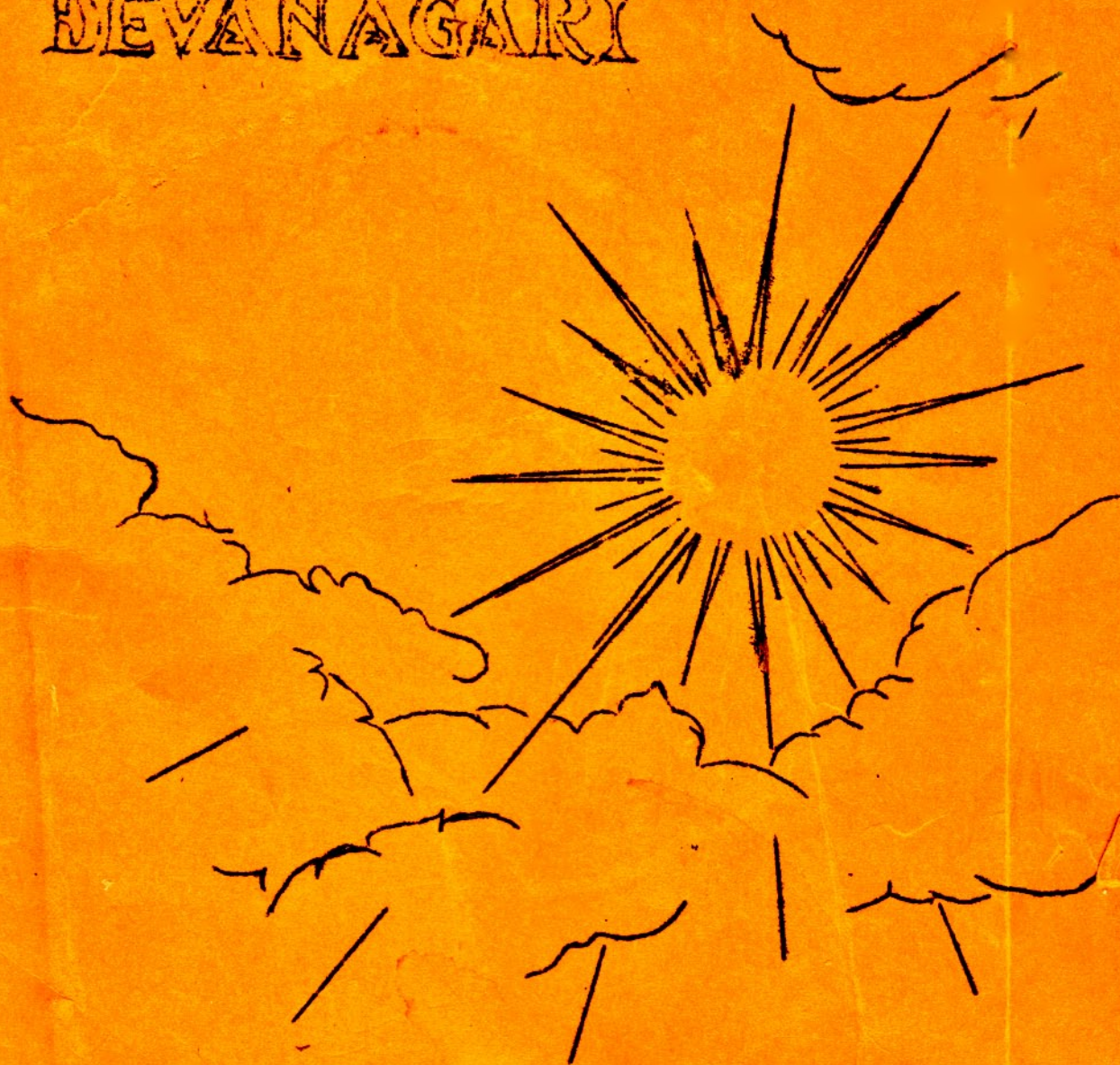


DEVANAGARI



THE LANGUAGE OF THE GODS

FOREWORD

Sanskrit or the Devanagari is preeminently a Language of the Soul. Thus it is a far more perfect vehicle for consciousness than any other, for its sound forms reproduce the Soul of things. For instance: A picture of an old, gnarled tree may to one person suggest but ugliness and deformity; to another, a more spiritually evolved person, it will speak wholly of courage, endurance and a will to live that even the storm's raging blasts cannot defeat. The one sees only the outer form; to the other, the Soul of the tree stands revealed in all its beauty. The first would reproduce in picture the form; the second would reproduce the picture and ensoul the form. Thus it is with languages; all express the form of things, but in Sanskrit we have that "Something" which transcends the form and reveals the soul. Thus in Sanskrit sounds and their right intonation lie hidden magical powers. This inheres in the fact that Sanskrit is made up of the natural sounds of the Cosmos, and the Ancient Magic held the Key to its hidden potencies. Nature is the Great Magician.

