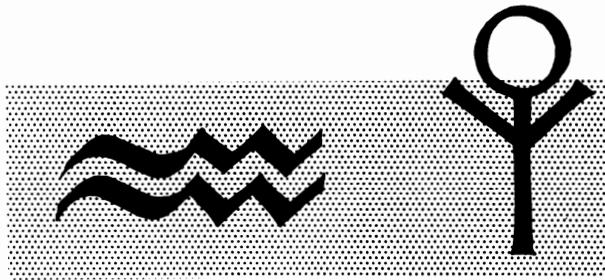
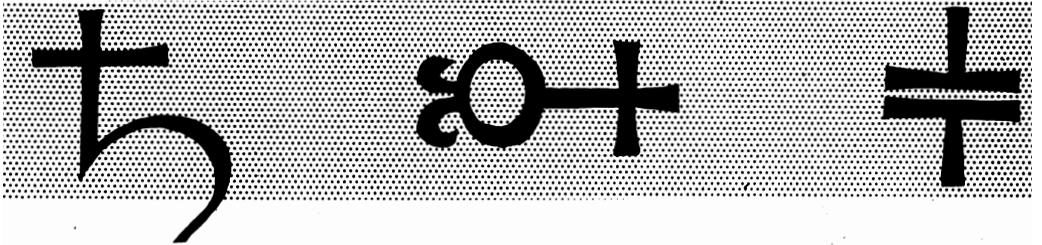




Dictionary of all Scriptures and Myths



Dictionary of all Scriptures and Myths



G. A. Gaskell

WIPF & STOCK • Eugene, Oregon

Wipf and Stock Publishers
199 W 8th Ave, Suite 3
Eugene, OR 97401

Dictionary of All Scriptures and Myths
A Classic Reference guide to the Sacred
By Gaskell, G. A.
ISBN 13: 978-1-62032-124-9
Publication date 4/1/2012

“Unless we learn to understand this metaphorical or hieroglyphic language of the ancient world, we shall look upon the Upanishads and on most of the Sacred Books of the East as mere childish twaddle.”

MAX MÜLLER

PREFACE

THIS Dictionary of the Sacred Language claims to give the true solution of the age-long problem of the origin, nature and meaning of the Scriptures and Myths which are attached to the various religions of the world. It especially appeals to those thinkers who are dissatisfied with the many conflicting theories and expositions of both Christian and rationalist teachers and writers of modern times. To earnest souls who are distressed by doubts and difficulties concerning their scriptures and religion, this presentation of facts and their elucidation should bring peace, for it offers them all that is of eternal value in religion, and it entirely frees them from subservience to doubtful systems and conventional contradictory opinions.

The origin and nature of the various Scriptures have never been consistently explained either by religionists or rationalists, so as to account for their world-wide influence and the striking peculiarities of the writings. For more than a century clerical and lay thinkers have disputed about scriptures and doctrines, with no satisfactory result, for the theories of every disputant are open to fatal objections. It is usual to narrow the problem of Divine revelation to one particular religion, and to regard other religions as negligible, thereby making impossible a true understanding either of the accepted religion or of the general problem of religions. It will, I think, be found that the light thrown by this Dictionary upon the sacred writings, shows them to belong to a higher plane of thought than that hitherto conceded to them. On this high plane they are beyond the reach of all the controversies regarding them with which the world of thought is filled. There is indeed no room for scepticism on the general subject of religion and revelation when the full meaning of the Scriptures and their philosophy is apprehended. There is no conflict with science when the legends of old cease to be materialised in the notions of literalists. Doubt respecting Divine revelation only creeps in when history and verbalism are allowed to distort religious conceptions and obstruct the truth. When the fact is realised that the Scriptures belong to a category of writings which is unique in the world and can be recognised through the symbolism peculiar to it, the strength of the religious position is invincible in face of the attacks of materialists and other sceptics. The Scriptures can no longer be controverted because of any features in their appearance, while, in respect to their ascertained meanings, these are beyond the arguments of adverse rationalists.

This present exposition of Scripture exegesis, giving fuller knowledge of man's inner nature and the purpose of his life on earth, has taken the form of a dictionary because of the discovery, forecasted by the great orientalist Max Müller, of a metaphorical language underlying all sacred Scriptures of the world. The terms of this language will reveal themselves to students of the Scriptures who will follow the line of thought of this Dictionary. The Sacred Language will be seen to be the one and only instance where supernatural intrusion into mundane affairs is clearly cognisable ; for a universal language, such as this is, could not be invented and applied by man. It is possible for the Scriptures literally to be the work of man, but it is impossible for their world-wide undermeanings to be other than superhuman and transcendental. It matters nothing however grotesque the wording of Scriptures may be ; it is the symbolism alone which is precious, and worthy of our best efforts to elucidate.

The Five Planes in the World Systems

THE FIVE PLANES

GREECE (Zeus)	ROME (Jupiter)	IRAN (Zerana Akerana)	SCANDINAVIA (Odin)	CHALDEA (Ea)
Apollo	Bacchus	Ormazd	Balder	Marduk
Hera	Juno	Armaiti	Frigg	Istar
Hermes	Mercury	Tistrya	Thor	Nebo
Hades	Pluto	Ahriman	Loke	Enlil
Hestia	Vesta	?	Sigyn	?

EGYPT (Rā)	JAPAN (Ameno)	NEW ZEALAND (Rangi)	CHINA (Heaven)
Osiris	Ninigi	Tangaroa	Water
Isis	Ama-terasu	Rongo-matane	Fire
Thoth	Shinatsu-hiko	Tuma-tauenga	Metal
Set	Susa-no-wo	Tane-mahuta	Wood
Nephthys	Haigi-no-kami	Haumea-tiki-tiki	Earth

In these tables the Five Planes of Existence are indicated by various symbols found in the Religious Systems of many nations. The correspondences run horizontally, and show that all religions are essentially the same and refer to the same facts of being on the higher and lower planes. The polytheism of the ancients is obviously the same in principle as the monotheism of the moderns. The only dissimilarities lie in the great variety of symbols for the same ideas, and in the many allegorical statements conveying the sacred language in which ideas are expressed.

IN THE WORLD SYSTEMS

CHRISTIAN (Father God)	KABBALAH (Ain Soph)	OTTOMAN SUFI (The Unity)	INDIAN (Paran-atma)
Son of God	The Crown	Absolutely Invisible	Atma
Holy Ghost	World of Emanation	Relatively Invisible	Buddhi
Mental faculties	World of Creation	World of Man	Manas
Lower emotions	World of Formation	World of Similitudes	Kama
Sensations	World of Action	Visible World	Sthula

GREEK (Father Æther)	MEDIÆVAL (Ineffable)	BOEHME (Verbum Fiat)	SWEDENBORG (The Infinite)
Good Mind	Light	Light-breath	Celestial
Fire	Fire	Fire-breath	Spiritual
Air	Mental	Air-breath	Rational
Water	Astral	Water	Proprium
Earth	Physical	Earth	Physical

The names between brackets are symbols of the Absolute or God-unmanifest, while the names on the highest of the five planes indicate God-manifest,—the Higher Self. In some systems the same symbols denote occasionally God-unmanifest or God-manifest. The fourth plane, counting from below, is the plane of the Holy Spirit, or Great Goddess, and feminine also is the lowest or physical plane. In most religions the highest plane is represented by numerous symbols or sun-gods, the sun being a universal symbol of the Higher Self traversing the Life-cycle or Zodiac.

FOREWORD

IN this Dictionary the ancient doctrine of Verbal Inspiration is restored to its pristine position in the study of the Scriptures. It is obvious that no transcendental symbolism could be present in writings if the words on which symbolism depends were not chosen freely by the Wisdom within and set down unaltered by the inspired writer. Human interference with the wording of the Scriptures would prevent any symbolism being expressed. Verbal Inspiration was necessary in order to make possible the revelation of truths which are beyond the scope of human observation ; a symbolism of correspondences was also requisite in which to express the recondite knowledge offered to mankind. The vast amount of nonsense in the Scriptures is presumptive proof of verbal inspiration for no literate has been known to write in such terms as we find in the Avesta and many other Sacred Books.

Scriptures have very much the appearance of dreams in their grotesqueness and inconsequence, and to call them Cosmic Dreams would express much of their nature (see Appendix, p. 844). As personal dreams have their symbology, so also have cosmic dreams, and in both cases investigation and analysis lead to the interpretation of their terms. Ordinary dreams relate to the experience of a person : Cosmic Dreams relate to the experience of the soul. Psycho-analysis on a low level leads to the interpretation of dreams. Psycho-analysis on a high level opens the right way of interpretation of the Scriptures, and reveals truths of the greatest importance to humanity and the evolution of the Divine within the soul. Dr. Jung takes the low level course of thought with the Scriptures, and the result, empty of all value to man, is its own confutation.

In Scripture undermeanings the qualities of mind and emotion in man are regarded as of surpassing importance in the growth of the soul, and so these are found to be the principal subjects discussed in the interpretations, for the ever-changing and progressing human character and human faculty are of eternal moment in the development of the soul to a state of perfection.

There will be those who reject the idea of a cryptic language, and who cannot find the language in Scriptures. What then have these thinkers to fall back upon as explanatory of the origin and meaning of the mysterious literature which has been so powerful in the world ? The confused theories of theologians have all broken down : so also have the theories of the mythologists at their

outset. There is no science in any of these theories, for they are only speculative in origin and they depend upon fancy, not fact. I venture to say there is no conceivable solution of the problems of Religions and Scriptures than the one set forth, however inadequately, in this Dictionary.

The present writer has done his best in difficult and arduous pioneer work. He has left very much to be done. Others who follow will do much better than he has been able to do, and will make far plainer the claims of the Sacred Language to elucidate the profound teachings of the Divine Wisdom which have been deposited in all inspired Scriptures and Myths. That these teachings are in many ways abstruse and hard to understand is reasonable to expect: what else, indeed, than intellectual depth could be expected of spiritual disclosures concerning the inner life of man and the universe? There can be no pretence here of fully understanding all that is set forth in Scripture undermeanings, but much can be made out by those whose minds are receptive of inner truths.

For a right understanding of the thesis of the Dictionary it would be well for a reader to first peruse the articles on GOSPEL, GOSPELS, INSPIRATION, MYTHOLOGY, PROTOTYPES, RAMAYANA, RELIGION, RELIGIONS, REVELATION, SCRIPTURES, SELF, SIGN, UPANISHADS, and WORD :—these indicate the basis on which the whole philosophy of the Sacred Language rests,

INTRODUCTION

POPULAR religious systems and theories are notoriously unstable and changeful. They have altered greatly within the last fifty years. They are the sport of sentimentalists and the derision of rationalists, and they remain to this day destitute of logical coherence and unity. A majority of the most eminent philosophers and scientists disbelieve in religions which clash with that intelligence with which man is naturally endowed. They therefore repudiate them and endeavour to explain the origin and characteristic of religions by the methods solely of reason and research. Yet it must be admitted, the scientists have been no more successful than the religionists in solving the problem of the existence and influence of religions.

Religions arise from sacred Scriptures and Myths, and the requisite knowledge of these mysterious utterances has been sought with great assiduity by learned investigators for more than a century past, without any indisputable and satisfactory result having been arrived at. How is it, we may ask, there is so much disputation about the origin and value of concepts which, from the remotest times to the present, have influenced very greatly the minds and actions of men? Surely we must conclude that nothing short of fundamental errors of investigation can account for the grave differences of opinion among thinkers on the subject of religions, scriptures and myths.

In regard to the origin of myths, I venture to say that the prevalent uncertainties and absurdities of the generally accepted Mythical theory are enough to arouse some suspicion that the theory is not well-grounded. Let us then examine its essentials. In the first place it is assumed, without any evidence, that there is in man a special faculty of the human mind for the invention of myths, and that this "innate faculty of myth is indigenous and common to all men" (T. VIGNOLI, *Myth and Science*, p. 3). This assertion, be it observed, is made in face of the fact that no person, living or dead, is known to have evidenced this faculty by producing a myth. Vignoli himself confesses, "it appears to me that the ultimate source whence myths really proceed has not been reached" (p. 13). The source of myth, then, being unknown, the Mythical theory is not founded on fact, but is purely speculative and unscientific.

I have been unable to find in the works of Sir J. G. Frazer, Herbert Spencer, E. B. Tylor, A. Lang, J. M. Robertson, Sir G. Cox, and other mythologists, any but speculative and imagined premises for a general theory of myth.

INTRODUCTION

The writers all tacitly assume that there existed a different human nature and motives for action in people of the past to what we observe in the human nature of to-day. Yet to prove this contention, these exponents of mythical lore are unable to indicate a single person, savage or civilised, who has invented and promulgated myths. This lack of evidential fact makes purely conjectural any surmise of a peculiar state of mind in a supposed myth-maker, and of his method of forming myths. Hence it is the simple truth that the whole mythical theory is devoid of foundation on the firm ground of ascertained and acknowledged fact. A theory that is not grounded on fact can have no pretensions to science.

Further than this,—a deliberative process of supposed myth-making must obviously be quite inconsistent with all known motives of intelligent action. What motive could there be for the very difficult production of a thoughtful myth? People are not to be found who actually desire to express their thoughts in the tedious enigmas required by mythological theory. We know that men and women speak and write in order to be understood by others, and they never attempt to uselessly conceal their ideas in forms of expression which have a nonsensical appearance. The believers in myth-makers would have us imagine that to produce myths there were people in the past who were so eccentric and unnatural as to speak, write and act from motives unknown, and in ways quite contrary to human nature of the present day.

The mythologists suppose the myth-makers to have had a burning desire to say something weird and unintelligible about such commonplace subjects as the weather, the crops, the seasons, vegetation, sun, moon and stars, etc. They would not be so vulgar as to say straight out in plain language what they thought upon these subjects; so it is supposed they took immense pains to cunningly clothe their remarks in mysterious and grotesque phraseology, so that people should not understand their trivial observations.

For example, Mr. J. M. Robertson writes of the passages in MATTHEW, ch. xxi, and ZECHARIAH, ch. ix, about a king riding to Jerusalem on two asses:—

“The just critical inference is that *both* passages had regard to the zodiacal figure of the Two Asses for the sign Cancer, from which we have the myth of Bacchus riding on two asses. Further, it is probable that the similar passage in the Song of Jacob has also a zodiacal basis.”—*The Jesus Problem*, p. 45.

That is to say: in each of these two or three cases, the myth-maker or myth-adaptor, busy over his difficult work of concealing his thoughts in cryptic language, suddenly wanted, in his story, to mention the fact that the sun passes in summer through a certain part of the sky, so he chose to express this idea by relating the incident of a king (as the sun) riding in state to a city, seated grotesquely on two asses (as fixed stars); and he seemingly trusted that his readers would not detect his meaning for about two thousand years!

Mythologists have at the outset of their investigations taken for granted that myths must have originated through laborious rational processes in the working of ignorant minds observant of natural occurrences. They have supposed that the myth-makers have been searching for the causes of phenomena, imagining them to be personal. We are told by Vignoli that “man personifies all phenomena, first vaguely projecting himself into them.” No evidence worth naming is given for this supposed primitive working of the human intellect. Mythologists are expected to hold with Mr. Robertson that—

“All primitive beliefs and usages, however strange and absurd, are to be understood as primarily products of judgment, representing theories of causation, or guesses at the order of things.”—*Pagan Christs*, p. 3.

The apparently absurd stories of Gods and Goddesses, and the strange usages in popular religions do not strike one as being primarily products of judgment,

INTRODUCTION

but rather as denoting ideas presented to unreasoning minds for acceptance, —credulous minds such as we observe among all religious and superstitious people. The mythologist assumes that myths arise from the exercise of reason in the minds of certain persons of a bygone age, which results in the invention of curious statements and stories: in short, that myths are intelligent productions of the self-conscious brain-mind of man. Now, as a matter of fact, there is no necessity whatever to assume that myths arise in this ordinary prosaic, thoughtful, imaginative way. Myths are extraordinary historical survivals, and it is surely reasonable to expect that they have originated in a manner also extraordinary.

In this relation our learned mythologists seem never to have given attention to the now well-known phenomena of trance-speaking and automatic writing, in which the speakers and writers present statements in the framing of which their conscious minds have had no part. Miss Evelyn Underhill writes:—

“ St. Catherine of Siena, we are told, dictated her great Dialogue to her secretaries whilst in the state of ecstasy; which probably means a condition of consciousness resembling the ‘trance’ of mediums, in which the deeper mind governs the tongue.” —*Mysticism*, p. 352.

“Madame Guyon states in her autobiography that she would experience a sudden and irresistible inclination to take up her pen; though feeling wholly incapable of literary composition, and not even knowing the subject on which she would be impelled to write. If she resisted the impulse it was at the cost of the most intense discomfort. She would then begin to write with extraordinary swiftness; words, elaborate arguments and appropriate quotations coming to her without reflection, and so quickly that one of her longest books was written in one and a half days. ‘In writing I saw that I was writing of things which I had never seen: and during the time of this manifestation, I was given light to perceive that I had in me treasures of knowledge and understanding which I did not know that I possessed.’” —*Ibid.* p. 78.

Trance-speaking is a rare occurrence; so is the formation of myth; but while myth-making is totally unknown and incredible, trance-speaking has been carefully investigated in recent years, and found to show peculiarities which seem to make it a fitting external source of myth. What reason, then, is there for choosing the incredible myth-maker as the utterer of myth, rather than the credible trance-speaker? No argument against this latter choice can be based on the fact that the subjective mind in trance has not for many centuries brought forth a myth; for neither has the inventive mind produced a myth. The reason why myths are exclusively ancient must obviously reside in hidden causes about which we can only at present speculate.

The weakness and incompetence of the mythical theory to explain the subject it deals with is also very evident when we come to consider the question of the why and the wherefore of the popular acceptance and veneration of myths. The mythologists suppose that myths are calmly invented by students of nature and tradition through a process of cold reasoning and judgment, ill-calculated to appeal to their own feelings or the feelings of others. How, then, could the myths, when publicly announced, appeal to the emotions of the populace so as to command reverence, and be memorised? Such a question as this does not apparently occur to any mythologist. In modern times the expounding of a seeming myth by its inventor would, I think, only arouse feelings of amusement and derision, and no one would have any impulse to believe in the absurd concoction. The newness of a legend would in these times also tell strongly against its acceptance. When missionaries of a religion try to gain proselytes, they never seek credence for new stories, but always for old and venerable narrations not supposed to be the inventions of human beings, and which they can expound in an impersonal and impressive manner.

Contrast any possible method of foisting invented myths upon a group of persons, with the very different occasion of an acknowledged trance-utterance,

INTRODUCTION

and the natural effect the strange speech would have upon ignorant or uncivilised auditors. The trance-speaker would be recognised as not speaking from himself, but from the inspiration of an invisible being who had taken temporary possession of him. This solemn and mysterious condition of things would certainly arouse in simple minds deep emotions of wonder, awe, and reverence, and ensure strong belief both in the powerful unseen intelligence and in the trance-spoken message, however absurdly it might be worded. In afterwards promulgating the utterance far and wide, its origin would be described or taken for granted, so that religious emotions would always be attached to it and give it persistency in believing minds.

Travellers have described scenes where persons entranced have declaimed to awe-stricken hearers who presumably would never forget what they had seen and heard. It seems to be certain that sacred myths in their inception must have had strong emotions behind them to give them the requisite power of impression and endurance in the minds of priests and devotees.

Sir George Grey, the principal collector of the myths of New Zealand, brings before us a remarkable figure :—

“ For the first time, I believe, a European reader will find it in his power to place himself in the position of one who listens to a heathen and savage high priest, explaining to him, in his own words and in his own energetic manner, the traditions in which he earnestly believes, and unfolding the religious opinions upon which the faith and hopes of his race rest.”—*Polynesian Mythology*, Preface.

Examining the contents of Sir G. Grey's book, I think it would be difficult for anyone to imagine that the grotesque myths this priest unfolded were the products of cold and cunning invention, rather than of impassioned entranced speech in some former age.

It is impossible to draw a line between sacred Myths and sacred Scriptures ; they flow into each other, and they obviously have the same kind of origin. Yet scant notice is taken of the mythical theory by most religionists, just as if it had nothing to do with their Scriptures. Nevertheless the theory they espouse is practically indistinguishable from the mythical theory, but with the added absurdity of a self-contradictory exposition of it. They affirm the Divine inspiration of their Scriptures, and at the same moment deny the necessary condition of inspiration, which is that the inspired writer is unaware of the theme on which he is writing, and therefore irresponsible for either the words or the meaning. They apparently assume that Scriptures are produced by an impossible co-ordination of two mental determinants, human and divine, with a nondescript result which could be attributed neither to man nor God.

This abortive theory has been invented to serve what is called the “ higher criticism,” which destroys entirely the old belief in verbal inspiration ; thus reducing the Scriptures to the level of all other writings, and treating them as rubbish, more or less, according to the fancies of the impious critics. Therefore, instead of discarding a theory which is obviously false, as it does not fit the facts, these thinkers cling to it, and so find themselves confronted with difficulties innumerable, created by their own theory out of the neglected facts, and which to their great distress they find it impossible to get rid of. This indicates the present position of Biblical exegesis among learned scholars who always refer to scripture writers as knowing what they wrote about.

On the question of symbolism, it is quite evident, from the structural resemblances we see in sacred Myths and Scriptures collected from all parts of the world, that the symbolism is one and universal, and therefore not of human origin. This unity, implying one Source for all sacred utterances, and the logical inference that the same symbols have the same meanings everywhere, has to be realised. When this highly important fact of symbolic unity is grasped, it completely sweeps away the possibility of the past existence of myth and

INTRODUCTION

scripture-making persons. No persons, however learned, could be credited with having knowledge of this obscure universal symbology so as to be able to compose true Myths or Scriptures.

Scriptures are merely extensions of myths; as the same symbology rules all sacred declarations. We are compelled by the facts before us to believe that all genuine Myths and Scriptures were produced in some way by persons in peculiar but not unnatural states of mind usually called inspired. In these states the will and brain-mind exercise no control over the means of speech or writing. The ancient Scriptures claim to be Divinely inspired, and it is highly reasonable to suppose that they were written down automatically. If they are examined freely and without prejudice, they show plainly, by the very large amount of absurdity and nonsense they contain, that they could not have been thoughtfully composed by either intelligent or unintelligent men. The allegation that the Sacred Books have proceeded from the intelligence of the writers of the books is a mere groundless assumption, for there is no evidence in history, or among living people, of any person composing and writing a sacred book.

Max Müller was probably, in his day, the greatest of all investigators of the world-scriptures. He died disappointed of his life-work, as the following statements indicate:—

“I confess it has been for many years a problem to me, how the Sacred Books of the East should, by the side of so much that is fresh, natural, simple, beautiful and true, contain so much that is not only unmeaning, artificial and silly, but even hideous and repellent. This is a fact and must be accounted for in some way or other.”

“There will always remain in the Upanishads a vast amount of what we can only call meaningless jargon, and for the presence of which in these ancient mines of thought, I, for my part, feel quite unable to account.”—*S.B.E.*, Vol. I. xii, Vol. XV. xx.

The nature of the Scriptures is not understood while they are regarded as of human origin and having no undermeanings. As a matter of fact, the Sacred writings bear no trace of human origin beyond the superficial presence of common ideas and language. Their varying contents, broadly considered, seldom relate to mundane experience, and usually purport to be revelation of unseen potencies. We find described an unnatural condition of things in the past, present, and for the future. Regarded as sincere expressions of thought, the sacred utterances are quite incongruous with all that is proved to be produced by the human mind.

In viewing our natural environment, we note the complete absence of beneficent and maleficent superhuman powers interfering with natural laws and human arrangements; but when we turn to the sacred writings we are confronted with such powers described as apparently active in the outer world. Gods, angels and devils move freely in a fantastic world unknown to our experience. Assuming that Scriptures are written truthfully, we can, from this peculiarity concerning them, judge with certainty that the sacred narrations are not historical but imaginative, and were not meant to be taken objectively in any sense. The world of Inspiration is not the physical world, or world of history, but is really the inner world of spirit, mind, emotion, and desire, in which the human ego always lives, moves, and has his being. In this inner world the Ideals of truth and goodness (the Gods) and their opposites (devils) are active, and it is here that the tragedy of each life is enacted. This conception of the nature of the Scriptures brings order out of the confusion of thought in which the modern mind involves them.

If now it be conceded that the Sacred Books are not of human origin, then it follows that they do not come under the ordinary methods of analysis, criticism and judgment applicable to human productions. Neither the historical nor the verbal criticism of scholars is of the least use in their exegesis.

INTRODUCTION

Not being literary compositions, they cannot properly be dealt with as such, but must be treated *differently* to all other books. They must be considered in view of what they *really are*, if rational use is to be made of them.

In popular religions, we find an inconsistent mixture of two different modes of scriptural interpretation, one spiritual and the other material (historical), with the inevitable result of interminable disputations over opinions, and the formulation of incoherent pronouncements which are the laughing-stock of sceptics. Popular religions partially teach truth; and every religion is vindicated by the truths it has derived from the Spirit, while every religion is condemned by the superstitions it has imposed upon belief through having mistaken the dead letter of the Word for the living idea signified by it.

The Scriptures, as proceeding from the Omniscient Wisdom, are therefore in their undermeanings quite consistent treatises, never contradicting each other, and teaching universally the great truths of the nature of man, of the soul-process, and of the cosmos. The cryptic language of the sacred books is not at all of arbitrary formation, but accords with correspondences in nature, higher and lower, and being quite simple in its general features, can be readily made out by all open-minded, intelligent students who set themselves to learn it. When the clue to the language is found, it can be deciphered just in the same way as the hieroglyphs of Egypt were made out. Each hieroglyph when revealed aided the revelation of associated hieroglyphs. In the Scriptures, to make decipherment easier, there are certain spiritual ideas which are partly expressed on the surface and so can greatly help interpretation. These ideas have been embodied in the different religions of the world and constitute the active spirit of the religions, and are the source of their idealistic power over the mental and emotional nature of mankind.

In regard to the scheme of the symbolism, it will be found that in the sacred writings the activities which apparently are of the outer world of sense stand really for the activities of the inner world of thought. The apparent sense-world of consciousness symbolises the real soul-world of humanity, in which we become aware of all the emotions, faculties and activities of the soul's experience of life.

If in the country on a fine day, we stand fronting a pool of water, we may observe a prospect which beautifully pictures the higher and the lower things of the soul and the cosmos, as expressed in the Sacred Language of all Myths and Scriptures.

Sun-realm ;	Light ;	Celestial.
Sky-realm ;	Fire ;	Spiritual.
Air-realm ;	Air ;	Mental.
Water-realm ;	Water ;	Astral.
Earth-realm ;	Earth ;	Physical.

These ideograms are universal symbols of the Five Planes of Existence, all in their proper order, that is, from the highest (most inward) to the lowest (most outward) states of existence. They are recognised in all the Sacred Books of the world, and this Dictionary cannot be understood without regard to them. Knowledge of the Five Planes and their symbols makes it easy to at once make out the meanings of many other associated symbols. In the Sun-realm is the Sun, a symbol of God-manifest, or the Higher Self who passes through the whole Cycle of Divine Life (zodiac) in a series of twelve stages (year). In the Sky-realm are the higher emotions (bright clouds), and the transmuting Fire of Wisdom (the lightning) which purifies the human soul, life after life. In the Air-realm are the mental faculties (people) and lower emotions (animals), also instincts (plants), and aspirations (birds). In the Water-realm are reflected inversely the motives and things of the higher

INTRODUCTION

planes, and these bring delusion and error into the soul. In the Earth-realm are the outer conditions of mental activity (work) and progress (walking).

There is nothing mysterious in the original choice of particular symbols to express psychic ideas. The Divine choice was evidently restricted to just the various ordinary ideas which were to be found in the minds of the inspired writers; and the ideas selected were those which corresponded in some way to the psychic and spiritual ideas which the Divine Wisdom sought to express for the information of the human race. It was obviously impossible for the Holy Spirit in any other way to impart to a but slightly civilised humanity some of the deep truths of being which minds are slow to receive and comprehend.

Symbols taken from the ideas of everyday life, such as Seeds, Fields, Ploughing, Sowing, Cultivation, Fruits, Garden, Corn, Bread, etc., correspond in their higher meanings quite reasonably with their lower significations, and are easily understood; and they fit in perfectly with the ideograms of the Five Planes. Investigation will show that the Sacred Language is perfectly consistent in itself, and that it demonstrates the perfect consistency of each and all of the inspired Scriptures of the world. Uninspired interpolations can be readily detected by the absence of response to the sacred symbolism; and, of course, all human compositions fail entirely to show the presence of the symbolism.

For the esoteric ideas there are many symbols in the Scriptures. This multiplicity is inevitable, in order to suit the discursive and figurative character of the narrations which contain the undermeanings. A few symbols have double meanings, i.e. higher and lower significations. The only cases I know are Fire, Water, Earth, Ocean, Serpent, Dragon, Darkness, Night, Riches, Garments; also in some degree Clouds, Black, Children, Marriage, Māyā, Tongue, South, North, Demon, Stars and Sword. The right meanings in particular cases of these symbols are easily found by consideration of the contexts. The reason for these double meanings follows from the universal fact of the duality of manifestation.

The deific names for the manifest God, or Higher Self, on the highest plane are very numerous. The deific names for the Wisdom principle on the spiritual plane are rather less numerous. The deific names for the higher-mind principle appear to be no more than one in any religious system. The only ones I know are Thoth, Hermes, Mercury, Nebo, Thor, Hanuman, Shinatsu, and Tuma-taunga. The Higher Self is sometimes symbolised by certain animal names; as Ram, Bull, Lion, (white) Elephant, (white) Goat, and Fish. These represent centres of Divine activity in the stages of manifestation pictured in the zodiac. Time, Space, Justice, Evolution, Power have sometimes deific names; while Desire, Relativity, Limitation, Illusion, Ignorance have demonic ones. Gender when present in symbols is often a great aid to the elucidation of undermeanings; for the masculine gender relates to Spirit, Mind, Desire, or Time; while the feminine relates to Matter, Intuition, Emotion, or Space. Also it must be borne in mind that the Spiritual and Earth planes are feminine, and the three other planes masculine.

The land of the country of origin of a Scripture becomes in that Scripture a symbol of the mental plane of the soul, the arena on which the various soul-qualities (people) develop and progress. The mental plane is the plane of conflict for the fighting and wars so much dealt with in the sacred books. The principal river of a country then symbolises the ray of the Divine Life which comes from above and brings life and truth to the mind and soul (e.g. Nile, Ganges, Jordan). The higher land stands for the higher mind, and the more remote and inaccessible districts for the higher planes of the soul. Foreigners or Gentiles represent little-developed qualities and adverse experiences invading the soul at times.

INTRODUCTION

National Scriptures vary from each other very much in character both outwardly and inwardly. In some the teaching is more advanced and intellectual, as in Greece and India; in others more emotional and elementary, as in Palestine and Scandinavia; in others more formal, as in Egypt and China; and so on, according to the needs of the souls in the nationalities. The use of particular symbols also varies naturally according to the customs, industrial conditions, foods, animals and climates in the different countries. For example, the Cow symbol, so common in the Scriptures of Egypt and India, is almost absent in the Bible of Palestine.

Some knowledge of the Divine Scheme of Existence, in combination with symbol meanings, is of great use in the elucidation of Scripture undermeanings. This knowledge has been in some degree known to the mystics of several religions, and is further revealed in the undermeanings.

I venture to say that only by accepting the Sacred Language as a well-ascertained fact, and by learning of truths by means of it, can the present controversies over religions and their Scriptures be ended, and a consistent and deep Philosophy of Religion be reached.

THE ABSOLUTE OR UNCONDITIONED.

THE UNMANIFEST GOD OR GOD THE FATHER.

V
CELESTIAL THE MANIFEST GOD *or* GOD THE SON. *Atma*
 THE SELF, HIGHER SELF, *or* CHRIST.

IV
SPIRITUAL THE WISDOM NATURE *or* HOLY SPIRIT. *Buddhi*
 THE HIGHER EMOTION NATURE *or* MADONNA.

III
MENTAL THE HIGHER MIND *or* INDIVIDUALITY. *Manas*

 THE LOWER MIND *or* PERSONALITY.

II
ASTRAL THE LOWER EMOTION NATURE. LOWER SELF. *Kama*
 THE DESIRE NATURE. TELEPLASM.

I
PHYSICAL THE ETHERIC MEDIUM IN ALL THINGS. *Sthula*
 THE SOLIDS, LIQUIDS AND GASES.

THE FIVE PLANES OF MANIFESTATION.

These range from the most outward below, to the most inward above. Behind or within, all physical things are the four other essential constituents, without which they could not exist, and from which they proceed.

Dictionary of all Scriptures and Myths

DICTIONARY OF THE SACRED LANGUAGE

AARON, THE HIGH PRIEST:—

A symbol of the spiritual mind, that is, the inner mind which is moved by the higher emotions. "Aaron" represents "Abel" on a higher mental sub-plane. The spiritual mind operates subjectively on the higher-mind plane, and ministers to the development of the causal-body.

See ADVARYA, AGNIDHRA, ATHORNE, CALF (molten), CHRYSÉ, HIGH PRIEST, PONTIFF, POPE, PRIEST, SCAPEGOAT, TEMPLE, URIM.

AARU:—See SEKHET.

AAT,—REGION:—

A symbol of a state of being in a period during the progression of a manvantara, or great cycle of existence.

See ÆONS.

AAT-SHATET:—

A symbol of a state of the soul during the seventh period of the celestial cycle of evolution. It is known as a haven of refuge.

