. The word may have a Chinese etymology, combining Nu (= slave, low servant) with La (the Chinese transcription of the Tibetan Lha* meaning a god or divine Guru*). See Chela*.

Lévi, Éliphas [I 18]

The Hebrew version of the first names, Alphonse Louis, of the French occultist Constant (1810-1875), author of various books on the Qabbālāh, cited by H.P.B.

Lha (Tib.) B.

See Deva* (Sk.). The word usually referring to all categories of divinities is, according to H.P.B., the term “which generally indicates in Tibet the great Adepts, just as the word Mahātma, Great Soul* is given to the Initiates of India.”

Lhagpa (Tib.). [III 26]

The son of the moon, Mercury,

In Tibet as well as in the classical India, where he has been given the name of Budha [cf. *S.D.* II, 45]). The planet Mercury. See Lagpa*.

Lhamayin (Tib.) B. [III 17]

Vicious spirits, enemies of man (and the gods). See Asura*.

Loka (Sk.) H. [I 16]

Region, world; one of the subdivisions of the universe, ranging from the divine, or the Absolute, to the most material levels; more particularly, a sphere or plane of experiences of consciousness.

Lug [Lugs] (Tib.). [Preface]

Manner, method, mode of processing.

M

Mādhyamaka (Sk.) B.

From Mādyama, that which lies in the middle: the doctrine of the Middle Path.

Mādhyamika (Sk.) B. [II 2, III 16]

The name of the school of the “Middle Path” (and of its representatives), founded by Nāgārjuna* (their real esoteric teachings probably remained secret). According to this Mahāyāna*-school all proposition concerning the nature of things should be considered as being false; emptiness (śūnyatā) is the ultimate Reality: to reach this means that one has acquired fullness and liberation. Therefore, a distinction has to be made between the relative reality (Samvṛti Satya*) and the highest truth (Paramārtha Satya) and these two part during daily discipline.

Mahākalpa (Sk.) H. B. [I 11]

See also Kalpa*. A Great kalpa usually signifies a “Life of Brahmā*,” consisting of 100 years of each 360 ‘Days’ and 360 ‘Nights’ of Brahmā, which (including ‘dawns’ and ‘dusks’) amounts to a period of 311,040 x 10⁹ years.

Mahāmāra (Sk.) B. [I 22, 44]

The King of the Māras*

Mahāyāna (Sk.) B. [III 2, 16]

“The Great Vehicle,” in contradistinction to Hīnayāna*-Buddhism. Whereas the latter invites the individual to part with the chains of suffering and to evolve through his merits towards the state of Arhat*, Mahāyāna urges him to follow the ideal of the Bodhisattva* and thus to contribute to the welfare of all beings. The teachings of the various branches of this “vehicle” (Mādhyamika*, Yogāchāra*, etc.) testify of a very great spiritual richness. After Buddhism was banned from India, Mahāyāna has known a tremendous development in Tibet, China, Korea, Japan, etc. (hence the name “Buddhism of the North”). Despite the evident historical difference between the time of the Buddha* and the progressive emergence of Mahāyāna doctrines (confirming, among other things, the existence of a “germ of a Buddha” in each being), they undoubtedly belonged, from the very beginning to the esoteric teaching of the Tathāgata*.

Manas (Sk.) H., Th. [I 5, 30, II 19, III 9; Preface]

The rational quality of thinking. In Theosophy, Manas is the seat of mentation and egoic consciousness; the fifth principle in the ascending scale of the sevenfold human constitution, above kāma* and can thus guide and withstand or follow kāma according to its choice. Manas is the *human* person, the reincarnating ego, immortal in essence, enduring in its higher aspects through the entire manvantara. When embodied, manas is dual, gravitating toward buddhi in its higher aspects and in its lower aspects toward kāma*. The first is intuitive mind, the second the animal, ratiocinative consciousness, the lower mentality and passions of the personality. In the duality of manas is contained the mystery of an

adept's as of a profane man's life, as also that of the *post-mortem* separation of the divine from the animal man (SD 2:495-6). The Higher Manas or Ego is essentially divine, and therefore pure. At present, manas is not fully developed in mankind, and kāma* or desire is still ascendant. In future however, manas will be fully active and developed in man.

In Hinduism (especially the Sāṃkhya School, evolved in the Bhagavad-Gītā), manas is regarded as one of the elements of the "inner organ" (antaḥkāraṇa*) which is considered as the sixth senses of perception (thus their leader, according to the *Voice* = the "Rājah of the senses"): it catches every message of the senses and, aided by the power of memory, proceeds to present that image now made *mental* to Buddhi*, the organ of discernment. If one adds to the series of senses the five "organs of action" enumerated in Hinduism, Manas must be counted as the eleventh of the whole, for it is also through this channel that orders given are transpired (again through Buddhi) on to the brain-machinery. Manas acts as mediator in molding every impression, awareness, thought, feeling, etc., using the mental parts of the brain and the "astral* man".

For Theosophy, these functions involve a very range of manifestation of the great power of Manas to be related in fact to the Higher Ego in man.

Mānasapūtra (Sk.) Th. [II 19]

Literally: son (Pūtra) of the Universal Mind (Manas*). During the immeasurable evolutionary process of the surge of consciousness throughout all kingdoms of nature, the accession to the human state, together with the awakening of intelligence, on our planet, has not been brought about by chance: it necessitates the voluntary intervention of advanced intelligent and compassionate hierarchies, "the Sons of the Universal Mind," who proceeded, symbolically, to kindle the light of Manas in those monads who were destined to become the family of the "human souls*" on Earth. Thus the pure essence of the spiritual Ego* *in each human being* is directly connected to the Universal Mind through the intermediary of such a Mānasapūtra. Cf. *S.D.* I, 571, for the relation

between the Dhyāni-Buddhas* and the Mānasapūtras. See also: Planetary* Spirit.

Mānasarūpa (Sk.) Th. [I 30]

The “form” (Rūpa) of Manas*, the “body” or vehicle of the mind.

Manvantara (Sk.) H. [III 24]

The period or age of a Manu (a type of progenitor of humanity, who rules over the earth during each great cycle of evolution). This ruling of the fourteen Manus, i.e. seven root-Manus and seven seed-Manus who respectively open and close the smaller cycles, covers a period of more than 4 billion years (one “Day of Brahmā”).