Recently in Los Angeles a gentleman intoned a certain sound over the radio and that sound put out lighted matches held by hundreds of persons in their own homes in that city. It was a prearranged test, and a living proof of the hidden power resident in Sound.

May we call attention to the "Theosophical Glossary" by H.P.B. and the "Dictionary of Theosophical Terms" by Houlst, which we have found helpful in preparing this brochure.

The student who will give ten minutes each day to concentrated study of the Devanāgarī will progress and unfold the power to understand it. He will also find that he hears sounds and tones that heretofore had escaped his notice.

The undiscovered goal lies just ahead;

Forge onward!

Shila A. Merrell-Wolff.

S A N S K R I T
THE LANGUAGE OF THE GODS

The Ancient Tradition tells us that Sanskrit is the most perfect of all languages; it also indicates that it will be the Universal Language of the future.

Sanskrit letters are musical and when correctly intoned are said to have magical power. These letters are arranged in the Sacred Mantrams so that they become musical notes and have the Occult Potencies of the "Eternal Sound". There are about three times as many letters in the Sanskrit Alphabet as in the Hebrew. This number makes possible exquisitely fine shades of interpretation of thought and thus would seem to indicate that Sanskrit should be the philosophical language par excellence. It also should be, and I believe this is conceded, especially adapted to express metaphysical concepts. The Latin Script with its twenty-six letters has proven totally inadequate to express the more subtle shades of meaning involved in thought processes. But with an alphabet of some forty-nine letters, plus many combinations of letters merging to make others, the possibilities are intriguing. Every letter has not only its equivalent in other languages, but numerous other significations which depend upon the characteristics of the object or subject studied. Many Sanskrit words in general use already have been incorporated in Standard Dictionaries.

"In all alphabets every letter has its rationale and this is especially true of Sanskrit, wherein each letter is a cause and an effect of a preceding cause; thus certain combinations of these letters often produce magical effects. The vowels especially contain most occult and formidable potencies." (S.D. Vol. I. P. 94)

There are 14 vowels, (2 x 7) and 35 consonants (5 x 7) making a total of 49 letters; 49 is the number of the manifested universe the balance of the letters are peculiar combinations, as when two or more consonants come together without a vowel sound between them they are written as one character. The accent as used in ancient days was wholly musical, at present emphasis dictates the accent.

Sanskrit is written in what is commonly called the Devanāgarī, or the "Language of the Gods". This may indicate that it was the language taught infant humanity by the Divine Messengers guiding the evolution of man in those early cycles of manifestation. That there is a language of Divine Origin none doubt who perceive an Universe of Law and Order.

The magical potency of sound and speech has long been conceded by students of the so-called mysteries. I say so-called, because in reality there is nothing mysterious for everything is governed by Law; it may indeed be law not as yet known to mass-man, thus to him it seems mysterious.

The Secret Doctrine tells us that "to pronounce a word is to evoke a thought and make it present", also that "the magnetic potency of human speech is the commencement of every manifestation in the Occult World": that "Names and words are either beneficent or maleficent, venomous or health-giving according to the hidden influences attached to the letters that compose them." If this be true, then how important a knowledge of the Devanāgarī characters becomes. If in the Beginning a true reflection of Omnipotent Thought and Power was given to Man, and Sanskrit is really the "Language of the Gods", then this would account for the magical powers inhering in the correct intonation of its words and Mantrams.

R U L E S

A simple arrangement of the rules of pronunciation is here offered which will be sufficient to guide the student in an approximation of correct Devanāgarī.

ACCENT: Wherever it is possible the word will be marked to indicate the stress to be used. This is either acute or grave. The long vowel usually indicates heavy accent.

VOWELS: A vowel is always understood after every consonant, and for this purpose the vowel "A" is most frequently heard in Sanskrit. For instance, Kama would be written "KM" (कम) in the Devanāgarī script.