AAT OF THE WATERS:—

A symbol of the astral condition during a state of disruption at the end of a cycle.

"Hail, thou Aat wherein the *Khus* gain no mastery. Thy waters are of fire, and the streams which are in thee burn with fire, and thy flame is a blazing fire. . . . The gods and *Khus* look upon the waters thereof and retreat without having quenched their thirst and their hearts are not set at rest, . . . the stream is filled with reeds, even as the stream which flowed from the issues which came forth from Osiris. I have gained the mastery over the waters thereof. . . . The gods are more afraid to drink the waters thereof than are the *Khus*."—BUDGE, *Book of the Dead*, Ch. CXLIX. p. 496.

In the state of being that occurs

when a great cycle terminates, the physical plane is transmuted by spirit (fire), and is absorbed into the astral condition. The lives (*Khus*) in the forms are no longer manifest. They retreat, together with the Ideals (gods), without further experience of illusion (water). The astral plane is obstructed, but the soul that is perfected is master of it. The Ideals are not attracted to the life of desire and sensation as the form-lives, or souls, are.

"When the number of perfect souls shall be completed, I will then shut the Gates of the Light, and from that time none will be able to come in thereby, nor will any go forth thereafter, for the number of perfect souls shall be completed, and the mystery of the first Mystery be perfected,—whereby all hath come into existence, and I (Jesus) am that Mystery. From that hour no one shall any more enter into the Light, and none shall come forth, in that the time of the number of perfect souls shall be fulfilled, before I set fire to the world, that it may purify the æons, and veils, the firmaments and the whole world, and also all the matters that are still in it, the race of human kind being still upon it" (*Pistis Sophia*).—G. R. S. MEAD, *Fragments, etc.*, p. 503.

This refers to the end of a cycle when the Life-wave passes from one globe to another. The souls that are perfected are ready for union with the Higher Self (Jesus) on upper planes, and no longer will the causal-bodies (gates) send forth the ego to the life below. The Life process will cease for a time, and there will be a transmutation of the lower nature, a purification by buddhi (fire) of the physical and astral planes.

See BUDDHA, CHRIST'S SECOND COMING, COMETS, CONFLAGRATION, HORSE (white), JUDGMENT DAY, KALKI, KARSHVARES, PLANETARY,

AB

REGIONS, REGNAROK, RENOVATION, SOSIOSH, SPRINGTIME, THIRST.

AB, THE HEART :—

A symbol of the causal-self, or the atma-buddhic principle in the causal-body,—the perfect archetype potential within. The spiritual ego.

“The heart is regarded as having been the centre of the spiritual and thinking life, and as the organ through which the manifestations of virtue and vice revealed themselves, and it typifies everything which the word ‘conscience’ signifies to us. . . . The heart amulet is made in the form of a scarab or beetle.”—BUDGE, *Book of the Dead*, Vol. I. p. lx.

“The heart is a distinct personality within him: it is the god Khnum, the creator, strengthening and making sound his limbs. . . . This formula and its explanatory texts teach the curious doctrine that it is not the heart which sins, but only its fleshly envelope. The heart was and still remained pure, and in the Underworld accused its earthly covering of any impurities contracted.”—WIEDEMANN, *Rel. of Anc. Egyptians*, p. 287.

The “heart,” signifying the spiritual ego, or Divine spark, within the soul, cannot act wrongly. It becomes obscured in evil doing, and manifests in righteousness. It is the Divine Image, or Microcosm.

See CAUSAL, HEART, IMAGE, JOB, JUDGMENT-HALL, MICROCOSM, TEMPLE.

ABEL, A KEEPER OF SHEEP :—

A symbol of the dawning of, that moral element in the soul which works by love. This state is a faint correspondency of the Higher Self, and tends the virtues (sheep).

“Until the soul brought forth the God-loving doctrine (Abel), the self-loving (Cain) dwelt with her. But when she brought forth ‘Abel,’ or unanimity with God, she abandoned unanimity with that mind ‘Cain’ which was wise in its own conceit.”—PHILO JUDEUS, *Works*, YONGE, Vol. IV. p. 207.

“And Cain told Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother and slew him.”—GEN. iv. 8.

And the lower self,—the personal “I,”—now gains the power necessary for its evolution, and contrives to obscure the love element in the soul. The “death of Abel” occurs when the higher general motive of love

ABORTION

gives place to the dawn of individuality on the astral and mental planes.

“The Cain in man—the sense-nature symbolised by the ‘fruits of the ground’—has killed the Abel in man, the intuitional faculty symbolised by the ‘lamb’ of a pure and guileless spirit.”—ED. MATTLAND, *Bible's Own Account*, p. 10.

“The feeling of each one of us that we have a Cain and Abel within, and that our business here is to reverse the Scripture story and to make our Abel kill our Cain, is in itself a kind of revelation and an element of immense hope about the future.”—J. BRIERLEY, *Studies of the Soul*, p. 214.

See ATOM, CAIN, LAMB, SETH.

ABERAMENTHO :—A MYSTERY NAME OF JESUS IN THE “PISTIS SOPHIA” :—

An appellation signifying the “Glory of the Sun,” or the “Radiance of the Light.” A “Mystery name” is a name used to obscure the meaning of a symbol from the lower personality, but one which serves to identify the individuality signified to the higher mind.

See MYSTERY NAME.

ABLUTION BY USE OF WATER :—

A symbol of purification through the acceptance and assimilation of truth.

See BAPTISM, WASHED, WATER.

ABODE, HOUSE, DWELLING :—

A symbol of a sheath of the soul, or body of mental, astral, or physical matter on the respective planes. The causal-body is usually signified as being the abode of the Self or Divine Spark. In the case of Loke’s “house with four doors,” all the four bodies are meant.

See CLASSES, DWELLINGS, HOUSE, PALACE, VESTURES.

ABODE OF CATTLE :—

A symbol of the field of manifested life in which the soul acquires experience. The “cattle” symbolise the emotions, desires and mental qualities on the lower planes, which constitute the field of the soul’s activities.

See CATTLE, KARSHVARES.

ABORTION PRODUCED BY

WISDOM :—

A symbol of the abnormal forcing of a certain side of the nature which,

ABORTION

unless evolved under favourable conditions of growth, does not yield the perfect fruition of maturity, and is as fruit unripe, without flavour, and lacking in full development.

See SOPHIA.

ABORTION OF ST. PAUL :—

A symbol of the forcing of the conditions of soul-growth whereby for a moment a vision of higher things is perceived by the lower consciousness.

"And last of all he (Jesus) was seen of me also, as of (an abortive or) one born out of due time."—1 COR. xv. 8.

This is the utterance of a soul when it has attained direct vision of the Supreme. It refers to that state wherein personality is transcended and its imperfections and limitations have been surmounted.

See BORN (due time), CONVERSION (Paul).

ABOVE THE EARTH :—

Symbolical of the planes of being superior to the lower nature (earth). Heaven in its widest sense comprises the higher mental, the buddhic, and the atmic planes, in the present stage of soul-growth.

See HIGHER AND LOWER.

ABRAHAM :—

A symbol of a phase of the Divine nature active in the soul. It stands for the Supreme Being in the parable of Dives and Lazarus. The symbol "Abram" signifies an earlier phase of the Divine.

"And if ye are Christ's, then are ye Abraham's seed, heirs according to promise."—GAL. iii. 29.

If these qualities are in harmony with the highest Ideal, then are they of spiritual descent, or begotten of the power of the Divine (Abraham),—inheritors of the "fruits of the Spirit," according to the Divine scheme.

"Abraham is in many respects a figure of Christ."—ST. CHRYSOSTOM, *Hom. III.*

"Abraham signifies to us the virtue of faith in Christ."—*Glossa Ord.*

See HADES, LOT, RAM.

ABRAHAM, ISAAC, AND JACOB :—

Symbolic of the Higher Triad active within the soul; or a dim

ABRAXAS

reflection of the Divine principle in the lower nature in its highest aspect.

"Just men made perfect," that is, 'Abraham, Isaac, and Jacob,' brought to their perfection, and whose names consequently are now, 'Father,' 'Son,' and 'Holy Ghost.'"—JOHN WARD, *Zion's Works*, Vol. V. p. 271.

"Abraham, Isaac, and Jacob are types of the divine life in man, manifesting itself in the spirit, in the understanding, and in the body respectively;—for this is only another way of saying that they are the spirit of faith, of sonship, and of service: for sonship is the bringing of the divine life into our understanding, and service is bringing it into our outward and bodily acts;—and this cannot be done at once, but by degrees and successively. Sonship is come, when the things which are in the spirit are in the understanding also. Service is come, when the things which have been in the understanding are seen in the body and wrought outwardly. Each of these, then, is the same elect spirit, only seen at different stages of its development, and taking at each stage a different form, by which the same One Spirit may show itself in its sevenfold variety. . . . The same Spirit of God shows variously through the different mental atmospheres which are furnished by the successive stages of man's development."—AND. JUKES, *The Types of Genesis*, pp. 250-1.

"Mr. Worsley's notion respecting the Patriarchs briefly is, that Abraham, Isaac, and Jacob, 'present to us the eternal triune object' of worship,—Father, Son, and Holy Ghost."—P. FAIRBAIRN, *The Typology of Scripture*, Vol. I. p. 25.

See APOSTLES, HADES, TEETH (gnashing), TRIAD, TRINITY.

ABRAXAS, THE SACRED NAME :—

A symbol of the Divine nature as expressed in the great Cycle of Life, and in the conflict through which the Self passes in its progress through the lower worlds.

"The figure may be taken as a speaking type of the *Pleroma*, the one embracing all within itself."—C. W. KING, *Gnostics*, p. 245.

"The name Abraxas, which consisted of seven elements or letters, was a mystery-designation of the God who combined in himself the whole power of the Seven Planets, and also of the Year of 365 days, the sum of the number-values of the letters of Abraxas working out to 365. This mysterious Being was the 'Year'; but the Year as the Eternity."—G. R. S. MEAD, *T. G. Hermes*, Vol. I. p. 402.

The "Year" has the same significance as the "Zodiac,"—the path-

AB-SHAW

way of the Sun, i.e. the Self;—it is a symbol of the Cycle of Life with all its divisions, content, and activities. “Pragāpati the year” is the same as “Abraxas the year.” They both mean the One mysterious Being who is the life and source of all that has been, that is, and that shall be.

See MANVANTARA, PLEROMA, PRAGĀPATI (relaxed), SAMSARA, TUAT, YEAR, YMER, ZODIAC.

AB-SHAW :—

See CROCODILE.

ABSOLUTE, THE : THE FATHER :—

The potential and unmanifest Source of existence, about which nothing can be predicated.

“Prior to truly-existing beings and total principles there is one God, . . . immovable, and abiding in the solitude of his own Unity. . . . He is the fountain of all things, and the root of the first intelligible forms. But from this one Deity, the God who is sufficient to himself, unfolds himself into light. For this Divinity also is the principle of the God of Gods,—a monad from *The One*,—prior to essence, and the principle of essence. For from him entity and essence are derived; and hence, also, he is denominated the principle of intelligibles.”—IAMBlichus, *The Mysteries, etc.*, ed. Taylor, p. 301.

“In Geberol’s philosophy, the Highest above all things is an Absolute Unknown Unity; the Emanator of the created is a different Creator, getting all potentiality from the former.”—I. MYER, *Qabbalah*, p. 152.

“The Absolute is called in Eckhart’s terminology the Godhead, being distinguished from God. God is subject to generation and corruption; not so the Godhead; God works, the Godhead does not work. . . . The Godhead as such cannot be revealed. It becomes manifest first in its persons. The Absolute is at once absolute process. The Godhead is the beginning and final goal of the whole series of essences which exist. . . . The Father uttered himself and all creatures, in the Word,—his Son,—and the return of the Father into himself includes the like return of all creatures into the same Eternal Source. The logical genesis of the Son furnishes a type of all evolution or creation; the Son is the unity of all the works of God. . . . God is in all things, and God is all things.”—UEBERWEG, *Hist. of Philos.*, Vol. I. pp. 473, 475.

“The spiritual man knows already something of what life is, and whence it came; it is the forth-putting of the

ABSURTUS

eternal divine substance under temporal conditions and limitations that it may declare its inmost quality. Things are ever in flux, the universe is ever in the making, but nothing is being produced—nothing great, or beautiful, or good—which is not already present in the being of God waiting to be lived.”—R. J. CAMPBELL, Sermon, *The Bundle of Life*.

See AIN SOPH, APARĀGITA, ARHAT, ATMAN, BRAHMA, DEITY, FATHER, GOD, GODHEAD, HIRANYAGARBHA, MONAD, TRINITY, VIVANHÃO, ZERANA.

ABSTINENCE :—

A symbol of the soul’s refraining from the lower attractions :—ceasing from the pursuit of sensation and the satisfaction of desire; in favour of impersonal aims, and attention to the higher nature evolving from within.

“But those who have sought the Self by penance, abstinence, faith, and knowledge, gain by the Northern path Aditya, the sun. This is the home of the spirits, the immortal, free from danger, the highest. From thence they do not return, for it is the end.”—*Prasna Upanishad*, I. 10.

But those spiritual egos, or individualities, who have sought the inner Self through limitation of external activity, cessation from pursuit of desire and sensation, faith in the Divine within, and devotion to Truth, gain by the path of the Ideals (Devayana) union with the Higher Self (sun). This perfects the causal-body, the abode of the egos, the immortal soul which is above all conflict, and forms the highest state from whence the égos return no more to incarnation, for they have attained their end.

See ASCETICISM, AUSTERITIES, FASTING, PENANCE.

ABSURTIAN ISLES :—

A symbol of a higher mental condition conducive to spiritual vision.

See ARGO, CIRCE.

ABSURTUS, BROTHER OF MEDEA :—

A symbol of divine outgoing energy in the lower vehicles, allied to the buddhic principle.

“Medea seeing her father Æetes gaining on the Argo, cut her brother to pieces, and scattered his limbs on the waves: while Æetes was engaged in collecting them, the Argo escaped. He

ABTU

went back and buried the remains of his son at a place which he called Tomi."—*Argonautic Expedition*, KEIGHTLEY.

The Logos (*Æetes*) descends, as it were, from above to aid the Wisdom and Love principles to return to their Source. The intuition (*Medea*) realising the accession of power within, acquires strength such as shatters the astro-mental vehicle in which the lower mind is ensheathed, and thereby the consciousness rises, being free of the lower vehicle, the fragments of which the Logos uses in the formation of other vehicles: acting through the monad of form, he works the discarded matter into forms of the lower planes.

"No part of the universe has value in and for itself alone; it has value only as it expresses God. To see one form break up and another take its place is no calamity, however terrible it may seem, for it only means that the life contained in that form has gone back to the universal life, and will express itself again in some higher and better form."—R. J. CAMPBELL, *The New Theology*, p. 24.

See *ÆTES*, *ARGO*, *AUSONIA*, *JASON*, *MANEROS*, *MEDEA*, *NASU*, *SALVE*, *TOMI*.

ABTU FISH, OR ANT FISH :—

A symbol of the indwelling Self, or Saviour, active on the higher planes (*Abtu*).

"'May I see the *Abtu* fish at his season.'—*Hymn to Ra*. The name of a mythological fish which, on coffins, etc., is seen swimming at the bows of the boat of the Sun-god."—BUDGE, *Book of the Dead*, p. 6.

The soul when perfected anticipates union with the Higher Self at the end of the cycle.

The Higher Self symbolised as a Great Fish in the Ocean of Truth, leads the soul (boat) onwards in its course through the cycle of life on the lower planes.

See *BENNU BIRD*, *DELUGE*, *FISH* (great), *JESUS* (fish), *OCEAN*, *RE-STAUR*, *SHIP* (*Manu*).

ABYSS, THE :—

A symbol of a condition of being out of relation to the *manvantara* or cycle of life. It may also signify the state of formless matter of the lower planes, prior to the involution of Spirit.

ACHE

See *CHAOS*, *DEEP*, *GINNUNGA*, *PO*, *TANAOA*.

ACACIA AND SYCAMORE (SHITTIM) TREES :—

Symbols of "trees of Life," indicative of Truth and Goodness.

"Acacia wood was held to be 'wood of life.' According to Kercher it was sacred to the Sun-god in Egypt."—A. JEREMIAS, *Old Test., etc.*, Vol. II. p. 123.

"Hero-behutet (*Horus*) was made the God of the region, and the acacia and the sycamore were sacred to him."—*Legend of the Winged Sun-disk*, WIEDEMANN.

The Christ (*Horus*) now became the Lord of the soul, inasmuch as he united mind to God, and thereby established Truth and Goodness which live and endure throughout all time.

See *BOWS*, *SYCAMORE*, *ZACCHEUS*.

ACHAIANS (GREEKS) :—

A symbol of the lower mental qualities.

"Of a truth (said Achilles) Agamemnon raveth with baleful mind, and hath not knowledge to look before and after, that so his Achaians might battle in safety beside their ships."—*Iliad*, Bk. I.

Assuredly the Desire-mind has strange fancies, and has little knowledge to perceive before and after, i.e. it has little steadiness of mental vision, which steadiness is needed in order that the mental qualities (*Achaians*) might successfully carry out their evolution.

See *DANAANS*, *GREEKS*.

ACHAIANS, THE GREAT-HEARTED :—

A symbol of the higher mental qualities.

See *GREEKS* (great-hearted).

ACHAIANS, SONS OF THE :—

A symbol of the "Sons of Mind." These are the spiritual egos brought forth by the evolutionary activities of the lower mental qualities. Though they are of higher origin than mind, yet they are the *atma-buddhic* fruit, as it were, of the Self striving through the lower nature.

See *AGNISHWATTAS*, *FRAVASHIS*, *MANASAPUTRAS*, *MONAD OF LIFE*, *SONS OF GOD*.

ACHE, OR PAIN :—

A symbol of mental and spiritual disharmony and disorder.

ACHILLES

ACHILLES, SON OF PELEUS AND THETIS :—

A symbol of the personality or lower self begotten of the Higher Self (Peleus) and brought forth by Nature (Thetis).

“But though thou (Achilles) be of superior strength, and a goddess mother has given thee birth, yet he (Agamemnon) is superior in power, inasmuch as he rules more people.”—*Iliad*, Bk. I.

Though the Personality be superior in its extent or range, touching high and low, and is the child of Buddhi, still, judged from below, the Desire-mind possesses greater strength since it supplies the motive power to the lower activities, and it energises the qualities.

“Human personality, as we now know it, arises out of the conjunction and interrelation of two factors,—the eternal, imperishable Divine life and the material envelopes in which it is broken up and conditioned.”—R. J. CAMPBELL, *Serm., God's Life in Man*.

See AGAMEMNON, ARJUNA, BRISEIS, GOLDEN HAIR, HEEL, HONOUR, MENIS, MYRMIDONS, NOD, PATROCLUS, PERSONALITY, SHIPS, SOUL (lowest), THETIS.

ACROPOLIS :

A symbol of the causal-body as a centre of the mind.

“O friends, ye who inhabit the great city of sacred Akragas up to the acropolis, whose care is good deeds, who harbour strangers deserving of respect, who know not how to do baseness, hail!”—*Verses of Empedocles*, 352, FAIRBANKS.

O higher qualities, which are evolved through the mental centre which is in the causal-body: these qualities are occasioned of good thoughts and deeds, which attract higher emotions, and are the means of aspiration, and of lifting up the lower self,—all praise to you!

See AKRAGAS, CITY.

ADAH AND ZILLAH, WIVES OF LAMECH :—

Symbols of theory and practice, or wisdom and experience utilised, in alliance with reflection.

“Lamech said, . . . Adah and Zillah hear my voice. For I have slain a man for wounding me, and a young man for bruising me: if Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.”—GEN. iv. 23, 24.

ADAM

Reflection calls upon theory and practice to attend to its cogitations. For reflection has killed out somewhat of the prejudice (young man) with which the mind started on its evolution. If the lower personality (Cain) be the means of causing sorrow, surely the reflective mind shall cause much more sorrow.

“By ‘Adah’ is signified the mother of the celestial and spiritual of that Church: by ‘Zillah,’ the mother of the natural things of the same Church.”—SWEDENBORG, *Arc. Cel. to Gen.*, iv. 19.

See LAMECH.

ADAM (LOWER ASPECT) :—

A symbol of the lower mind energised from the desire plane, but receptive of impressions from the higher nature. This is the “fallen” mind (Adam).

“We must consider that the man who was formed of earth, means the *mind* which is to be infused into the body.”—Vol. I. p. 60.

“God, when first of all he made the *intellect* called it Adam.”—PHILO, *Yonge's Trans.*, Vol. IV. p. 312.

The “Adam of dust” is described by Zosimus as “the Adam of fate, him of the four elements.”

That is, the lower mind subject to Karma, and related with the lower quaternary.

“In reading the first and second chapters of Genesis, a distinction was made by the learned of the Israelites, between the higher Adam, i.e. the Adam Qadmon, or First Paradigmatic Ideal Man, and the inferior (the terrestrial) Adam.”—I. MYER, *Qabbalah*, p. 114.

The Kabbala describes four Adams, the two highest of which are celestial and spiritual.

“The Third Adam is the terrestrial Adam, made of ‘dust,’ and placed in the Garden of Eden. This Adam was also an androgene. . . . It had, when first created, a glorious *simulacrum* or light body, and answers to the Yetzeeratic World.”—*Ibid.*, p. 418.

This indicates an early form of man in an astral body on the astral plane, directed at first from the buddhic plane (Eden).

“The Fourth Adam was the Third Adam as he was after the Fall, when he was clothed with skin, flesh, nerves, etc. This answers to the lower *Nephesh* and *Guff*, i.e. body, united. He has the animal power of reproduction and continuance of species, and also answers to

ADAM

the Aseeiyatic World, but in him is some of the Light of all the preceding (Adams).”—*Ibid.*, p. 418.

This signifies man as he is now encased in astral (nephesh) and physical (guff) bodies united; and living in the physical world of action (aseeyatic), but enlightened from his inner nature of mind and spirit. These four Adamic humanities stand for four root-races, the last of which reached the physical plane; this is known as the Atlantean race, the race which preceded the Aryan.

“Together they form the Great Universal Man. . . . The Qabbalah names man as the purpose of creation, and the first step is the Upper Adam or Celestial Man” (*Zohar*, III. 48A).—*Ibid.*, p. 418.

(This account of the four Adams may be compared with the Chinese “dynasties.”)

“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”—GEN. ii. 7.

And the Will-Wisdom established the lower mind, which is the direct offshoot of the higher element (dust) of the lower nature; and into this mentality the spiritual essence, or spark, was projected, to connect the lower nature with the higher: and thence the *man*,—manasic being,—became a creature capable of independent existence.

“And the Lord God took the man, and put him into the garden of Eden,” etc.—GEN. ii. 15.

And the Wisdom-Love introduces the mind into the heavenly plane,—or starts the evolution through buddhic action.

See ASEYATIC, COUNTERFEIT, DEAD, DUST, DYNASTY, EARTH (ground), EDEN, EPIMETHEUS, EVE, FALL, GOLDEN AGE, HEEL, HOUSE (frequented), IMMORTALITY FORFEITED, MAN, MATRO, NEPHESE, PERSONALITY, PYLUS, RACES, RAGHA, RUAH, SKINS, SWEAT, TYRUS.

ADAM (HIGHER ASPECT):—

A symbol of the Divine nature of humanity,—the Archetypal Man on the three higher planes.

“The Great Androgene, the Adam Illa-ah or Adam Qadmon, which includes in itself all the ideas, and all the content of all the prototypes of the existences. . . . This (First) Adam is considered as the

ADAM

first distinctive beginning in the finite, and therefore is the sole occupant of the Atzeel-atic World.”—I. MYER, *Qabbalah*, p. 401.

This signifies the Macrocosm, or Pleroma, which occupies the planes of atma and buddhi,—the world of emanation (Atzeel-atic).

“Man, who at first stretched from end to end of the world, was afterwards diminished by the hand of God (Ps. cxxxix. 5). See *Chagigah*, 12A, where it is also said, that the First Adam *extended from the earth to the firmament*, for it is said that he was created upon or above the earth.”—CH. TAYLOR, *Sayings of the Jewish Fathers*, p. 71.

This indicates the Archetypal Man on the upper planes,—the Macrocosm from which comes the Microcosm, both existing above the lower nature (earth), the second being a diminution of the first.

“The Chaldeans and Parthians and Medes and Hebrews call the First Man Adam. . . . So the First Man is called by us Thöyth (Thoth) and by them Adam, not giving His true name in the Language of the Angels, but naming him symbolically according to His Body by the four elements” (*Zosimus*).—G. R. S. MEAD, *T. G. Hermes*, Vol. III. p. 277.

The suggestion here is, to give to the symbol “Thoth” its highest meaning, i.e. atma-buddhi-manas, the same as “Thrice Greatest Hermes,” and therefore Thoth stands for the Archetypal Man which has its reflection in the lower quaternary (four elements).

“Philo’s ingenious theory of the two original Adams: (1) the Heavenly, (2) the Earthly. The former is the Scriptural first man who was made in the image and likeness of God; he is imperishable, ‘an idea or a genus perceptible only by the intellect.’ The latter is man as we see him now in the races of the world, imperfect and corruptible.”—J. ABELSON, *Immanence of God*, p. 75.

“The whole universe was incomplete and did not receive its finishing stroke till Man was formed, who is the acme of creation and the microcosm uniting in himself the totality of beings. The Heavenly Adam who emanated from the highest primordial obscurity created the Earthly Adam.”—*Zohar*, II. 70b.

“Eckhart speaks of Christ as the representation of Collective Humanity—the ideal *Man*, in whom all *men* have their unity and reality, so that when a person rises to the ground and reality of his essential being he partakes of Christ and becomes one with Him and

ADAM

so one with God: 'All creatures that have flowed out from God must become united into one Man, who comes again into the unity Adam was in before he fell. This is accomplished in Christ. According to this truth all creatures are One Man, and this Adam is God (Christ the Son of God).'

—R. M. JONES, *Mystical Religion*, p. 236.

"Christ Jesus is the 'Adam' that the Bible talks of in *Genesis* i.—a Man of a new order or kind."—JOHN WARD, *Zion's Works*, Vol. III. p. 198.

In the Clementine writings Christ is identified with the Heavenly Adam.

"The first man Adam became a living soul. The last Adam is a life-giving spirit. Howbeit that is not first which is spiritual; but that which is natural; then that which is spiritual. The first man is of the earth, earthy: the second man is of heaven."—1 COR. xv. 45-7.

The transposition of the two Adams is explained in the text as referring to *evolution* wherein the lower gives birth to the higher. In *involution* the reverse order obtains, for the heavenly precedes the earthly, as in GEN. i.

"Ye have put off the old man with his doings, and have put on the new man, which is being renewed unto knowledge after the image of him that created him."—COL. iii. 9, 10.

Here, the Divine Image, the heavenly Prototype, the First Adam, precedes the "Adam of dust," the second Adam, as described in Genesis. The evolution of the "new man"—the Christ within,—is beautifully indicated as according to the primordial Archetype which again is the Christ. The "New Man" is weak and little developed at first; but by increments of truth he is gradually renewed or evolved after the perfect pattern of Christ his Divine Progenitor, until the two again become one.

"Whenever I attribute sinful properties and dispositions and inclinations to our Lord's human nature, I am speaking of it considered as apart from Him, in itself. . . . As Adam was the perfect man of creation, Jesus was the perfect man of regeneration; perfect in holiness, by being perfect in faith."—E. IRVING, *Col. Writings*, Vol. V. p. 564.

"It has been already established by no contemptible arguments from Scripture, that the First Man may be properly referred to Christ Himself, and is no longer a type and representation and image of the Only-begotten, but has become actually Wisdom and the Word. For man, having been composed, like water, of wisdom and life, has become

ADAM

identical with the very same untainted light which poured into him. Whence it was that the apostle directly referred to Christ the words that had been spoken of Adam" (1 COR. xv. 22).—METHODIUS, *The Banquet, etc.*, Ch. VIII.

"Humanity is Divinity Self-limited. And if the divine and the eternal imply each other, if that which is divine is that which is uncreate, which never needed a beginning and will never have an end, then there must be something in every human being which can only be thus described."—R. J. CAMPBELL, *Serm.*, *Our Eternal Glory*.

"'In the image of God created He man.' God made man like Himself. The creation had made man in the image of God. Now if we can comprehend that truth at all, it must be evident that before man was made, the man-type existed in God. In some part of His perfect nature there was the image of what the new creation was to be. Already before man trod the garden in the high glory of his new Godlikeness, the pattern of the thing he was to be existed in the nature of Him who was to make him. Before the clay was fashioned and the breath was given, this humanity existed in the Divinity; already there was a union of the Divine and human; and thus already there was the eternal Christ. See how this exalts the human nature that we wear. In the midst of the eternity of God there bursts forth into being the new life of man. . . . What if the type of this life I live were part and parcel of the everlasting Godhead? What if it be the peculiar glory of one of the persons of that Godhead that He has worn for ever, bound with His perfect deity, the perfect archetype and pattern of this humanity of mine? At once is not my insignificance redeemed? Every power in me grows dignified and worthy, catching some of the importance of the eternal type it represents."—PHILLIPS BROOKS, *Mystery of Iniquity*, p. 312.

See ADAPA, ARC. MAN, ATZEELATIC, BOLTS, DISMEMBERMENT, EVOLUTION, IMAGE, INDIVIDUALITY, INVOLUTION, LIMBS, MACROCOSM, MALE-FEMALE (divine), MICROCOSM, PRAGÂPATI, THOTH.

ADAM, DUAL :—

A symbol of the union in the soul of the mental and buddhic principles, —Buddhi-manas,—the Divine Image.

"In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam in the day when they were created."—GEN. v. 1, 2.

This passage refers first to the

ADAMANT

progeny of the mind, which are thought-states which proceeded successively when the mind came forth in its perfection as the image of God. The mind was endowed with "sparks" of the eternal "Fire," namely the reason and intuitive principles. The "blessing" signifies the Divine Will operating through the human consciousness. The reference to the reason and intuition being "Adamic" implies that the intellect is supreme over the intuition first of all.

See LIVING THINGS, MALE-FEMALE, TYRUS.

ADAMANT :—

A symbol of the fabric of the universe,—the world-essence, forerunner of the physical condition.

"And they girded me with adamant which can crush iron."—"Hymn of the Soul," in the *Acts of Judas Thomas*.

And I, the soul, was invested with that world-essence which precedes the physical.

ADAMAS (HIGHER ASPECT) :—

A symbol of the Archetypal Man.

"'But Cyllenian Hermes summoned forth the souls of men mindful' (Od. 24, 1 ff.). . . . That is, from the Blessed Man Above, or Original Man, or Adamas, as they think they have been thus brought down into the plasm of clay, in order that they may be enslaved to the Demiurge of this creation, Esaldaios a fiery God, fourth in number, for thus they call the Demiurge." (Gnostic.)—HIPPOLYTUS, *Philosophumena*, Bk. V. Ch. 2.

The Divine Mind (Hermes) centralises the spiritual egos on the mental plane, endowing them with mind. That is, the egos take forms provided by the Archetypal Man, and are thus brought down to the lower vehicles, in order that they may be enslaved to the lower desire principle (Esaldaios), ruler of the lower quaternary.

"The 'rock' means Adamas: this is the 'corner stone.'"—*Ibid*.

"The rock was Christ." "Adamas" signifies the Archetypal Man which is Christ incarnate,—the inner God.

See ARC. MAN, DEMIURGE, HERMES, I E O U.

ADAMAS (LOWER ASPECT) :—

A symbol of the lower self as ruler of the soul's lower qualities.

ADAPA

"The Six Æons under Adamas have refused the mysteries of Light, and persisted in sexual union and procreated rulers and archangels, angels, workmen and decans."—*Books of the Saviour*.

The qualities in the descending cycle of six signs are those attached to things of the lower nature,—those in whom the sense of separateness is not killed, and who are of the "old dispensation." They persist in the union of desire and mind which entails endless progeny of illusions. The procreation is the begetting and multiplying *means* of existence when the end should be all and in All.

See ÆONS (twelve), DISPENSATIONS, IABRAOTH, SEASONS (six), SIX, TYRANTS.

ADAM'S DEAD BODY :—

A symbol of the old self, devoid of spiritual life, and through discarding which the soul rises.

"Noah carries the body of Adam into the Ark, his three sons following with the sacred tokens."—*Book of the Conflicts of Adam*.

"Noah," the individuality or sublimated "Adam," conveys his old self with him, as it were, in the causal-body (ark), as it is only through it, and by surmounting it, that he rises. His "sons" stand here for the fruit of the affectionate nature, and these willingly follow with the tokens of the essence of his aspiration,—Faith, Love, Wisdom, Power.

See ARK. (Noah), HAM, NOAH, NOAH'S SONS, ROCK, TOKENS.

ADAPA, THE SON OF EA, OR OF ERIDU :—

A symbol of the Archetypal Man, son of the First Logos, the Lord from Heaven.

"Ea had created Adapa without a helpmate; he had endowed him with wisdom and knowledge, but had denied to him the gift of immortality."—SAYCE, *Rel. of Anc. Egypt and Babyl.*, p. 333.

At this stage creation on the lower planes had not taken place, and it is upon the lower planes that duality is involved. Man's Prototype is endowed with "wisdom and knowledge," that is, with buddhi and manas, yet is devoid at this stage of those aspects of the Self which shall entitle him to life eternal, and

ADEPT

which justify his *individual* existence in the manifested Cosmos.