Māra (Sk.) B. [I 22, 44; all Fragments]

From the root mṛ (to die), hence Mārayati: to let die, to kill. Māra is the “killer”, the “destroyer”; he is the Tempter, aided by his armies (the Māras), who personify the power of fascination of the insatiable desires and passions. Gautama Buddha was called “the conqueror of Māra” because he defeated Māra and his armies whilst sitting under the Bodhi-tree*.

Mārga (Sk.) B. [Fragment III]

From the root mṛg: to follow (a prey), to try to get. Mārga is the way (route, path) to be followed in order to reach the goal. In Buddhism, the Noble Path (Sk.: Āryamārga) is the Eightfold Path traced out by Buddha* which embodies the last of the Four Noble Truths*, and leads to extinction of suffering. The word Mārga (Pāli: magga) also refers to each step of a chosen path (e.g. Arahatta* magga). Usually a distinction is made between the Path (Mārga) which one goes and the “fruit” (Phala) which one reaps on reaching the goal. See also Jñāna* Mārga.

Māyā (Sk.) H. [I 6; all Fragments]

The magic power or the wondrous art granted to the Divine which unfolds the fantastic multitude of worlds and beings in space, and which, under the illusory veil of appearances, conceals the fundamental

unity of their essence. The personification of illusion. The lower “regions” of the astral* light are particularly māyāvic (from the adjective Sk. Māyāvin) or illusive, for the ignorant having access to them.

Meru (Sk.) H.

The fabulous mountain of the gods, reflected in many mythologies the world over – such as the Olympus of the Greeks, , the Snowdon of the Welsh or Mount Kailas of the Indians and Tibetans; it is the object of many cosmological descriptions, and marks the center of the Universe, and, according to the Purāṇas and Theosophy, the North Pole. The holy river Gaṅgā has her heavenly source there to spread subsequently over the earth. The golden city of Brahmā* is situated on Mount Meru (or Sumeru). Other deities have their abode on its various levels. A symbolic presentation of Meru refers to Ātman in the occult constitution of man. See the article “Mount Meru”, first published in the magazine *The Path*, Jan.-Feb. 1891.

Mieh [Mie] (Ch.) B.

Translation of the word Nirodha (Sk.): the “extinction” (of the passions and other sources of suffering). It is the third of the Four* Noble Truths leading to Nirvāṇa*.

Migmar [Mig-dmar] (Tib.) [II 26]

“Eye (mig) red (mar)”. The planet Mars. According to Schlagintweit its astrological symbol is the eye.

Mu (Senzar) [I 43]

According to H.P.B. (*T.G.*): The “destruction of the temptation” during the practice of Yoga. See also Mieh*, the Chinese word expressing the same idea.

Mudrā (Sk.) H., B. [III 12]

A seal* (ring, etc.) to print as a mark or sign, letter etc. It is a mystic seal, which can be presented by the fingers (of one hand or both) specifically

held according to fixed rules and which can have great magical power (T.G.).

Myalba [dMyal-ba] (Tib.) [III 35]

A word which corresponds to Naraka (Sk.) or Niraya (Pāli): hell. Tradition postulates many hells (hot and cold ones), the duration of which is however not eternal. According to H.P.B. Myalba is the name of the Earth, the “hell”, where sentient beings are compelled to reincarnate (T.G.). See Avīchi*.

N

Nāda (Sk.) H [I 2]

From the root nad: to resound, to thunder, to roar. A sound (Sk.: Śabda) with a mighty resonance. As a mystical sound, the Nādabindu (Sk.) refers to the great original vibration, the primordial sound having unfolded the universe: Nādabrahman (Brahman* expressed of Nāda*) refers to the “divine resonance” of the sound of AUM* which can be heard by the mystic. See: *Theos.* I, p.131-2, on Nādabrahman and Nādaśriṣṭi (“the whole resonant system supposed to be innermost pervading of the universe”).

Nāga (Sk.) H., B. [Preface]

Serpent or Dragon (China, Tibet). Tutelary divinities, guardians of the regions of the world; especially of certain watery places (lakes, oceans) where they are supposed to keep the secret teachings of Wisdom. Actually, the great Nāgas are the Wise Adepts* protecting and enlightening humankind.

Nāgārjuna (Sk.) B. [I 2; Preface]

One of the great figures in the philosophy of Buddhism, founder of the Mādhyamika*-School. His name, connecting Nāga* (dragon) with Arjuna (a sort of tree), reminds of the fact that he was said to be born under a tree and taught by the Nāgas in their water-palace. Nāgārjuna, the “Dragon-Tree”

(Ch.: Lung Shu) born in Andhra Pradesh (South-East India), is counted as the 14th Patriarch of Buddhism (2nd or 3rd century CE.). See also Prāsaṅgika* In reality, according to T.G., he was born in 223 BCE

Naljor [rNal'byor] (Tib) B. [III 1]

[HPB writes 'Narjol' – Ed.] The realization (jor) of the peaceful state (nal) of contemplation. The word corresponds to yoga (Sk). The Naljorpa (female: Naljorma) is he who yields to yoga, a yogin or yogī (female: yoginī). Schlagintweit (*B.T.*, p. 88) wrongly uses the word Naljor for Naljorpa translating it as saint or devotee. H.P.B. used the same word (spelling it Narjol), to indicate a holy Adept*.

Nirmāṇakāya (Sk.) B. [II 34, III 20, 28]

Body (Kāya) of “transformation” (Nirmāṇa), from the root Nirma: to build, to form, to produce, to create. With this term, the exoteric traditions indicate the terrestrial body or “body of apparition” used by the Buddhas* in order to come among men with the intention to guide them to liberation. In the Tibetan language the word Tulpa (sPrul-pa) refers to a more or less illusory appearance (like a ghost) or to an apparently real manifestation, setting a magical power to work; a Tulku (sPrul-sku) is the visible emanation (or Nirmāṇakāya) of a great saint or a divinity, who may periodically incarnate for the welfare of all beings – a kind of Avatāra. In Theosophy, the word Nirmāṇakāya refers to 1) a very lofty state, that of an adept, who has become liberated from the illusions of the world, yet, being moved by compassion, remains on the invisible planes in connection with the world and contributes to the “Guardian Wall” that protects humanity. 2) to the permanent astral* “body” (Kāya), being very pure and ethereal, which he has preserved in order to fulfill his mission.