Note the pronunciation of the vowel "A", which is almost invariably mispronounced by Westerners.

A - pronounced like "a" in "organ", or like the "u" in "up".

Ā - " like the "a" in "father".

I - pronounced like the "i" in "pin".

ī - " like the "e" in "me".

O - pronounced as the "o" in "pole".

U - pronounced like the "u" in "full".

Ū - " like the "u" in "true" or the "oo" in "too".

AI - pronounced like the "i" in "tribe" or "tight".

AU - " like the "au" in "kraut".

Y - pronounced like "I".

R - " " "re" in "fibre"

L - " " the "le" in "unable".

E - " " "a" in "say".

V - is pronounced as the "v" in "vase" except when it occurs after another consonant, then it is pronounced as the "w" in "won".

The words "Brahma" and "Brahmā" are good examples of the rules of pronunciation. The first one is pronounced as though written "Brumuh", no accent. The second one is pronounced "Bru-māh'", accent on the last syllable, indicated by the heavy vowel. (For the information of the new student, the dash (-) or the carrot (^) are used interchangeably in different systems.)

CONSONANTS: Consonants have the usual English pronunciation with the following exceptions:

C and CH - pronounced like "ch" in "church".

G - is always hard as in "give".

J - is always as the "j" in "joy".

H - pronounced separately, with few exceptions, as b'h, d'h.

SH - pronounced like "sh" in "show".

K - " " "c" in "cup".

N - " " the "n" in "sing".

N - " " the "n" in "singe".

NOTE: With ENGLISH words written in the Devanāgarī characters, the "h" immediately following a consonant unites with it into one sound, thus:

Bh is pronounced like the "v" in "vain".

Ph - " " "f" in "fund".

Th - " " "th" in "thin" or "path".

Dh - " " "th" in "then".

A Sanskrit consonant of the lingual class is indicated by a dot placed beneath the consonant, (Ṃ) but it does not alter its sound.

English words written in the Devanāgarī are to be pronounced phonetically. No attention should be paid to the spelling, but the sound should be represented as nearly as is possible. For example, take the word Dharma, written (धर्म) First the D, then the A, then the R above the line and the M below again. The transliteration is according to sound.

In the Devanāgarī, every vowel has two forms, one of which is used at the beginning of a word or following another vowel, and the other, which is always a shorter one, follows a consonant. The avagraha (∫) is used to separate two vowels, the parts of a compound word, and to indicate that an initial "A" (अ) in the next Sanskrit word is not to be pronounced. In the latter use, it is placed after the letter (च) or (झ).

Since every consonant is pronounced as though "A" followed it, thus (स) is pronounced SA. If the "A" is not to be pronounced then the letter is written with a virama (\) immediately following it, so (स\) and is then pronounced "S".

When two or more consonants come together without any vowel between them, they are written as one character, so (रमा) (रम), but the essential portion is always placed before or above the secondary portion and on the same vertical stroke. The shape is often so altered in such combinations that the original letters cannot be recognized.

When immediately preceding another consonant, the letter "r" (र) in the abbreviated form, (र), in this manner (र्) rt. When immediately following another consonant, it is written (र) or (र); thus pra would be written (प्र) and tra, so (त्र).

The abbreviated form of the vowels "e" and "i" are written respectively (ए) and (इ) above the consonant they FOLLOW. The abbreviated form of "I" is written (इ) and immediately precedes the consonant after which it is to be read.

SIGNS: In this work we use the sign (०) to indicate that certain words are to be repeated from the earlier part of the mantram. Ordinarily it indicates omission of words.

The sign (,) is used as a comma, and (||) equals either a colon or period, and the sign (∫) indicates a hyphen.

When the letter "r" (र) is followed by a vowel, it must stand to the extreme right; thus, (के^९) rke, (के^९) rko, (के^९) rkau, (के^९) rki. If there are two "r's" in a word, the first one is written in full and the second one . above. (रे^९)

The following exercise is suggested for practice. It should be used with each of the consonants. We will use (क) "K" in combination with vowels.

KA	KĀ		KI	KĪ		KU	KŪ		KE	KĀI		KO	KĀU		KA		KH
क	का		कि	की		कु	कू		के	कै		को	कौ		कं		कः
Kāh	Kāh'		Kī	Kēē'		Kū	Kōō'		Kāy	Kī'		Kō	Kow		Kōom		Kāhan'

The last line above is phonetic pronunciation. Accent on last syllable. The two are pronounced together, like Kūh-kāh'.