"Man (Adapa) remained mortal, and it was never again in his power to eat of the tree of life."—*Ibid.*, p. 384.

Humanity in its lower nature so continued mortal; nor was it possible for man, i.e. man limited to the three lower planes, ever to become more than man and immortal.

"Adapa is called the 'seed of mankind.'"—DR. FRITZ HOMMEL.

See ADAM (higher), ABC. MAN, BOLTS, GATES, HEEL, IMMORTALITY, INDIVIDUALITY, PERSONALITY, SOUTH WIND, TAMMUZ.

ADEPT; GURU :—

A symbol of the higher mind as an active agent in the instruction of the lower.

See GURU, HERMES, MASTER OF WISDOM.

ADITI :—

A symbol of primordial Space on the higher planes in relation to the manifestation of the Self (Aditya).

"Goddess Aditi, 'the Infinite Expanse,' conceived of subsequently as the Mother of all the gods."—MON. WILLIAMS, *Indian Wisdom*, p. 12.

"Aditi is mentioned by the side of heaven and earth."

"In X., 63, 2, the gods in general are represented as born from Aditi, the waters, and the earth."—MAX MÜLLER, *S. B. of E.*, Vol. XXXII. pp. 248, 251.

Space is the arena of the operations of spirit and matter.

The Ideals (gods) are produced from Space, the outpouring of Truth, and the aspiring lower nature.

"As Living Substance, God is One. As Life and Substance, God is Twain. HE is the Life, SHE is the Substance. . . . She is not Matter: but is the potential essence of Matter. She is not Space; but is the *within* of space, its fourth and original dimension, that from which all proceed, the containing element of Deity, and of which space is the manifestation. As original Substance, the substance of all other substances, She underlies that whereof all things are made; and like life and mind, is interior, mystical, spiritual, and discernible only when manifested in operation. In the Unmanifest, She is the Great Deep, or Ocean of Infinity, the Principium or Archë, the heavenly Sophia, or Wisdom, who encircles and embraces all things."—*The Perfect Way*, p. 55.

See ANTELOPE, BUDDHIC PLANE, DAWN, HORSE SACRIFICE, MĀYĀ

ADONIS

(higher), NUT, RHEA, SUBSTANCE, SUN-RISING.

ADITYA, THE SUN :—

A symbol of the primordial Self.

"Aditya (the sun) is Brahman, this is the doctrine."—*Khand. Upanishad*, III. 19, 1.

See SAVITRI, SUN, SURYA, VAISVĀ-NARA.

ADITYAS, THE TWELVE :—

These are symbolic of twelve aspects of the Self or Soul in the twelve signs of the Zodiac; that is, they signify twelve states in the Soul's development through the Cycle of Life (the year).

"Varuna became relegated to a position among seven secondary deities of the heavenly sphere called Adityas (afterwards increased to twelve, and regarded as diversified forms of the sun in the several months of the year), and subsequently to a dominion over the waters when they had left the air and rested on the earth."—MON. WILLIAMS, *Indian Wisdom*, p. 13.

The last sentence signifies that Truth (Varuna) rules the aspirations arising from the lower nature (earth), responding to them by showering down truths (waters) into the mind (air) in order to fructify the lower nature (earth).

See ÆONS (twelve), DELUGE, FLOOD, NIDANUS, PRAGĀPATI, SUN, TUAT, TWELVE, VARUNA, YEAR, ZODIAC.

ADONAI OF THE HEAVENS :—

A symbol of the Archetypal Man, the ideal image of the soul.

ADONIS OR TAMMUZ :—

A symbol of the Higher Self,—the incarnate God born in the soul. Adonis was conceived of the Divine Father, and born of Myrrha—the purified lower nature. But before the birth, Myrrha was changed into a tree, the "Tree of Life" from which alone, as the Divine Ray from the Supreme, the Self may be born. The lower love nature (Aphrodite) concealed the Holy Babe in the soul (chest) and entrusted it to the emotion-nature (Persephone) which being allied with the desire-nature (Hades) is detained in the "underworld," or lower nature, subject to the developing process of transitory form lives. The incarnate God is therefore bound by the Divine (Zeus) law of the re-

ADOPTION

incarnating cycle, and has to pass through short periods of earth life or physical existence, with intermediate periods of astral and mental existence of longer duration. The death of Adonis through being wounded by a boar, signifies the release of the soul from the underworld. The soul being perfected, the last thrust of evil (the boar) ceases, as it were, the rise of the consciousness from the lower life to the higher.

"Now the Assyrians call this [mystery of soul-growth] Adonis (or Endymion). And whenever it is called Adonis, it is Aphrodite who is in love with and desires Soul so-called. And Aphrodite is Genesis according to them. But when Persephone (that is Korē), is in love with Adonis, Soul becomes subject to Death, separated from Aphrodite (that is from Genesis)."—HIPPOLYTUS, *Philosophumena*, Bk. V. Ch. 2.

The birth and evolution of the Higher Self in the human soul is this "mystery of soul-growth." When the lower love nature (Aphrodite) aspires towards the incoming Self, the Self responds to the lower attractiveness for growth and production (Genesis). But when the emotion-nature (Persephone) is allied with the Self, the Soul or Self is drawn down to the lower planes and is obscured and imprisoned in mortal bodies, unable to grow and produce of its own nature until it is again allied with buddhi.

See APHRODITE, BOAR, HADES, PERSEPHONE, PERSEUS, TAMMUZ, VENUS, ZEUS.

ADOPTION :—

A symbol of the union of the personality with the individuality, that is, the absorption of the lower nature into the higher. The same as "redemption."

"For we know that every creature groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."—ROM. viii. 22, 23.

The outgoing desires and passions have always been causes of pain and sorrow to the lower nature. So also, when the higher emotions are being evolved, the soul is still subject to suffering while progressing on its upward path, awaiting the time of

ADULTERY

liberation, when union with the Higher Self shall take place, and the lower nature be discarded by the "sons of God," the egos.

"Apparently this world is to go on, and material existence is to go on until everything human has been assimilated to Christ, and then the goal of redemption is reached, and God is all in all."—R. J. CAMPBELL, Sermon, *The Ceaseless Quest*.

See ATONEMENT, REDEMPTION, REMISSION, UNION.

ADORNED WITH GEMS, ETC. :—

Symbolic of being endowed with virtues,—qualities of the buddhic nature.

See GEMS, JEWELS.

ADRASTIA, CRETAN NYMPH :—

A symbol of the law of cause and effect, or karma on the lower planes.

"The Demiurgus (Zeus), as Orpheus says, is nursed by Adrastia; . . . but he marries Necessity and begets Fate."—PROCLUS, *Tim.* V. 323.

"Adrastia is said to guard the Demiurgus; with brazen cymbals and sounding drums in her hands (at the mouth of the Cavern of Night), she sends forth sounds so that all the gods may turn to her."—PROCLUS, *Theol. Plat.* IV. 16, 206.

The Higher Self (Zeus) is brought up in the Soul (Cavern) by the laws of nature. Through the operations of karma, the ideals (gods) are aroused and evolved. The "sounds" signify the vibrations of emotion arising from the lower planes, which as the nature becomes raised and purified, arouse the higher qualities (gods) so that they may evolve in the soul.

See CAVE, DEMIURGE, KARMA, MUSIC, NECESSITY, ZEUS.

ADULTERY :—

A symbol of the ego's forsaking of the higher life for the lower, that is, the turning away from Wisdom's teaching, to effect union with desire and the sense activities.

"Whosoever shall put away his wife and marry another, committeth adultery."—MARK x. 11.

The soul which acts contrary to the spiritual law of the evolution of its own being, that is, who forsakes the Divine ordinance at the foundation of the cosmos,—commits adultery.

"To commit adultery and whoredom

ADUMBLA

signifies to adulterate and falsify the goods and truths of the Word."—SWEDENBORG, *T. C. R.*, n. 313, 314.

See COURTEZAN, DIVORCING, FOLLY, HARLOT, MARRIAGE, WIFE, WHOREDOM, WOMAN (adultery).

ADUMBLA :—

See AUDUMBLA.

ADVARYA PRIEST :—

A symbol of the spiritual mind.

"The Advarya is the mind, and the Hotri is speech."—*Sata. Bráh.*, I. 5, 1, 21.

See AARON, AGNIDRA, ATHORNE, CHRYSE, HOTRI. PRIEST, POPE.

ADVERSARY, THE :—

The desire-mind which strives against the Divine nature within the soul.

"Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand steadfast in your faith."—1 PETER v. 8-9.

The desire-mind, motivated by the strength of the desires and the senses, seeks to dominate the soul. But the soul is exhorted to resist by relying upon its higher nature.

See AESHM, AHRIMAN, ANTICHRIST, COUNTERFEIT, DEVIL, JOB, SATAN.

ADYTUM :—

A symbol of the causal-body on the higher mental plane, as the seat or vehicle of the Higher Self, Atma-buddhi.

See AKRAGUS, CABIN, HEART, HOUSE, KAABA, SHRINE, TEMPLE.

AEA :—

A symbol of the fifth sub-plane of the buddhic plane.

See CIRCE.

ÆGAEON, ONE OF THE URANIDS :—

A symbol of the analytical function of the critical intellect, in the discernment of differences.

"Ægaeon is one of the giants who attacked Olympus."—*Smith's Class. Dict.*

The critical intellect casts doubt upon the existence of supreme Goodness, Love, and Wisdom, above a world of evil, suffering, and imperfection.

"Here we are, born into this world without any free choice of our own, so far as we know; hedged about all along

ÆON

with limitations through which we cannot break; visited with sufferings and disabilities we cannot escape; compelled to do things we do not want to do and to bear burdens of which we would fain be rid. There is not a single soul among us who is absolutely free to choose his or her own course in life; we have not even control over our own dispositions—we cannot say what kind of temperament we shall possess, and only to a very limited degree what kind of character we shall exhibit or what thoughts and feelings shall dominate us from time to time. In fact, we are enslaved more or less, every one of us, both by our circumstances and our propensities. . . . We come whence we know not, and go whither we know not, driven along by forces against which we are helpless."

"We do not realise that we are being thrust along in this world by the dynamo of our own deeper self which is indissolubly one with all the divine power in the universe. At times we cry out against the conditions under which the eternal glory becomes manifest in us, and we think we would change or destroy them if we could. We are quite mistaken; we should do nothing of the kind; we should, if we could see the end from the beginning, demand exactly what is taking place."—R. J. CAMPBELL, *Serm., Who Compels?*

See BRIAREUS, GUARDIAN SPIRITS, TALUS, WILL.

ÆGEUS, FATHER OF THESEUS :—

A symbol of spiritual knowledge which begets wonder-awe.

See CORD, TAURT.

ÆELOPUS, OR NICŌTHEA, THE HARPY :—

A symbol of desire through the sense of sight; or the lust of the eyes.

See HARPIES, NICŌTHEA, OCYPETE, PHINEUS, ZETES.

ÆON :—

A symbol of the Divine primordial Unity, the manifesting Spirit emanating from the Absolute. The primal Monad of Life.

"Æon, moreover, is God's image; Cosmos is Æon's; the Sun (is the image) of Cosmos; and Man the image of the Sun."—*Corpus Hermeticum*, XI.

Divine Unity,—the manifesting Spirit or Monad of Life,—is the projection of God; the Archetypal Form-universe, or Monad of Form, is the projection of Divine Unity; the Individuality is the projection of the Archetypal Form-life; and the Per-

sonality is the projection of the Individuality.

"The Lord of the Eternity (the Æon) is the first God, the second is Cosmos; man is the third" (*The Perfect Sermon*).—G. R. S. MEAD, *T. G. Hermes*, Vol. II. p. 325.

The Higher Self,—the Divine Life of the manvantara,—is the First Being produced by the Absolute; the Second Being is the Archetypal universe; the human Soul is the Third.

See COSMOS, MONAD, RULER OF ÆON, SUN, TRIAD, UNION.

ÆON, THE THIRTEENTH :—

This Æon signifies the period and state of completion, entered upon after the close of the cycle of twelve Æons.

"And so He (Jesus) passed inward to the veils of the-thirteenth Æon."—*Pistis Sophia*.

So it is, the Christ-soul passed onward and inward to those states which lead to perfection and final liberation. This is the triumph of the Higher Self when the lower and the higher natures become one.

See ASCENSION, BORN (due time), COMPARTMENTS, MYSTERIES, THIRTEEN, UNION.

ÆONS :—

Periods and states within manvantaras; or cycles and their states.

"Tumult arose in the pleroma lest the creations of the Æons should become formless and imperfect, and destruction in no long time seize on the Æons themselves."—HIPPOLYTUS, *Refutation*, Bk. VI. Ch. 26.

The "tumult" is the power to anticipate the result of the causes at work when the manvantaric law actualises, allied with a sense of apprehension of the upshot, as it were, of given conditions to produce effects. This involves the care with which nature ensheaths the life in its various aspects, and so carries forward the plan of evolution.

See AAT, PLEROMA, SOPHIA.

ÆONS, THE TWELVE :—

These are the same as the twelve signs of the Zodiac, the twelve Adityas, etc. The signs, or constellations, stand for every department of human experience. Æons are portions of great cycles, and

each Æon is distinguished by special features corresponding with the "twelve tribes," the "twelve apostles," "twelve loaves of shewbread," etc.

"Twelve Æons,—six being ruled by Adamas, and six by Iabroōth."—*Books of the Saviour*. See *Pistis Sophia*.

The Æons here referred to are the twelve divisions of the cycle of life,—six of which are ruled by the lower nature, and six by the Divine nature. The six under Adamas are those containing the souls attached to the things of the lower self,—those in whom the sense of separateness is not killed, and who are of the "old dispensation." The six under Iabroōth are the six signs above the "earth" or lower nature, and which correspond with the triumph and ascent of the Christ in the soul. These are of the "new dispensation."

"Jesus soared to the space of the Twelve Æons; and all the Rulers and Orders were amazed."—*Pistis Sophia*.

The Christ-soul now completes its spiral ascent through the twelve departments of human experience, whose cyclic progression corresponds with the Twelve signs of the Zodiac, or fields of the Tuat. The "amazement" among the activities of nature, is simply the process of awakening of the qualities and potencies (evolution) which takes place in the spiritual ascent.

See ADAMAS, ADITYAS, ANTHROPOS, APOSTLES, DISCIPLES, IABROŌTH, SAVIOURS, SEXUAL, TRIBES, TUAT TWELVE, ZODIAC.

ÆSCULAPIUS :—

A symbol of the Higher Self as the healer and saviour.

"Æsculapius was said to have been smitten with lightning for raising the dead. It is evident that this could never have been the case in a physical sense. But view it in a spiritual sense, and then the statement is just this, that he was believed to raise men who were dead in trespasses and sins to newness of life."—A. HISLOP, *Two Babylons*, p. 236.

See SERPENT ÆSCULAPIUS.

ÆESHM; WRATH, THE EVIL DOER :—

A symbol of the lower mind united with the instincts and desires.

ÆSON

"And many opponents have watched there (at the Kinvat bridge), with the desire of evil of Aeshm, the impetuous assailant, and Astovidad, who devours creatures of every kind and knows no satiety."—*The Minok-hired*, II. 100.

And many are the difficulties in the path of the soul, by reason of the opposition of the passions and desires. The lower mind (Aeshm) when rendered impetuous by desire for outward things, assails the higher nature at the "bridge" of mind. The "devouring of the creatures" signifies the assimilative action of the kama-manasic function (Astovidad), whether exercised in the pursuit of mere sensual indulgence, or in pursuit of knowledge for self-seeking ends. Its capacity for desires (creatures) is as a "bottomless pit" which cannot be filled.

See ADVERSARY, ASTOVIDAD, BOTTOMLESS PIT, BRIDGE, DEVIL, DEVOURER, EVIL, IRON AGE.

ÆSON, FATHER OF JASON :—

A symbol of the Second Logos from whom proceeds the incarnate Higher Self (Jason). "Æson" is the Son of God who reigns in the stead of his Father the First Logos (Cretheus).

See CRETHEUS, JASON.

ÆËTES, KING OF COLCHIS :—

A symbol of the Supreme Being, the First Logos, as ruler of the buddhic plane (Colchis).

See ABSYRTUS, CADMUS, COLCHIS, MEDEA.

ÆTHER OR FATHER ÆTHER :—

A symbol of the fifth plane of being ; the plane of Atma. The highest plane of manifestation.

"The fifth element some call Heaven, some Light, others Æther."—PLUTARCH, *On the E at Delphi*, § 11.

"Æther was considered one of the elementary substances out of which the universe was formed. It was regarded as pure upper air, the residence of the Gods, and Zeus, Lord of the Æther, or Æther itself personified."—*Smith's Class. Dict.*

"Out of this same Self the ether rose, from ether air, from air fire, from fire water, from water earth, from earth plants, from plants food, from food the germ of life, from the germ of life man."—*Tait. Upanishad*.

See ATMA, DEMONS, ELEMENTS (five), WORLDS (five).

AFU-RĀ

ÆTHEREAL WORLD :—

A symbol of the Universe of Spirit (atma-buddhi) which precedes the lower universe which is patterned upon it.

See ARC. MAN, IMAGE.

AFU-RĀ, i.e. THE SUN-GOD RĀ IN-THE-FLESH, DEAD :—

A symbol of the Incarnate God,—the Higher Self involved in matter of the planes of manifestation during the Cycle of Life, and indiscernible (dead) to the lower consciousness.

"In the cabin of the boat stands the Sun-god, with a sceptre in one hand, and the sign of life in the other, his head is a ram's head surmounted by the solar disk. This god is Af Rā, 'Flesh of Rā,'—not Rā himself, for the Sun is dead, but his flesh and blood. . . . In front of the cabin stands Apūat, 'Opener of the Ways,' a form of Anubis, whose office it was to introduce the soul of Rā as well as the souls of departed men into the underworld."—WIEDEMANN, *Rel. of the Egyptians*, pp. 86, 87.

The "boat" is a symbol of the World-soul or prototypal causal-body which passes through the Cycle of Life (the Tuat) and contains the cabined God, which ram-headed, represents the Higher Self sacrificed for humanity,—the "Lamb (Ram) slain from the foundation of the world." God limits and obscures himself in producing his creatures. He involves himself in matter, and thus is sacrificed that we may live in him. "Anubis" is a symbol of the human body of flesh which introduces the Divine and human souls to the physical existence which carries with it astral and mental activities of the lower planes (the underworld). In the early human races, the "opener of the ways" of life may be a buddhic, mental, or astral body, prior to the formation of a physical body. Hence the relation of "Apuat" to "Anubis."

"On looking into the Boat of the Sun-god we see that this deity has transformed himself, and that he no longer appears as a fiery disk, but as a ram-headed man, who stands within a shrine ; in other words Rā has taken the form of Osiris. The name given to this form is Af, or Afu, which means literally 'flesh,' and 'a dead body' ; it was as a dead body that Osiris first entered the Tuat, and those who wished to become what he became subsequently had to enter the Tuat as dead bodies and with

AGAMEMNON

the attributes wherewith he entered it.”—BUDGE, *Egypt. Heav. and Hell*, Vol. III. p. 106.

It must be remembered that “corpse” or “dead body” is a symbol of the lower self or personality in its natural aspect of possessing no sign of Divine life. Osiris (Christ) enters the lower nature in evolution as a completely hidden Spirit, and every spiritual ego follows the same course. Osiris passes successfully through all states of the lower nature and carries his Osirified egos with him to rise finally to life immortal. “For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection” (Rom. vi. 5).

“From first to last Osiris was to the Egyptians the God-man who suffered and died and rose again and reigned eternally in heaven. They believed that they would inherit eternal life, just as he had done, provided that what was done for him by the gods, was done for them.”—BUDGE, *Gods of the Egyptians*, Vol. II. p. 126.

“This Self is hidden in all living things, it shines not forth; but it is seen by the keen and penetrating mind of those that see into the supersensible.”—*Katha Upanishad*, III.

See AGNIHOTRA, AMEN, ANUBIS, APUAT, ARC. MAN, ARK (safety), ASCENSION (Osiris), BOAT, CABIN, CHILDREN OF HORUS, CORPSE, DEITY, EQUINOX, INCARNATION, JESUS (lamb), KHEPER, LAMB OF GOD, NET (under), PRAGĀPATI, RĀ, RAM, RESURRECTION, SEKER.

AGAMEMNON (ATREIDES), SON OF ATREUS :—

A symbol of the desire-mind, kama-manas, which is the offspring of illusion (Atreus).

“Nor do thou, O (Achilles) son of Peleus, feel inclined to contend against the king (Agamemnon); since never yet has any sceptre-bearing king to whom Jove has given glory, been allotted an equal share of dignity.”—*Iliad*, Bk. I.

Nor must the personality (Achilles) begotten of the Higher Self (Peleus), seek to exterminate and crush out the desire-mind which has its own purpose in the soul's evolution; for never previous to its advent has any aspect of the Self, endowed with powers by the Supreme, attained to

AGNI

so important a position in the Divine scheme (compare Haman).

“Agamemnon, although the chief commander of the Greeks, is not the hero of the *Iliad*, and in chivalrous spirit, bravery and character, altogether inferior to Achilles. But he nevertheless rises above all the Greeks by his dignity, power and majesty.”—*Smith's Class. Dict.*

The “Greeks” signify the lower mental qualities.

See ACHILLES, ATREUS, BRISEIS, ESTHER, GREEKS, HECTOR, HONOUR, KLYTAIMNESTRA, MYRMIDONS, NOD, ODYSSEUS, PELEUS, PRIZE.

AGATE STONE :—

A symbol of acquired truth.

See RUBIES.

AGATHODÆMON :—

A symbol of the Divine Life and Energy arising within the soul.

“The ‘Good Deity,’ in honour of whom the Greeks drank a cup of un-mixed wine at the end of every repast.”—*Smith's Class. Dict.*

The “cup of wine” is the symbol of Divine Life and Truth which needs to be partaken of by all the qualities.

See CUP, DÆMON, MIND, SACRAMENT, SERPENT KING, SERPENT (solar), WINE.

AGENOR, SON OF POSEIDON :—

A symbol of the Divine Mind, begotten of the Eternal Truth.

See POSEIDON.

AGNI, THE FIRE-GOD :—

A symbol of the force-aspect of the indwelling Higher Self, directed to the higher channels of manifestation.

“Agni is the light, the burner of evil; he burns away the evil of this sacrificer; and the latter becomes a light of prosperity and glory in this, and a light of bliss in yonder world.”—*Satapatha Brāhmana*, XI. 2, 3, 6.

The force-aspect of the Self is the light of Truth which causes the disappearance of the ignorance and shortcomings of the personality (sacrificer). And the personality becomes perfected in wisdom and righteousness on the lower planes, and has a blissful consciousness on the higher.

“The gods then established that fire (Agni) in their innermost soul; and having established that immortal element and become immortal and unconquerable,

AGNIDHRA

they overcame their mortal, conquerable enemies (the asuras). And so this sacrificer now establishes that immortal element in his innermost soul; and—though there is for him no hope of immortality—he obtains the full measure of life.”—*Sata. Bráh.*, XI. 2, 2, 14.

The higher qualities, or ideals, involved and latent at first, establish through aspiration the Spirit or “fire” of evolutionary life in their innermost being. This confers immortality upon them and gives them the force necessary to overcome the desires (asuras). In the same way the personality takes to itself the Divine Spark, which though it does not confer immortality upon it, yet enables it to become perfect on the lower planes.

“I am the Fire-god, the divine brother of the Fire-god, and I am Osiris, the brother of Isis, . . . I am Osiris, the first-born of the divine womb, the first-born of the gods, and the heir of my father Osiris-Seb.”—BUDGE, *Book of the Dead*, Ch. LXIX.

The Divine aspects on the higher planes cannot be differentiated the one from the other by the lower mind. The Higher Self (Osiris) is the first-born of Time (Seb) and Space (Mut) and emanates upon the plane of atma.

See ALTAR (fire), ASHES, GOLD PLATE, HORSE (red), HORSE SACRIFICE, LOTUS LEAF, PRANA, PRAGÂPATI, SOMA PLANT, TORTOISE.

AGNIDHRA PRIEST :—

A symbol of the spiritual mind working almost unknown to the personality on the higher mental plane.

“The Agnidhra goes round to the north, for he is virtually the same person as Agni himself.”—*Sata. Bráh.*, I. 2, 4.

The spiritual mind standing, as it were, between the lower mind and the higher planes (the north) occupies the place of the Higher Self (Agni) to the lower personality.

“But one night, after I had been in great distress praying about this, I went to sleep, and at one o'clock in the morning suddenly I was waked up out of my sleep, and I found myself, with unspeakable joy and awe, in the very presence of the Almighty God. And for the space of four hours I was privileged to speak face to face with Him as a man speaks face to face with a friend,” *Evan Roberts*.—W. T. STEAD, *Revival in the West*, p. 43.

See ADVARYA, ATHONNE, CHRYSÉ,

AGNISHTOMA

POPE, PRIEST (altar), PRIEST OF APOLLO.

AGNIHOTRA HOUSE OR SHIP :—

A symbol of the causal-body, or vehicle of the individuality or spirit.

“The Agnihotra, truly, is the ship that sails heavenwards. The Ahavaniya and Garhapatya are the two sides of the same heavenward-bound ship; and that milk-offerer is the steersman. Now when he advances towards the east, then he steers that ship eastwards towards the heavenly world, and he gains the heavenly world by it. When he ascends from the north it makes him reach the heavenly world; but if one were to sit down in it after entering from the south, it would be as if he tried to enter it after he has put off and he were left behind and remained outside.”—*Sata. Bráh.*, II. 3, 3, 15 and 16.

The causal-body, verily, is the vehicle of soul-development. The buddhic and causal aspects are the two means of development, and the personality offering the higher emotions (milk) promotes its growth towards perfection. Now when the personality aspires, then the soul progresses towards the buddhic plane and the ego gains by it the higher consciousness. When he seeks Truth through the intellect (north), then also the soul reaches the higher plane. But if the personality “sits down” to accept the rule of the desires (the south), the result is that the soul is deprived of the means of progression, and the personality is rendered useless.

See AFU-RÂ, AHAVANIYA, ARGO, EAST, GARHAPATYA, NORTH, SOUTH.

AGNISHTOMA, A PLACE OF WORSHIP BUILT TOWARDS THE CARDINAL POINTS :—

A symbol of the abode of the religious consciousness in the highest part of the lower nature. A reverent state of soul in close relation to the higher emotions of goodness, love, and truth.

“They (the sacrificers) choose a place of worship. Let them choose the place which lies highest; for it was from thence that the gods ascended to heaven, and he who is consecrated indeed ascends to the gods. He thus sacrifices on a place of worship frequented by the gods. . . . It should incline towards the east, since the east is the quarter of the gods; or else it should incline towards the north, since the north is the quarter

of men. It should rise somewhat towards the south, that being the quarter of the Fathers (lunar pitris). . . . On this ground they erect either a hall or a shed, with the top beams running from west to east; for the east is the quarter of the gods, and from the east westwards the gods approach men."—*Sata. Brâh.*, III. 1, 1, 1-6.

The personalities accord a place in the mind for religion. Let them reserve in the highest part of the mind a spot sacred to the ideals (gods) which rise heavenward. The mental quality which aspires and is transmuted becomes an ideal on the buddhic plane. The personality therefore offers up the lower qualities in the highest part of his nature where he reverences the ideals. This sacred spot should be open to where Love and Truth rise in the soul, since the ideals are harbingers of the Self. It should also be open to the intellect (north), since the intellect co-ordinates the mental qualities through aspiration towards Truth. But it should be closed somewhat towards the desires (south), for these are of the form and not of the Life. On this high ground of the mind, the personalities erect the structure of their religion either complex or simple, with the highest intelligence (top-beams) directed towards the ideals which wait upon the Self, and approach the mind from above.

See CHURCH, HEART, PAPYRUS-BOAT, RELIGION (popular), TEMPLE, WORSHIP.

AGNISHVATTA PITRIS :—

A symbol of the monads of life; the spiritual egos central in every soul, and of atma-buddhic nature. These are the "Sparks from the Flame,"—the Divine egos which render human souls immortal.

"As from a blazing fire consubstantial sparks proceed in a thousand ways, so from the imperishable Spirit various living souls are produced, and they return to Him again."—*Mundaka Upanishad*, II. 1, 1.

"The spirit of man contains a spark from the power and light of God."—BEHEMEN.

"Only the 'little spark' of the soul is to be at all times with God and united with God."—ECKHART.

"What is clear to my mind is that every individual human soul is a detached, or seemingly detached, portion of the

Universal Substance, and that all the potencies of divinity are in it waiting to be revealed. . . . We have come from the One; unto the One shall we return, but not empty-handed."—R. J. CAMPBELL, Sermon, *The Son of Man Ascending*.

See FIRE, FRAVASHIS, MANASAPUTRAS, MARUTS, MONAD (life), MUSPELL (sons), PITRIS (solar), SONS OF GOD, SPARKS.

AGRICULTURALIST, OR HUSBANDMAN :—

A symbol of the Higher Self as director of the qualities which bring about the cultivation of the lower nature.

See HUSBANDMAN, CULTIVATION, SEED, SOWER.

AGRICULTURE :—

A symbol of the cultivation of the qualities of the soul so that they shall bear fruit on the higher levels, that is, be productive of higher faculties and emotions through spiritual growth.

"The chief occupation (of the 'dead') was agriculture, which differed from that of earth only in that the harvest never failed, and the corn grew far more luxuriantly, its stems surpassing the height of a man. The Fields of Aalu (or Aaru) were tilled to provide the dead with food, in so far as their wants were not met by offerings, and by magic formulas made and spoken for them on earth."—A. WIEDEMANN, *Rel. of Anc. Egyptians*, p. 254.

The "dead" are the personalities in their lives on earth (not *post-mortem* states), who cultivate their natures and gain experience. The result of cultivation from the seed (corn) of the Spirit, "surpasses the height of man" (mind) because its fruit is above mind and on the buddhic plane. The "Fields of Aalu" symbolise the astral plane of the desires. The desire-nature is "tilled" by the personalities in order that through sacrifice and aspiration the best results should be transmuted by buddhic agency (magic formulas) and spiritual food be produced for the soul.

See ANIMALS, CORN, CULTIVATION, DEMETER, FIELD, HARVEST, OX AND ASS, PHALLIPHORIA, PLOUGHING, SEED, SEKHET (aaru), SHABTI.

AHANKARA :—

A symbol of the reflected or lower self-consciousness. The sense of a

AHAVANĪYA

separate self or personality. The "I am I" feeling.

See CAIN, I AM, KERESANI, MAHAT, SEPARATION.

AHAVANĪYA FIRE :—

A symbol of the centre of outpouring spiritual activity on the buddhic plane.

"Now Indra, in truth is the same as the Ahavaniya; and king Yama is the same as the Garhapatya."—*Sata. Bráh.*, II. 3, 2.

"Indra" is a symbol of Divine energy (atma-buddhic), and "King Yama" is the causal self in the causal-body.

"That Ahavaniya fire is the Sacrificer's divine body, and this body of his is his human one."—*Sata. Bráh.*, VI. 6, 4, 5.

The buddhic outpouring is the Divine vehicle of the Self, and the causal-body is his mental one.

See AGNIHOTRA, GARHAPATYA, YAMA.

AHRIMAN, OR AHARMAN :—

A symbol of the lower principle, the opposite of the Higher. The relative or illusive self during manifestation which implies duality.

"The destruction which Ahriman produced in the world was terrible. Nevertheless the more evil he tried to do, the more he ignorantly fulfilled the counsels of the Infinite, and hastened the development of good."—*Zoroastrian System*.

Upon the planes of form and illusion the havoc produced among the lower qualities was terrific, and the transformations which occurred were innumerable and various. Nevertheless, the lower principle unwittingly acting for good, although from low aims and unworthy ideals, the counsels of the Most High are established and fulfilled; and so all is done in the interests of the great Law of the development of the soul. The duality of good and evil is a primal, necessary means for the soul's experience, exercise and growth.

"God is not neutral between goodness and badness, nor is His nature compounded of the two. For since evil is inwardly self-discordant and self-destructive, and rebellious against the law of the whole, its inclusion in the will of God means its complete transmutation and suppression in its character as evil. . . . It is plain that morality is entirely occupied in striving to abolish the con-

AHURA-MAZDA

dition and object of its own existence. For unless evil had at least a relative existence as evil, there could be no morality. Evil is thus in a sense a cause, as being a necessary antecedent condition, of good, and if so, it cannot be radically bad. 'Things solely evil,' says St. Augustine, 'could never exist, for even those natures which are vitiated by an evil will, so far as they are vitiated, are evil, but so far as they are natures they are good,' or, as Plotinus says, 'vice is always human, being mixed with something contrary to itself.' We believe that all that is good is preserved in the eternal world, but not the evils which called it forth. For that which is not only manifold but discordant cannot exist, as such, in the life of God."—W. R. INGE, *Paddock Lectures*, p. 132.

"If the Zoroastrians' good principle, called God by us, is taken as a being; and their bad principle as only a condition privative; one as a positive and real cause, the other as a bad possibility that environs God from eternity, waiting to become a fact, and certain to become a fact, whenever the opportunity is given,—it is even so. And then it follows that, the moment God creates a realm of powers, the bad possibility as certainly becomes a bad actuality, a Satan or devil *in esse*; not a bad omnipresence over against God, and His equal,—that is a monstrous and horrible conception,—but an outbreking evil, or empire of evil in created spirits, according to their order. For Satan or the devil, taken in the singular, is not the name of any particular person, neither is it a personation of temptation or impersonal evil, as many insist; for there is really no such thing as impersonal evil in the sense of moral evil; but the name is a name that generalises bad persons or spirits, with their bad thoughts and characters, many in one."—H. BUSHNELL, *Nature and the Supernatural*, p. 88.