Nirvāna (Sk.) H., B. [II 22, 27, 38, III 6, 34]

Extinguishing (of a flame blown out by the wind, etc.). It is the state of complete Awakening or of a transcendental consciousness obtained through the fusion of the individual being with his eternal root (Brahman*, Ālaya*, etc.). This sublime state of bliss is the fruit obtained by the Arhat*, yet finally refused by the Bodhisattva*. He who plunges himself entirely in it

severs every connection with the world of the living. The Nirvāṇin (Sk.) is he who has reached Nirvāṇa.

Nyima (Tib) [II 26]

The sun.

Nyingmapa [rNyingma-pa] (Tib) B.

Member of the non-reformed sect of the “Ancients,” created in the 8th century CE by Padmasambhava, the founder of the first Buddhist monastery in Samye.

O

OM (Sk.) H., B.

See AUM*

P

Parabrahm (Sk.) H. [III 26]

The supreme Brahman*, Beyond Brahman, the Absolute.

Paramārtha (Sk.) H., B. [III 16, Preface]

1) The very highest wealth (artha) we are able to acquire: the supreme spiritual knowledge (hence: Paramārtha Satya: the absolute Truth, as opposed to Saṁvṛti Satya*); 2) (according to Schlagintweit) the book which Nāgārjuna* is said to have received from the Nāgas* who instructed him.

Pāramitā (Sk.) B. [II 23, III 5, 7]

From the root Pṛ: to let pass. The transcendental or cardinal virtues which make it possible to reach the “other shore,” the total emancipation of consciousness. The virtues or sublime “perfections” are usually six in number [Dāna* (love of one’s fellow-creatures), Śīla* (moral conduct), Kṣānti* (patience), Vīrya* (energy), Dhyāna* (meditation), Prajñā* (wisdom)]. Their application is an extension of the Eightfold Noble Path*, which belongs to all forms of Buddhism. The other four Pāramitās, for him who has set out on the Path of the Bodhisattva*, are; 1) Upāya Kauśala, the appropriate clever means (to spread Wisdom). 2) Pranidhāna, the irrevocable pledge (to reach enlightenment and to raise all beings towards this goal). 3) Bala, the ten powers (which allow to see clearly in all situations and to progress on the way of purification and Enlightenment). 4) Jñāna*, the exact knowledge of all things.

Paranirvāṇa (Sk.) B. [III 20]

The highest state of Nirvāṇa*, not to be confused with Parinirvāṇa, the final Nirvāṇa, which coincides with the total extinction of all active individuality at the end of the great cycle of evolution – for the duration of one Night of Brahmā*.

Parikalpita (Sk.) B. [III 16]

This refers to something that is imagined or invented: a pure product of the mind which induces to take for real what is mere emptiness.

Path (the Noble) - B. [I 32, 43, II 3 23 35; all Fragments]]

Sk.: Āryamārga*. See the Fourfold* Path. The Path has many meanings; see also: Mārga*.

Personality - Th. [I 7, 13, 27, II 22, III 9 14]

The psycho-physical terrestrial person. See Ego*.

Planetary Spirit - Th. [II 17]

In *The Voice of the Silence* “Planetary Spirit” refers to the special ray of the Logos (considered as the central spiritual Sun) to which each human soul* is connected through a mystic affiliation, his “Father,” so to say. Compare S.D.

I, 573-4, where the higher triad in man (see the holy Triangle*) is represented as being the radiation of a Planetary Spirit* (or Dhyāni-Buddha*). All spiritual souls, being thus born from the same “Heavenly Father,” remain “sister souls” during the long series of their terrestrial reincarnations.

Every planetary (and any other celestial) body is under the directing influence of a hierarchy of beings, spiritual, quasi-spiritual, and astral, the higher of which when pertaining to planets may be called planetary spirits. Planetary spirits parallel the Buddhist Dhyāni-chohans, with the exception that the Buddhist phrase has far larger application as it includes not merely planetary spirits but likewise spiritual beings of various grades in a solar system. The higher planetaries are those presiding over an entire chain of globes, and their influence extends over all the globes of a chain. There are also planetaries belonging to the same general planetary hierarchy who preside over a single globe of a chain, and again lower planetaries such as those in more or less immediate touch with mankind (*E.T.G.*)

Portal - [I 44; all Fragments]

The Voice of the Silence counts seven successive mystic “Portals,” the keys of which agree with the names of the six Pāramitās*; Virāga has been added as the middle one, whereas, classically, the Pāramitās* should be exercised together, as far as possible, by the disciple. These Portals symbolize a gradual way of inner metamorphosis, marked by decisive transitions from one state to the next, like so many initiations. Besides, one finds a kind of correspondence between the first three keys (on the descending arc) with the three last ones on an ascending arc, connecting Dāna* (Love of one’s fellowman) with Prajñā* (compassion-wisdom), Śīla* with Dhyāna* and Kṣānti* with Vīrya*, whereby the Portal of Virāga* appears placed significantly, at the point of balance between the two arcs.

Prajñā (Sk.) B., Th. [I 38; Fragment III]

In Mahāyāna*, Prajñā is, on the highest level, the perfect Wisdom, the comprehensive knowledge of the fullness of the Whole, seized in the emptiness of all limited forms. It is the sixth of the “perfections” (Pāramitās*) to be exercised in one’s daily practice, and the key to the seventh of the

Seven Portals*. In Theosophy, Prajñā refers in its general meaning (as a universal power of consciousness) to the “power or the capacity that gives rise to perception, existing under seven different aspects corresponding to the seven conditions of matter [in the manifested world],” hence “there must necessarily be seven states of consciousness in man” (S.D. II, 597fn†). “These seven distinct states of consciousness or Prajñā are also in connection with the seven principles of the human constitution” (S.D. II, 29fn†). This power, which is at the root of being, commonly manifests as comprehension, knowledge of things, intelligence; with this special meaning in view, three kinds (or “methods”) of Prajñā are distinguished in classical Buddhism, according as that knowledge derives from individual thinking (or reflection), through listening to others and the studying the Books, or still from one’s own mental development, which requires exercise and concentration. See T.G.: Trijñāna. This approach is merely a preparation: the higher level of Prajñā is beyond reach of the common mind.