The dot above the line with "K" is called anusvara and pronounced in the head as it were, MM--.. The two dots following the "K" are called visarga and pronounced as an expelled breath with "h".

Ten minutes, or even five minutes each day, will arouse understanding sufficiently for the work of transliteration to proceed. To advance in the Order requires this power, for all very occult work is given in the Devanāgarī script. Listen to the sounds as you utter them and then observe how they vibrate in your body and mind. Remember, each sound has hidden potencies for good.

NOTE: In Sanskrit pronunciations the initial and the final syllables of words coalesce.

MANTRAM FOR DAILY USE.

AHAM EVĀ PARĀM BRAHMĀ - (I am the Living Brahma.)

Pronounce:

Ahā-me-vāp'-āram' - Brahmā'.

(This does not need to be used in the transliterating)

Long vowels (sonant) ई i, ऊ ū, ए (ri) ॠ (rī) लृ (lī) ॡ (li)
 Short vowels (sonant) अ a, इ i, उ u, ए (ri) ॠ (rī) लृ (lī) ॡ (li)
 Diphthongs (sonant) ऐ ai औ o, औ au,

Variable Nasal .

Silent Nasal ॠ

Sonant Aspirate ह ha

Variable Aspirate ॠ

Semivowels (sonant) य ya, र ra, ल la, व va

Sibilants (surd) श sa, ष sha, स sa

CLASS	SURD	SURD	SONANT	ASPIRATED-SONANT	NASAL-SONANT
Guttural	क ka,	ख kha,	ग ga,	घ gha,	ङ na
Palatal	च ca	छ cha	ज ja	झ jha	ञ na
Lingual	ट ta	ठ tha	ड da	ढ dha	ण na
Labial	प pa	फ pha	ब ba	भ bha	म ma
Dental	त ta	थ tha	द da	ध dha	न na

PECULIAR COMBINATIONS

रु ru रू rū हु hu हू hū ह्रि hri सु śu सू sū श्री śrī
 क्ष ksha क्ष क्ष ksha न्क्त्वा nktva ह्न hna

ऐ ॐ ट त्र ए , क फ य झ ञ
āi ai tā ta e e ka pha ya phya u ū

च ट ि ण न स ओ ी ड ढ व ल
ca i i na na sa o o da ð va or wa la

ह उ ङ ण आ अ ल्ल म ब्र डी ी ठ ध
ha u u npha ā a lla ba bla ī i dh dha

ह्य म न्न प प्य स्त ा स्प औ ै हृ क्य
hya ma nma pa ppa sta a spa au au tta kspa

NUMERALS -

१ २ ३ ४ ५ ६ ७ ८ ९ ०

ARABIC EQUIVALENTS - 1 2 3 4 5 6 7 8 9 0

NAMES - एक द्वि त्रि चतुर पञ्चन षष सप्तन अष्टन नवन

TRANSLITERATIONS -

eka dvi tri catur pancan shash saptan ashtan navan

NUMERALS -

१० २० ३० ४० ५० ६० ७० ८० ९०

ARABIC EQUIVALENTS- 10 20 30 40 50 60 70 80 90

NAMES -

दशान विंशति त्रिंशत पञ्चाशत

TRANSLITERATIONS - dasan

vimsati

trimsat

pansasat

NAMES -

षषति सप्तति अष्टति नवति

TRANSLITERATIONS - shashti

saptati

asiti

catvarimsat

GLOSSARY OF SANSKRIT TERMS IN GENERAL USE.