"Sin arises from our bondage,—from the dualism in our nature,—from the opposition between the lower and the higher in our desires. There are tendencies in our nature pulling one way while the moral sense is pointing another. We have to fight for our promised land. It is the only conceivable means whereby nobleness as distinct from innocence could become part of our conscious experience."—R. J. CAMPBELL, *Serm., The Meaning of Retribution*.

See ADVERSARY, AIDONEUS, AKEM-MANO, ANGRA-MAINYU, ANTICHRIST, APEP, DEVIL, ENIGORIO, EVIL, LAW OF ZOROASTER, OPHIONEUS, OPPOSITES, SATAN, SERPENT (mighty), SPENTO, TYPHON, ZERANA.

AHURA-MAZDA, OR ORMAZD :—

A symbol of the Supreme Being,

or of the Divine Will in manifestation. The Logos. The Higher Self.

"Zoroaster's fitness for the prophetic mission which he is to undertake is divinely recognised, and Ahura Mazda selects him as his own messenger to the world."—*Dinkard. S. B. of E.*

The Incarnate Self discerns the destiny which awaits it under the manifold cycles of evolution and re-birth; and the Logos appoints him as His only-begotten Son to be His special interpreter to the lower self, and be the Saviour of the souls of humanity.

See GATHA, HOMA, SPENTO, ZERANA, ZOROASTER.

AHURA RELIGION :—

A symbol of the love of ideals of truth and righteousness. It is through the awakening of Love that the affinity of the soul with the Higher Self is seen and known.

See RELIGION, LAW OF ZOROASTER.

AIAS :—

A symbol of the understanding, or ready wit of the lower mind.

AIDONEUS OR HADES :—

A symbol of the lower principle,—the desire-mind (kama-manas), active upon the astral plane of the soul.

"But the notions of the Greeks are, I suppose, plain enough to everyone, for they make the good part that of the Olympian Jove; that of the hostile deity they give to Hades."—*PLUTARCH, Isis and Osiris, § 48.*

The antagonist of the higher nature is desire, and we find that Plato in *Cratylus* explains "Hades" to mean "desire." (See *JOWETT, Dialogues, etc., Vol. II. p. 225.*)

"Hear first the four roots of all things; bright Zeus, life-giving Hera, and Aidoneus, and Nestis."—*EMPEDOCLES, FAIRBANKS, 33.*

The fourfold nature is that of man apart from higher mind:—bright Atma, life-giving Buddhi, the Desire-mind, and the Physical body.

"Hades was the son of Cronus and Rhea. His wife was Persephone, the daughter of Demeter, whom he carried off from the upper world. In the division of the world among the three brothers, Hades obtained the Nether World, the abode of the shades, over which he ruled. Hence he is called the infernal Zeus, or the king of the shades."—*SMITH'S CLASS. Dict.*

Desire is the product of a process in Time and Space (Rhea). It is allied with the emotion-nature arising from Buddhi, and which Desire captures. The lower planes with their illusions are ruled by Desire.

See AHRIMAN, CRONUS, DEMETER, DEVIL, HADES, HERA, NESTIS, PERSEPHONE, RHEA, SERPENT.

AIN SOPH :—

A symbol of the Absolute, the potential and unmanifest God, the Source of the Higher Self and its manifestation.

"The Supreme Unity is the *Ain Soph* of the Qabbalah and the Zoharic writings, termed also in them Ayin or No-thing."—*MYER, Qabbalah, p. 199.*

"It is so named because we do not know, and it is impossible to know, that which there is in this Principle, because it never descends as far as our ignorance, and because it is above Wisdom itself" (*Zohar*).—*Ibid., p. 127.*

"Non-being is 'Absolute Being,' in Esoteric Philosophy. In the tenets of the latter even *Adi-Buddha* (the first or primeval Wisdom) is, while manifested, in one sense an illusion, *Mâyâ*, since all the gods, including *Brahmâ*, have to die at the end of the Age of *Brahmâ*; the abstraction called *Parabrahman*—whether we call it *Ain Soph*, or with *Herbert Spencer*, the Unknowable—alone being the One Absolute Reality."—*H. P. BLAVATSKY, Secret Doctrine, Vol. I. p. 84.*

See ABSOLUTE, FATHER, GODHEAD, NOSE, TRINITY, WELL, ZERANA.

AIR ; THE ATMOSPHERE :—

A symbol of the mental plane; the plane midway between "earth" the lower planes, and "heaven" the higher planes. Air (mind) is that element in which "animals" (desires and emotions) and "plants" (instincts, feelings, etc.) live and move.

The higher mental plane is the plane of creation in which ideas take form for embodiment beneath.

"The air, moreover, is the engine or machine, through which all things are made."—*HERMES, The Perfect Sermon, § 3.*

"By air as by a thread, O Gautama! this world and all beings are strung together."—*Brihad. Upanishad, III. 7, 2.*

"The intermediate space of air, between heaven and earth. . . . These three, heaven, earth, and air, are the favourite group of three in the *Rigveda*, underlying all manner of applications of the number."—*H. W. WALLIS, Cosmology of the Rig-Veda, pp. 113, 114.*

AIR

"By the air is signified all things relating to perception and thought, . . . and respiration corresponds to the understanding, thus to perception and thought, and also to faith, because faith is of the thought according to the perception of the understanding."—SWEDENBORG, *Apoc. Rev.*, n. 708.

"The air is the guru, water our father, and the great earth our mother ;

"Day and night are our two nurses, male and female, who set the whole world a-playing" (*The Japji*).—M. A. MACAULIFFE, *The Sikh Religion*, Vol. I. p. 217.

The higher, or spiritual, mind is the teacher of the soul ; the Divine Reality, or Truth, is the source of all things ; and Buddhi gives birth to, and directs, the lower nature.

Involution and Evolution are the processes, masculine and feminine, by which the Self is tended and brought up, and through which the lower nature is filled with activity.

When a novel opinion begins to be widely accepted it is said to be "in the air," that is, in the mental atmosphere or general mind of humanity. Thus this very common sacred symbol *air* as signifying *mind* is generally recognised by people, though so seldom applied in the interpretation of the Scriptures.

See DÆMONS, ELEMENTS (five), PETER, PILLARS (light).

AIR AND ÆTHER :—

At their highest significance these conjoined symbols stand for Matter and Spirit.

"All things were together, infinite both in number and in smallness ; for the small also was infinite. And when they were all together, nothing was clear and distinct because of their smallness ; for air and æther comprehended all things, both being infinite ; for these are present in everything, and are greatest both as to number and as to greatness."—FAIRBANKS, *Anaxagoras*, 1.

At the beginning, that is, prior to involution, the parts of being were contained within the whole ; and the parts themselves were not what they were destined to appear, since within them also was that infinite possibility which was the reflection of That whose image they bore. And in homogeneity, no part was distinguishable from the whole. Spirit and Matter,—Mind and Form, were the

AKEM-MANŌ

root of all existent things. All things comprise them, and these elements are the sum total of existence, and are eternal.

See INVOLUTION, HEAVEN AND EARTH, MONAD OF LIFE.

AKĀSA, ETHER-SPACE :—

A symbol of primordial matter which brought forth from within it the Second Logos, the Word, or Higher Self.

"First in order, Akāsa, 'ether,' with the distinguishing property of sound, or in other words, the substratum of sound (which sound is the *vishaya* or object for a corresponding organ of sense, the ear). Footnote,—The Rāmāyana, II. 110, 5, makes Brahmā spring from ether, but the Epic and Purānic accounts of akāsa are very inconsistent. Some say that it was created and is perishable, others that it was not created and is eternal."—MON. WILLIAMS, *Indian Wisdom*, p. 93.

"He (Brahman) who, dwelling in the ākāsa, is distinct from ākāsa, whom the ākāsa knows not, whose body the ākāsa is, who rules the ākāsa from within, he is thy soul, the inner guide, the immortal."—*Bṛihad. Upanishad*, III. 7, 12.

"It is the ākāsa, out of which all these creatures proceed, and into which they are again received, the ākāsa is older than they all, the ākāsa is the ultimate end."—*Khand. Upanishad*, I. 9, 1.

See BRAHMA, MĀYĀ (higher), MOTHER (divine), MULA-PRAKRITI, PRAKRITI.

AKEM-MANŌ, THE EVIL MIND :—

A symbol of the lower principle, the obverse of the Higher ; its seat is in the desire-mind.

"In the beginning there were twin spirits. The One who produced the 'reality' is called Vohu-manō, the 'good mind,' the other, through whom the 'non-reality' originated, bears the name Akem-manō, the 'evil mind.'"—HAUG, *Essays, etc.*, p. 303.

Manifestation implies duality of consciousness, and the two selves are aspects of That which appears to be continually striving together in itself. There is apparent conflict and recognition of contraries. It is, however, as the contraries are perceived to be not in reality opposites to, but mutually helpful of the other, that the Christ's reign may be said to begin.

"And we know that to them that love God all things work together for

AKERT

good, even to them that are called according to his purpose."—ROM. viii. 28.

See AHRIMAN, ENIGORIO, OPPOSITES, VOHUMANO.

AKERT, THE UNDERWORLD :—

A symbol of the lower quaternary, i.e. the four lower planes of nature.

"Homage to thee (Osiris), O Soul of everlastingness, thou Soul that dwellest in Tattu, Un-nefer, son of Nut; thou art lord of Akert (the underworld)" (*Litany to Osiris*).—BUDGE, *Book of the Dead*, Ch. XV.

The Higher Self is invoked as the "Good Being" brought forth of space (Nut), and supreme over the lower nature.

"The Egyptian sphinx plays the part of guardian of a temple or deity, and hence the god *Aker*, the watchman of the Underworld and the guardian of the god Rā during the hours of the night, is generally shown as a Sphinx with the body of a lion when represented as going forth to destroy the enemies of the Sun-god."—WIEDEMANN, *Rel. of Anc. Egyptians*, p. 194.

The higher nature within the lower overcomes the desires (enemies).

See HOLD OF SHIP, NUT, OSIRIS, QUATERNARY, SPHINX, TATTU.

AKERU GODS, OR GODS OF AKERT :—

The phases of the lower consciousness of the soul; i.e. the negations and limitations which are outgrown and left behind.

"I know the name of the snarers who lay snares therewith (net); Akeru gods, ancestors of Akhabin gods are their names. . . . I know the names of the fowlers and of the fishermen; Akeru gods, ancestors of Rā is their name."—BUDGE, *Book of the Dead*, Ch. CLIIIA. pp. 511, 513.

"Set hath delivered the interior of the body of Horus from the Akeru gods."—*Ibid.*, Ch. CX. p. 324.

The astral plane corresponds to the level from which evolution of form proceeds. The deliverance through the desire-nature comes when the individuality is at length born, and then all the experiences which have accrued through the evolution of the group-soul are welded into a unifying centre of consciousness.

In the lower states of consciousness ("fowlers and fishermen") the experiences are collected by means of the astral mechanism (net) of the

ALBORDJ

senses, and transferred to the mental vehicle.

See FISH, HORUS, NET, SET.

AKESI CITY :—

A symbol of the centre or source of manifest existence, and of the out-pouring and indrawing of the Divine Life.

"Hail, thou city Akesi, which art hidden from the gods, the *Khus* know the name of which the gods are afraid. None can enter therein, and none can come forth therefrom except that holy god who dwelleth in his egg. . . . He hath made the city so that he may dwell therein at will, and none can enter therein except on the day of great transformations."—BUDGE, *Book of the Dead*, Ch. CXLIX. p. 492.

The Divine source of existence is extolled. The higher qualities (gods) on the buddhic plane, being derived, know nothing of the underived into which they must disappear. The spiritual monads (*khus*) on the plane of atma know the Spirit by their spirit. Multiplicity cannot enter into the Absolute, only One alone—the Higher Self (holy god) who dwells centrally within his universe. When the cycle closes, all the results of the manifest will be indrawn.

See CITY, EGG, KHUS, JUDGMENT DAY, MONAD.

AKRAGAS, THE SACRED CITY :—

A symbol of the causal-body.

See ACROPOLIS, ADYTUM.

ALAGHOM NAOM (MOTHER OF MIND) :—

A symbol of the principle of buddhi.

"Otherwise called Iztat Ix, a goddess of the Izental Indians, a Mayan tribe dwelling in Mexico. She was the spouse of Patol, their chief deity, and was credited with the creation of mind and thought, in fact with the higher part of man."—*Non-classical Mythology*, p. 7.

The buddhic principle is allied with the Higher Self (Patol), and from it proceeds the mental plane which is the plane immediately below the buddhic. Through the functioning of buddhi the higher nature of the human being is manifested when mind is awakened in animal man.

ALBORDJ, OR ALBURZ, MOUNTAIN :—

A symbol of aspiration. A sense of possibility of reaching the summit

ALCHEMY

of attainment—the ideal set before the lower self. It therefore also stands for the buddhic plane.

“On the earth Ormazd created the high mountain Alborj.”—*Zoroastrian System*. J. F. CLARKE, *Ten Religions*.

On the lower planes the Divine Will created the religious instinct or sense of possibility of the attainment of the Ideal set before the lower consciousness.

“From Alborj the sun sets out on his course, he circles the earth in the highest spheres of heaven, and at evening returns.”—*Ibid*.

The Incarnate Self (sun), from the first moment of manifestation, goes forth, traverses the higher planes and descends to the lower, and from thence rises to return to his source.

See AMARĀVATI, ANDUISAR, EARTH, HEROIC, HIMAVAN, KAILASA, KHOR-DAD, MOUNTAIN, OLYMPUS, PUITIKA.

ALCHEMY :—

This signifies the production, by unperceived processes, of the higher qualities from the lower; that is, from the baser metals, or lower mental qualities, the precious metals, or higher mental (silver) and buddhic (gold) qualities, are by transmutation produced. Also, the process of purification by fire, whereby out of earth (lower nature) there is made gold (higher nature).

“According to Greek writers the Egyptians employed quicksilver in the processes whereby they separated the metals gold and silver from the native ore. From these processes there resulted a ‘black’ powder or substance which was supposed to possess the most marvellous powers, and to contain in it the individualities of the various metals; and in it their actual substances were incorporated. In a mystical manner this ‘black’ powder was identified with the body which the god Osiris was known to possess in the underworld, and to both were attributed magical qualities, and both were thought to be sources of life and power. . . . The knowledge of the chemistry of the metals and of their magical powers were described by the name ‘Khemeia.’ . . . To this name the Arabs affixed the article *al*, and thus we obtain the word *Al-Khemeia*, or *Alchemy*.”—DR. BUDGE, *Egyptian Magic*, p. 20.

Osiris with a black complexion signifies Deity unmanifest in the profound darkness of potentiality. In the black body of the dead Osiris,

ALCHEMY

we may see a symbol of the Archetypal Man,—the Logos involved in Matter at the end of the cycle of Involution. Deity manifests again in Evolution,—Osiris comes to life in the new order of unfoldment. The lower nature (earth) gives birth to the higher nature (gold). This is the Divine Alchemy in which the black earth of ignorance appears to be transmuted into the gold of Wisdom.

“The transmutation of the normal physical consciousness of man into the divine consciousness was the *magnum opus* on which the true alchemists were engaged, and much that is grotesque imbecility in the directions and recipes they have left behind, if we read it simply as nineteenth-century chemists, becomes beautiful spiritual philosophy in strictest harmony with the laws governing human spiritual evolution, when we put a symbolical construction on the quaintly expressed formulæ relating to coctions and distillations and the mercury of the wise, and fiery waters and ferments.”—A. P. SINNETT, *Growth of the Soul*, p. 371.

“The prime object of alchemy was held to be the production of the Philosopher’s Stone; that perfect and incorrupt substance, or ‘noble Tincture,’ never found upon our imperfect earth in its natural state, which could purge all baser metals of their dross, and turn them to pure gold. The quest of the Stone, in fact, was but one aspect of man’s everlasting quest of perfection, his hunger for the Absolute. . . . Gold, the Crowned King, or Sol, as it is called in the planetary symbolism of the alchemists, was their standard of perfection, the ‘Perfect Metal.’ Towards it, as the Christian towards sanctity, their wills were set. It had for them a value not sordid but ideal. . . . Upon the spiritual plane also they held that the Divine Idea is always aiming at ‘Spiritual Gold’—divine humanity, the New Man, citizen of the transcendental world,—and ‘natural man’ as we ordinarily know him, is a lower metal, silver at best, a departure from the ‘plan’; who yet bears within himself, if we could find it, the spark or seed of absolute perfection, the ‘tincture’ which makes gold. . . . The art of the alchemist consists in completing the work of perfection, bringing forth and making dominant, as it were, the ‘latent goldness’ which ‘lies obscure’ in metal or man.”—E. UNDERHILL, *Mysticism*, pp. 169, 170.

“Gold, the Crowned King” is a symbol of the Higher Self (sol), and the “noble Tincture” signifies the Divine Life or buddhic functioning in the human soul. The “natural

man" is the lower mind (silver at best), and the "New Man" is the perfected personality transmuted to the higher mind.

"The Sulphur and the Salt, or 'metallic soul and body' of the spiritual chemistry are the body and the 'rational' soul or mind of man—Sulphur his earthly nature, seasoned with intellectual salt. The Mercury is Spirit in its most mystic sense, the Synteresis or holy Dweller in the Innermost, the immanent spark or Divine Principle of his life. Only the 'wise,' the mystically awakened, can know this Mercury, the agent of man's transmutation: and until it has been brought out of the hiddenness, nothing can be done."—*Ibid.*, p. 173.

"Sulphur" stands for the desire nature with its appetites and passions, and "Salt" for the reasoning faculty of the lower mind. "Mercury of the Wise" is the indwelling Spirit without which no transmutation of lower qualities into higher can be effected. The Higher Self must be born in the soul in order that its dross may be turned into pure gold.

"The Three Principles being enclosed in the vessel, or Athanor, which is man himself, and subjected to a gentle fire—the Incendium Amoris—the process of the Great Work, the mystic transmutation of natural into spiritual man, can begin. . . . The first matter, in the course of its transmutation, assumes three successive colours; the Black, the White, and the Red. These three colours are strictly analogous to the three traditional stages of the Mystic Way: Purgation, Illumination, Union."—*Ibid.*

The desire, mental, and spiritual natures interactive within the human soul, or causal-body (Athanor), are subjected to the slow process of combination and evolution, whereby development proceeds in three stages.

"The alchemists call the first stage, or Blackness, Putrefaction. In it the three principles which compose the 'whole man' of body, soul and spirit, are 'sublimated' till they appear as a black powder full of corruption; and the imperfect body is 'dissolved and purified by subtle Mercury,' as man is purified by the darkness, misery, and despair which follows the emergence of his spiritual consciousness. . . . The 'black beast,' the passional element of the lower nature, must emerge and be dealt with before anything further can be done."—*Ibid.*

The first stage represents the present state of human nature, full of imperfections, and undergoing ethical and

spiritual discipline and purification in conditions of conflict and suffering. The lower nature is gradually dissolved away by the Spirit (Mercury).

"The second stage, Whiteness, the state of Luna, or Silver, the 'chaste and immaculate Queen,' is the equivalent of the Illuminative Way: the highest point which the mystic can attain short of union with the Absolute. This White Stone is pure and precious; but in it the Great Work of man's spiritual evolution has not yet reached its term. That term (third stage) is the attainment of the Red, the colour of Perfection or alchemic gold; a process sometimes called the 'Marriage of Luna and Sol'—the fusion of the human and divine spirit. Under this image is concealed the final secret of the mystic life, that ineffable union of finite and infinite—that loving reception of the inflowing vitality of God—from which comes forth the *Magnum Opus*, deified or spiritual man."—*Ibid.*, p. 174.

In the second stage the personality (Luna) is perfected in goodness and truth, and transmuted to the higher mental plane. The third stage culminates in the union of the Lower Self (Luna) with the Higher Self (Sol) on the buddhic plane, when the soul enters into the joy of its Lord at the cycle's end.

"'This,' says the author of *A Suggestive Enquiry*, 'is the union super-sentient, the nuptials sublime, *Mentis et Universi*. . . . Lo! behold I will open to thee a mystery, cries the Adept, the Bridegroom crowneth the Bride of the north [i.e., she who comes out of the cold and darkness of the lower nature]. In the darkness of the north, out of the crucifixion of the cerebral life, when the sensual dominant is occultated in the Divine Fiat, and subdued, there arises a Light.'"—*Ibid.*, p. 174.

The Higher Self (Bridegroom) perfects (crowns) the Soul (Bride) which has come forth from the lower nature (north) wherein it was crucified mentally and emotionally. When the self-will of the desire nature is obliterated in the Divine Will, and overcome, then there arises in the Soul the light of Truth.

See ARC. MAN, BARSOM, BEAST, BLACK, EARTH, FIRE, GOLD, GREEN LION, HIGHER, IMHOTEP, ISIS, LIGHT, MAGIC, MEDICINE, METALS, MOON, NORTH, OSIRIS, PHYSICIAN, RED (rose), SERPENT ÆSCULAPIUS, SILVER, SPARK, STONE, SUN, TRANSMUTATION, TRANSUBSTANTIATION, VALMIKI, WHITE.

ALCINOUS

ALCINOUS, KING OF THE PHAEA- CIANS :—

A symbol of the higher aspect of the soul, or of the higher mind and will ("strong mind") ruling the higher mental faculties (Phaeacians).

"Meanwhile Odysseus went to the famous palace of Alcinous, and his heart was full of many thoughts as he stood there or ever he had reached the threshold of bronze. For there was a gleam as it were of sun or moon through the high-roofed hall of great-hearted Alcinous."—*Odyssey*, Bk VII.

The "palace" of the higher nature of the soul (Alcinous) is the potential causal-body centralising the higher and lower consciousnesses—the individuality (sun) and the personality (moon). Enterprising courage (Odysseus) is said to penetrate deep within the soul and ally itself with the intuition (Nausicaa). The "fifty handmaids in the palace" are the higher emotions which form the robe of wisdom which clothes the liberated ego on the buddhic plane.

See ARETE, HOUSE, MARRIAGE, ODYSSEUS, OLYMPUS, PHAECIANS.

ALMSGIVING OR CHARITY :—

A symbol of the element of universal love which must always be in the active truth-goodness (food) which nourishes and builds up the soul or causal-body.

"St. Thomas (Aquinas) tells us, with admirable clearness: 'An act can be derived from Charity in one of two ways. In the first way, the act is elicited by Charity itself, and such a virtuous act requires no other virtue beside Charity,—as in the case of loving the Good, rejoicing in it, and mourning over its opposite. In the second way, an act proceeds from Charity in the sense of being commanded by it: and in this manner,—since Charity has the full range of and commands all the virtues, as ordering them (each and all) to their ultimate end,—an act can proceed from Charity whilst nevertheless belonging to any other special virtue.'"—F. VON HUGEL, *Mystical Element*, Vol. II. p. 164.

"The Lord of created beings (Pragâpati) has declared that alms freely offered and brought by the giver himself may be accepted even from a sinful man, provided the gift had not been asked for or promised beforehand."—*Laws of Manu*, IV. 248.

In the Divine scheme of things it is so arranged and established that when the lower self, out of love of

ALPHA

truth and goodness, voluntarily offers the best within it to serve the higher aims, then the soul's qualities are transmuted, and these become the sustenance of its higher nature. The offering of his best efforts by the imperfect personality (sinful man) is acceptable by the Higher Self provided he has not acted from outward considerations or from expectation of reward to follow well doing.

"Love the love which loves you everlastingly—for the more you love the more you desire to love," and "when we spirits hold fast by love, He by His Spirit remakes us, then joy is ours. The Spirit of God breathes us out toward love and good works, and it breathes us into rest and joy; and that is eternal life, just as in our mortal life we breathe out the air which is in us and breathe in fresh air."—RUYSBROCK, *Ladder of Love*. R. M. JONES, *Mystical Religion*, p. 311.

"Prayer is good with Fasting and Alms, more than to buy up treasures of gold. For Alms delivereth from death. . . . They that practise mercy and justice shall live long."—TOBIT xii. 8, 9.

"The *Theologia Germanica*,—'Be assured, he that helpeth a man to his own will, helpeth him to the worst that he can. Nothing burneth in hell but self-will. Therefore it hath been said, Put off thine own will, and there will be no more hell. As long as a man is seeking his own good, he doth not yet seek what is best for him, and he will never find it. For a man's highest good would be and is truly this, that he should not seek himself and his own things, nor be his own end in any respect, either in things spiritual or in things natural, but should seek only the praise and glory of God, and His holy will.' 'He that hateth his soul for my sake shall keep it unto life eternal' (JOHN xii. 25)."—W. R. INGE, *Paddock Lectures*, p. 89.

See CAUSAL-BODY, FOOD FOR SOUL, LAZARUS, LOVE OF GOD, MENDICANT, PRAGÂPATI, SANNYASIN, TRANSMUTATION, WILL.

ALPHA AND OMEGA :—

A symbol of the Higher Self as constituting the Soul-process in its entirety.

"I am the Alpha and the Omega, saith the Lord God, which is and which was and which is to come, the Almighty."—REV. i. 8.

The manifesting Spirit from the Supreme, is the outgoing and the incoming of the Divine Life, the present, the past, and the future in the Eternal Now.

ALTAR GROUND

"Signifies, who is the self-subsisting and only subsisting from first principles to ultimates; from whom proceed all things."—SWEDENBORG, *Apoc. Rev.*, n. 29.

"What is it that is the beginning and the end of existence? It is Christ. Christ is that in God which has produced man, and seeks full manifestation in man."—R. J. CAMPBELL, *Serm.*, *Apoc. Vision*.

"To the author of Revelation it is not only God the Father, and not only our Lord Jesus Christ, but the *eternal in man himself* that says: 'I am Alpha and Omega, the beginning and the end, the first and the last.'"—R. J. CAMPBELL, *Serm.*, *The Eternal Self*.

"The eternal relates to the past as much as to the future, and abolishes both. In the eternal, past and future are one. If your eternity lies in the future, it lies also in the past; you belong to the one as much as to the other. From the standpoint of eternity there is no question of 'I shall be' or 'I have been,' but 'I am.'"—R. J. CAMPBELL, *Serm.*, *Reaping for Eternal Life*.

See COSMOS (higher), FIRST, I A O, PRAGĀPATI, TIME, YEAR.

ALTAR GROUND,—THE EARTH :—

A symbol of the lower nature which serves as a means whereby the egos are enabled to build up from it the structure (altar) of their higher nature.

"The sacrifice is a mystic union in which the sacrificer generates from out of the Vedi (fem.) or altar ground, his future divine self."—J. EGGELENG, *S. B. of E.*, Vol. XLIII. Intro.

"By it (sacrifice) the gods obtained this entire earth, . . . therefore the sacrificial ground is called vedi (the altar). For this reason they say, 'As great as the altar is, so great is the earth'; for by the altar they obtained this entire earth."—*Sata. Brāh.*, I. 2, 5, 7.

Through the giving up of the lower qualities, the higher qualities (the gods) obtained rule over the entire lower nature: therefore the offered-up lower, forms the structure of the higher. The higher nature is then reflected fully in the lower; and into the divine Self the lower Self is merged.

See ALTAR (fire), EARTH, PRAGĀPATI, SACRIFICE, SACRIFICER.

ALTAR BUILDING TO THE LORD :

A symbol of the setting up in the mind of a structure of spiritual idealism on which the lower qualities may be sacrificed for the sake of the higher.

ALTAR

"And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar."—GEN. viii. 20.

And the individuality is said to "build an altar," that is, to raise a means of reciprocal action between it and the Self of which it is the manifest embodiment. And every desire and emotion become the means of this offering of the lower self to the Higher Self.

See BEASTS, BURNT OFFERING, GOD (smelling), NOAH, SACRIFICE, SAVIOUR.

ALTAR OF SACRIFICE :—

A symbol of a structure of the religious consciousness in the highest part of the lower nature, on which the lower desires and aims are offered up to the Supreme Goodness.

"The altar is 'the table of the Lord': whatever was put upon it was 'the food of God.' The fire from heaven, emblem of God's holiness, consumes the offering; and it all ascends as sweet incense before Him."—A. JUKES, *The Law of the Offerings*, p. 49.

"There is something sublime, something that is not wholly of this world, in the deed that costs the doer his personal happiness, the surrender of his own gratification in the interest of something higher. The world is always ready to reverence that when it sees it, perhaps without quite knowing why; but more often than not the essence of the deed consists in the fact that the world does not see it for what it is, but either ignores it or mistakes it for something else. It is this principle which lies at the heart of all the sacrificial systems of all the religions that have ever existed. Human nature is curiously constituted in this respect. It is damnably selfish, and yet never fails to respond in some degree to the call for self-immolation. There is something in us all which makes us want to lay ourselves on the altar when any great crisis demands it, any super-personal ideal has to be served. We may not yield to it, but the impulse is there; it is in everybody."—R. J. CAMPBELL, *Serm.*, *Life's Great Antinomy*.

See ATONEMENT, BURNT OFFERING, CHURCH, FOOD, INCENSE, PROCESSION, TABLE, THUNDERBOLT.

ALTAR OF THE GODDESS :—

A symbol of the buddhic function in accepting and transmuting the offerings of the lower nature.

See BUDDHI, ISIS, WISDOM.

ALTAR

ALTAR, FIRE :—

A symbol of the Soul in its complete and perfect, but *latent*, condition at the commencement of the evolutionary cycle. It requires to be evolved by the Spirit (Fire) from within it.

“That Pragâpati who became relaxed is this very Fire-altar which here is built.”—*Sata. Brâh.*, X. 1, 1, 3.

The Archetypal Man having become perfected through involution, ceases to manifest, and becomes the potential Soul of the next sub-cycle.

“Once granted that the real purport of all sacrificial performances is the restoration of the dismembered Lord of creatures, and the reconstruction of the All, it cannot be denied that of all ceremonial observances, the building of the great Fire-altar was the one most admirably adapted for this great symbolic purpose.”—J. EGGELING, *S. B. of E.*, Vol. XLIII. Intro.

“Moreover, this process of transmutation, this rebuilding of the self on higher levels will involve the establishment within the field of consciousness, the making ‘central for life,’ of those sub-conscious spiritual perceptions which are the primary material of mystical experience. The end and object of this ‘inward alchemy’ will be the raising of the whole self to the condition in which conscious and permanent union with the Absolute takes place; and man, ascending to the summit of his manhood, enters into that greater life for which he was made.”—E. UNDERHILL, *Mysticism*, p. 108.

“But thou, O Lord, shalt abide for ever; and thy memorial unto all generations. Thou shalt arise, and have mercy upon Zion: for it is time to have pity upon her, yea, the set time is come. For thy servants take pleasure in her stones, and have pity upon her dust. So the nations shall fear the name of the Lord, and all the kings of the earth thy glory: for the Lord hath built up Zion, he hath appeared in his glory.”—Ps. cii. 12–16.

This refers to the building-up of the soul (Zion), or higher nature, when the higher qualities (servants) are stirring in the lower nature.

“Now that Pragâpati is no other than the Fire-altar which is here built up, and what five mortal parts there were of him (viz. the hair on the mouth, the skin, the flesh, the bone, and the marrow), they are these layers of earth; and those which were immortal (viz. the mind, the voice, the vital air, the eye, and the ear) they are these layers of bricks.”—*Sata. Brâh.*, X. 1, 3, 4–5.

The Archetypal Man becomes the

ALTAR

latent Soul in which the five planes of manifestation are potential to the new cycle,—these are on the matter side,—the physical, the astral, the mental, the buddhic, and the atmic planes. On the side of Spirit there are five immortal modes of being, namely, Atma, buddhi, higher manas, the higher consciousness, and the lower consciousness;—these build up the immortal Soul within the cycle.

“And the Fire that is laid down on the built altar, that is yonder Sun;—that same Agni is indeed raised on the altar, and that just because Agni has restored him (Pragâpati).”—*Sata. Brâh.*, VI. 1, 2, 20.

And the Spirit dawns in the fully-formed Soul, and is the incarnate Self (sun) which is indeed raised up in the Soul, for it is a restoration of the Self involved within.

“In the fire the gods healed him (Pragâpati) by means of oblations; and whatever oblation they offered that became a baked brick and passed into him. And because they were produced from what was offered (ishta), therefore they are bricks (ishtaka).”—*Ibid.*, VI. 1, 2, 22.

Through the purifying and transmuting Spirit the higher qualities healed the Soul by means of the offering up of the desires; and whatever the higher nature offered up, that was transmuted, and it became a spiritual quality which passed into the evolving Soul. And because the spiritual qualities are transmuted desires therefore they are desirable.

“On which side is the head of the brick?—‘Where he touches it and says a prayer,’ so say some. . . . Those bricks, doubtless, are Agni’s limbs, his joints. . . . But indeed, the fire which is deposited on the pile, that is the head of all those bricks.”—*Ibid.*, VI. 1, 2, 31.

The aspiration (prayer) of the lower nature is at the head of the qualities that are transmuted. Those spiritual qualities are “the body of Christ and severally members thereof” (1 COR. xii. 27). But indeed, the Spirit within the Soul,—the indwelling God,—that is the head of all the higher qualities.

“For the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ.”—EPH. iv. 12.