Prāsaṅgika (Sk.) B. [Fragment II]

It is the name of a branch derived from the Mādhyamika* School, founded (in the 5th century CE.) by Buddhapālita, one of the successors of Nāgārjuna*. This word derives from Prasaṅga which refers to each one of the separate “cases” successively considered in syllogistic reasonings, the aim of which is to prove the absurdities of the positions held by the opponents of the School.

Pratyāhāra (Sk.) H. [I 41]

In the *Yoga Sūtras of Patañjali* Pratyāhāra is the 5th degree of Yoga, preceding and conditioning Dhāraṇā*, (and the whole practice of meditation). It is the *withdrawal of the senses*, which are to be detached from their objects in order to liberate the mind (Manas*) from their grip and to concentrate it on the object of meditation. In the *Bhagavad-Gītā** II, 58) the analogy is given of the tortoise pulling back its limbs and head within his carapace.

Pratyeka Buddha (Sk.) B. [II 38]

Derived from Pratyeka: “for one single person,” “in a solitary fashion”: it refers to the one who makes progress, apart from the others, without a Master or a disciple, thus attempting to obtain that “private individual salvation”, being precisely that what the Bodhisattvas^{*} forsake.

R

Rahat - B. [III6]

The Singalese word for Arhat^{*}.

Rathapāla (Sk.) B. [II 11]

One of the priests who is said to have accompanied the Buddha^{*} on his journey to Devaloka (a type of mythical paradise). See S. Hardy, *M.B.*, p. 313.

Rathapāla Sūtrasanne - B.

A text (Sūtra) together with a commentary-glossary (Sanne) narrating the legend of Rathapāla^{*}. For the episode of the encounter of Rathapāla with his father whom he calls “Householder” when the latter tries to tempt him with material goods and to keep him in his old house, see S. Hardy, *E.M.*, p. 38 and 60.

Red Caps - B.

The Tibetan word for Red-Cap is Sha-Mar (from sha: a headgear and mar: red). This (non-specific) title has often been given to the monks of the non-reformed Schools (or those partly reformed) – the Sakyapa, Karmapa, Kagyudpa, etc. and, above all, to those of the Nyingmapa^{*}, the oldest sect founded by Padmasambhava, the magician-yogī of the 8th century. There is not necessarily identity between the words Shamar and Dugpa^{*}.

S

Śaiva (Sk.) H. [I 39]

Belonging to Śiva, or dedicated to this God. A śaivite.

Sakkāyaditthi (Pāli) B. [I 7]

The theory (Ditthi) of the soul* allowing permanence to the personality: the first illusion one has to get rid of on entering the Path. See Attavāda* and Five* Hindrances.

Sakṛdāgāmin (Sk.) B. [III 6]

In Hīnayāna Buddhism, it is the stage to be reached by him who will have to reincarnate only once more (sakṛt). See Fourfold* Path*.

Śākya Thubpa (Tib.) B. [Fragment II]

Translation of Śākyamuni (Sk.), the wise of the Śākyas: the Buddha*.

Samādhi (Sk.) H., B. [I 41 42, III 6]

From the root Samādhā: to place together, to hold fast, to join. Hence: an attentive application or fixation of the mind in the state of profound meditation or intensive contemplation, reaching identification with the object of one's contemplation. It is the eighth and last degree of Yoga described in the *Yoga Sūtras of Patañjali*. In Hinduism, there are various levels of Samādhi, from the state of quiet concentration and absorption in a chosen object – without any reflection or mental speculation – up to the total fusion, removing every duality between the consciousness of the Yogī and his eternal source, Brahman*, in Nirvikalpa Samādhi or immovable Samādhi, without change, that has reached a state of utmost trance, involving the total catalepsy (rigidity) of the body. In Buddhism, this term may have other applications depending on the Schools. See *Theos*. I, p. 176.

Sambhogakāya (Sk.) B. [III 34; Fragment II]

The “body of complete enjoyment” of a Buddha* wherein he is supposed to enjoy the delight of the paradise which tradition assigns to him (Devachan*,

Tuṣita, etc.). It is one of the glorious bodies of an ascetic having progressed on the Path (T.G.). See Trikāya•.

Samsāra (Sk.) H., B.

From the root Saṁsṛ, to flow, to cross digressively in a rambling way. The journey of transmigration through the alternations of birth - life - death. The perpetual cycle of rebirths, maintained through ignorance and the thirst of desire (Taṇhā•).

Samtan [bSam-gtan] (Tib) B. [III 4]

A word corresponding to Dhyāna• (Sk.). See: Fourfold• Dhyāna•. In his dictionary S. Chandra Das explains this word as follows (p. 1317): “State of complete abstraction, contemplation, meditation and concentration of the thoughts; especially mystical meditation, which in the long run develops an astral• counterpart of the meditating person – a counterpart, which at the same time exists in Devachan• while the meditating person still continues his existence on earth.”

Samudaya (Sk.) B.

Samudaya Satya (Ch.: chi ti, or tsi) is the second of the Four• Noble Truths. In the sense of union, association, combination of elements, Samudaya refers to the collectivity of all the causes which lay at the origin of pain. Edkins (C.B., p. 27) defines the word as “ the accumulation of the entanglements caused by the passions.” Elsewhere (Ibid. p. 23fn) when speaking of the “Four Modes of Truth” he translates the term (in its Chinese form) as “assembling.” In the same sense *The Voice of the Silence* mentions “the Portal of Assemblage.”

Saṁvṛti (Sk.) B. [III 16]

From the root saṁvṛ – to cover, to hide. Saṁvṛti Satya is the conventional, relative truth, “hiding” in contradistinction to Paramārtha Satya•, the absolute Truth.

Samyaksambuddha (Sk.) B. [Fragment II]

This refers to someone who is completely awakened (samyak) on reaching Samyaksambodhi, the complete enlightenment.

Saṃyama (Sk.) H. [I 41]

According to the *Yoga Sūtras of Patañjali* (III, 4) it is the state integrating Dhāraṇā*, Dhyāna*, and Samādhi*, in which one finally perceives the light of Prajñā* (III, 5).