Adept. -	- Fully Initiated Being.
Adityā -	The Sun.
Adityās -	Twelve Planetary Spirits.
Advaita -	Non Dualism: Vedanta System.
Agni -	God of Fire.
Aham -	"I".
Ajñā Chakra -	The sixth center counting from below up. It is the center of direct or Spiritual apprehension. When the Chela has awakened this center he may hear his Guru.
Akasha -	Universal space - the alcahest - or Root Nature in its primary meaning. The One Eternal Element. It is in this sense that Akasha is the fifth Tattwa corresponding to Vishuddha.
Amrita -	Immortal - Water of Life.
Anāhata -	The fourth Chakra, corresponding to the Heart. This is the center of the Inner Sound, not produced by striking two objects.
Ananda -	Bliss. Applied in general sense to any delight from physical plane upward. In highest sense is an Eternal, transcendental state.
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Apas -	Liquid: Water.
Antahkarana -	Link or Bridge between Lower and Higher Mind.
Apas Tattwa -	The watery principle. This governs generation.
Arhat -	A Master. One who has attained spiritual power. This term is more especially applied to those who have mastered the inner life and knowledge taught by Buddha.
Arjuna -	The leader of the Pandavas in the great battle of the Mahabharata. Symbolically this is a battle fought in the inner nature of man, and Arjuna represents the real Man, the Higher Ego.
Artha -	Object or meaning. Wealth or worldly prosperity.
Arūpa -	Formless.
Āsana -	Posture. The position occupied by the body in Yoga-practice or in meditation.
Asat -	Non-existence: False.
Asvada -	Taste as an epicurean attainment.
Āsti -	To exist.
Ātman -	The Supreme Self as manifested through individual man.
Āvatāra -	A Divine incarnation.
Aum -	The Sacred Name. This appears under many forms - Amen, Aman, Om, etc.
Avidyā -	Literally, "ignorance", or non-knowledge. Philosophically it is the designation of all knowledge of phenomena, however well organized, when the latter is taken as real.
Avitchi -	The "Eighth Sphere".

Bhagavan -	Possessor of all power. Great Lord.
Bhagavad Gita -	The Holy Song.
Bhakti -	Devotion. Bhakti Yoga is Realization or Spiritualization through Devotion.
Bhakti Yoga -	Union with God through Devotion.
Bhāva -	Turning or transformation into. In Mantra Yoga it is used in the sense of transforming the human nature in the sense of purification.
Bhikshu -	A religious mendicant.
Bhūtas -	Gross elements.
Bija -	Seed or source. The Bija Mantram is a Mantramic Seed having power of growth in consciousness.
Bodhidharma -	The Wisdom Religion. The central body of Religious, Scientific and Philosophical Truth preserved by Initiates from unknown antiquity.
Bodha -	Intelligence.
Bodhi -	Wisdom.
Brāhma -	Absolute Being. That in which all inheres, moves and has its being. Not God in an extra-cosmic or personal sense.
Brahmā -	The manifested aspect of Brahma.
Brahmachārya -	Chastity on all planes.
Brahmāloka -	Highest Heaven.
Buddha -	The Enlightened.
Buddhi -	The faculty of Discrimination.
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Chakra -	A wheel or circle. In Yoga Philosophy the Chakras are centers of Consciousness and Energy in the Subtle Body.
Chāyā -	Astral image or shadow.
Chelā -	A disciple who is under the direction of a Spiritual Guru.
Chit. -	The principle of Intelligence or Consciousness. One of the three aspects of the highest Trinity.
Chohan -	High Spiritual Being not embodied in matter.
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Dana -	Love.
Daiviprakriti -	Fohat - Essence of Cosmic Electricity.
Deva -	Gods - Shining Ones - inhabit 3 worlds 3 planes above Earth.
Devāchan -	Same as Deva Loka or the world of the Rupa Devas. This is a domain or state in consciousness corresponding to that of the lower, though super-human, intelligences directing Nature. It is the state of bliss in which man abides between incarnations. It is not an astrogeographical location, but is a state of consciousness. Hence not the same as Christian concept of Heaven-world.

Devanāgarī -	Sanskrit; the Language of the Gods. This name is also especially referred to the characters in which Sanskrit is written.
Devatā -	Divinity, divine power, or sacred image. It is especially applied to the subtle form which is the Ideal corresponding to the mantram in Mantra Yoga.
Dharanā -	Mental concentration. The state where the mind is held steadily upon some object of meditation. Sixth Stage.
Dharma -	Duty, nature, or essential quality. Contains the idea of filling the part in life which any person, animal or thing should fill. Religious merit.
Dharmakāya -	A vehicle of Consciousness which those acquire who win and enter Nirvana. It involves all loss of contact with relative existence. It is not a body in the ordinary sense but an ideal Breath.
Dhyāna -	Meditation or religious contemplation. That stage of Consciousness where knowing is direct without the mediation of sensation in any sense or of intellectual process. In Yoga the stage preceding Samadhi.
Dhyān-Chohan -	A Supervisor of the Cosmos. Lord of Wisdom.
Dhyāni-Buddha -	A Planetary Spirit.
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Ekam -	One.
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Gunās -	Fundamental qualities.
Guru -	The Guru is an Adept in the Occult Sciences. More specifically a Spiritual Teacher who directs the process of Spiritualization and inner unfoldment of a Chela.
Gupta -	Hidden - Secret.
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Hansa -	Bird of Wisdom. Third Initiation.
Hātha -	Means basically "force" or "violence". In Yoga practice this is a method of forcing Yoga Powers.
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Ichchhā-Shakti -	The Power of the Will. Nerve-currents which control muscles on physical plane.
Idā -	Left channel of spinal chord.
Indrya -	Sense organs.
Ishvara -	The Lord, in the sense of the First Logos, hence equivalent to Brahma'.
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Jāgrat -	The waking state. Ordinary objective consciousness.