“Think of a spiritual altar on which Christ is being offered unceasingly for the life of the world, for the atonement,

AMAKHIU

or making-one of man and God. That one spiritual altar has a possible manifestation in every human soul. It is there that Christ is being offered for the doing away of sin and the uplifting of our poor sunken race to its eternal home. No sharp line of division can be rightly drawn between the sacrifice of Christ for man, and the sacrifice of Christ in man. It is indeed Christ who saves, but that is how he does it; in all outpouring of human love, human self-devotion, human effort and struggle in the service of the true and the good, Christ is being offered on the spiritual altar, and the day of his final triumph is coming ever nearer."—R. J. CAMPBELL, *Serm., The Souls under the Altar.*

See AGNI, ARC, MAN, ASHADHA, ASHES, BRICKS, DHRUVA, DISMEMBERMENT, DURVA, DVIYAGUS, GARHAPATYA, GODDESS, GOLD MAN, LIMBS, LOTUS LEAF, MARROW, MEASURE, MEMBERS, PRAGĀPATI (relaxed), PRIEST (altar), RAVANA, SACRIFICE, SEASONS (five), STONE (building), TEMPLE (fire), THUNDERBOLT, TRANSMUTATION, ZION.

AMAKHIU :—

See APOSTLES (twelve).

AMALTHEA, THE GOAT WHO SUCKLED ZEUS :—

A symbol of the buddhic nature which brings up the nascent indwelling Self by means of the transmutation of the desires, symbolised by their being raised to become "stars of heaven,"—higher qualities. Desire (goat) is a means of growth.

See BUDDHI, GOAT, STARS, TRANSMUTATION, ZEUS.

AMARĀVATI :—

A symbol of the planes of atma-buddhi.

"The city of Indra is called Amarāvati or Home of the Immortals."—GRIFFITH, *The Ramayan*, Vol. I. p. 36.

Devotion to the Highest (Indra) establishes the spiritual qualities (Immortals) on the higher planes of manifestation.

"On the top of mount Meru lies the city of Amarāvati, wherein the gods dwell; and beneath Meru lies Irāvati, the city of the Asuras: between these two lies the earth."—SĀYANA, *S. B. of E.*, Vol. XII. p. 110.

See ALBORDJ, ARCHER, ASURAS, CITY OF GOD, JERUSALEM, KAPILA, OLYMPUS.

AMA-TERASU

AMA-TERASU, OR TENSHŌDAI-JIN, THE SUN-GODDESS :—

A symbol of Wisdom, the principle of buddhi. The same as the "Holy Spirit" of the West.

"The Sun-Goddess was born from the washing of Izanagi's left eye, and the Moon-god from that of his right, while a third deity, named Susa-no-wo, was generated from the washing of his nose. To the Sun-Goddess Izanagi gave charge of the 'Plain of High Heaven,' and to the Moon-god was allotted the realm of night. Susa-no-wo was at first appointed to rule the sea."—W. G. ASTON, *Shinto*, p. 95.

The Divine Will purifies the Individuality (left eye) and makes manifest the Buddhic nature. He purifies the Personality (right eye—Moon-god), and also the Desire-nature (Susa-no-wo). The Buddhic principle operates on the buddhic plane (High Heaven). The Personality organises the underworld (night). The Desire-nature rules on the astral plane (the sea).

"Ama-terasu being offended with Susa-no-wo went away and concealed herself in the Cave of Ameno Tuaya, closing the entrance with a large piece of rock. From this time the country was dark all over, and given up to the noise and disturbances of all sorts of inferior gods."—*Nihongi*.

Wisdom's influence on the lower nature being frustrated by Desire, she ceased from direct action in the soul, and retired into the inner being or Divine realm which is concealed from the lower nature by spiritual law. (That is,—the "Fall" having taken place, the Desire-nature rules the soul, and the direct vibrations from buddhi (Eden) cease.) After this event, the lower nature was bereft of the light of Truth, and immersed in the darkness of ignorance. The soul was given over to the turmoil and conflict of instincts, desires, opinions and feelings.

"Ama-terasu slightly opening the Cave door, asked, 'Why has Usumé danced, and why do the Gods laugh?' Usumé replied, 'I dance, and they laugh because there is an honourable deity here' (pointing to the mirror) 'who surpasses you in glory'; and as she said this, the mirror was pushed forward, reflecting her own radiant loveliness, and her surprise was greater even than before. As she peeped out of the door to look around, the Strong God pulled the rock-

AMAZEMENT

door open and drew the bright Goddess forth."—*Ibid.*

This refers to the end of the cycle when the consciousness rises to the buddhic plane. It was requisite that the emotions (Usumé) should be raised and the ideals be attained (Gods laugh). Perfection of the lower nature being at last realised, there was to be found in the causal-body (mirror) a reflection of the Wisdom-nature more glorious in so far as it signifies Victory,—the end of strenuous effort. The perfected lower nature disappears in the Higher, for they are alike, and joy ineffable fills the soul. As Wisdom (peeping out) becomes manifest in the evolved consciousness, the Divine Will (Strong God) makes the spiritual mind its fitting vehicle in the exalted soul.

"The above episode is the kernel of the mythical lore of Japan. Belonging to the class of light and darkness myths, it professes to give the origin of some of the principal ceremonies of the Shinto religion. . . . Modern Shinto explains the darkness produced by the Sun-Goddess's retirement as emblematic of the darkness of sin. The renewal of light typifies repentance. Of course this was far from the thoughts of the original myth-makers."—W. G. ASTON, *Shinto*, pp. 101, 102.

Nevertheless, modern Shinto is right in this. A shallow Mythology destroys religion and reduces the sacred writings to foolishness.

See BUDDHI, CAVE, DANCE, DARKNESS, EYES, HIDING PLACE, INSIGNIA, IZANAGI, LAUGHTER (gods), MAST, METZTLI, MIRROR, MITEGURA, MOON, NIGHT, NINIGI, RETURN, SEA, SUSANOWO, UKEMOCHI, UZUMÉ, WOODEN PALACE.

AMAZEMENT :—

A symbol of a process of awakening.

AMAZONS :—

A symbol of the higher emotions,—the buddhic,—which oppose the desires.

"A mythical race of warlike females, are said to have come from the Caucasus, and to have settled in the country about the river Thermoden. Their country was inhabited only by the Amazons, who were governed by a queen: but in order to propagate their race, they met once a year the Gargarians in Mount Caucasus."—*Smith's Class. Dict.*

AMBROSIA

The higher emotions which contend against the desire-mental qualities, arise upon the buddhic plane as a result of aspiration from below, and are contiguous to the "river of life." They are above the mental qualities, and are co-ordinated by Wisdom. At one period of the cycle (year) they become allied with the higher mental faculties, and this alliance brings into activity many qualities, buddhic and mental.

See CAUCASUS.

AMBAS (SCRIPTURES) :—

A symbol of the teachings of the Spirit of Truth from the buddhic plane; that is, the Divinely implanted inner meanings underlying the outer expressions of all the world-scriptures and sacred myths.

See DEVELOPMENT, INSPIRATION, KAYAN, REVELATION, SCRIPTURES.

AMBAYÂS RIVERS :—

A symbol of the channels of wisdom in the soul, leading from the Fountain of Truth or the Supreme Reality.

See CHANNELS, EDEN RIVER, RIVERS, TREES AND RIVERS.

AMBÂYAVÎS (UNDERSTANDING) :—

A symbol of the spiritual vision awakened in the soul, which recognises the inner meanings of the sacred scriptures; for the meanings are already engraven on the secret tables of the heart.

"In the same Kingdom of Christ all things are inward and spiritual; and the true religion of Christ is written in the soul and spirit of man by the Spirit of God; and the believer is the only book in which God Himself writes His New Testament" (William Dell).—R. M. JONES, *Mystical Religion*, p. 493.

"In addition to reason man has a certain faculty by which he can understand hidden mysteries. It is called by Shams-i-Tabrizi the 'eye of the heart,' which is constant in its desire for God, and by Jelâlu'd-din the 'inward sense.' This idea is not peculiar to Sufis. It was held by other mystics."—VAUGHAN, *Hours with the Mystics*, Vol. I. p. 158.

See GOSPEL, INSPIRATION, KORAN, PEN, REVELATION, SACRED TEXT, UPANISHAD, VEDA, WORD.

AMBROSIA, FOOD OF THE GODS :—

A symbol of Truth, Wisdom, and Love, which are the attributes of life

AMEN

immortal, and are the spiritual nourishment of the higher qualities (gods) in the soul of man.

See BUTTER, CHURNING, FOOD, HONEY, SACRAMENTAL CAKES, ZARAMAYA OIL.

AMEN, OR AMON (THE HIDDEN ONE):—

A symbol of the Higher Self incarnate on the lower planes of the soul.

"As Amen-Rā he was worshipped as the supreme 'King of the Gods,' a creator and soul of the universe, inscrutable and eternal. He is usually figured in human form, with two long upright plumes rising above his head, holding a sceptre and the symbol of life. The ram was sacred to him, and in this animal he was believed to be incarnate."—*Non-classical Mythology*, p. 9.

The incarnate Self is symbolised by the ram of sacrifice,—the "Lamb of God."

See AFU-RĀ, CROWN (sekhet), DEITY (hidden), MUT, PLUMES, SCEPTRE.

AMENI, THE SON OF MAN:—

A symbol of the Higher Self born in the Soul.

"An Egyptian poet in the reign of Thothmes III had said:—A king shall come from the South, Ameni, the Truth-declaring, by name. He shall be the son of a Woman of Nubia, and will be born in [the south]. . . . He shall assume the crown of Upper Egypt, and lift up the red crown of the North. He shall unite the double crown. The people of the age of the Son-of-man shall rejoice and establish his name for all eternity. He shall be removed far from evil, and the wicked shall humble their mouths for fear of him."—*Papyrus* 1116, St. Petersburg.

"The words 'son of man' are a literal translation of the original *si-n-sa*."—SAYCE, *Gifford Lectures*, p. 248.

The Christ shall appear from within, and shall declare the Truth and the Right. He shall be born of Wisdom on the higher mental plane. He shall be ruler of the upper planes, and raise up through love the lower self. He shall triumphantly unite the higher and lower natures in the soul. The qualities (virtues) of the evolutionary period of the Divine Son-of-mind shall be transmuted, and his differentiation, or upward rise of consciousness, shall be established for ever. The Soul shall then be exalted above all

AMENI

relation to the lower planes, and illusion and error shall no longer be expressed within it.

"The half-mythical country in the South was known to the Egyptians as the land of the Gods."—*Ibid.*, p. 134.

"Nubia," therefore, is a symbol of the Buddhic, or Wisdom plane; Upper Egypt, of the higher mind plane; Lower Egypt of the lower mind plane. The "great sea" is the astral plane. In *evolution* the "Son" is necessarily greater than the "father"; so Son-of-mind is greater than mind.

The "wicked" are the bad qualities which cannot be expressed (mouths) in the higher nature.

"Look not abroad for the blessings of Christ. His reign and chief blessings are within you. The human soul is his kingdom. There he gains his victories, there rears his temples, there lavishes his treasures. His noblest monument is a mind redeemed from iniquity, brought back and devoted to God, forming itself after the perfection of the Saviour."—W. E. CHANNING, *Works*, Vol. II. p. 204.

"One like unto a Son of Man" (REV. i. 13). "I saw in the night visions, and, behold, one like unto a son of man came with the clouds of heaven, and came to the Ancient of days and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—DAN. vii. 13, 14.

"There is very little doubt but that the imagery of the book of Daniel has inspired to a great extent that of the author of Revelation. The governing idea is the same in both, namely, that at the heart of the universe there is enthroned a being, a principle, a divine intelligence and power, so closely akin to ourselves that it (or rather he) might be said to wear the likeness of our humanity. It is remarkable how this conception rose and grew both in later Judaism and in Greek thought till it reached its culmination in Christianity. . . . This assertion of the cosmic significance of Christ is of the greatest value and importance to religion. It is nothing less than the revelation that that which has produced the world of worlds, that which has both created and redeemed us, that which is our source and our goal, has a nature like our own—nay more, is in a sense verily and undeniably Man. This idea did not come into the world with Christianity, it was here before it; it has received its highest

AMENT

development in Christianity, but one is glad to know that spiritually minded people had felt it to be a necessity of religious belief."—R. J. CAMPBELL, *Serm., The Eternal Man*.

See ARC, MAN, BIRTH OF JESUS, BUDDHIC PLANE, CHRIST'S SECOND COMING, CLOUDS OF HEAVEN, CROWNS (Egyptian), EGYPT (higher and lower), EVOLUTION, FATHER (lower), HIGHER AND LOWER NATURES, JESUS (son of man), KING (great), MAN (bad), NAME, NUBIA, SEA, SON OF MAN, SOUL (middle), SOUTH, WICKEDNESS, WISDOM, WOMAN, WORLD.

AMENT, AMENTI, OR AMENTET, IN ITS HIGHER ASPECT :—

A symbol of a state of consciousness on the buddhic plane which is the plane of the first division of the Western Tuat, and of the corresponding division of the Eastern Tuat; that is, the first and the last portions of the cycle of life.

"Beginning of the opening of *Amenti* (that is the West, and hence the Underworld) of the limit of the gathered darkness" (*Book, Am-Tuat*).—WIEDEMANN, *Rel. of Egyptians*, p. 85.

"The gods of this Court (first division of the Tuat) say unto Rā, 'O great God, . . . the portals of the secret Ament are thrown open before thee, the doors of Nut the great are thrown wide open, illumine thou the darkness of night.'"—BUDGE, *Egypt. Heaven and Hell*, Vol. I, p. 19.

"Life to thee, O governor of Amentet, Osiris, who art over the beings of Amentet."—*Ibid.*, p. 276.

"O Rā of the beautiful Ament."—*Ibid.*, p. 86.

"Isis of Amentet."—*Ibid.*, p. 85.

See APES (nine), ARIES, BUDDHIC PLANE, HEAVEN, MOUNTAIN, PISCES, SI-OSIRI, TAURUS, TUAT.

AMERDAD, KING OF VEGETATION :—

A symbol of the principle of growth of forms on the astral plane, and concerned with the development of the instincts, feelings and desires.

See ASTRAL PLANE, SHELTER, WOOD.

AMITAGAS COUCH (ENDLESS SPLENDOUR) :—

A symbol of contemplation of the Supreme and repose upon the Infinite, when the consciousness is exalted to the buddhic plane.

"He (man) approaches the couch Amitagas: that is prāna (breath, speech)."—*Kaush. Upanishad*, I. 2.

AMSHASPANDS

The soul comes to the state which signifies a sense of infinite rest and serenity,—which is comparable to the rhythm of the Great Breath which is perfectly harmonious and complete.

See ATOMS, BREATH, PRANA, PROSPERITY, SPEECH.

AMMIT MONSTER :—

A symbol of negation;—that into which the lower illusion will finally descend, and by which it will be swallowed.

See JESUS (son of God), JUDGMENT HALL, NEHAKA, SCAPEGOAT.

AMRAPHEL, KING OF SHINAR :—

A symbol of greed, or acquisitiveness, as a ruler of the lower nature.

See KING, SHINAR.

AMSHASPANDS OR AMESHA-SPENTAS, THE IMMORTAL BENEFACTORS :—

A symbol of high Intelligences or Devas, which are modes of manifestation of the Divine nature. They are the ideals of Truth and Righteousness, which enlist the veneration of the soul. They are the bringers of "glad tidings," and so serve to evolve the inner capacities which are inherent within the soul. The six Amshaspands are faintly described as,—(1) Glorious Achievement, (2) Inspiration, (3) Wisdom, (4) Intellect, (5) Emotion, and (6) Love.

"God works from within outwards; for God's kingdom is within, being interior, invisible, mystic, spiritual. And God's Spirits, the Spirits of the Invisible Light, are Seven :—the spirit of wisdom, the spirit of understanding, the spirit of counsel, the spirit of power, the spirit of knowledge, the spirit of righteousness, and the spirit of divine awfulness. These are the Powers, or Elohim, of God. They are co-equal and co-eternal. Each has in itself the nature of the whole. Each is a perfect entity. Of them all is the whole of God's substance pervaded. And in their individual manifestations they are the Gods."—*The Perfect Way*, p. 54.

"The seven Amshaspands, who are most assuredly our Archangels, designate also the personifications of the Divine Virtues."—BURNOUNF, *Comm. on Yashna*, 174.

See ANGELS, APSARAS, ARCHANGELS, ARDEBEHESCHT, ASHA, BAHMAN, DEVAS, GODS, GUARDIANS, MESSENGERS, VOHUMANO.

AMULETS

AMULETS :—

A symbol of the germs of the Divine life evolving in the lower qualities and resisting evil influences. The higher nature of the soul.

See PARTICULAR AMULETS.

AMYCUS, KING OF BEBRYCIA :—

A symbol of the illusion of self-dependence and trust in the Higher as if separate from the ego.

"The Argo next touched at Bebrycia, where Amycus reigned. Every stranger who arrived in this country was forced by Amycus to engage him at the cestus. He therefore challenged the Argonauts, and Polydeukes engaged and killed him."—*Argonautic Expedition*.

The soul arrived at a state of confidence, and here it is that trust in the Higher and self-dependence are both enthroned. Having arrived at this state, all the qualities were forced to test their power to rise higher. The encounter resulted in the Son of God overcoming the illusion of self in the forms mentioned. (Argonauts).

See ARGO, BEBRYCIA, DIOSCURI, POLLUX.

ANAGĀMIN :—

A symbol of the third initiation of the personality, implying attainment by the soul of a resolve to go through to the bitter end of experience and finish the course. In the Gospel Drama it is the equivalent of the three years' ministry of Jesus which ushers in the fourth initiation at the Crucifixion (the Arhat), when the lower nature is discarded and liberation is effected.

See INITIATIONS, WALKS.

ANAPHE, THE ILLUMINED ISLAND :—

A symbol of the soul suffused in Truth, implying its salvation.

"Apollo taking his stand on the rocks called Melantian Necks, shot an arrow into the sea: the arrow flashed a vivid light, and the Argonauts beheld an island which they named Anaphe."—*Argonautic Expedition*.

The Higher Self taking his stand on the sense of truth and duty, sends forth a ray of Itself which illumines the whole nature. And so the qualities behold a way of escaping danger. This experience being illuminating, it may be called salvation.

ANDREW

See APOLLO, ARGONAUTS, LIGHT, MELANTIAN NECKS.

ANAUROS RIVER :—

A symbol of the mentality which separates the lower nature from the higher. It stands for limitation and definition in mental forms of intellection.

See GJOLL RIVER, JASON, SANDAL.

ANCESTORS, OR PROGENITORS :—

A symbol of preceding states of the soul, from which the present state is derived.

See ARITS, FILIAL, PATRIARCHS.

ANCEUS, THE PILOT :—

A symbol of the buddhic consciousness which becomes the director of the evolution of the soul.

See ARGO, LYCUS.

ANCHORAGE OF THE SHIP :—

A symbol of the attachment of the lower self to the Higher Self, through the growth of the higher qualities.

"Your only freedom is in intercourse with Christ. Bind your soul to His, and it must rise with Him into His liberty."—PHILLIPS BROOKS, *Mystery of Iniquity*, p. 183.

"The promise (of salvation) is like a mighty cable, that is fastened by one end to a ship, and by the other to the anchor: the soul is the ship where faith is, and to which the hither end (nearest end) of this cable is fastened; but hope is the anchor that is at the other end of this cable, and which entereth into that within the veil."—J. BUNYAN, *Israel's Hope*.

See DELUGE, HIGHER AND LOWER SELVES, MOORING-POST, SHIP.

ANCHORITE OR HERMIT :—

A symbol of the soul which undergoes many acts of self-discipline, and withdraws attention from the objects of sense.

See ARHATS, ASCETICS, ASRAMAS, BRAHMACARIN, HERMIT, MONK, ORDERS, SANNYASINS, SNATIKA, STUDENT.

ANDREW, THE DISCIPLE :—

A symbol of the subjective astral self which builds up and adapts the astral nature to ordinary requirements, and is the directive agency which has charge of the senses in their ordinary practical capacity, and

ANDROMEDA

is also controller of the sympathetic nervous system. As a symbol of one of the four elements or planes "Andrew" signifies Water (astral).

"One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother."—JOHN i. 40.

The subjective astral self is influenced by the moral nature (John) and also by the spiritual (Jesus). The astral self (Andrew) is allied with the lower mind (Peter).

See **ASTRAL**, **JOHN BAPTIST**, **MESSIAH**, **PETER**, **SIMILITUDES**, **VAISYA**, **VESTURES**, **WATER** (lower).

ANDROMEDA, DAUGHTER OF CEPHEUS AND CASSIOPEA :—

A symbol of the emotion-nature produced by the astral and buddhic principles.

"Andromeda, the Soul, the better part of Man, is on the point of being devoured outright by the baleful dragon of Negation, the agent of the lower nature, and the ravager of all the hopes of mankind. Her name—identical with the terms in which is described the first Woman of Hebrew story—indicates her as the helpmeet and ruler of man; her parentage denotes the origin of the Soul from the astral Fire or Æther, signified by the land of Æthopis (the kingdom of Cepheus); the brazen fetters with which she is bound to the rock typify the present bondage of the Divine in man to his material part; and her redemption, espousal, and exaltation by the hero Perseus, prefigure the final and crowning achievement of the Son of God, who is no other than the Spiritual Manhood, fortified and sustained by Wisdom (Athena) and Thought (Hermes)."—*The Perfect Way*, p. lxxv.

See **CUSH**, **EVE**, **GHON**, **PANDORA**, **PERSEPHONE**, **PERSEUS**, **WOMAN**.

ANDUISUR FOUNTAIN :—

A symbol of Truth flowing from the eternal Source of Life and Reality.

"Khordad was chief of the seasons, years, months, and days, and also protector of the Water which flowed from the fountain Anduisur, on Albordj."—*System of Zoroaster*. CLARKE, *Ten Rel.*

"Khordad" is a symbol of Time, and under the aspect of a ruling condition of manifestation, it becomes the elucidator of Truth in those terms which are reflected in cycles, succession, duration and evolution. The fount "Anduisur" signifies eternal Truth from the summit of attainment (Albordj).

ANGELS

See **ALBORDJ**, **FOUNTAIN**, **KHORDAD**, **VOURUKASHA**, **WATER**.

ANGELS :—

A symbol of spiritual influences able to minister to the aspirations of the soul. They are messengers of the inner light to arouse the higher faculties. There are many intelligences who point the way to Truth, and are a means of aiding the soul's evolution.

"And of the angels he saith, Who maketh his angels winds, and his ministers a flame of fire."—HEB. i. 8.

"Winds" and "fire" indicate that the "angels" are on the higher mental and buddhic planes.

"The *Kether Malkhuth* says of the angels: 'Some of them sheets of flames, and some of them breathing winds, some of them composed of fire and water, some Seraphim and some Cherubim.'"—I. MYER, *Qabbalah*, p. 192.

"And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid."—LUKE ii. 8, 9.

And there were in this pure and peaceful condition of the soul, simple qualities attracted to virtue instinctively, and co-ordinating in a subjective state (night), the virtues and living truths possessed by them. And a messenger from the Spirit,—a sweet influence which put them in touch with the Highest,—vibrated within them, and, as it were, startled them in their quietude.

"As God is everywhere, so also the angels are everywhere; but each one in its own principle, and in its own property, or (if you had rather) in its own place. The same Essence of God, which is as a Place to Spirits, is confessed to be everywhere; but the appropriation or participation hereof is different to everyone, according as each hath attracted it magically in the earnestness of Will. The same Divine Essence which is with the Angels of God above is with us also below. And the same Divine Nature which is with us is likewise with them; but after different manners and in different degrees communicated and participated."—J. BEHMEN, *The Super-sensual Life*, pp. 94-5.

"By angel in the Word is everywhere understood the *angelic heaven*, and in a supreme sense the Lord himself. . . . Sending by his angel, signifies the things which are revealed from the Lord through

ANGER

heaven to those who are in the good of life."—SWEDENBORG, *Apoc. Rev.*, n. 4.

"Eichorn in regard to the many apparitions of angels, refers the supernatural to the figurative, in which, for example, a happy accident is called a protecting angel; a joyous thought, the salutation of an angel; and a peaceful state of mind, a comforting angel."—D. F. STRAUSS, *Life of Jesus*, p. 18.

"God's Ideas, like God, are real beings, Divine Personages, that is, Gods. Put forth by, and in a sense divided from, God, in order to accomplish God's purposes, these become *messengers of God, that is, Angels.*"—ANNA KINGSFORD, *The Perfect Way*, p. 213.

"No angels come to us! No celestial voices speak to us! Oh! believe it not. Every deep impression of the rightness of an action, every keen conviction of a truth, every inward cry for light and impulse onwards, are messengers, voices of God."—STOPFORD A. BROOKE, *Serm., Angelic Life, etc.*

See AMSHASPANDS, APSARAS, ARCH-ANGELS, BIRD'S NEST, BIRTH OF JESUS, COLCHIANS, DEMONS, DEVAS, GANDHARVAS, GUARDIANS, KHORDAD, KHUS, LADDER, MESSENGERS, SIRENS, WIND.

ANGER OF GOD :—

Symbolic of a relative and false conception which arises from the fear and hate of the lower nature directed against the Higher which it does not understand. It is the feeling engendered in the lower self that the Higher Self is an enemy. The Higher nature wears a forbidding aspect to the self-seeking personality. This is reflected in the semblance of Divine wrath.

"I (Moses) did neither eat bread nor drink water, because of all your sin which ye sinned, in doing that which was evil in the sight of the Lord, to provoke him to anger. For I was afraid of the anger and hot displeasure, where-with the Lord was wroth against you to destroy you. But the Lord hearkened unto me that time also. And the Lord was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time."—DEUT. ix. 18-20.

The rational and ethical nature has been unable, in this backward state of soul, to partake of goodness and truth, because the lower mind has been so full of the activities of desire and sensation. The conscience, nevertheless, has been stirred and there is hope of progression. The spiritual mind (Aaron) was obscured, but the moral nature became a means for its revival.

ANIMALS

See AARON, CLEANSING, JEALOUS GOD, MOSES, SELF (lower), SLAUGHTER, VULTURE, WRATH OF GOD.

ANGRA-MAINYU, OR ANGRO-MAINYUSH :—

A symbol of the evil power in the desire-mind, or the illusory principle of the lower mind, which creates opposites.

"Thereupon came Angra-mainyu, he created the serpent in the river, and winter the work of the daevas."—*Vendidad*, I. 2. *S.B. of E.*

This refers to the time when the mind distinguishes between good and evil. The "serpent" signifies the subtle nature of that which first ensnares, but which ultimately proves to be the means of enlightening the Self. The power of evil, or the illusory lower self, fashions "winter" or that which is the obverse of the fruitful principle above.

See AHRIMAN, BLACK MAGICIANS, DEVIL, OPPOSITES, SERPENT DAHAKA, SERPENT (mighty), SERPENT (water), UNBELIEF, WINTER.

ANHAT AND TEHAR OR TANIS :—

Symbolic of a condition of soul in possession of pure knowledge.

ANIMALS, TAMED AND WILD :—

A symbol of the desires, passions and appetites, both disciplined and undisciplined. They are of the astral plane, and pertain to animal-man of the lunar-pitri development.

"Thus in the living soul shall there be good beasts in gentleness of action, . . . and good cattle, . . . and good serpents, not destructive to do hurt, but wise to take heed."—AUGUSTINE, *Confessions*, p. 377.

"The animal nature, the fighting nature, even the ape and tiger qualities, have their use as the sheathing of the divine humanity that is to be; they have to be transcended, but never wholly destroyed."—R. J. CAMPBELL, *Serm., Coming to the True Self.*

"If the animal in us is not subject to the mind, it is because the mind or man is not subject to the Lord."—A. JUKES, *Types of Genesis*, p. 125.

"In the Levitical Law, the inferior animals were made by God to be symbols to man of his own vicious propensities, and so became instruments of moral and spiritual teaching to His people."—WORDSWORTH, *Bible, Job*, p. 96.

"A twice-born man who, knowing the true meaning of the Veda, slays an

ANIMALS

animal for (sacrifice), causes both himself and the man to enter a most blessed state."—*Manu*, V. 42.

An individuality who realises the truth of the Divine scheme, offers up his desire-nature, and by so doing attains a state of bliss, while the desire-nature itself is transmuted to the buddhic plane.

See APE, BEASTS, CATTLE, CREATURES, GOAT, LION, SACRIFICE, SERPENT, VITAL AIRS, WOLF.

ANIMALS, REARED AND DOMESTICATED :—

Symbolic of the disciplining of the lower emotions and qualities, in such a way as to make them of use to the progress of the soul.

"Fuh-he recommended pastoral employments and the rearing of domesticated animals."—KIDD, *China*, p. 103.

The Logos (Fuh-he) arranged that the intelligence should be awakened through the activity of the desires, and the need that would arise for their restraint and regulation (animals domesticated). This refers to the dawn of mind when related with the desires (pastoral life), and the commencement of the cultivation and utilising of the lower faculties to aid development of the higher nature of the soul.

"Want, instinct, curiosity, with all the mental activity excited and quickened by them, the association of ideas, reflection, deliberate volition, have gathered, carved, polished, embellished the materials, adapting the occupant to the dwelling and the dwelling to the occupant."—A. LEFEBVE, *Philosophy*, p. 549.

See AGRICULTURE, CULTIVATING, FUH-HE, GEORGE, MITRA (bull), PASTORAL.

ANNA, THE PROPHETESS :—

A symbol of a subjective mental condition, or type analogous to many souls patiently awaiting the coming of the Christ.

See SIMEON.

ANNAS, THE PRIEST :—

A symbol of a mental state dominated by conventional ideas which grow into sectarianism and professional systems of religious observances.

See CAIAPHAS, HIGH PRIEST (lower), PRIESTS AND ELDERS.

ANPU

ANNU (HELIOPOLIS) :—

A symbol of the higher planes, atma, buddhi, and higher manas.

"The great house of the Aged One (Rā) who dwelleth in Annu."—BUDGE, *Book of the Dead*, p. 41.

The "Temple of the Soul" (great house) is the inner sanctuary of the Eternal Spirit whose abode is on the higher planes of the soul.

See CITY OF GOD, PLACE (Annu), TEMPLE.

ANOINTING WITH OIL :—

A symbol of the endowment of the soul with Divine Love, arousing sympathy with all beings.

"Thou preparest a table before me in the presence of mine enemies : Thou hast anointed my head with oil ; my cup runneth over."—Ps. xxiii. 5.

The Self hath prepared for the ego the "fruits of the Spirit" on the higher planes, to be the food of the soul ; and the desires (enemies) have been transmuted to this end. The Divine love has been bestowed upon the aspiring mind, and Wisdom has filled the understanding.

See CHRISTOS, CUP, HEAD, LAYING ON OF HANDS, OIL, OINTMENT, TABLE.

ANPU (ANUBIS), THE "OPENER OF THE PATH" :—

A symbol of the astro-physical body with its mechanism of sensation and action, which opens the pathway of the soul's development, life after life.

"The god Anpu, who dwelleth in the city of the embalment, the governor of the divine house, placeth his two hands upon the lord of life of Nebseni, . . . and he furnisheth him with the things which belong to him. 'Homage to thee, O happy one, divine lord (Osiris Nebseni) . . . Ptah Seker hath bound thee up, Anpu hath exalted thee, and Shu hath caused thee to be lifted up, . . . Thy brow is in the protection of Anpu.'"—BUDGE, *Book of the Dead*, Ch. CLIB, p. 507.

The physical body equipped with its powers, is at the service of the personality whose need is purification in the interest of the causal-body (divine house). The physical activities, active and passive, are to subserve the Divine life within the soul, and be the means of bringing experience to the ego, which shall lead to the acquirement of spiritual capacities.

The Spirit has been involved in the lower nature by the will of the Supreme, and in the life of the physical human body, the evolution of the Spirit commences, for the Divine Will draws it forth. The truth-acquiring faculty is dependent upon the physical lives.

See ANUBIS, APUAT, CITY, EMBALMENT, HOUSE, JACKAL, PTAH, ROPE, SEKER, SHU.

AN-RUT-F DISTRICT :—

A symbol of the higher nature newly evolved in the soul.

“Thou great and mighty Prince (Osiris), dweller in An-rut-f, lord of eternity and creator of everlastingness (*Litany to Osiris*).”—BUDGE, *Book of the Dead*, Ch. XV.

The Higher Self (Osiris) abides in the soul's higher nature.

“A truce for six days and six nights then followed, and Horus had rest, while Isis made use of her words of power to keep away Set from the district called ‘An-rut-f.’”—*Legend of the Winged Sun-disk*. WIEDEMAN, *Religion, etc.*

And now there intervenes a period of relative inaction proceeding up to an anti-climax, while no longer the centrifugal energy (Horus) is in the ascendancy: for the centripetal force (Isis) is substituted, so that, instead of being *driven*, the soul is *led* onwards,—the word of Wisdom being substituted for the act of Power. The “woman” corresponds to the ability of answering to the higher rates of vibration from within, which gives the feminine intuition. The “district” stands for the function of the so-symbolised feminine principle of intuition in keeping ignorance and evil (which are one and the same illusion) from the newly awakened higher nature.

See INTUITION, ISIS, MAGIC, OSIRIS, SET.

ANTELOPE, SKIN OF BLACK :—

A symbol of the soul in its aspect of a manifesting surface for the presentation of the higher and lower qualities.

“If there be only one (black antelope skin), then it is an image of these three worlds. Those hairs which are white are an image of the sky; those which are black are an image of this earth;—or conversely, black of sky, and white

of earth. Those which are of a brownish-yellow colour are an image of the atmosphere.”—*Sata. Bráh.*, III. 2, 1, 3.