Śaṇa (Sk.) [II 22, 31]

Made of the fibers of Śaṇa (hemp or Indian linen). Śaṇavāsa is the “śaṇa robe” possessed of magic properties which are supposed to have enabled a Pratyeka Buddha* to acquire wisdom and to reach the “Nirvāṇa* of Destruction.” For this legend see: Edkins (*C.B.*, p. 66-7).

Śaṇavāsin (Sk.) B. [II 22]

The name of a particular Arhat* (the 3rd patriarch of Buddhism). According to the legend, he had helped a sick Pratyeka Buddha* in rags, offering him a robe made of śaṇa. Seeing the magical effects of his gift, the merchant wished “that he might always wear such a robe of this kind.”

Saṅgha (Sk.) B.

The united community of the followers of Buddhism. In a more limited sense: the monks (Bhikṣu), the sisters (Bhikṣunī) and the novices (śrāmana*). Esoterically (comp, *T.G. Triratna*), the word refers only to the collectivity of the *initiated* Arhats*, as vehicles of the divine Dharma* which reaches them, as a reflected light, from the one and eternal source of Wisdom (Ādi-Buddha*).

Sat (Sk.) H. [II 5; all Fragments]

The present participle of the verb *to be*: “Being,” being per se, “Be-ness,” referring to the one eternal and immutable essence of all beings, “existing” in the world of dualities.

Satya (Sk.) H, B. [III 16]

A word connected with Sat*: Truth. See Paramārtha* Satya and Samvṛti* Satya.

Seal - H., B. [II 1]

A word referring to the Sanskrit terms Yantra (a symbolical figure with a great mystical power) and Mudrā* (a symbolical gesture that can express a yantra). The most famous of these representations is the Śrī Yantra, in which appear several seals of Solomon, forming a combination of two reversed triangles). See *S.D.* I, 118. Edkins (*C.B.*, p. 63) describes the “seal of the heart” (Ch.: Hsin yin [xin yin]) as a symbol of the esoteric teaching of the Buddha* (Ch.: Ch’eng fa yen ts’ang = “the pure secret of the eye of right doctrine”) which he passed on verbally. It is the Svāstika (Ch.: Wan), which also means “ten thousand” as it implies the possession of this number of perfections reached by the Saint. “Usually this seal is placed on the heart of the Buddha in images and pictures of that divinity [...]; it decorates the crowns of the gods of the Bonpos in Tibet [...].” See also Vajra*.

Senzar -Th. [I 2, Preface]

The mystic name of the secret sacerdotal language or “the language of the Mysteries” of the initiated Adepts* in the whole world (*T.G.*).

Shen-hsiu (Ch.) B. [II 6]

One of the great disciples of Hung-jen, 5th Patriarch of the Ch’an-School (Sk.: Dhyāna* - Jap.: Zen), founded by Bodhidharma*. Shen-hsiu (ca. 605-706) spread this teaching in the north of China, while his rival Hui-neng was the master of the southern School which, having many branches, was spread as far as Japan.

Śīla (Sk.) B. [Fragment III]

The second Pāramitā*. In Hīnayāna*-Buddhism: moral conduct, morality; the positive basis of a perfect Buddhist conduct, including word, thought, action, means of living or surviving. From the point of view of a Bodhisattva*, Śīla, the ethics intended in each action, is inspired by the wisdom derived from Dhyāna*.

Śiva (Sk.) H. [I 39]

The “patron-saint” – the gracious, benevolent and auspicious God. As the the third aspect of the Hindu Trinity, he typifies the destroyer and regenerator. He is the great patron of the Yogīs.

Śrāmaṇa(Sk.) B. [III 3]

From the root Śram: to toil, to take pains (cf. ascetic*). A word indicating him who imposes upon himself a physical, psychological, and spiritual discipline as does an athlete exercising his body. In a rather loose way, the term may designate: a Buddhist (or Jain) monk.

Śrāvaka (Sk.) B. [III 3]

From the root Śru: to hear, to listen or pay attention. Originally: one of the “listeners” of the Buddha* who received his teaching for the first time. More generally: a “listener” who follows the lessons of a teacher.

Śrīmad Bhāgavata Purāṇa (Sk.) H. [I 1]

The most known and popular of the 18 great Purāṇas, celebrating the glory of Viṣṇu - Kṛṣṇa (whose history given in the 10th book).

Siddhārtha (Sk.) B.

See Buddha*.

Siddhi (Sk.) H., B. [I 1; Fragment II]

One type of the great occult powers obtained by the Yogī during his discipline, which, however, can stop his progress if he is tempted to use them. In Buddhism, there are various descriptions thereof (cf. Iddhi*). In the context of *The Voice of the Silence*, the Siddhis can refer to the six Abhijnā* according to the following classical list: 1) iddhi* (comprising all kinds of marvelous powers, but being characteristic of a lower type of magic); 2) “divine hearing” (= “deva-hearing*”), clairaudience, hearing human and divine voices from a distance (and understanding their meaning); 3) perception of the thoughts of others; 4) remembering past lives; 5) “divine sight or eye” (= the deva-sight*), clairvoyance, which knows the cycles of rebirth of all beings according to the rules of Karma*; 6) realizing the state of

liberation by means of the extinction of the vagaries caused by desire and ignorance.

Six glorious Virtues - B. [II 23, III 5, 7]

See Pāramitā*.

Soul - Th. [I 5, 8, III 8, 9, 34; all Fragments]

The many meanings of this word (which should not be confounded) refer to the diverse manifestations (more or less altered in man) of the great power of Consciousness and Life animating the Kosmos – the World-Soul* or Ālaya*. In the incarnated being a distinction can be made between the animal soul (formed by the animal impulses and instincts) and the human soul (the conjugated expression of desire – Kāma* – and the cerebral mind – Lower Manas*) essentially dominated by the sense of I (Ahaṁkāra*). But *The Voice of the Silence* speaks to the noble and magnanimous part of that human soul which is open to the inner influences of the Spirit*, and is called forth to take its divine destiny in its own hands; this aspect of the soul is symbolized in the Bhagavad-Gītā* by the hero Arjuna. For the Diamond Soul, see Vajrasattva*.

Sowan - B. [III 6fn, 23]

Singalese word for Srotāpanna* (cf. Eitel, *H.C.B.*, p. 213).