Jīvātman -	The individual soul. The Self as living in bodies.
Jñāna -	True or superior knowledge. As applied to Yoga it is realization through spiritual knowledge. Divine wisdom and vision.
Kāla -	Time in Infinity.
Kāla-hansa -	The Swan out of Time and Space.
Kālī -	Energy of Shiva.
Kalkī-avatāra -	Comes at close of the Kali age.
Kalpa -	A Day and Night of Brahma. A period of 1,320,000,000 years.
Kāma -	Desire.
Kāma-loka -	Astral region where desires from earth life are purgated.
Kāma-manas -	Blending of desire and mind forming brain-intelligence of man.
Kāma-rūpa -	The body or vehicle of Desire. One of the principles in the human constitution.
Kali-Yuga -	The age of Kali, the goddess of Death. The Iron Age, or the period when materiality is strongest. The present age.
Karma -	In the general sense the principle of Law which governs all manifestation. Specifically the law of cause and effect as applied to human action. In primary sense, "action".
Karana-sharīra -	Causal Body. Consists of Buddhi-Manas, the Monad. Belongs to the plane of Spiritual Evolution.
Krishna -	Arjuna's Charioteer, who plays the principal part in the discourses of the Bhagavad Gita. Symbolically the Higher or Spiritual Self in every man.
Kriyā-shakti -	Creation of forms by thought.
Kumāras -	The Four Highest Chohans in the Occult Hierarchy.
Kundala -	Lit. ring, or snake. As Kundalini it means that which is coiled. In Yoga Science this is the name of the Supreme Energy, or Mahashakti, the source of all Yoga Powers. The Universal Life Principle.
Kundalini -	
Lanoo -	A Chela of the Esoteric Doctrine.
Laya -	"Rest", "disappearance or absorption in". The neutral or quiescent state. In Yoga this is the discipline which places the various Chakras progressively in a state of inanition.
Loka -	A place, plane or kingdom.
Linga-Sharīra -	The Etheric Double, sometimes called Astral Body. Linga is anything attached to an object, thus indicating that this body is attached to the physical vehicle.

Madhyamā-Shabda-	The middle or subtle sound. The unvoiced word behind the spoken word.
Mahā -	Great.
Mahābhāva -	That form of Samadhi which is the fruit of Mantra Yoga.
Mahā-Chohan -	A Dhyan Chohan.
Mahā-Guru -	The Great Teacher. Christos.
Mahā-Kalpa -	A Manvantara.
Mahā-Māyā -	The Manifested Universe.
Mahat -	Cosmic or Divine Intelligence.
Mahātma -	One who has attained Liberation but retains a physical body.
Mahāśakti -	The great power; Kundalini.
Manas -	Mind; the mental principle.
Manasa-putras -	Sons of Mind who gave spark of Mind to humanity.
Mani-Pūra -	Third Lotus or Chakra-opposite heart.
Mantra -	Sound in the sense of an intelligently directed power. Also sacred text, or prayer.
Manu -	Self-existent. To think.
Māra -	The Tester.
Manvantāra -	A period of action or manifestation. A day as opposed to night. Used primarily in the sense of the period of one Manu; also in sense of world-period, and of total period of manifestation. Opposite of Pralaya.
Māyā -	Illusion. The world is a Maya for the reason that it is produced upon the screen of matter and appears to consciousness as a picture.
Moksha -	Liberation, final emancipation. The state of Nirvanic Consciousness.
Murda -	Lock, seal, or binding. A process in Yoga-Sadhana of inhibiting or short-circuiting normal action of the pranas. Largely done with fingers and tongue.
Muladhāra -	The name of the lowest Chakra. The lower or sustaining root. Kundalini is said to rest coiled in this center.
Muni -	A sage - a Saint.
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Nādhī -	In Yoga Science, the veins, the arteries, the nerves, and certain subtle vehicles of life-energy.
Nāga -	Serpent - Symbol of an Initiate.
Nāmā -	The name or word designating anything.
Nirmānakāya -	The vehicle of Consciousness and action of the Arhat who, having won the right to enter Nirvana, renounces that Bliss, to stay in the sphere of men for their guidance and protection.
Nirvāna -	Reality. That which underlies and envelopes the whole playground of relative existence. The state of Con-

sciousness liberated from the woods of existence.
Absolute Consciousness. Full and complete Life.
Absolute Bliss. The goal of all Yoga.