The “black antelope” itself is the potential (black) soul after involution of all qualities: the skin is its surface of evolution whereon it displays its qualities (colours) of three orders,—higher (sky), lower (earth) and mental (air), or buddhic, astral, and mental qualities (three worlds).

“The sacrificer spreads it on the ground with the hairy side upwards, and with its neck-part turned to the west, with the text :—‘The skin of Aditi art thou! May Aditi acknowledge thee!’—For Aditi is this earth, and whatever is on her, that serves as a skin to her. . . . Thereby he establishes a mutual understanding between her and the black antelope skin.”—*Sata. Bráh.*, I. 1, 4, 5.

The Self commences to manifest in the new cycle of evolution, and arranges that the purified emotions (neck) shall progress towards buddhi (west). The externalising of the qualities in space (Aditi), or the evolution of them from matter (earth), is the process whereby the soul is enabled to grow. For which purpose there is established in the mind a discriminating faculty which adjudicates between nature and the soul.

See ADITI, AIR, COLOURS, EARTH, HAIR, NECK, PHINEUS, SKIN, SKY.

ANTHRŌPOS AND ECCLESIA :—

Symbols of the Divine Mind and the Soul or Buddhic function, in relation to human development.

“The Valentiniens maintain that the twelve apostles were a type of that group of twelve Æons which Anthrōpos in conjunction with Ecclesia produced.”—IRENÆUS, *Against Heresies*, Bk. II., Ch. 21.

The relationship of the twelve disciplined qualities with the twelve stages of the cycle of life, is to be seen when we recognise the close correspondence that obtains between the greater cosmic cycle and the lesser individual cycle—between the macrocosmic and the microcosmic processes. Each is typical of the other, or rather, the lesser indicates the greater; so that it will be seen that the individual epitomises, as it were, the entire manifested life-experience of the Logos. In each soul there are the twelve “apostles” more or less developed,

ANTICHRIST

and these disciplined qualities are to become more and more purified, and are to teach the lower qualities and lead them upward to the Light.

See ÆONS (twelve), APOSTLES (twelve), FATE-SPHERE, CHURCH, DISCIPLES (twelve), SAVIOURS (twelve), TRIBES (twelve).

ANTICHRIST :—

A symbol of the adversary of the Higher Self, which is the lower principle or the desire-mental nature.

"Hereby know ye the Spirit of God : every spirit which confesseth that Jesus Christ is come in the flesh is of God : and every spirit which confesseth not Jesus is not of God : and this is the spirit of the antichrist, whereof ye have heard that it cometh ; and now it is in the world already."—1 JOHN iv. 2, 3.

Hereby know ye the Spirit of Love and Truth : every impulse which is in harmony with Jesus Christ now born in our lower nature (flesh) is "of God" ; and every impulse which annulleth Jesus in us, is "not of God," and this is the antichrist which is the impulse of the desire-mind in opposition to the indwelling Jesus. The antagonist of righteousness and truth is in our mental condition (world), but "greater is he (Jesus Christ) that is *in you* than he that is in the world" (verse 4), for he that is of the lower nature is Antichrist.

"St. John is not speculating on ultimate existences ; he is dealing with active powers ; and from this point of view the power of evil has its place in his system. As Christ is the principle of truth, so the devil is the principle of error. He remains as the anti-Christ, though all his attendant demons have vanished in this Gospel. The devil is *de facto* ruler of this world, which as his domain is contrary to God."—W. R. INGE, *Camb. Biblical Essays*, p. 272.

See ADVERSARY, AHRIMAN, COUNTERFEIT, DEVIL, HEROD, SATAN.

ANTS :—

A symbol of the monads of life and form.

"Ye divine ants—for it was they that produced this (ant-hill),—the first-born of the world,—the first-born of the world, doubtless, is this earth."—*Sata Brâh.*, XIV. 1, 2, 10.

The spiritual monads (atma-buddhic) build up the forms and

ANUBIS

endow with life all the atoms and beings of the lower nature, which manifest first,—prior to spiritual qualities. The first to manifest in the cycle of evolution is the lower nature (earth).

See DEVAS, EARTH, MONAD OF FORM, MONAD OF LIFE.

ANU, GOD OF THE SKY :—

A symbol of the manifest God,—an aspect of the One Life extending through the universe, visible and invisible.

"A mighty king is Anu, the first born of the gods."—SAYCE, *Rel. of Anc. Babyl.*, p. 483.

The Logos or Higher Self appears first upon the highest plane, and thence upon the buddhic plane.

See NECK, PERSONALITY, SKY, SOUTH WIND.

ANUBIS, SON OF OSIRIS AND NEPHTYS :—

A symbol of the physical body as the most outward vehicle of the soul ; the product of Divine energy and matter on the physical plane (Nephtys).

"Isis found the child and bred it ; so that in process of time it became her constant guard and attendant, and from hence obtained the name of Anubis, being thought to watch and guard the Gods, as dogs do mankind."—PLUTARCH, *Isis and Osiris*, § 14.

Wisdom (buddhi) takes charge of the physical body and tends it, and assumes direction of its evolution while it guards the Divine nature within. In this way a perfect reciprocity is established between the higher and lower planes, through the actions and re-actions of the physical vehicle which thus becomes the constant attendant and nurturer of the Ideals (gods), or higher activities within the soul.

"According to Egyptian belief Anubis was a special patron of the dead, guarding them and superintending their embalmment, he or Thoth being their guide into the next world, and leading them by the hand into the Hall of Judgment."—WIEDEMANN, *Rel. of Anc. Egyptians*, p. 230.

"Anubis who is at the head of the divine hall and who dwelleth upon his mountain, the lord of Ta-tchesert, saith :—I have come to protect Osiris Mut-hetep, triumphant."—BUDGE, *Book of the Dead*, Ch. CLII. p. 504.

APARĀGITA

"Anubis hath bestowed upon thee (Osiris Nebseni) thy winding-sheet, he hath wrought for thee according to his will, he hath provided thee with the ornaments of his bandages, for he is the overseer of the great god."—*Ibid.*, CLXXII. p. 586.

The physical body (Anubis) is a great factor in the mental expression of the personality (corpse), its activities, and its purification (embalment). The physical mechanism and the higher mind (Thoth) lead the personality by its activities (hand) to the test of completeness of the perfecting process when the consciousness should rise to the higher planes. The physical body is in the forefront of the means of developing the causal-body (divine hall) which is exalted above it; and it serves the spiritual ego (Osiris) within. It is also the external means provided for the education and enlargement of the ego.

See AFU-RĀ, ANPU, APUAT, BOAT, EMBALMENT, ISIS, JACKAL, NEPHTHYS, ROPE, SUDRA.

APARĀGITA, PALACE (UNCONQUERABLE):—

A symbol of the perfected Soul as a vehicle of the Eternal Spirit.

"He (man) approaches the palace Aparāgita, and the splendour of Brahman reaches him."—*Kaush. Upanishad*, I. 2.

The Soul approaches the condition of perfection,—the sense of the holy, or the entire and complete Unity of the All,—when the ineffable grandeur of the Living Whole appeals in its entirety to the exalted consciousness. This state of being is a sense of the all-embracing,—that which includes all manifestation yet is itself unmanifest,—which embraces each, yet is itself the opposite of each;—that which is above, through, in, and without all.

See ABSOLUTE, BRAHMA, FACE (Lord), GODHEAD, PATH (twofold), TEMPLE, YESHTIKA.

APE, DOG-HEADED (LOWER ASPECT):—

A symbol of the automatic mind, or subjective mind.

See JUDGMENT HALL.

APES

APE AND TIGER NATURE:—

Symbolic of the automatic mind in ancestral traits and habits, and in unruled instincts and desires.

See ANIMALS, BEASTS (wild).

APEP, THE SERPENT:—

A symbol of the desire-mental nature.

"The undulating length of the serpent Apep, of whom it is said, 'his voice goeth round the Tuat.'"—BUDGE, *Egypt. Heaven and Hell*, Vol. II. p. 268.

In the relativity of the lower mind it may be said that the expression, or utterance, of the desire impulse allied with mind in the lower nature of the human soul, extends through the whole cycle of manifested life (the Tuat).

The desire-mind (Apep) is the adversary against which all the higher qualities (gods) contend. It is for ever being cut to pieces, but comes to life again all the same in other states and conditions of the soul's development.

See AHRIMAN, GREEN, NET, SATAN, SERPENT, TUAT.

APES (CYNOCEPHALI) NINE,— "WHICH SING TO RĀ AS HE ENTERETH THE TUAT":—

These are symbolic of the myriad of egos who shall rise through Christ to divine manhood. "Nine" is their symbolic number, in that man becomes more than man when the "tenth"—signifying completion and accomplishment,—is reached.

"The Souls of the East (i.e. the Souls or Spirits who take the forms of apes immediately the Sun has risen) pay homage to thee, and when they meet thy Majesty they cry:—'Come, come in peace!' (*Hymn to the Setting Sun*)."—BUDGE, *Book of the Dead*, p. 80.

"Open to me (Osiris) the doors with your hands, O ye Apes, unfold to me the portals of the Courts, O ye Apes, and welcome the gods or goddesses who have come into being from my divine Souls; come ye into being for Khepera, O ye who have your being at the head of the Tuat." *Ibid.*

This statement refers to the first division (Aries) of the cycle of life (the Tuat). It is on the upper levels of the buddhic plane that the Self (Sun) commences to manifest in *abscondito* (night). The spiritual egos (apes) are represented as opening the

APHRODITE

“way of the Lord,” because it is through their *volition* in harmony (singing) with the Supreme (RĀ), that manifestation takes place; and they enter into being in order to undergo the suffering and sorrow of the lives on earth. They come into being for Christ (Khepera) that they may triumph over ignorance and evil, and rise with him to power and glory at the end of the cycle.

“All protest against being coerced by an almighty power outside ourselves ceases to have any point when we realise that the power outside ourselves is what we ourselves essentially are. Indeed there would be no power outside ourselves,—we should never feel it or know anything about it,—if there were no power within ourselves impelling us to enter into relations with it.”—R. J. CAMPBELL, *Serm., Who Compels?*

See AMENT, ARIES, EAST, GUARDIANS, NET-RĀ, RĀ, SERPENTS (emitting sparks), SONS OF GOD, STRIDES (soul), SUN, TUAT, WILL.

APHRODITĒ, FOAM-SPRUNG :—

A symbol of the love aspect, or attractive quality, of the desire-nature, which promotes growth of the lower qualities in the forms.

“In the Asiatic religions Aphroditē was the fructifying principle of nature.”—*Smith's Class. Dict.*, “Adonis.”

See ADONIS, ATALANTA, ATTRACTION, FOAM, MESCH, POURUSHASPA, VENUS.

APIAN LAND :—

A symbol of the lower mental plane.

APIS, BULL OF THE WEST :—

A symbol of the outgoing activity of the Divine Will on the buddhic plane.

“In Memphis is kept the Apis, the ‘Image of the soul of Osiris,’ where his body also is said to lie.”—PLUTARCH, *Isis and Osiris*, § 20.

On the buddhic plane (Memphis) there appears the matrix of all forms in prototype, directing the outgoing energy of the Logos.

“The identification of Apis with Osiris was easy enough, because one of the commonest names of Osiris was ‘Bull of the West.’”—BUDGE.

“In course of time the bull, like other animals, was regarded as a symbol, and Apis is hence identified with Osiris or the Sun.”—*Smith's Class. Dict.*, “Apis.”

See BULL, MEMPHIS, OSIRIS, SERAPIS.

APOLLO

APOCATEQUIL, SON OF GUAMANSURI :—

A symbol of the Higher Self, proceeding from the Supreme.

“He was the first mortal to descend to earth. Associating with certain dwellers of the dusk called Guachimines, he seduced their sister, for which they slew him. But his offspring by her, born from two eggs, survived although their mother was slain. These were the twin brothers Apocatequil and Figueras. The former recalled his mother to life, slew the treacherous Guachimines, and under the guidance of the god Ataguchu, made an aperture in the earth with a golden spade, through which the race of Peruvians emerged and took possession of the land.”—*Non-classical Mythology*, p. 12.

The Self in involution became immersed in matter (earth) and obscured by the desires (Guachimines). When perfected as the Archetypal Man he dies. But the Divine Life through the emotion-nature (sister) brings forth in the new cycle (evolution) the dual consciousnesses—the Individuality and the Personality. The Divine Individuality restores the emotion-nature and eventually the desires are overcome. The indwelling God operating through buddhi (gold) penetrates the lower nature (earth) and rises with his saints to heaven.

See ASVINS, DIOSCURI, GEMINI.

APOLLO, SON OF ZEUS :—

A symbol of the Second Logos proceeding from the First. God manifest, or the Higher Self.

“Nine days through the army went the arrows of the God (Phœbus Apollo); but on the tenth, Achilles called the people to an assembly; for to his mind the white-armed Goddess Juno had suggested it; for she was anxious concerning the Greeks, because she saw them perishing.”—*Iliad*, Book I. *trans.* BUKKLEY.

For nine periods the life-giving force of the Logos ensouled the egos, or monads of form; but at the tenth period, the personality (Achilles) is evolved sufficiently to enable the lower mental qualities to assemble to it as a centre. For at this period of soul-growth there was some glimmer of such higher perception as is essential to the further development of the individuality. And the Wisdom

APOSTATES

aspect is directly concerned with the evolution of the mental qualities which had begun to languish.

"Dionysius proclaims: 'The Divine Goodness, this our great Sun, enlightens, nourishes, perfects, renews.' Even the pure can thus be made purer still. 'He, the Good, is called spiritual light; he cleanses the mental vision of the very angels: they taste, as it were, the light.' All this imagery goes back, in the first instance, to Proclus. For Proclus puts in parallel 'sun' and 'God,' and 'to be enlightened' and 'to be deified'; makes all purifying forces to coalesce in the activity of the Sun-God, Apollo Katharsios, the Purifier, who 'everywhere unifies multiplicity . . . purifying the entire heaven and all living things throughout the world'; and describes how 'from above, from his super-heavenly post, Apollo scatters the arrows of Zeus,—his rays upon all the world'" (In Par. IV. 34).—F. VON HUGEL, *Mystical Element*, Vol. II. p. 93.

"Nothing can be more profound, more entire, than the reverence of Homer's mortals for Apollo and Athenè."—W. E. GLADSTONE, *Juventus Mundi*, p. 177.

See ACHILLES, ANAPHE, ARGIVES, AROUERIS, ARROWS, DELOS, EXILE, GALE, HECATOMB, HERA, HYMN, LATONA, NINE, NINE DAYS, PESTILENCE, PRIEST OF APOLLO, WRATH OF APOLLO.

APOSTATES WITH TWO LEGS :—

A symbol of relative conditions which are always short of the truth, as may be seen in the pairs of opposite qualities.

"And the vigour of Azi Dahak (raging elephant) increases, the fetters being removed from his trunk, and his impetuosity remains; he swallows down the apostate on the spot, and rushing into the world to perpetuate sin, he commits innumerable grievous sins."—*Bahman Yast*, Ch. III. 57. *S. B. of E.*

The lower principle, with its illusions, strengthens as the Divine law gives it more liberty; and relative conditions promote activities which produce innumerable evils in the external life.

"The apostate's mind is a furious elephant which wandereth distracted in the forest of worldly love. Impelled by Death it rusheth here and there, while the pious search and find God in their hearts" (*Guru Nanak*).—MACAULIFFE, *The Sikh Religion*, Vol. I. p. 315.

See ELEPHANTS RAGING, OPPOSITES, SERPENT (Dahaka).

APOSTLES

APOSTLE OR DISCIPLE :—

A symbol of a developed and disciplined quality of the soul, in harmonious relation with the central Ideal, and which becomes a means for teaching and raising the lower mental qualities.

"The highest faculty in the soul is not, like each of the inferior faculties, one faculty among others; it is the Soul itself in its totality; as such it is called the 'spark,' also *Synteresis* (corresponding to the soul-centre of Plotinus). This highest faculty is served by all the faculties of the soul, which assist it to reach the Source of the soul, by raising the latter out of the sphere of inferior things. The Spark aspires to the Absolute, to that unity outside of which there remains nothing" (Eckhart).—UEBERWEG, *Hist. of Philos.*, Vol. I. p. 472.

The "apostle" is one of the superior faculties grouped about the highest faculty (Jesus)—the Divine Spirit within.

"We are assimilated to divinity by virtue."—PLOTINUS, *On the Virtues*, § 1.

See ANDREW, DISCIPLE, JAMES, JOHN, JUDAS, PETER, PHILIP.

APOSTLES, THE TWELVE :—

A symbol of the twelve highest qualities or virtues in the soul. They form a group nearest to the central indwelling Christ. The "apostles" are specialised conditions of the "disciples" and all are qualities which follow the leading of the Higher Self. The "apostles" are "disciples" raised to a state of close companionship with each other, whereby the Christ is brought into near relationship with the lower nature now gradually being drawn towards him.

"By the twelve apostles are signified all things of doctrine concerning the Lord, and concerning a life according to his commandments."—SWEDENBORG, *Apoc. Rev.*, n. 915.

"Jacob begot the twelve apostles in the Spirit, not in the flesh; in word, not in blood."—*Pseudo-Chrysostom*.

"Abraham, Isaac, and Jacob are types of the divine life in man. . . . These children (of Jacob) by Leah and the bondmaids, are the different forms of life which are produced by the spirit of service in us out of different principles, Leah and Rachel representing the higher principles; the bond-maids, other lower principles."—A. JUKES, *Types of Genesis*, p. 340.

In the book Am-Tuat, the twelve

APPENDAGES

amakhiu (apostles) of Rā, draw Afu-Rā (the embodied Self, or Lamb of God) through the body of the Serpent (lower nature) and bring him out at its mouth, transfigured.

The amakhiu "enter the tail of the serpent as loyal servants, but like their master, are transformed during their passage through its body, and they emerge from its mouth as 'rejuvenated forms of Rā' each day."—BUDGE, *Egypt. Heaven and Hell*, Vol. III. p. 193.

"Buddha, like Christ, had twelve 'great disciples.' 'Only in my religion,' he said solemnly a little before he died, 'can be found the twelve great disciples who practise the highest virtues and excite the world to free itself from its torments' (*Bigandet*, p. 301)."—A. LILLIE, *Budd. in Christendom*, p. 138.

The "apostles" are the qualities which "practise the highest virtues," and stimulate the mind to free itself from the causes of bondage in matter (suffering). In the one religion of the Higher Self (Buddha or Christ) those qualities which are more advanced help those behind them to rise.

"The Marriage Supper can be celebrated in the kingdom of the Father only, when all the 'Twelve Apostles,' or elements corresponding to the twelve degrees (of the Perfect Man), have been brought into perfect harmony and at-one-ment, and no defective element any longer exists among them. In the central place at this divine feast is the Thirteenth Personage, the Master or Adonai of the system, the founder and president of the banquet. He it is who in later times found a representative in the pure and heaven-born Arthur, — Ar-Thor — the 'Bright Lord' of the Round Table."—*The Perfect Way*, p. 247.

"In St. Clemente at Rome, in the apsis, is a cross in mosaic, on which are represented twelve doves, signifying the twelve apostles united to, or having their life in, Christ."—H. C. BARLOW, *Essays on Symbolism*, p. 74.

See ÆONS (twelve), ANTHROPOS, ARGONAUTS, DANCE (circle), DISCIPLES, FEEDING (5,000), HEROES, PETER, SAVIOURS (twelve), SPARROWS (twelve), TRIBES (twelve), TWELVE, ZODIAC.

APPENDAGES :—

A symbol of modes of activity of the lower qualities, which functionings are hung upon the personality until it has risen above them.

"The Basilideans are accustomed to give the name of appendages (or accretions) to the passions. These essences,

AQUARIUS

they say, have a certain substantial existence, and are attached to the rational soul, owing to a certain turmoil and primitive confusion."—CLEMENT ALEX., *Ante Nic. Lib.*, p. 276.

The "appendages are merely modes of activity of the qualities; and the passions have to obtrude themselves so long as the functionings occur and are attached to the lower self until its limitations be outgrown.

"Isodorus, son of Basilides, advises man to 'battle with the constraints of the appendages; (and says) our duty is to show ourselves rulers over the inferior creation within us, gaining the mastery by means of our rational principle.'"—*Ibid.*

The one alternative course to adopt is the suppression of the lower qualities by coercion from without: the other is the conquering of the animal nature from within.

See DHRUVA, PERSONALITY, QUALITIES, VISCERA.

APPLES OF THE HESPERIDES :—

A symbol of the buddhic emotions and faculties, the "fruit of the Spirit."

"The golden apples which Ge (Earth) gave to Hera at her marriage with Zeus."—*Smith's Class. Dict.*

The "marriage" is the union of Wisdom (Hera) and Love (Zeus). Love struggles upward from below to meet Wisdom above; and Matter (Ge) yields up the results of experience and effort, on to the Wisdom plane.

See GE, GOLD, GRAIL, HESPERIDES, HIKOBOSHI, MARRIAGE.

APSARAS :—

A symbol of high Devas,—intelligences who are co-operating with evolution upon the highest planes of the manifest universe.

See ANGELS, ARCHANGELS, COLCHIANS, DEVAS, GANDHARVAS, GUARDIANS.

APUAT, "OPENER OF THE WAYS" :—

A symbol of the external body or vehicle of the soul, which opens the way to manifestation in the lower worlds.

See AFU-RĀ, ANPU, ANUBIS.

AQUARIUS, THE ZODIACAL SIGN :—

A symbol of the eleventh period of the cycle of life. It signifies the

AQUEDUCT

buddhic vehicle of the Spirit, as the container of Truth (water) from the fountain of the Divine Reality. It refers to the rise of consciousness through the lower buddhic plane, far advanced in the present period of evolution.

See FOUNTAIN, WATER, ZODIAC.

AQUEDUCT :—

A symbol of a channel of truth established from the higher nature to the lower.

See CHANNELS, IRRIGATION, RIVER.

ARA LAKE :—

A symbol of a high state of Truth and Bliss upon the buddhic plane.

“He (the departed) approaches the lake Ara, and crosses it by the mind, while those who come to it without knowing the truth are drowned in it.”—*Kaush. Upanishad*, I. 2.

He, the liberated ego, who has advanced beyond the conditioned, now hath known and realised his true nature to be Bliss. This he has discovered by means of the higher mind—buddhi. But those egos who, having acquired some powers of the mind, would pass beyond the conditioned without having the Truth and without purifying the lower nature, work destruction to themselves, as far as that state is concerned.

See BLACK MAGICIANS, BLISS, RAFT, VIGARA, YATUS.

ARABS ENTERING IRAN :—

A symbol of the emotion-nature (Arabs) and the mental-nature (Iran) becoming united on the mental plane. The emotions are, as it were, invaders (by vibrations) from another plane, of the mental realm which they in a measure conquer for themselves, though in doing so they come under the restraint and discipline of the mind (Iran).

See COUNTRIES, GREEKS, TAZ, TROJANS.

ARARAT MOUNTAINS :—

A symbol of the lofty aspirations which point the soul to Wisdom.

See CAUCASUS, FLOOD, MOUNTAINS.

ARBOURS, FESTIVE :—

Symbolic of virtues of the soul, which bring joy and satisfaction to the ego.

See ARCHED GATEWAYS.

ARCHETYPAL

ARCHANGELS :—

A symbol of primordial Divine Powers on the highest planes of manifestation. These have their part in the construction of the spiritual universe which underlies the perceptible and visible phenomenal universe. “Archangels” also signify messengers of the Logos on high planes; and exalted Intelligences who introduce the spiritual Life-element into the vehicles, or forms, fully prepared and awaiting its reception.

See AMSHASPANDS, ANGELS, AP-SARAS, BAHMAN, BUILDERS, DEVAS, GABRIEL, GUARDIANS, MESSENGERS, MICHAEL, VOHUMANO.

ARCHED GATEWAYS :—

A symbol of mental qualities which open the way to knowledge.

“The City of Kapila with its festive arbours, its arched gateways and pinnacles, it was radiant with jewels in every dwelling; and unable to find any other rival in the world, it could only feel emulation with its own houses.”—*The Buddha-Karita*, Bk. I.

The abode of the Self on the higher planes of atma, buddhi, manas, is the perfection of all virtues, mental qualities, and aspirations. Within the soul (potential) is all beauty and excellence. At this stage of early involution, the Self is absolute unity, there is no Second Self to manifest. At this period no duality is apparent; there are no opposites, therefore no conflict takes place.

See AMARĀVATI, ARBOURS, GATEWAYS, GOLDEN AGE, JEWELS, KAPILA, PINNACLES, WORLD.

ARCHETYPAL MAN :—

This important symbol, the signification of which is a key to the knowledge of the soul's evolution to perfection, represents humanity perfected potentially on the higher planes in a past cycle of involution, and now subsisting as the directive efficient cause of imperfect actual humanity evolving on the lower planes in the present cycle. When the evolution is complete, the potential is actualised, and the souls are perfected.

“The Spiritual Man is both the import and the highest degree of creation, for which reason he was formed on the sixth day. As soon as the Man was

ARCHETYPAL

created, everything was complete, including the Upper and Lower Worlds, for everything is comprised in the Man. He unites in Himself all the forms."—*Zohar*, III. 48a.

"Now the heavenly Man, as being born in the image of God, has no participation in any corruptible or earth-like essence."—PHILO, *Works*, Yonge, Vol. IV. p. 60.

"The first world, or the Archetypal Man in whose image everything is formed, is occupied by no one else."—C. D. GINSBURG, *The Kabbalah*, p. 111.

"The soul carries her knowledge with her to the earth, so that everything which she learns here below she knew already, before she entered into this world" (*Zohar*, III. 61, v).—*Ibid.*, p. 116.

"We have referred to the ancient Asiatic idea, that above the earth, in the heavens, existed a true and perfect ideation of everything created in the universe, visible or invisible. That this perfect ideal, true, and real, paradigm, was in opposition to, yet in harmony with, its imperfect shadow, the changeable,—by man considered real,—universe; but the really untrue and unreal. . . . The Qabbalah holds fully to this idea. It also claims that the first account of the Creation in Genesis, referred exclusively to this ideal world and to an Ideal Man. In this first account there is not any Garden of Eden, nor any Eve, and the Ideal Man is created as an Androgyne, but in the similitude of Elohim."—MYER, *Qabbalah*, pp. 121-2.

The process of involution of all qualities and forms into matter, eventuates in the creation of the Archetypal Man, the perfect prototype and source of all the souls of humanity, when the One becomes the many in the new cycle of evolution.

"These (Naassenes) honour as the Logos of all universals Man, and Son of Man. This Man is male-female, and is called by them Adamas."—HIPPOLYTUS, *Philosophumena*, Intro.

"Particular souls, by reason of what they have in common, can only be understood as derived from a General Soul which is their cause, but is not identical with all or any of them, . . . containing as identical with its own nature the eternal ideas of all the forms, general and particular, that become explicit in the things of time and space" (*Plotinus*).—T. WHITTAKER, *Neo-Platonists*, p. 55.

"All things are from eternity in God, not indeed in gross material form, but as the work of art exists in the master. When God regarded himself, he saw the eternal images of all things prefigured in himself, not, however, in multiplicity, but as one image. Eckhart follows Thomas in proclaiming the doctrine that there exists an eternal world of ideas.

ARCHETYPAL

Distinct from this is the world of creatures."—UEBERWEG, *Hist. of Philos.*, Vol. I. p. 475.

"These Ideas (*i.e.* the eternal archetypes of things), which are the first causes of individual existences, are contained in the Divine Wisdom or the divine Word, the only-begotten Son of the Father. Under the influence of the Holy Ghost (or the fostering divine love) they unfold their effects, which are the created objects, or the external world." (*J. Scotus Erigena*).—*Ibid.*, Vol. I. p. 362.

"Speaking about the Son of God, Ruysbrock said—'I believe that the Son is the Image of the Father, that in the Son have dwelt from all eternity, fore-known and contemplated by the Father, the prototypes of all mankind. We existed in the Son before we were born. He is the creative ground of all creatures—the eternal cause and principle of their life. The highest essence of our being rests therefore in God,—exists in his Image in the Son.'"—VAUGHAN, *Hours*, etc., Vol. I. p. 326.

"The Celestial Man is the 'seventh day'; all combat then ceaseth and it is sanctified. Every regenerate person is a 'sabbath,' when he becometh celestial; because he is a likeness of the Lord."—SWEDENBORG, *Arc. Cel. to Gen.* ii. 2.

The Higher Self descends into matter during six stages of Involution (six days). The seventh stage is the completed Archetypal Man in whom activity ceases for a time and he is said to die. Every soul is destined to become perfect on the higher planes and be made the image of the Divine Archetype.

"It is taught (in the Upanishads) that the *âtman* created the universe and then entered into it as soul. Here for the first time we meet with the word *jîva âtman*, which later denotes 'the individual soul' as contrasted with the supreme. But no such contrast yet exists here. It is the *âtman* himself who alone exists and creates the universe, who as *jîva âtman* enters into the universe that he has created. Neither from the point of view of pure idealism, nor in its empirical varieties of pantheism and cosmogonism, does any opposition exist between the supreme and individual souls. The contrast between them is first seen at the moment in which the *âtman* who creates the universe and then enters into his creation becomes a duality, the parts of which are set over against one another. We have described this further accommodation to the empirical consciousness as Theism, since here the original unity of the *âtman* is divided into God and the Soul."—DEUSSEN, *Phil. of Upanishads*, p. 258.

From the Absolute (Father) pro-

ARCHETYPAL

ceeds the manifest God (Son), the Higher Self (Christ) who descends as Spirit into Matter, imparting by the process of involution all qualities and forms of growth which are subsequently to be evolved in nature. The Higher Self is the Agent of the Supreme, He is all and in all, and operates in countless ways in the Divine scheme. At a certain stage in the involutory cycle the Self starts forth to become the Archetypal Man by being born on the mental plane in order to commence his evolution in the aspiring mind. As the germ-soul in the causal-sheath, he begins to evolve as the ideal life of the Soul. This spiritual evolution (or potential involution), then, having proceeded upward when evolution is begun, is capable of being reflected downwards to the lower planes. The Self makes, as it were, a trial trip, and thereby becomes organised as the Archetypal Man. The greater Self undergoes beforehand on the higher planes the ideal life experiences of the lesser Self which transpire subsequently. In human evolution these primal experiences of the Self are distorted beyond recognition, owing to the fact that they do not appear on the lower planes in a sequential or coherent form.

"The image and likeness of God . . . more probably points to the Divine pattern and archetype after which man's intelligent nature was fashioned; reason, understanding, imagination, volition, etc., being attributes of God; and man alone of the animals of the earth being possessed of a spiritual nature which resembled God's nature. Man in short was a spirit, created to reflect God's righteousness and truth and love, and capable of holding direct communion with Him."—STANLEY LEATHES, *Smith's Dict. of Bible*, art. Adam, p. 44.

"In reference to the world, Christ is the Agent in creation; 'through Him are all things' (1 COR. viii. 6), and we through Him. He pre-existed 'in the form of God' (PHIL. ii. 6) from the beginning. He is 'the first-born of all creation; in Him and through Him and unto Him are all things. He is before all things, and in Him all things hold together' (COL. i. 15, 16). All things are to be summed up in Him (EPh. i. 10). 'He is all and in all' (COL. iii. 11). His reign is co-extensive with the world's history. 'He must reign till He hath put all His enemies under His feet.

ARCHETYPAL

The last enemy that shall be abolished is death.' Only 'when all things have been subjected unto Him, shall the Son also Himself be subjected to Him that did subject all things unto Him, that God may be all in all' (1 COR. xv. 24-28).—W. R. INGÆ, *Paddock Lectures*, p. 40.

"Christ is the ideal, representative man, the archetype of the race, as Adam is the concrete, imperfect copy of the archetype. 'In Christ,' the pure archetype is imparted to man. As Christ is the image of the invisible God, so we are 'transformed into the same image from glory to glory.' By the resurrection the earthly flesh was overcome, and the spirit of the heavenly man was set free as the animating principle of a new humanity. This is the meaning of the 'new creation.'"—W. R. INGÆ, *Constructive Quarterly*, June, 1913.

"Underlying this ceaseless flux is something abiding, archetypal, spiritual,—something by which these ever-floating atoms are for the time compelled to take upon themselves the bodily form in which they are manifested to the senses,—something which holds the same relation to the ordinary body as that which is held by the Platonic *Idea* to the Platonic *Eidolon*, or by the body celestial to the body terrestrial. Without such something the ordinary body is simply nothing. Ordinary body, in short, must hold its very existence in fee from Spirit, and there is no escape from this conclusion. Moreover, the traces of archetypal unity which are everywhere perceptible in the organic world may be looked upon as supplying evidence to the same effect; for may not these show that the bodies of different living creatures are not things apart, as they would seem to be at first sight, but parts of a connected whole which has its real foundation in the unity of the Divine Being?"—C. B. RADCLIFFE, *Man Trans-corporeal. Cont. Review*, Dec., 1874, p. 128.

"Unless God had been first we—our whole human race in general and each of us in particular—never would have been at all. We are what we are because He is what He is. Everything which we do God has first made it possible for us to do. Every act of ours, as soon as it is done, is grasped into a great world of activity which comes from Him; and there the influence and effect of our action is determined. Everything that we know, is true already before our knowledge of it. Our knowing it is only the opening of our intelligence to receive what is and always has been a part of His being, who is the universal Truth. Every deed or temper or life is good or bad as it is in harmony or out of harmony with Him."—PHILLIPS BROOKS, *Light of the World*, p. 40.