Spirit - Th. [I 13, 24, 27]

The divine core of man, the inner Master* (see Ālaya*); the word denotes the inner sphere

In contradistinction to the psychological and sensuous world) where the spiritual senses are being opened. *The Voice of the Silence* places the Planetary* Spirit opposite the malicious spirit (Lhamayin*). See also Ātman*.

Srotāpanna (Sk.) B. [II 27, III 6+fn,

“He who has entered (Apanna) the stream” (Srota) leading to Nirvāṇa*. The first step of the Āryamārga [Noble Path] is called Srotāpatti,] “entering the stream.” These two terms, originally belonging to Hīnayāna*, are often confounded (for instance by Schlagintweit, *B.T.*, p. 18).

Srotāpatti (Sk.) B.

See Srotāpanna*. Srotāpatti does *not* mean: “he who enters the stream,” but “entering the stream.”

Sumeru (Sk.) H., B. [III 25]

See Meru*.

Suṣupti (Sk.) H. [I 14]

It is the state of deep sleep without dreams (cf. *Māṇḍūkya Upaniṣad*). It is the state of waking consciousness experienced by the Yogī on the corresponding plane.

Sutta Nipāta (Pāli) B. [Preface]

Collection of didactic texts, in prose and verse, for the laymen, which belongs to the Buddhistic Canon (department *Sutta Pitaka*).

Svapna (Sk.) H. [III 14]

Dream state (cf. *Māṇḍūkya Upaniṣad*). Experienced by the Yogī as a state of waking consciousness on the corresponding plane: clairvoyant vision (*T.G.*).

Svasaṁvedana (Sk.) H. [III 18]

The conscious and perceptive awareness of the real essence of one’s being. It is a synonym for Paramārtha*, the pure consciousness of the Self as being the suprem truth (Cf. *S.D.* I, 44 fn* 48 fn* and 53-4).

T

T’ang [Tang] (Ch.). [I 22]

The name of two Chinese dynasties, the more recent one of which (618-907) was founded by Li Shi-min. It is one of the names of China.

Tañhā (Pāli) B. [I 34, III 30]

In Sanskrit: Tṛṣṇa. The thirst for life, in order to enjoy the objects of the senses, the mighty desire to exist under all its forms, binding the being to Saṃsāra°.

Tāntrika (Sk.) B. [III 11]

Adept of Tantrism (based on the diversity of texts which are called Tantra, recommending various abrupt ways towards enlightenment using specific practices and often secret initiations). There is a degenerated form of practice (the Tantrism “of the left hand,” or Vāma Mārga) which takes refuge to *the worst form of black magic and sorcery* (T.G.).

Tao [Dao] (Ch.) B. [I 43, 45]

[HPB writes Tau – ed.] Route, path, way (cf. Mārga°). It is the last of the Four° Noble Truths: the eightfold path leading to the state of Arhat°.

Ta-Shih-Chi (Ch.) B. [III 26]

It is the name of a great Bodhisattva° represented, in the western paradise of Amitābha° (Devachan°), at the right side of this Buddha°, whereas Kuan-Shih-Yin° is placed at his left side; together they are “the Three Sages of the West.” See Edkins (C.B., p. 209, 234).

Tat (Sk.) H. [Fragment I]

That. See *Kaṭha Upaniṣad*

II, 1 and 2) in which the Self is That; also in the *Chāndogya Upaniṣad* (VI 9-16) in which the great precept Tat tvam asi (You are That) is repeated. For the mantra AUM° TAT SAT°, see *Bhagavad-Gītā*° XVII, 23-28.

Tathāgata (Sk.) B. [I 38, II 15, III 15]

A term referring to him “who thus has come” (tathā āgata] (as his predecessor): the Buddha° Gautama, or “who thus has gone” [tathā gata] to the other shore.

Tattvajñānin (Sk.) H. [I 9]

He who possesses Tattvajñāna, the knowledge of truth, awareness of the true principles in all things. See: *Theos.*, May 1889, p. 479, 482, for the distinction between Ātmajñānin* and Tattvajñānin.

Thegpa-chenpo'i-do (Tib) B. [Fragment III]

A Sūtra (Do[mDo]) of Mahāyāna* (*Thegpa-chenpo*) origin, published as a translation by Schlaginweit (*B.T.*, p. 122 et seq.), named “Repentance of all sins, doctrine of the hidden treasure.” It is “a general laudation of the Buddhas* – past, present and to come.”

Thus have I heard. - B. [II 10]

A formula used by Ānanda, one of the great disciples of the Buddha*, when putting the teachings of the Master into writing; it is found at the beginning of the Sūtras of the Buddhistic Canon.

Time's Circle B. [Fragment II]

see **Kālachakra***

Tīrthika or Tīrthaka (Sk.) H., B. [II 29]

From the word Tīrtha which means a passage, a ford, crossing a stream; also: a sect (serving as a ford “in order to cross to the other shore”). The Tīrthika(s) were the members of some sect opposed to the Buddhists: thus being for the latter “unbelievers” (“heretics,” “infidels,” “unfaithfuls,” etc.), rejecting the Dharma* of the Buddha*. Sometimes they were strict ascetics mortifying their body and possessing paranormal powers.

Titikṣā (Sk.) H. [III 22]

From Tij, to endure, to suffer. Endurance, a capacity developed by the Yogī to a perfection in order to bear all pairs of opposites (pleasure/pain, etc.), with determination, courage, and patience, without deviating from his path.

Three Great Perfections [Fragment II]

The Initiate is said to be “thrice great” (as in Hermes *Trismegistos*). Here the word “perfection” refers to the Sanskrit Siddhi*: transcendental, spiritual powers making of a man a siddha (a “Yogī of perfection”). Tradition

mentioned there are three mystic powers of the Buddha* (Gopa, Yaśodhāra, and Utpala Varṇa), interpreted by some as being his three wives, (cf. Rhys Davids, *B.* 51,2).

Three Methods of Prajñā [I 38]

See Prajñā*; also *T.G.*: Trijñāna.