Nirvikalpa-Samādhi - The highest state of Samadhi, which transcends all limitations of embodiment or process. A state of omniscient consciousness.

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Om - Sacred sound of Nature.

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Pādma - Lotus. A name often applied symbolically to the Chakras.

Para-brahman - The Highest Brahman: Absoluteness. The Causeless Cause of All. That in which all beings inhere, but which is unaffected by all relative action.

Paramātmā - Supreme Soul of the Universe.
Para-nirvāna - Plane of manifestation of Second Logos. The Divine Unity.

Piṅgalā - Nerve current in right channel of spinal chord.
Pitris - Divine Progenitors of man.

Prakṛiti - Nature or matter. There is a Prakṛiti for every plane of Consciousness.

Prāṇa - Life energy. In the specific sense the constructive or anabolic aspect of life-energy.

Pranāva - The "AUM" or "OM".

Prāṇāyāma - Suppression of the breath. A method of breath control used in Yoga practice, especially Hatha Yoga.

Prārabdha-Karma - The Karma which is the fruitage of action of past lives.

Pratyāhāra - The stage in Yoga training devoted to control of the modifications of the mind induced from without.

Prithivi-Tattwa - The form of energy and state of matter corresponding to Earth. Solidity.

Purāṇas - The sacred Scriptures peculiar to the third or Bronze age.

Puruṣa - Male aspect of Spirit.

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Rāga - An attractive force. A mode of music.
Rajas-Guna - The fundamental quality of activity.
Rajas - Action: the passion nature.

Rāja-Yoga - The Royal Yoga. A form of Yoga in which the unfoldment of occult powers follows Spiritualization. Hence the reverse of Hatha Yoga.

- Rākshasas - Semi-human giants of the Fourth Root Race.
 Rishi - Generic name in India for a Sage. An Adept of high degree.
 Rudra - Fire Deva.
 Rūpa - Body or Form.
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- Sadhāka - The student or one who follows a discipline in Yoga training.
 Sādhana - The discipline or technique of a Yoga training.
 Sahasrārā - The thousand petaled lotus at the top of the head, sometimes called the seventh Chakra. It is the subtle body-center corresponding to liberated consciousness.
 Samnyāsa - Renunciation. Abandonment of the world, or rather of attachment to the world.
 Samāna - The Center of breath, or life-principle, from which physical energies proceed. Controls digestive functions.
 Sambhoga-kāya - The Robe of Glory - the Bliss Body.
 Samkālpā - Synthetic powers of mind.
 Sam-sāra - Wandering through three worlds, physical, astral and mental.
 Samādhi - Transcendental consciousness. The culmination of Yoga training. Trance-like ecstasy.
 Sanat - The "Ancient of Days". Brahma.
 Saṅgha - Brotherhood of the Elect. Esoteric wisdom.
 Sankhya - Synthetic system of abstract philosophy.
 Sannyāsa - The final perfect Renunciation.
 Sannyāsin - Saint or ascetic who has renounced all pertaining to earth-life.
 Śānti - Peace - tranquillity.
 San-yama - Last three stages of Yoga practice.
 Saras-vatī - Goddess of speech. Goddess of esoteric wisdom.
 Sarga - Letting go - creation.
 Sat - Absolute Being. But since it is the synthesis of Being and non-Being, the term Beness has been coined to represent this meaning. The first member of the metaphysical Trinity.
 Sat-chit-Ānanda - Pure existence, pure intelligence, pure bliss.
 Sat-tva - Harmony, light or Truth.
 Sāvitra - The Great Mother.
 Sāvitrī - The Sun, relating to all Suns.
 Shabda - Sound or word. In philosophy equivalent of the Word, or the Logos.
 Shabda-brahmā - The supreme aspect of Sound. The Universe.
 Shakti - A power or capacity. The active power or female aspect of a deity. The enrobing aspect of Consciousness. The

feminine aspect of Shiva, where Shiva symbolizes passive Consciousness.