"Christ is that perfect Humanity

ARCHETYPAL MAN

CELESTIAL PLANE	Realm of Love World of Potency	<i>Atma</i>
SPIRITUAL PLANE	Realm of Wisdom World of Fixed Prototypes	<i>Buddhi</i>
Higher MENTAL PLANE Lower	Realm of Causes World of Man	<i>Manas</i>
ASTRAL PLANE	Realm of Desires World of Similitudes	<i>Kama</i>
PHYSICAL PLANE	Realm of Effects World of the Senses	<i>Sthula</i>

ARCHETYPAL MAN

Natural Man

The potential Evolutionary Scheme of Divine manifestation in the universe and man is called the Archetypal Man for three reasons : (1) Because the human being is the only example of life on this planet which is individually conscious on the mental plane, and is mentally in touch with the emotions proceeding from the higher planes. (2) Because this unique constitution of man makes him a measure of the universe, for he subtends, latently and actively, the whole of the five planes of manifestation. (3) Because as man is thus the Microcosm of the Macrocosm, his totality on the higher planes is identical with the Archetypal Man, while on the lower planes he is active as the natural man.

The Archetypal Man, or World-soul, is to be regarded as the Divine Life of the solar universe, visible and invisible, and also of the human soul both as to formative idea and phenomenal action. The Divine Life became organized for phenomenal activity in time and space, by means of the process of spiritual Involution whereby mental, astral and physical matter became endowed with all the qualities needed for Evolution, qualities which we observe to-day in all natural conditions and growth of forms. The Sacred Books teach us that the Archetypal Man became complete in plenitude at the close of the cycle of Involution ; whereupon there was a period of rest, or pralaya, before renewal of activity in the present cycle of Evolution.

The supreme intelligence of the Archetypal Man proceeds from the higher mental plane and is manifest throughout all nature. On this plane are the *directive causes* of all phenomena, while on the physical plane are the *directed forces* producing the effects which we perceive by means of our five senses. The laws of physics and chemistry are expressed by science in mental terms, thus proving that the causation of the phenomena investigated is mental and not physical. The causative intelligence from within is very obvious in the building up of plant and animal organisms. In their growth these are constructed molecule by molecule ; each molecule being directed in purposeful accordance with a fixed scheme or plan of the growth and maturity of each particular species of organism.

within us, from which we have been momentarily estranged by selfishness and the want of self-sacrifice, but which is ever at hand to weld us again into Itself and restore us to God. . . . For Christ is not 'a man' but 'MAN.'—J. G. ADDERLEY, *Symbolism of the Mass*.

"It is impossible to think of God except as the infinite and perfect of ourselves. If it was a human conception, then it was a true human conception or intuition, of God, of ourselves, and of our relation to God, that in the beginning laid the foundation of religion in the fact that we are created or constituted in the image of God; and that the beginning and principle of all spiritual instinct and impulse is the natural movement and effort of the spirit in us, to fulfil itself in that image, to realise itself as Son of God, to become perfect as our Father in Heaven is perfect."—W. P. DU BOSE, *Constructive Quarterly*, March 1913, p. 11.

"Man may change, but thou art God, and Thy nature is perfection.' When God begins the nobler creation in any heart, it cannot be that anything short of the full completion and entire working out of His purpose and His plan, shall be the goal and end of His activity. If a Spirit, all-powerful and infinite, is working in me, never can its work be finished until its work is perfected."—A. MACLAREN, *Sermons*, 1st Series, p. 49.

"For other foundation can no man lay than that which is laid, which is Jesus Christ."—1 COR. iii. 11.

"Christ recognised Himself as the Man to whom all the past history of the race had tended, the Man from whom all the future history of the race was to flow. He declared Himself not only to be a Man, but the archetypal Man."—STOPFORD A. BROOKE, *Serm.*, *The Baptism of Christ*.

"We are justified in holding that, whatever else He may be, God is essentially man, that is, He is the fount of humanity. There must be one side, so to speak, of the infinitely complex being of God in which humanity is eternally contained, and which finds expression in the finite universe. Humanity is not a vague term. We ought not to interpret it in terms of the primeval savage, or even of average human nature to-day, but in terms of what we have come to feel is its highest expression, and that is Jesus. If we think, therefore, of the archetypal eternal Divine Man, the source and sustenance of the universe, and yet transcending the universe, we cannot do better than think of Him in terms of Jesus; Jesus is the fullest expression of that eternal Divine Man on the field of human history."—R. J. CAMPBELL, *The New Theology*, p. 89.

"Aristotle's dictum in the *Politics*, that 'the nature of a thing is that which

it has become when its process of development is completed.' That is the other side of the Platonic doctrine of ideas, that behind and antecedent to things as we see them are the ideas of them which are perfect and eternal. Every man carries in him the plan of a Perfect which his own nature at once suggests and craves after."—J. BRIERLEY, *The Eternal Religion*, p. 227.

See ADAM (higher), ADAMAS (higher), ADAPA, AFU-RĀ, ALTAR (fire), AMENT, ARHATS (three), ASO, ATONEMENT, ATZEEL, BALDER, BOLTS, BUDDHA, CARAPACE, COSMOS, CREATION, CRUCIFIXION (Christ, Purusha), DEATH OF BALDER, OSIRIS, ETC., DEMIURGE, DHRUVA, DIONYSUS, DISMEMBERMENT, EVOLUTION, FATE-SPHERE, FRAVASHI, GATHA (days), GLORY, GOSPEL STORY, HEALING, HIGHER (natures), HUMAN BODY, IMAGE, INCARNATION, INVOLUTION, ISVARA, JESUS (son of God), KAGU-TSUCHI, KAIOMARTS, LEMMINKAINEN, LIMBS, MACROCOSM, MAHAVIRA-POT, MEASURE, MEDIATOR, MEMBERS, NET (golden), OANNES, OHONAMOCHI, OSIRIS, PRAGĀPATI, PROTOTYPES, PTAH, PURUSHA, RAGHA, SABBATH, SEAL, SEASONS (five), SELF, SEPHIROTH, SHEPHERD (good), SIMILITUDES, SINA, SON OF GOD, SON OF MAN, SOUL AND BODY, SOUL (highest), TOMB, TORTOISE, VIRGO, VISVAKARMAN, YAO, YMIR, ZAGREUS, ZODIAC, ZOROASTER.

ARDEBEHESCHT, KING OF FIRE :—

A symbol of the Atma-buddhic principle.

See AMSHASPANDS, ASHA, DEVAS, FUDO.

ARENA OF LIFE :—

A symbol of the lower quaternary, or the mental, astral and physical planes on which the Soul expresses itself under the aspects of Will, Wisdom and Love.

See FIELD, KNOWER, QUATERNARY, SETTLEMENTS, TUAT, VARA, WORLD, ZODIAC.

ARES (MARS) :—

A symbol of the astral function intensified through the action of manas.

"Ares is the personification of bold force and strength, and not so much the god of war, as of its tumult, confusion, and horrors."—*Smith's Class. Dict.*

ARETE

"Ares" signifies the desire-mind not so much an adversary of the Self, as the natural impulse towards maintaining life in the forms.

See BOAR, MARS.

ARETE, WIFE OF ALCINOUS :—

A symbol of the perfected emotion-nature allied with the Divine will in the soul.

See ALCINOUS.

ARGIVES :—

A symbol of the lower desires and emotions active on the desire-mental plane.

"Apollo aimed against the Argives his deadly darts. So the people began to perish in multitudes, and the God's shafts ranged everywhither throughout the wide host of the Achaians."—*Iliad*, Bk. I.

The Higher Self opposed with the Will (sword of the Spirit) the workings of the lower self. Hence the lower qualities gradually diminished in strength and numbers; and the action of the Divine Will being directed to the suppression of the lower mental qualities, these are overcome.

See APOLLO, ARROW, ODYSSEUS, PEOPLE, PESTILENCE, PRIZE.

ARGO, THE SHIP OF JASON :—

A symbol of the causal-body as a vehicle of the Spirit and the higher qualities, in the evolutionary cycle.

"The ship which the Greeks call the Argo was the representation of the barque of Osiris."—PLUTARCH, *Isis and Osiris*, § 22.

"Argus with the aid of Athena, built for Jason a galley, called from himself Argo. In her prow Athena set a plank, cut from the speaking oak of Dodona."—*Argonautic Expedition*.

The Higher Self with the aid of Wisdom, built a buddhic vehicle,—the higher causal-body,—for his evolution. In the forefront, Wisdom placed a mast of Truth (speaking oak).

"And as they were passing by the Apyrtean Isles, the Argo spoke, and said that the anger of Zeus would not be appeased until they went to Ausonia, and were purified by Circe."—*Ibid*.

And as the consciousness is raised to the condition of spiritual vision, so it becomes aware of its own nature, and realises the Divine intention (anger of Zeus), which is that the

ARGONAUTS

soul shall attain to perfection (Circe) and possess the knowledge of all its possibilities.

See ABSYRTUS, AGNIHOTRA, AMYCUS, ANCEUS, ARGUS, ARK, BOAT, CIRCE, JASON, PHEACIANS, SHIP OF MANU.

ARGONAUTS :—

A symbol of twelve, or fifty, higher qualities and Divine attributes, centred about the incarnate Self (Jason) in the causal-body (Argo).

When the heroes were all assembled, they took auguries, and offered sacrifices to Zeus, the Winds, and the Waves, the Night, and Paths of the Sea. The signs being favourable, they got on board and put to sea."—*Argonautic Expedition*. KEIGHTLEY, *Mythology*.

And when the higher qualities were assembled, they sanctified themselves, or consecrated their powers to the service of the Infinite which they beheld, as it were, by regarding the manifestations of God's wondrous might in the Universe. And all being now favourable, they embarked in the vessel of the soul which should carry them to the "promised land" whither they went. The "sea" signifies the reflection upon the astral plane, of what occurs from buddhi; the higher plane being the plane of causation and prototypal perfection.

Nature is the realm of things, the supernatural is the realm of powers. There the spinning worlds return into their circles and keep returning. Here (within) the grand life-empire of mind, society, truth, liberty, and holy government, spreads itself in the view, unfolding always in changes, vast, various, and divinely beneficent. There we have a Georgic, or hymn of the seasons; here an epic that sings a lost Paradise. There God made the wheels of His chariot and set them rolling. Here He rides forth in it, leading His host after Him; vast in counsel, wonderful in working; preparing and marshalling all for a victory in good and blessing; fashioning in beauty, composing in spiritual order, and so gathering in the immense populations of the worlds to be one realm—angels, archangels, seraphim, thrones, dominions, principalities, powers and saints of mankind—all to find, in His works of guidance and new-creating grace, a volume of wisdom, which it will be the riches of their eternity to study."—H. BUSHNELL, *Nature and the Supernatural*, p. 189.

See APOSTLES, ATALANTA, BULLS (brass), CHARIOT, CRETE, DISCIPLES, HEROES, SACRIFICE, SHAVING.

ARGOS

ARGOS (PELASGIC) :—

A symbol of the domain of the potential on the higher planes, or the potential beginning of things.

See PELASGIANS.

ARGUS, SON OF PHRIXUS :—

A symbol of the Higher Self who proceeds from the Supreme (Phrixus).

See ARGO.

ARHAT,—“ HE WHO SEES NIRVANA ” :—

A symbol of the ego who has attained consciousness on the buddhi-manasic levels, through the consummation of the physical life at the end of the present period, when the Self within the soul has arrived at every experience which it is necessary that he should undergo. This condition of consciousness implies the having passed an initiation equivalent to that symbolised in the “ crucifixion of Jesus.”

See ASCETIC, ASEKA, INITIATIONS, MASTER, WALKS.

ARHAT WITHOUT A COUNTERPART :—

A symbol of the Absolute Being, the unmanifest Supreme Self.

“ That Arhat is here saluted, who has no counterpart,—who as bestowing the supreme happiness, surpasses (Brahman) the Creator,—who as driving away darkness, vanquishes the sun,—and as dispelling all burning heat, surpasses the beautiful moon.” — *Buddha-Karita*, Bk. I. 1.

The Supreme Self is hailed as One without a Second,—as the Unmanifest,—That in which all things consist and subsist,—That which is Bliss,—That which is above the Creator in that it is both Creator and created, and beyond them both ; the Ineffable Unity who is all Light, and comprehends all light,—who is all Truth, and surpasses the moon in that the One is not a reflection, but is True Being,—Divine Reality.

See ABSOLUTE, BRAHMA, FATHER, GODHEAD, KAPILA, TRINITY.

ARHATS OF THREE GRADES :—

Symbolic of three states of consciousness successively experienced on the higher mental and buddhic planes, after the attainment of perfection on the lower planes.

ARIES

“ First, the simple Arhat (who is perfect, freed from all pain, from all the ten fetters and from all attachment to existence). Second, far above the simple Arhat, the Pratyeka-Buddha or Solitary Saint, who has attained perfection for himself and by himself alone. . . . Third, the supreme Buddha or Buddha *par excellence*, who having by his own self-enlightening insight attained perfect knowledge, and having, by the practice of the transcendent virtues and through extinction of the passions and of all desire for life, become entitled to that complete extinction of bodily existence, in which the perfection of all Arhatship must end, has yet delayed this consummation that he may become the Saviour of a suffering world by teaching men how to save themselves.” — MON. WILLIAMS, *Buddhism*, p. 134.

The first Arhat signifies the perfected individuality in the causal-body freed from attachment to the lower nature and without a personality. In this state the consciousness is buddhi-manasic. The second grade is represented by the individual monad or Divine Spark (Paccekabuddha) on the plane of atma, who is perfect of himself and has no lower nature. The third grade specifies the Higher Self (Buddha) who has descended into the matter of the lower planes in the cycle of involution, and, as the Archetypal Man, has attained all knowledge, power, and virtue, with complete control over the lower nature of humanity in its desires, passions, and appetites. He, the indwelling Self, being perfect and complete in the inner being of each striving human soul, remains in manifestation to be the Saviour of the suffering world of humankind. He saves all souls by teaching them how to discipline their lives and thoughts so that they may fit themselves for the redeeming grace which he is ever ready to bestow.

See ARC. MAN, ASRAMAS, BUDDHA, HOUSEHOLDER, MONAD OF LIFE, PACCEKA, SHORE (other), TRI-RATNA.

ARID :—

A symbol of a condition empty of active qualities.

ARIES, THE ZODIACAL SIGN :—

A symbol of the first period of the cycle of life. The Ram or Lamb (Varak) signifies the Divine Sacrifice at the outgoing of the Spirit on the

ARIES

upper buddhic plane, in which the Higher Self limits himself to conditions of manifestation. The "Lamb" is slain in involution, for the nourishment of the souls and qualities in evolution.

"Christ's special symbol is Aries, which in India is a Horse. In a figure from the catacombs we see the horse emerging from the waters."—A. LILLIE, *Budd. in Christendom*, p. 8.

"Once when thou (Buddha) wert the White Horse, in pity for the suffering of man, thou didst fly across heaven to the region of the evil demons to secure the happiness of mankind." (From Buddhist Gāthās.) *Footnote*.—Yearly the sun-god as the zodiacal horse (Aries) was supposed by the Vedic Aryans to die to save all flesh. Hence the horse sacrifice."—A. LILLIE, *Pop. Life of Buddha*, p. 58.

The "region of the evil demons" is the present existence wherein are the desires (demons).

"In Persia, the sign Aries, the ram, was known as the lamb; and in the Mithraic mysteries at the Christian era, it was a lamb that was slain."—J. M. ROBERTSON, *Religious Systems*, p. 202.

In the second chapter of the *Bundahis*, Varak (the *Lamb*) is given as the first of the twelve signs or constellations. It is as a *Ram*-headed man that Afu-Rā, the incarnate God, enters the first compartment of the twelve divisions of the Tuat-night of twelve hours. The Zodiac with its twelve signs, the Year with its twelve months, and the Tuat with its twelve hours, all signify the great Cycle of Life in which the Self (sun) first becomes obscured in matter, and second, rises from matter to become fully manifest in the souls of humanity at the end of the cycle. The reason the sign is named "Lamb" rather than "Ram" is that the Self is *born* in the sign, and therefore is young.

"Cosmically Aries represents the initial stage in evolution where spirit descends into matter to bring into existence a universe. It is the supreme act of Divine sacrifice, which is again reflected when man is made 'a living soul.'"—J. H. VANSTONE, *Lecture on the Zodiac*.

See AFU-RĀ, AMENT, APES (nine), BUDHA, DAWN, DEMONS, EQUINOX, EVOLUTION, HELL, HORSE SACRIFICE, HORSE (white), INVOLUTION, JESUS (lamb), LAMB, MARRIAGE (lamb), NET-RĀ, NIGHT, RAM, SACRIFICER, TAURUS, TUAT, YEAR, ZODIAC.

ARJUNA

ARITS, SEVEN, — HALLS OR GATEWAYS OF OSIRIS :—

Symbolic of seven states of the Soul in the cycle of Life, through which the Divine ego of the individual passes.

"The Osiris Ani, triumphant, shall say when he cometh to this (seventh) Arit :—'I have come unto thee, O Osiris, who art cleansed of thine impurities. Thou goest round about heaven, thou seest Rā, thou seest the beings who have knowledge.'"—BUDGE, *Book of the Dead*, Ch. CXLVII. p. 478.

This signifies the triumph of the individual soul over the lower nature at the end of a cycle. The soul purified of the lower desires and emotions, identifies itself with its Higher Self, and becomes conscious of conditions on higher planes. It perceives intuitively the Divine love and wisdom.

"You draw the life of the soul immediately from the immanent God, the Christ who is the life of the world. The Holy Spirit, the light divine, coming straight from the Eternal Father, through the Christ, is revealing that Christ within your soul and fashioning you into his spiritual likeness."—R. J. CAMPBELL, *Serm., The Divine Trinity*.

See ANCESTORS, COME UNTO THEE, CONSUMMATION, HAST, PATRIARCHS, TUAT.

ARIZURA, NECK OF :—

A symbol of desire for the objects of sense, or the lust of the eyes.

"The first place (whereon is most sorrow) is the neck of Arizura wherein hosts of friends rush forth from the burrow of the Drug."—*Vendidad*, III.

The "first place" in the lower nature producing suffering and sorrow, is the lust of the eyes—desire. The "fiends" are the sense objects which allure. The "burrow of the Drug" signifies the same as the "bottomless pit of the Beast," that is, the sense nature, or desire nature, that is never satisfied.

See BOTTOMLESS PIT, DRUG, HARPIES, NICOTHEA, PIT, SERPENT.

ARJUNA, SON OF INDRA AND PRITHA :—

A symbol of the personality ensouled by the spiritual ego or divine spark. "Arjuna" is therefore the progeny of God (Indra) and nature (Pritha).

ARJUNA

"Achilles has qualities in common with Arjuna."—MON. WILLIAMS, *Indian Wisdom*, p. 425.

The symbols "Achilles" and "Arjuna" have the same signification.

"At this time Krishna and Arjuna, standing in a splendid chariot drawn by white horses, also sounded their conches, which were of celestial form: the name of the one which Krishna blew was Panchajanya, and that of Arjuna was called Deva-datta—the gift of the gods."—*Bhagavad-Gita*, Ch. I.

At this period of soul-growth, the Higher Self and the lower Self (personality) were established from centres in the causal-body (chariot) in the higher mind (white horses), and commenced to function,—the one above and the other below. The "conches of celestial form" signify the spiritual means of development. "Krishna's conch sounded," is a symbol of the Spirit operating from within as proceeding from the incarnate archetypal Self. "Arjuna's conch sounded," symbolises the buddhic transmutations of the lower qualities; or spiritual gifts. "Arjuna's crest was Hanuman," signifies the personality's possession of intellect (Hanuman).

"To get well into the mind Rothe's conception of the universe, as having for its one end the development of spiritual personality by the conflict in all worlds, of free-will with circumstance, a view in which difficulties, sorrows, pains are regarded as factors in the process, and heaven and the angelic hierarchy as some of its achieved results, is to sweep as with a keen north wind the fogs out of our brain, and to set us cheerfully to work."—J. BRIERLEY, *Studies of the Soul*, p. 191.

"We must make a distinction of the two great forms of being, and ask: What is that which is and has no becoming, and what is that which is always becoming and never is?"—PLATO, *Timæus*.

"The being which is always becoming and never is, is our being in this world of sense; that which is and has no becoming is the being of God, eternal, unchangeable, all-complete. The former is never wholly satisfied, nor can be until it is at one with the latter; it is a state of lack and hindrance, a state of discord and trouble, a state of sin and woe."—R. J. CAMPBELL, Sermon, *The Eternal Satisfaction*.

See ACHILLES, BHISMA, BIRTH OF KRISHNA, CHARIOT, GOPIS, HANUMAN, KARNA, KRISHNA, PANDAVAS, PERSONALITY.

ARK

ARK OF BULRUSHES OF THE BABE MOSES :—

A symbol of the mental condition of simplicity and aspiration in which the nascent moral nature is brought up.

"And when she (the mother) could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it in the flags by the river's brink."—EXOD. ii. 3.

And when the growing moral nature (Moses) became distinguishable from the emotion-nature (woman) that gave it birth, the emotions separated it off and by craft limited its scope, leaving it in simplicity and solitude to its aspirations (bulrushes, flags). The ethical beginnings (Moses) could not have endured the complexities of the external warring conditions, or multifarious lower plane activities: and must needs be nurtured in isolation and truth (water), and reared by an affection,—the daughter of a ruler of the lower nature.

See JOHN BAPTIST, MANGER, MOSES, PITCH, RULER.

ARK OF SAFETY :—

A symbol of the causal-body in which the Higher Self and its higher qualities traverse the changing lower nature during the manvantara or great cycle of life.

"Christ is the Ark, . . . we must bear the Christ upon us, and have the Temple of this Ark within us."—BOEHME, *Myst. Mag.*, p. 200.

"Christ is the Ark, taking the chosen family (of faithfulness and piety) from the world of judgment to the new heavens and the new earth (after destruction has passed on the old)."—A. JUKES, *The Law of the Offerings*, p. 21.

"The elect are delivered, first mystically by baptism, that passage through the waters, which figures death and resurrection; and then actually, through that dying to the world and nature, which is both the judgment of the old, and the way for God's children to the new creation."—A. JUKES, *Types of Genesis*, p. 114.

"The ship of Ea is Destiny."—SAYCE, *Rel. of Anc. Babyl.*, p. 67.

See AFU-RĀ, ARGO, BOAT, BOAT (sektet), HOUSE IN HEAVEN, SHIP (Manu), TEMPLE.

ARK OF NOAH :—

A symbol of the causal-body as a means for the preservation of the

ARK

individuality and the qualities of the soul, while lower conditions of growth are swept away.

"Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch."—GEN. vi. 14.

The Divine command is given the individuality (Noah) to form a causal-body, and in this higher mental vehicle several compartments for different functions are to be made. And it is to be limited in its nature within and without. "Pitch" is a symbol of limitation which provides for the distinguishment of truth.

"The ark, by which Noah (the spiritual mind) goes through the judgment,—formed by cutting down and judging the pride and strength of that soil in which the curse works,—figures the cross by which we are severed from the world, by which it is crucified to us, and we unto the world. As that ark was made up of many beams, so is the cross which delivers us from the world composed of many parts. . . . While in the old world, or amid the waves, the cross, like the ark, is our safety."—A. JUKES, *The Types of Genesis*, pp. 109, 110.

The "Ark" does in a measure correspond with the "Cross," in that they both indicate the junction between the higher and lower natures.

"The stories of the Ark are the three Principles. The seven persons point at the seven properties of the material life, that God will have children out of all the properties into his eternal Ark. The eighth person was Noah—the Righteous one."—J. BOEHME, *Myst. Mag.*, p. 196.

The "lower, second, and third stories" are the three higher sub-planes of the mental plane; as the causal-body is situate on the higher mind plane above the lower consciousness which perceives it not.

See ADAM'S BODY, BEASTS (clean), CAUSAL-BODY, CROSS, DELUGE, FLOOD, FOOD (man), LIVING THING, NOAH, WINDOW (ark).

ARK OF THE TESTIMONY :—

A symbol of the causal-body as the receptacle of evidence to bring conviction to the lower consciousness of the reality of the indwelling Divine nature as an Ideal for reverence and aspiration.

"And he (Moses) took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark."—EXOD. xl. 20.

ARMS

And the law of the moral nature was the means of preparing the mind for the reception within its most sacred shrine, i.e. the causal-body, of the Divine law of Love and Wisdom to be to the soul its Ideal for reverence and aspiration. The "mercy-seat" indicates forgiveness, that is, the Divine ignoring of past failures, and the concession of the soul's privilege of constant progression. And above this soul-state are the laws of the higher intelligence (cherubim), and the beautiful wings of aspiration.

"In the Ark of the Covenant there was but the Book of the Law, the Rod of Aaron, and the Pot of Manna. Even so that soul, which has no other aim than the perfect observance of the law of God, and the carrying of the Cross of Christ, will be a true Ark containing the true Manna, which is God" (*Catherine of Genoa*).—F. VON HUGEL, *Mystical Element*, Vol. II. p. 51.

See CAUSAL-BODY, CHERUBIM, FOOD (God), KARSHIPTA, MANNA, MOSES, SHEKINAH, SHEWBREAD.

ARMAITI, THE HOLY SPIRIT :—

A symbol of the principle of buddhi—Wisdom.

"Armaiti doubles righteousness by her actions."—*Gatha Ushtavaiti*.

The Wisdom principle transmutes the highest of the lower qualities on to its own plane, the buddhic.

See BUDDHI, GOLD, HOLY GHOST, ISIS, WISDOM.

ARMS, WEAPONS :—

Symbolic of outgoing energies of the soul on the mental plane,—the plane of conflict.

See BLACKSMITHS, WEAPONS.

ARMS OF THE BODY :—

Symbolic of action in relation to will on the mental plane. The use of the "left arm and the right" signifies the energy of the will incoming and outgoing. An "arm bent of Thoth" signifies inability of the mind to act with perfect unanimity, for unaided it cannot show perfect truth. Human figures shown without arms signify inaction, latency of powers and qualities.

"The prow and stern of the fourth boat terminate in heads of uraci, each of which is turned towards the deity who is kneeling in the middle of the boat. In the centre kneels a woman without

ARMY

arms, and before and behind her stands a man, who is likewise without arms."—BUDGE, *Egypt. Heaven and Hell*, p. 26.

The boat signifies the causal-body as the vehicle of the Divine Husbandman (Osiris Neper) who cultivates the lower nature (herbs and plants). But at this early stage the emotions (woman) and mental faculties (men) remain latent in regard to transmutation of qualities.

Arms "wandering bereft of shoulders," signify action destitute of directive capacity. "White arms" signify the pure and unsullied activities of the higher nature. This symbol is attached to the Wisdom Goddesses of the Greek scriptures (*see Iliad*).

See ASCENSION (Osiris), BOAT, CORN, HAND, RIGHT ARM, SHOULDER, THOTH, WHITE ARMED.

ARMY OF THE GODS, OR HOSTS OF THE LORD :—

A symbol of the disciplined mental qualities, ready to do battle with the desires and lower impulses, for the sake of ideals.

See HOSTS, SOLDIERS, WARRIORS.

ARMY BEING FORMED OF THE PEOPLE OF A COUNTRY :—

Symbolic of the organising and focalising of the mental qualities, so as to bring the powers of the soul to act from a common centre.

See CAMP, COUNTRIES, PEOPLE, QUALITIES.

ARMY OF THE DEMONS :—

A symbol of the desire-mental qualities.

"The army with a wide front shouting and flying in the air."—*Homa Yasht*.

This signifies the activity of the kama-manasic nature, wherein the desires and lower thought processes give rise to an unsettled state of the lower self.

See DAEVAS, DEMONS.

AROUEIS, THE ELDER HORUS :—

A symbol of the Second Logos, the indwelling God born upon the buddhic plane.

"Upon the second (of the five new days), Aroueris, whom some call Apollo, others, the elder Horus, was born."—*PLUTARCH, Isis and Osiris*, § 12.

ARROGANT

The "five days" signify the five planes of manifestation, upon the second of which,—the buddhic,—the incarnate Self has his first birth.

See APOLLO, BIRTH OF HORUS, DAYS (five), GATHA DAYS, HORUS, WORLDS (five).

ARREST OF THE SUN, MOON, AND STARS IN THEIR COURSES BEFORE THE BIRTH OF THE HOLY CHILD :—

Symbolic of the individuality, personality, and several modes of their mental expression, being, as it were, formed through a special operation which corresponds to a change in the direction of their activities. Before the Soul is emanated, the various departments of being are said to be arrested inasmuch as the efforts of the Logos which produce them, require that the forces concerned with their emanation shall be conducted into new channels, prior to which an arrest in their previous course appears to be made. This, refers to the period of involution when the Soul is born into the lower nature.

See ARROWS (divine), BIRTH OF ZOROASTER, BOAT (sektet), MOON (waxing), SUN (catching), SUN (motionless).

ARROGANT, ONE OF THE THREE TRIPLE POWERS :—

A symbol of the sense of separateness,—the "prince of this world,"—which rules the three self-seeking passions, love of power, lust, and avarice, each triple, because they act on the three lower planes.

"Pistis Sophia grieving because of the sufferings brought upon her by Arrogant one of the three Triple Powers."—*Pistis Sophia*.

This signifies the solicitude of the Higher Self for the sake of the lower :—it is a portrayal of the process of suffering through which the consciousness is lifted complete and entire to the realisation of Bliss.

"The Asuras came to naught even through arrogance: wherefore let no one be arrogant, for verily arrogance is the opening (or beginning) of ruin."—*Sata. Bráh.*, V. 1, 1, 1.

The desires (asuras) in being energised by the sense of separateness

ARROW

bring about their own destruction as the ego rises to a wider consciousness.

See ASURAS, BLISS, SEPARATION, SOPHIA.

ARROW OF THE SPIRIT :—

A symbol of the higher will, harmonious with truth and aspiration :— a ray of the indwelling Self.

“Having taken the Upanishad as the bow, as the great weapon, let him place on it the arrow, sharpened by devotion! Then having drawn it with a thought directed to that which is, hit the mark, O Friend, namely, that which is Indestructible! Om is the bow, the Self is the arrow, Brahman is called the aim. It is to be hit by a man who is not thoughtless, and then as the arrow becomes one with the target, he will become one with Brahman.”—*Mundaka Upanishad*, II.

The soul is directed to rely upon the Word of God, i.e. the expression of the Truth within; and determine the will in accordance with the same. Then, with the mind aspiring towards the Highest, the soul is required to rest upon the Divine Reality which underlies the illusions of thought and sense. The expression of the indwelling Spirit (Om) is the energy outpoured in the soul; the spiritual Ego is the will, and union with the Higher Self is the aim. Union is to be achieved by the mind which is above the lower mind (thoughtless), and then as the will becomes one with the aim, so the lower Self merges into the Higher Self.

“For the arrows of God to go forth in light (HAB. iii. 11), is for His words to resound with manifest truth.” “Job bears witness saying, ‘Because He hath opened His quiver and afflicted me.’ For as arrows lie hid in the quiver, so do sentences lie hid in the secret counsel of God: and an arrow is drawn, as it were, from the quiver, when God launches forth an open sentence from His secret counsel. The machination of the wicked is also designated by the word ‘quiver,’ as is said by the Prophet, ‘They have made ready their arrows in the quiver, that they may shoot in darkness at the upright in heart.’”—GREGORY THE GREAT, *Morals on the Book of Job*, Vol. III. pp. 365, 472.

“Thine arrows are sharp in the heart of the king’s enemies; whereby the people fall under thee.”—Ps. xlv. 5.

“But God shall shoot at them (the wicked) with an arrow; suddenly shall they be wounded.”—Ps. lxiv. 7.

The will united with truth and

ARROWS

righteousness causes the lower qualities which are adverse to the Spirit, to fall below the consciousness. The shaft of the Spirit directed against the unruly desires and passions weakens and subdues them.

See APOLLO, ARGIVES, OM, PESTILENCE, PONIARD, SWORD, UDGITHA, UNION.

ARROW, THE SELF-MOVING :—

A symbol of the illusive will of the lower self, which is moved to action by desire.

“The man who fills himself with meat, is filled with the good spirit. It is this man that can strive against the onsets of Astovidhōtu: that can strive against the self-moving arrow.”—*Vendidad*, IV. S. B. of E.

The mind that assimilates knowledge is filled with that which is necessary for its growth. The mind thus stored is able to withstand the temptations which may assail the ego from the plane of the desires, and hold in check the lower personality, or lower will.

See ASHEMOGHA, ASTOVIDAD, MEAT, PERSONALITY.

ARROWS, DIVINE :—

Symbolic of spiritual force which rises from within and dissipates desire, and also causes transmutation of lower qualities into higher on the buddhic plane.

The Adhvarya priest “then hands him (the Kshatriya king) three arrows. That first one by which he pierces on shooting, that is this earth, that one is called ‘dribā.’ And the one by which (the enemy Vritra) being pierced lies either living or dead, that is the second, that is this air, that is called ‘ruga.’ And this one with which he misses (his aim), that is the third, that is yonder sky, that is called ‘kshuma.’”—*Sata. Brāh.*, V. 3, 5, 29.

Through the individuality (priest), the personality (king) receives the means for conquering the desires and rising victorious. The first means is the lower nature (earth) by which the soul rises stage by stage. The second is the mental nature (air) by which knowledge is gained and the desire nature (Vritra) is controlled or rendered ineffective. The third is the higher emotion nature (sky) which is above the personality, and so is uncontrolled by it.