Three Worlds (Sk.: Triloka* or Trailokya) [III 26, 27]

Exoterically: Heaven (Sk.: Svarga), earth (Sk.: Bhūmi), and hell (Sk.: Pātāla) referring to the spiritual, the psychic (or astral*), and the terrestrial spheres. See *T.G.*: Tribhuvana. In classical Buddhism three worlds are mentioned (Pāli: Triloka): 1) Kāmaloka, the sphere or plane of enjoyment of the senses, and of all forms of desire (including the world of men, animals, the deceased, Asuras*, lower devas*, and the many sorts of hells included); it is on these levels (according to Mahāyāna*) that the human Buddhas* are working in their Nirmāṇakāya*; 2) Rūpaloka, the heavenly sphere, still connected with forms (Rūpa), a purely mental world of ideation where the higher Ego* of the human being enjoys the state of bliss of Devachan* after death; esoterically, this sphere comprises seven different levels of absorption (Dhyāna*) or contemplation; to these levels are related the Dhyāni-Bodhisattvas* in their Sambhogakāya*; 3) Arūpaloka, the world “without forms” [from our point of view] (still comprising seven levels of Dhyāna*); the purely abstract states of highly spiritual consciousness (Bodhi*) which are attained there, extend up to the threshold of Nirvāṇa* and are deprived of all sensations or feelings in connection with the terrestrial personality and the three dimensional universe: ideally, to these levels correspond the Dhyāni-Buddhas* in their Dharmakāyas*. See *T.G.*: Trailokya and Eitel, *H.C.B.*, p. 180.

Triangle (sacred), Three (sacred) [I 38]

Being the first geometrical figure, the triangle evokes the highest trinity in man, forming the eternal and divine *individual*. See *T.G.*: Tzurah, defining the trinity as the divine “prototype”; see also *T.G.*: Triad, “the three in one”, dominating the seven lower Sēphirōth of the Qabbālāh each corresponding to one of the seven principles of man. The *three* refers also to the three great

degrees of initiation (cf. *T.G.*). As to the “three fires,” they evoke the higher trinity of Ātma• - Buddhi – Manas•, which, in close union, become a unity.

Trikāya (Sk.) B.

The three bodies or forms (Kāya) of the Buddha•. This is a very occult doctrine belonging to Mahāyāna• Buddhism that is the object of numerous (exoteric) commentaries of which the meaning can only be explained with the help of esoteric keys, reserved for the “few.” It refers to the “glorious vestures” (Nirmāṇakāya•, Sambhogakāya•, and Dharmakāya) evolved by the Adept during his asceticism which, though assuring him an immortal consciousness throughout all changes, permit him to permanently use this waking consciousness on all planes of manifestation, up to the spheres of Nirvāṇa•, and possibly to voluntarily enter into contact with the world of men in order to protect and to enlighten them. See *T.G.*: Trikāya, Triratna, and Trīśarana.

Tsung-men [Zong-men] (Ch.) B. [II 1]

A school or sect, especially the School of Ch’an (Jap.: Zen) connected with the great Patriarch Bodhidharma•. According to Edkins (*C.B.* p. 158), the exoteric branch of Buddhism (see Chiao-men•) reflected the tradition of the “words” of the Buddha•, whereas the esoteric branch (Tsung-men) comprised the tradition of the “Heart” of the Buddha: armed with the “true seal” or “seal of truth”, Bodhidharma is said to have opened the fountain of contemplation” (Ch’an = Dhyāna•), while he “swept away the parasitic and alien growth of book instruction,” in order to attain the real nature and heart of the Buddha.

Tulpa’i-Ku [sPrul- pa’i -sKu] (Tib) B. [III 20]

Body of transformation or emanation. See: Nirmāṇakāya•.

Turiya (Sk.) H. [I 15]

Fourth. It refers to the state of consciousness of the most profound trance (*T.G.*) rising above the three lower states of consciousness (waking, dreaming, deep sleep). See: *Māṇḍūkya Upaniṣad*, where Turiya appears as the indescribable experience of the Self, being above all duality. According to

H.P.B. (*T.G.*) it is a state of bliss, almost Nirvāṇic, reached in Samādhi*, a condition of the higher triad, which is distinct yet not separable from the other lower states.

U

Udumbara (Sk.) B. [fragment II]

A species of fig-tree (*Ficus glomerata*) the fruits of which are very much desired, but flowers very rare; it is also the name of a species of cactus (which is said to flower at midnight on very high altitudes). Also it is the name of a type of giant lotus (Nīla Udumbara or “Blue Lotus”) being sacred to Buddha*; its very rare flowering seems to be a token of an exceptional event to come: this lotus is said to have been flowering before the birth of Gautama, and later, in the 14th century, just before the birth of Tsong-Kha-Pa. That is why the precious blossom of the Udumbara – whichever kind of plant may be meant – is connected with the birth or presence of a very great Initiate. See also in the *Voice* “the midnight blossom of Buddha”. This flower has also a magic power, reported in the mythical descriptions of Devachan*. See Beal, *Cat.* P. 379. See also *T.G.*

Upādhi (Sk.) Th. [I 40]

Basis, vehicle, or support of a more subtle reality, just as the physical body is the “vehicle” of the being animating it. The more common word for vehicle is Vāhana.

Upādhyāya (Sk.) B. [III 1]

A teacher attending to the observance of the rituals and rules of discipline within a monastic community. A tutor in charge of novices.

V

Vajra (Sk.) H., B. [III 12]

Hard, or powerful. In India, it is the thunderbolt of the god Indra, the heavenly weapon in the form of a disc, or two thunderbolts in X-form. It is also the diamond (being “hard as lightening,” or of the same substance as lightening). In Tibet it is the indestructible Dorje* the “scepter of diamond,” often used together with a bell (Sk.: Ghanthā) the sound of which penetrates the worlds. According to H.P.B. (*T.G.*) the Vajra is the magical scepter of the initiated priests, exorcists, and Adepts* possessing great powers (Siddhi*), using them during certain ceremonies (of control of lower forces, theurgy, etc.). Due to its adamantine transparence, Vajra refers to the pure and undifferentiated essence (called “emptiness” beyond all descriptions), but is also a symbol of the male power of action and compassion of an enlightened Buddha*, whereas the bell is traditionally the female symbol representing Wisdom, Prajñā* (= Sophia) inseparable from Vajra.