Shamballah - The Sacred Island in the Gobi Desert.

Sharīra or
Sarīra A body or vehicle of action.

Shāstras - Sacred Sanskrit Scriptures.

Shiva - The third member of the Hindu Trimurti. In Yoga Science Shiva symbolizes passive Consciousness which abides in the head. The union of Shiva with his Shakti unites passive Consciousness to its power and this is the source of the Siddhis.

Siddha - A Yogi having Siddhis powers.

Siddhis - Powers of an unusual or occult character. These are of a lower and higher type. The awakening of the lower Siddhis is generally a hinderance to Spiritualization.

Skandhas - Karmic elements, seeds to be implanted in the next body in which the Ego incarnates.

Soma - Nectar of the Gods. The moon.
Sthūla-sharīra - The physical body.

Sūkshma-Sharīra - The Subtle Body. A combination of the Kama Rupa and the Manasic principle. This is a vehicle of action independently of the physical in the case of the Adept.

Su-meru - Land of the Gods.

Sura - The Third Race gave birth to the Fourth Race.

Surya - The Sun.

Sushumnā - The master Nadhi, correlated with the central channel of the spinal cord. The path followed by Kundalini when she rises.

Sushūpti - The plane of Consciousness corresponding to dreamless sleep and to Devachan.

Sūtra - Buddhist writings.

Svabhavat - The One Infinite unknown essence underlying manifestation.

Svapna - The plane of consciousness corresponding to dreaming and to Kama Loka, the lokas of desires.

Svastika - Creative Fire in action.

Svādhishthāna - The second Chakra corresponding to sacral region of spine. Governs generation. Means literally the abode of the personal self.

Tamas - Inertia - ignorance - darkness.

Tanhā - The will to live.

Tapas - Heat, fire. Austere practices.

Tantra -	The Shastras peculiar to Kali Yuga. They are concerned pre-eminently with ritual. Some of these Shastras are exalting, but the most familiar involve degrading and disgusting practices.
Tantrika -	One who follows the practices given in the Tantras. Many, though not all Tantrikas, engage in negative practices.
Tat -	That. Often used in the form which is translated as "THAT" meaning the inconceivable, Rootless Root of All.
Tattwas -	The occult energies of which all phases of Nature are but manifestations.
Tejas -	The Tattwa corresponding to the principle of Fire.
Tri-mūrti -	Hindu Trinity: Brahma, Vishnu, Shiva.
Turiya -	Fourth state of consciousness - ecstasy, bliss.
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Udana -	Life-current that controls the uppermost parts of the body. Principle of the mysterious "Life-Winds".
Upā-dhi -	Vehicle through which Spirit manifests and by which it is limited.
Upa-nishads -	The final sections of the Vedas, which deal with the philosophical aspect of these fundamental Shastras.
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Vāch -	Divine Word in its female aspect.
Vaikhara -	The outer or sensible aspect of Shabda or Sound.
Vasana -	Posture for meditation.
Vashita -	Power to hypnotize.
Vāsu-deva -	Krishna as the Avatara of Vishnu.
Vayu -	Air and wind in their personified principle, Pavana.
Vayu-tattwa -	The occult principle corresponding to Air.
Vedas -	The original Shastras which were peculiar to the Golden Age. For long periods they were handed down from lip to ear. They constitute the oldest written literature known to exoteric scholarship.
Vetāla -	Elemental, vampire, spook.
Vidyā -	Occult Science, knowledge.
Vishuddha -	The Chakra corresponding to the cervical portion of the spine. This Chakra governs hearing and speech. It corresponds to Akasha Tattwa.
Vivasvat -	Deity enrobed as the Sun.
Vi-veka -	Discrimination.
Vritti -	Modifications or activity. Especially applied in Yoga Science to the restless activity of the mind.
Vy-āna -	Vital air used in action.
Vy-āsa -	A Guru.

- Yama - Purification - Death.
- Yoga - Lit. "Yoke". Generally translated "Union". In the sense of Yoga Philosophy it means the state of union of the personal with Universal Consciousness.
- Yogi - In the strictest sense a Yogi is one who has realized Yoga. Also used to designate one who practices Yoga technique, or one who has attained some degree of Yoga-power, or one who teaches Yoga.
- Yoni - The womb.
- Yuga - An age or cycle.

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