ARSH

"The sun and moon stood still in their habitation; at the light of thine arrows they went, and at the shining of thy glittering spear."—HAB. iii. 11.

The individuality (sun) and the personality (moon) were sometime latent in the causal-body; then at the outpouring of the Spirit within, they went forth to manifest, having in them the enlightenment of the Divine Ray which dispels illusion.

"I (Lakshmi) reside in an arrow."—*Inst. of Vishnu*, 99, 15.

The buddhic principle is spiritual force symbolised by an arrow.

"Let a man take the five arrows (the five virtues), put them on the bow of his brain and kill Death" (*Guru Nanak*).—MACAULIFFE, *The Sikh Religion*, Vol. I. p. 368.

Let the mind act in accord with the highest ideals of virtue, and immortality will be reached by the consciousness.

See ADVARYA, ARREST, BHISMA, FUNERAL, NINE DAYS, PESTILENCE, SLAUGHTER, SOUND, SPEAR, VRIIRA.

ARSH, THE "THRONE OF GOD":—

A symbol of the plane of atma, the highest of the five planes of existence.

See ATMA, KURSI, PARADISE, THRONE.

ARTEMIS, THE GODDESS:—

A symbol of the principle of buddhi under various aspects. As a "huntress" it signifies the quelling of desires (beasts) through the "arrows" of the Spirit.

See ARROWS (divine), BEASTS (wild), DIANA.

ARTERY:—

A symbol of a channel in the soul of the Divine life (blood) which flows from the "heart" or centre of being.

See BLOOD, CHANNELS, HEART.

ARTIFICER, OR ARTISAN:—

A symbol of the ego active on the physical plane,—the plane of work, contrivance, and adaptation. The activity is manifested through the physical body (Artisanship).

See ANUBIS, CLASSES, SUDBA.

ARURU, GODDESS:—

A symbol of the feminine, or matter, aspect of Divine manifestation.

ASAR

"Ea under the mask of Merodach, is the creator of mankind as of all things else. In this act of creation the goddess Aruru is coupled with him."—A. H. SAYCE, *Rel. of Egypt. and Babyl.*, p. 382.

The First Logos (Ea) under the aspect of the Second (Merodach) produces all things. "Aruru" signifies the feminine, receptive principle, for duality is necessary to manifestation, matter and spirit being essential thereunto. "Ea, Merodach, and Aruru" constitute the Higher Triad or Divine Trinity.

See BUDDHI, EA, MĀYĀ (higher), MERODACH, MOTHER, TRIAD, TRINITY.

ARYANA-VAËJO, THE FIRST GOOD LAND, BY THE RIVER DAITYA:—

A symbol of the buddhic plane, the first to possess relative truth.

"Aryana-Vaëjo was created a region of delight by Ahura-Mazda."—*Vendidad*, I.

The buddhic plane exists in the innermost remembrance of the ego as it descends in the period of involution, to the lower planes.

See BUDDHIC PLANE, BULL (man), DRAGON (red), EDEN, GATHA (ahuna).

ARYAVARTA, THE LAND OF THE ARYAS:—

A symbol of the mental plane, the plane of the mental qualities (Aryans).

See COUNTRIES, NAVAL.

ASAR, ÆSIR, OR ASES:—

A symbol of the three Divine Principles, or the Logos under the aspects of Will, Wisdom, and Activity.

"Then the three Ases of this band, full of power and goodness, descended towards the sea; they found in the country some wretched beings, Ask and Embla, needing destiny. They had no soul, they had no understanding, neither blood, nor language, nor good exterior; Odin gave the soul, Hoenir gave understanding, Lodur gave the blood and the good exterior."—*Voluspa*, 33-40.

Then the Logoi in might and love, descended, as it were, to the astral plane (sea) to endow the forms, now developed thereon, with human attributes. There they found in pre-human forms, Desire and Instinct, needing further powers of growth. These creatures had no spiritual or mental natures, no true life, no

ASCENSION

intelligent expression, no proper human forms. To these lower personalities the Divine Will (Odin) gave the Divine Spark, Wisdom (Hoenir) imparted the mind, and Activity (Lodur) through slow evolution brought about the inner life connections with the higher nature, and the effective, erect human form.

"Thereupon (Balder's death) the Asar (at Asgard) sent messengers over the whole world, and besought that all would weep Balder out of the power of Hell."—*Prose Edda*.

The Divine Triad establishes in the lower nature the means by which the indwelling Self (Balder) shall be released through the suffering of the lives in the forms. Thereupon the urgent necessity for the triumph of the Self becomes apparent, and within the entire nature a desire for liberation is manifest. This craving must needs be first of all thoroughly established in the lower self ere the prayer may penetrate to the sanctuary of the Higher One.

See ASGARD, ASKR, BALDER, DEATH OF BALDER, EYE (third), HIRUKO, HODER, MAN (born), MAN (crawled), MIMER, NET OF ASAR, ODIN, THOCK, WEEPING, YGGDRASIL.

ASCENSION OF JESUS :—

A symbol of the union of the Christ-soul with the Christ: that is, the Soul or lower Self (Jesus) having been perfected on the lower planes and raised to the higher, becomes merged in the Higher Self seated in the causal-body on the higher mental plane.

"And Jesus led them out until they were over against Bethany: and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, blessing God."—LUKE xxiv. 50-53.

The Christ soul as the highest ideal led, as it were, the disciplined qualities to the level of the "abode of the Lord," where their affection for the highest enabled him to bless and strengthen them. And as they aspired they became aware of their shortcomings, and so lost sight of the Christ-soul as he disappeared in the

ASCENSION

Christ. But the Divine Love was not parted from the qualities which were attached to him. The parting was only apparent. They had to continue their work on the lower planes, having been blessed by his presence. He would return to them as soon as they were able to receive him, for they were only shut off from him, insomuch as their limitations were necessary for the fulfilling of their special work. The "worshipping" signifies the devotion and aspiration of those qualities which were awaiting union with the Highest. The "temple" typifies the veiled mysteries of inner being, before whose presence they bowed in adoration, mindful of the glories which awaited them.

"The Ascension, with which the Drama terminates, is that of the whole Man, now regenerate, to his own celestial kingdom within himself, where—made one with the Spirit,—he takes his seat for ever 'at the right hand of the Father.'"—*The Perfect Way*, p. 215.

"'I come again,' said Jesus, 'and receive you unto myself that where I am there ye shall be also.' Interpret that promise as being for to-day; interpret it spiritually, and you have what it was meant to impart. Our dear Lord is always coming in like manner as we have seen him go. The cloud of new and harsher conditions has veiled him from your sight for a time, but he has not really gone; he has but called you upward, bidden you aspire through those very conditions to the place he has prepared for you in the everlasting kingdom. And he will come back to you with a greater fulness of life and power when you can receive him again with the heart of a little child."—R. J. CAMPBELL, Serm., *Christ Going and Returning*.

See ÆON, (thirteen) BETHANY, BLESSING, CHRIST, CHRIST'S SECOND COMING, GLORIFYING, JERUSALEM, JESUS (gospels), JESUS (son of man), LIBERATION, QUALITIES, REDEMPTION, REGENERATION, RESURRECTION, TEMPLE, UNION.

ASCENSION OF OSIRIS :—

A symbol of the rising of the lower Self to become one with the Higher Self.

"He who is in this picture in the invisible form of Horus in the thick darkness, is the hidden image (of Osiris) which Shu lifteth up beneath the sky, and Keb-ur cometh forth in the earth

ASCENSION

in this image."—BUDGE, *Egypt. Heav. and Hell*, Vol. I. p. 278.

The entity depicted as Horus is the Osirified-soul perfected and ascending from the lower planes (darkness) in the "night of the Tuat," as the cycle (Tuat) closes. The Osirified-soul becomes lost in the Osiris, that is, the perfected lower Self becomes one with the Higher Self in the causal-body. The Divine Will (Shu) raises the personality (Keb-ur) which has developed from the lower nature (earth).

(The picture)—"The end of the Tuat, which is represented by a semi-circular wall or border formed of earth. At the middle point of this border is the disk of the sun which is about to rise, and joined to it is the head of the 'image of Shu,' with his arms stretched out along the rounded border of the Tuat. Above his head is the beetle, symbol of Kheper, who has emerged from the boat of the Sun-god; and below is the 'image of Af,' that is to say, the body of the night Sun-god, which has been cast away."—*Ibid*.

This symbolical picture exactly describes the ascension of "Horus into Osiris" or "Jesus into Christ." The future period indicated is the end of the cycle,—the termination of the "12th hour of the Tuat." The "black sun-disk" represents the unapparent Higher Self (Osiris). It rises from the cycle through "Shu" the Divine Will. The "beetle Kheper" signifies the indwelling Self (Horus) ready now to rise from the lower nature (earth) and to become united with the Self (Osiris) in the causal-body (*image* of Shu). Now the lower Self (Kheper-Horus) having become perfected and resurrected, discards the personality (*image* of Af) it has worked through for so long. The image therefore lies as a corpse at the end of the cycle; but it is depicted as *embalmed*, and has a large X cross marked upon it. This means that the personality has been perfected at the crucifixion and therefore dies to be re-born spiritually (as Horus) in the new life. The "image of Shu" has neither body nor lower limbs, thus signifying that the individuality in the causal-body no longer puts forth personalities to occupy bodies on the lower planes. After the cruci-

ASCETIC

fixion (arms outstretched) the soul has ceased to possess any lower nature.

"Verily, verily, I say unto thee (Peter), When thou wast young, thou girdest thyself, and walkest whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. Now this he spake, signifying by what manner of death he should glorify God."—JOHN xxi. 18, 19.

As "Peter" means the lower mind or lower personality, the symbolism precisely corresponds with the swathing of the mummy of "Af-Rā." "Peter's" arms are girded to his body, signifying inactivity of the personality, through the withdrawal of Spirit ("another"). But being perfected he, by dying, "glorifies God."

Truly hereby is declared the fate of the lower personality. When the lower mind (Peter) is undeveloped (young) it is a law to itself, and it directs the outer activities of the soul according to its will. But when it is perfected at the end of the cycle, then (another) the indwelling Self,—the spiritual ego,—becomes supreme over it and reduces it to impotence. The personality is permitted no longer any directive action, and so it yields up its life, being, as it were, crucified in matter with head (mind) downwards. The death of the lower mind signifies the perfecting of the soul or the glorifying of God.

See AFU-RĀ, ARMS (body), BOAT CAUSAL-BODY, CORPSE, CROSS, CRUCIFIXION, EMBALMENT, FEED, GLORIFYING, HORUS, KHEPER, MUMMY, OSIRIS, PERSONALITY, PETER, SCARABÆUS, SHU, SUN-RISING. TUAT.

ASCETIC; SELF-RESTRAINED MAN:—

A symbol of an individuality who, after liberation from all below the higher mind, "departs from his house," that is, rises above the causal-body, and continues his progress upward through the buddhic plane.

"Having performed the Ishti, sacred to the Lord of creatures (Pragāpati), where he gives all his property as the sacrificial fee, having repositied the sacred fires in himself, a Brāhmana may depart

ASCETICISM

from his house as an ascetic, . . . after giving a promise of safety to all created beings. . . . Making over the merit of his own good actions to his friends, and the guilt of his evil deeds to his enemies, he attains the eternal Brahman by the practice of meditation."—*Laws of Manu*, VI. 38, 39, 79.

Having renounced as lower all that he has attained and is now possessed of, and putting his trust in the supreme sacrificial Law, the liberated ego turns his attention to the atma-buddhic energies within, and aspires beyond the causal-self; firm in his resolve not to use his powers in frustration of the Divine scheme. To higher and lower plane activities, in schemes of manifestation which in him are to go forth, he bequeaths his acquirements. Then, freed from all relativity, he passes into the Supreme.

See AGNIHOTRA, ANCHORITE, ASRAMAS, ARHAT, HERMIT, HOUSEHOLDER, LIBERATION, MONK, ORDERS, PRAGÂ-PATI, SANNYASIN, SOUL.

ASCETICISM, OR AUSTERITY :—

A symbol of the voluntary abandonment of outgoing activities in preparation for a new form or course of manifestation. It is an inbreathing of the ego or Self prior to an outbreathing of renewed life.

"As early as the creation myths we saw how the Creator of the universe prepared himself for his work by the practice of *tapas* (asceticism); in which word the ancient idea of the 'heat' which serves to promote the incubation of the egg of the universe blends with the ideas of the exertion, fatigue, self-renunciation, by means of which the creator is transmuted (entirely or in part) into the universe which he proposes to create. According to this conception, everything that is great in the universe is dependent on *tapas*,"—DEUSSEN, *Phil. of Upanishads*, p. 66.

The perfection of the manifest Self is the absolutely necessary end of the Soul-process, and is the condition that must be attained ere a life-cycle can close in the complete indrawal of the Self. The toil and fervour of the Self to perfect its manifested Life, and its renunciation of all outgoing energy, become the preparation for the next life cycle. The actual then disappears into the potential, which then is, as it were, a germ or

ASGARD

egg out of which a new universe, outer and inner, proceeds into actuality. Everything great is dependent on asceticism, because perfection attained implies the subjugation and cessation of every activity of the lower nature in its widest sense.

"The souls on their entrance into heaven are apostrophised:—'Which invincible by *tapas*, have won their way by *tapas* to the light, that have accomplished the severest *tapas*,—to these now enter in' (*Rig-Veda*, X. 154, 2)."—*Ibid.*, p. 66.

The spiritual egos or individual souls on the higher mental plane having become perfected through their efforts in a stage of their progress upward to the truth, withdraw entirely from the lower life, and enter into the consciousness of the buddhic plane. (It is obvious that the asceticism practised in India by "Yogins," has its origin in a literal and mistaken interpretation of the sacred writings.)

See ABSTINENCE, AUSTERITIES, BREATH, EGG, FASTING, HIRANYA-GARBHA, LIGHT, MANVANTARA, PENANCE, PRALAYA, SANNYASIN.

ASEEYATIC WORLD—THE WORLD OF ACTION :—

A symbol of the physical plane, the lowest plane of the quaternary.

See ADAM (lower), COUNTENANCE (greater), WORLDS (five).

ASEKA ADEPTSHIP :—

A symbol of the state of consciousness of the ego when raised to the highest possible point it can attain in the present cycle of twelve stages through which growth is accomplished. This would mean an atma-buddhic level, whereas the Arhat consciousness is buddhi-manasic. The next globe period will be capable of carrying the advanced ego up to the Aseka stage of being; so it may be imagined this stage will probably be achieved in the future.

See ARHATS, ASCETIC, INITIATIONS, MASTER OF WISDOM, WALKS.

ASGARD :—

A symbol of devachan,—a state of rest on the higher mental plane wherein the ego withdraws after manifesting in an incarnation.

"Hermod then rode home to Asgard and related everything which he had both heard and seen."—*Story of Balder*.

ASHĀDHĀ

And now the Soul passes inwards to devachan, and continues for awhile in a blissful and comparatively passive state, wherein every experience is digested and so incorporated in the substance of its being.

See ASAR, BALDER, DEATH OF BALDER, DEVACHAN, MUSPELHEIM, VALHALLA.

ASHĀDHĀ BRICK FOR ALTAR :—

A symbol of the lower quaternary out of which the immortal Self arises.

"This earth then is one brick (called Ashādhā), for Agni is this earth, since it is thereof that the whole Agni is built up. Now this earth is four-cornered; for the quarters are her corners: hence the bricks are four-cornered; for all the bricks are after the manner of this earth."—*Sata. Brāh.*, VI. 1, 2, 29.

The lower nature (earth) is the one means by which the Spirit (Agni) manifests in a multiplicity of forms, for the Spirit is within the lower nature in its operations, since it is through the operations of the lower nature that finally the whole Spirit is fully evolved. Now the lower nature is of fourfold composition, for the four planes compose it; hence the means (bricks) of development are fourfold, for all the means are organised conditions of the lower nature.

See AGNI, ALTAR (fire), BRICKS, EARTH, QUARTERS, QUATERNARY, SPEECH.

ASHA-VAHIST, OR ARDI-BAHIST, THE ARCHANGEL :—

A symbol of a high intelligence on the buddhic plane; a messenger of the Logos to do his will.

See AMSHASPANDS, ANGELS, ARDA-BEHESCHT, DEVAS, GEUSH-TASHA, ZOROASTER.

ASHA-VANUHI, OR ASHISH VANUHI, DAUGHTER OF AHURA-MAZDA :—

A symbol of Wisdom, the principle of buddhi, an emanation of the Supreme.

"Let the water drops fall here for the destruction of the daevas and devis. May the good Sraosha slay them! May Asha-vanuhi take up her abode here! May Asha-vanuhi grant happiness here, in this sacred abode of Homa, the transmitter of righteousness.—*Homa Yashti*.

ASHES

Let the truth of the Supreme be the means of dispelling the misconceptions and illusions which have been formed by attachment to the opinions and desires of the lower mind or desire nature. May the Divine power (Sraosha) be the means of annihilating the unreal! May Wisdom now come into her birth-right! May Wisdom be the means of securing the bliss which is to flourish in the kingdom of Love, the dispenser of Righteousness!

"Ashish vanuhi makes the wisdom of all the prophets continue, and inspires them in their turn with the original wisdom."—M. HAUG, *Essays on Rel. of Parsis*, p. 215.

See BUDHI, DAEVAS, HOMA, SROSH, WISDOM.

ASHEMOGHA, THE UNGODLY :—

A symbol of ignorance and prejudice which retard mental growth, and obstruct knowledge.

"A man filled with the good spirit, can strive against the wicked tyrant and smite him on the head; it is this man that can strive against the ungodly Ashemogha who does not eat."—*Vendidad*, IV. S. B. of E.

The mind that assimilates knowledge and truth, is able to withstand the pretensions of illusion (tyrant), and overcome it in its most subtle forms, such as pride. The ego thus equipped, can strive against ignorance and prejudice which do not allow of intellectual development. "Not eating" signifies not incorporating knowledge (meat).

See ARROW (self-moving), EATING, ILLUSION, MEAT, TYRANT.

ASHES OF PLANTS SCATTERED ON THE WATER FOR THE BIRTH OF AGNI :—

A symbol of the preparation for the birth of the indwelling Self in the lower nature of the soul.

"While meditating, the gods saw this,—'Let us take the fire-pan down to the water; for the water is the foundation of this universe: having settled it thereon, we shall reproduce from out of the water what there is of Agni's nature in this heap of ashes.'—They then took it down and threw the ashes into the water; and in like manner does this Sacrificer now take it down to the water. 'O divine waters, receive ye these ashes, and put them in a soft and fragrant

ASHES

place!—that being consumed, matter has run its course. . . . 'Bear it on the waters, even as a mother bears her son.' 'In the waters, O Agni, is thy womb, . . . being in the plants' womb thou art born again. Thou art the child of the herbs, the child of the trees, the child of all that is, O Agni, thou art the child of the waters,—the child of the universe.'—*Sata. Bráh.*, VI. 8, 2, 2-4.

The quiescent higher nature (the gods) then perceived that the time had arrived for God to manifest directly in the lower nature. The latent soul (fire-pan) is therefore to be brought down, as it were, to the astral plane (water); for the Divine Reality operates through the astral nature as a foundation for evolution. The soul, or higher nature, being firmly connected with the lower, there will then be reproduced from the astral nature what there is of spiritual quality in the latent matter of the soul (the ashes). So the higher and the lower natures were united for the expression of the Spirit. In like manner the individuality now emanates the ego into the lower vehicles at every incarnation.

O probationary existence, receive ye these latent higher qualities and place them in a mental condition of gentleness and purity, that becoming raised from latency, there may be no further need for the life of matter on the lower planes! Bear ye the germ of Spirit in the purified lower nature, even as the virgin mother bears her Divine Son. In the purified emotions (waters) is the matrix of the Christ. In the transfigured emotion-nature (plants' womb) the Christ is re-born. Thou O Christ-soul! art the child of the affections and aspirations, and of all nature. For, O indwelling God! thou art brought forth from out of the waters of life and the phenomenal realm.

See AGNI, ALTAR (fire), CHILD, HEIFER, PLANTS, TREES, WATER (lower), WATER (higher).

ASHES AS DUST :—

A symbol of the lower mind or transitory lower nature of the soul.

"He hath cast me into the mire, and I am become like dust and ashes. I cry unto thee, and thou dost not answer

ASITA

me: I stand up, and thou lookest at me."—JOB xxx. 19, 20.

The incarnate Self (Job) is unable to express himself in the natural man.

See DUST, INCARNATION, JOB, MAN (natural).

ASHNYMPHS :—

A symbol of the higher emotions attached to the "Tree of Life."

ASITA, THE SAGE :—

A symbol of the mental and emotional natures united primordially in the Cycle of Involution. This condition constitutes the higher state of the lower self on the mental plane, at the period indicated.

"Then having learned by signs and through the power of his penances, this birth of him (Buddha) who was to destroy all birth, the great seer Asita in his thirst for the excellent Law came to the palace of the Sakya king (Suddhodana)." —*Buddha-Karita*, Bk. I. 54.

Then having apprehended the meaning and significance of the coming of the Ego which is by suffering and travail to attain perfect Bliss, and to pass beyond the planes of manifestation (birth), the mental-nature united to the emotion-nature, draws nigh to the causal-self.

"Asita is called Kaladevala in the Pali version, both words having for root the adjective 'black.'"—A. LILLIE, *Budd. in Christendom*, p. 20.

The symbol "black" so applied indicates the unmanifest or subjective condition of the mental-emotional lower self at the beginning of involution.

"A holy One, a Rishi, called Asita or Kâla, the 'Black One,' 'dwelling at peace above the thirty-three heavens, seeing celestial signs, and hearing the celestial song,' descended to the grove, 'where he usually dwelt on earth.' But according to other accounts, he was a Tapaso or ascetic, from the Himalaya, called Kâla devala, which name corresponds with that of Asita. He gets to Kapilavastu, where Mâya tries to make the child bow its head in reverence towards the feet of Asita. But the child, 'by its spiritual power, turned himself round in his mother's arms, and presented his feet towards the Rishi, who begged to worship his feet.'"—E. DE BUNSEN, *Angel Messiah*, p. 36.

The lower self (buddhi-manas) in the involutory cycle, recognises its coming development, and joy is aroused

ASKR

within it. It is illusion (Māya) that imagines the Self (Buddha) making obeisance to the lower nature. The Higher Self must always be supreme over the lower self: hence the presentation of the feet to Asita, who now aspires towards the higher nature.

See ASCETIC, ASCETICISM, BIRTH OF BUDDHA, BLACK, BUDDHA, BUDDHA (marks), HEAVENLY VOICE, KAPILA, MĀYĀ, NURSE, PENANCE, SIMEON.

ASKR (ASH TREE) AND EMBLA (ALDER TREE) UPON THE SEA-SHORE :—

Symbols of the desire-nature and the instinct nature, fully developed through the astral evolution.

"The most perfect objects of vegetation are two trees Askr and Embla, upon the sea-shore. The Gods change these trees into man and woman by giving them the human soul and body" (*Voluspa*, V. 33-40).—IDA PFEIFFER, *Iceland*, p. 314.

This refers to the perfecting of the desire and instinct natures in the forms on the astro-physical plane (sea-shore), and the conferring by the higher nature, of mind and spirit on the lower personalities. This development requires the union of mind (man) with emotion (woman) in a fitting human body.

See ASAR, MAN, MATRO, RIMTHUR-SAR, SHORE, TREE, WOMAN, YMER.

ASO, QUEEN OF ETHIOPIA :—

A symbol of the receptive or feminine aspect of the potential on the higher planes.

"It is said that it was Queen Aso who secretly measured the body of Osiris, and made the chest in which it was laid."—PLUTARCH, *Isis and Osiris*, § 13.

The actual becomes the interpreter of the potential (Aso) and a vehicle of the measure of the Archetypal Man (Osiris) is builded of astro-mental matter for the Ego, by the forces which are controlled and guided from the potential.

See ARC. MAN, CHEST, DEATH OF OSIRIS.

ASPAHI-ASTRA WHIP :—

A symbol of the Cosmic Will in the laws of nature for the disciplining of the soul.

"If a man shall bury in the earth the corpse of a man or of a dog, and

ASPIRATION

not disinter within half a year, he shall pay penalties of 500 stripes with the Aspahi-astra and 500 with the Sraoshokarana."—*Vendidad*, III. S. B. of E.

If the lower personality (corpse) is not outgrown within a certain period, the ego continues to undergo those trials and sufferings which must come to it so long as it identifies itself with its lower nature (earth), imprisoned in the meshes of the matter of the lower planes (earth). The "500 stripes" signify the operations of the Cosmic Will. "Sraoshokarana" means the Divine purpose. The "corpse of dog" signifies the lower or desire will.

See BONDAGE, CAPTIVITY, CORPSE, DOG, MAN, SRAOSHA, SUFFERING.

ASPIRATION :—

A symbol of the expression or reflection of the Divine life on the lower planes of the soul. It is the yearning within the lower nature for communion and union with the higher. It implies dissatisfaction and discontent with present states and conditions, and means the setting up of ideals of what is better and worthier. Aspiration must of necessity by the Divine law meet with response from above and the bestowal of higher qualities and faculties on the mind which turns from the world to God.

"We are united to God, when, in the practice of the virtues, we deny and forsake ourselves, loving and following God above all creatures. We cannot compel God by our love to love us, but He cannot sanctify us unless we freely contribute our effort. There is a reciprocal desire on our part and that of God. The free inspiration of God is the spring of all our spiritual life. Thence flows into us knowledge—an inner revelation which preserves our spirit open, and lifting us above all images and all disturbance, brings us to an inward silence. God dwells in the heart pure and free from every image" (Ruysbroek).—R. A. VAUGHAN, *Hours with Mystics*, Vol. I. p. 328.

"Our experiences in this world now and then lay bare unexpected spiritual sublimities, sweet and awful wonders of heart and soul, which forbid us to believe that that from which we have come forth is less than the highest the mind can conceive. Doubtless it is infinitely higher. My faith in God rests on the fact that the spirit that indwells all things makes response to mine when it calls, and that that response is always forthcoming,

ASRAMAS

however high we pitch the note of our appeal. There is something at the heart of things that is more than equal to every venture of the soul."—R. J. CAMPBELL, *Serm., Man's Case against God.*

See BLESSING, GOD BLESSING, GRACE, PRAYER.

ASRAMAS, FOUR LIFE-STAGES :—

Symbolic of four successive states of consciousness of the ego as he progresses upward to final union with the Supreme Self.

"The four *ās'ramas*, or life-stages, according to which every Indian Brāhman was under obligation to devote himself, first as a *brahmac'arin* to the study of the Veda, then as *grihastha* to the duties of the sacrifice and other good works, next as *vānaprastha* to the practice of asceticism in the jungle, and finally towards the end of life as *parivrajaka* (*bhikshu*, *sannyāsin*) to a wandering existence without possessions or home, awaiting only his soul's release and its reception into the supreme ātman."—DEUSSEN, *Phil. of Upanishads*, p. 60.

The Brāhman is the spiritual ego, which expresses itself first in the personality under the Divine law of truth and right (*veda*); second, in the individuality sacrificing the lower for the higher and following the law of the soul's growth; third, in the super-individuality, a centralised consciousness without a vehicle and therefore having no outward expression; fourth, in the highest individuality which is a centre of consciousness also without a vehicle, on the buddhic plane.

The four orders or states of consciousness in the soul's evolution must be conceived of as all existing together at the same time in the same human being. All the states are incomplete and but partially evolved. The two lower states have bodies in which to acquire experience and manifest on the mental plane; but the two higher states are without any vehicles or mechanism of manifestation. They are "houseless" on their own planes, and entirely withdrawn from external existence. The highest state is unattached to a particular ego, but is common to all egos in the present epoch.

"These four life-stages of the Brahman,—as student, householder, anchorite and wandering beggar,—were at a later

ASS

time very significantly named *āśramas*, i.e. 'places of mortification.' The whole life should be passed in a series of gradually intensifying ascetic stages, through which a man, more and more purified from all earthly attachment should become fitted for his 'home' (*astam*), as the other world is designated. The entire history of mankind does not produce much that approaches in grandeur to this thought."—*Ibid.*, p. 367.

See ARHATS, ASCETICS, BRAHMACARIN, FOREST, HERMIT, HOUSEHOLDER, INITIATIONS, MONK, ORDERS (four), SANNYASINS, SNATIKA, STUDENT, VEDA, YELLOW DRESS.

ASS, OR MULE :—

A symbol of the lower nature, stubborn, but capable of direction by a ruling power or quality of mind.

"The difference between that which was within and without is well illustrated by a similitude (in the Zohar) which says that those who interpret Scripture according to the literal sense set the Sacred King and his Bride upon an ass, while those who understand it according to a mystic sense mount them nobly on a horse."—WAITE, *Secret Doctrine in Israel*, p. 15.

ASS AND COLT :—

A symbol of the lower nature and an affection thereof, which require to be ridden or kept under. If the "ass" is "tied," it signifies that the lower nature is attached to some dead form of thought.

"Jesus sent two disciples, saying, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me."—MAT. xxi. 2.

The Christ sending two "disciples" to the "village," indicates the raising of two disciplined qualities to a higher state. The "village" signifies the assembling to a centre of a few qualities on the plane upon which they have hitherto been working, from which they are to rise as soon as the Christ and his attached qualities come to the state of loving aspiration (Mount of Olives). The "ass tied and a colt" signify respectively an old doctrine and a new truth to which it has given birth. Upon these the Christ-soul progresses to the higher state (the heavenly Jerusalem), as he comes not to destroy but to fulfil, and presents

ASSEMBLY

many an old fable as a new and enlightening fact. The "colt" represents the new truth whereon no mind as yet can sit as master.

See DISCIPLES, JERUSALEM, PARABLE, VILLAGE.

ASSEMBLY OF PEOPLE :—

A symbol of the gathering together and co-ordinating of qualities on the mental plane.

See ATTRACTION, CITY, NINE DAYS, PEOPLE, PILGRIMS (shrine), SHIPS (Greeks).

ASSEMBLY OF ADJUDICATING PRIESTS, ELDERS, AND SCRIBES :—

A symbol of official theology,—the habit of mind which clings to authority and tradition, and is ready to kill out any new truth that presents itself.

"The chief priests mocking Jesus, with the scribes and elders, said, He saved others; himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him."—MAT. xxvii. 41, 42.

The "chief priests" signify a mental condition full of prejudice and without spiritual insight, therefore without recognition in the least of the position in which the Christ-soul is placed. It is thought that by an appeal to the lower life, proof of the existence of the Higher may be obtained, a proceeding which is contrary to the truth and the divine life of the soul.

"It is only the adherents of the dead letter which religion rejects, who have filled the world with the clamour and uproar of religious controversies."—F. D. E. SCHLEIERMACHER.

See CAIAPHAS, GABBATHA, PILATE, PRIESTS AND ELDERS, TRADITION, TRIAL.

ASSUMPTION OF THE BLESSED VIRGIN MARY :—

A symbol of the completely purified human soul rising in its perfection, through the power of the Spirit, to the higher planes at the end of the cycle.

"As the Immaculate Conception is the foundation of the Mysteries, so the Assumption is their crown. For the entire object and end of kosmic evolution is precisely this triumph and apotheosis of the soul. In this Mystery is beheld the consummation of the whole scheme

ASSUMPTION

of creation,—the perfectionment, perpetuation, and glorification of the individual human ego. The *grave*—that is the astral and material consciousness—cannot retain the Mother of God. She rises into heaven; she assumes its Queenship, and is—to cite the *Little Office of the Blessed Virgin Mary*—'taken up into the chamber where the King of kings sits on his starry throne.'"—*The Perfect Way*, p. 143.

See CONCEPTION (immaculate), DEVAKI, VIRGIN MARY.

ASSUMPTION OF THE MADONNA :—

A symbol of the raising by the indwelling Self, of the purified emotion nature.

"The Church speaks of the Ascension of Christ, and of the Assumption of Mary. Christ being deific in nature and of heavenly origin, ascends by his own power and will. But the soul is 'assumed' or drawn up by the power and will of her Son. Of herself she is nothing; he is to her all in all. Where he abides, thither must she be uplifted, by force of the divine union which makes her one with him. Henceforth she abides in the real, and has the illusions of sense for evermore under foot. It is not of herself that Mary becomes Mother of God in man. The narrative of the Incarnation implies a conjunction of human,—though not physical,—and Divine potencies. Mary receives her infant by an act of celestial energy overshadowing and vitalising her with the Divine life."—*The Perfect Way*, p. 243.

"In the Babylonian system it was taught that Bacchus went down to hell, rescued his mother from the infernal powers, and carried her with him in triumph to heaven (*Apollodorus*, lib. iii.). . . . Now, when the mother of the Pagan Messiah came to be celebrated as having been thus 'Assumed,' then it was that, under the name of the 'Dove,' she was worshipped as the incarnation of the Spirit of God, with whom she was identified. As such she was regarded as the source of all holiness, and the grand 'Purifier,' and, of course, was known herself as the 'Virgin' mother, 'pure and undefiled.' Under the name of Proserpine (with whom, though the Babylonian goddess was originally distinct, she was identified), while celebrated, as the *mother* of the first Bacchus, and known as 'Pluto's honoured wife,' she is also addressed in the *Orphic Hymns*, as 'All-ruling Virgin, bearing heavenly light.' To the fact that Proserpine was currently worshipped in Pagan Greece, though well known to be the wife of Pluto, the god of hell, under the name of 'the Holy Virgin,' we find Pausanias, while describing the grove Carnasius, thus bearing testimony: 'This