Vajradhāra (Sk.) B. [II 4, III 19]

Diamond-holder. In Lamaism: the Supreme, Primordial Buddha* (Ādi-Buddha*), who is the origin of all expressions of the Hierarchy of Compassion; the First Logos, according to HPB. “As the Lord of all Mysteries (Sk, Guhyapati] he cannot manifest, but sends into the world of manifestation his heart -- the ‘diamond heart,’ Vajrasattva (*Dorjesempa*)” (*S.D.* I, 571). Vajra expresses the indestructibility and spiritually adamantine quality of this “One unknown, without beginning or end” -- unknown to the average worldly person, but recognized by full initiates as the source of their divine inspiration and intuitions (*E.T.G.*). Dorjechang is the Tibetan equivalent of Vajradhāra.

Vajrapāni (Sk.) B. [Fragment II]

“He who handles the Vajra*,” or “Holder of the diamond-thunderbolt” (*E.T.G.*). A great Dhyāni-Bodhisattva*, worshipped by the profane as a powerful destroyer of demons, but considered by the Adepts* “as a subjective Force the real nature of which is known only to, and explained by the highest Initiates of the Yogāchāra-School” (*T.G.*). It is an epithet of all the Dhyāni-Bodhisattvas*, the guardians and Silent

Watchers of the globes of our planetary chain, the spiritual reflections or sons of the Dhyāni-Buddhas*. They are born directly from their predecessors subjectively, and have a subjective form of existence (*E.T.G.*). Also a title given to a Buddha because of his power over evil spirits and elementals.

Vajrasattva (Sk.) B. [II 4]

He who has the Vajra* as essence, the “heart of diamond” or the “diamond soul.” It is the name of the sixth Dhyāni-Buddha* according to the Yogāchāra* School, counting seven of them, instead of five in popular Buddhism (*T.G.*). Vajrasattva, (the second Logos according to the *S.D.* I, 571) can also represent the whole collectivity of the Dhyāni-Buddhas*, the essence of which, being unmanifested and unlimited, is Ādi-Buddha* (or Vajradhāra*). “As the Lord of all Mysteries he (Vajradhāra, Tib. Dorjechang) cannot manifest, but sends into the world of manifestation his heart – the “diamond heart,” Vajrasattva (Tib. Dorjesempa). This is “the second *logos* of creation, from whom emanate the seven (In the exoteric blind the five) Dhyāni Buddhas, called the Anupa(pā)daka, ‘the parentless’ ” (*SD* 1:571).

Vajrasattva is also a title given to Mahātmas of the highest grade, or to bodhisattvas whose whole personality as a living essence is merged in their compound sixth and seventh principles (Ātman-Buddhi). Vajra here expresses the spiritual adamant quality of the inner natures of these glorious beings.

Vajrasattva is often used for celestial beings, entities belonging to the hierarchy of light or compassion. The Vajrasattva quality is likewise one which can be possessed in less degree by any human being, depending upon his degree of advancement. (*E.T.G.*).

Virāga (Sk.) B. [III 13]

From the root *viranj*, to lose its natural color, to become indifferent, to lose all interest in things. Hence: indifference for everything concerning mundane, human matters. See also: Portal*.

Vīrya (Sk.) B. [Fragment III]

From *Vīra*: a courageous, heroic human being. Hence: virility, courage, heroic energy. See also *Pāramitā** and *Portal**.

Vogay' - B. [Fragment I]

Most probably Bodhgayā, in one of the native languages of India. The tree of Vogay' could be the same as the tree of Bodhi' which is venerated by the pilgrims in Bodhgayā. See also Udumbara'.



Wheel of Life - B.

See **Bhavachakra'**

Wheel of Time.

See **Kālachakra'**, Time's' Circle [Fragment II]

World-Soul - Th. [Fragment III]

In Latin: Anima Mundi. It is the Ālaya' of the northern Buddhists. It is said that each human soul' is born by "detaching itself from the Anima Mundi," which means esoterically that our higher Ego' is fundamentally of the same nature as this divine essence appearing in its transcendence, as a radiation of the eternally unknowable Absolute (*T.G.*). Cf. *S.D.* I, 571, where the loftiest aspect of Anima Mundi is identified with the second Logos or Vajrasattva'.



Yāna (Sk.) B. [III 2]

A "Vehicle," or a methodic system leading to the Enlightenment and liberation of the bondages of Samsāra'. In the teachings of Buddhism, the

Hīnayāna (Small Vehicle) is very often distinguished from the Mahāyāna* (Great Vehicle).

Yellow Caps - B. [III 11, 12]

The Tibetan word for Yellow-Caps is Sha-ser (from Sha: headgear and Ser: yellow), a name often given to the Gelugpa* monks belonging to the School reformed by Tsong-Kha-Pa (to which belong in particular the Dalai Lama and the Panchen [or Teshu, Tashi] Lama, in order to distinguish themselves from the “Red-Caps”).

Yogāchāra (Sk.) B. [III 16]

A mystic esoteric School of Mahāyāna* which is traced back to Āryāsaṅgha*, a direct disciple of Buddha*. The earlier Āryāsaṅgha lived at a date long preceding He was an arhat and founded the original Yogāchārya school, a thoroughly esoteric institution; this school is a branch of the Mahāyāna, and is of a truly spiritual type, its teachings being identical in essence with those of theosophy.

In her time, H.P.B. (*T.G.*) recommended not confusing these teachings with everything which had been compiled afterwards under the name of Yogāchāra, especially the Tantric teachings, the application of which can lead to black magic. This Mahātantra school, which has little to do with the original intentions of the real Yogāchāra, was founded by Samantabhadra, whose teachings were later collected and glossed around the 6th century by the pseudo-Āryāsaṅgha in connection with litanies, formularies, spells, etc. This school is wholly exoteric, popular, and its works are largely composite of Tantric worship and ritualism that can lead the student only to black magic and sorcery (*E.T.G.*).

Today the pure Yogāchāra [or Cittamātra) system of Asaṅga and his followers is well known. It has nothing to do with Tantrism. In modern (learned) treatises of Buddhism the Yogāchāra (or Cittamātra) School is deeply analyzed. There is no recorded connection with anything like Vajrayāna, or tantrism, which appeared much later than the 4th century. The name of Āryāsaṅgha may have been borrowed later (in the 5th or 6th century) by any sort of pseudo-master, but has nothing to do with the founder of the Yogāchāra School, which is *indeed* a branch of Mahāyāna,

opposed (originally) to the Mādhyamikas, but, later on, more or less reconciled. Asaṅga is the author of well-known (and analyzed) treatises, sūtras or śāstras.