

# Raja and Rishi

From *Encyclopedic Theosophical Glossary*

**Raja Yoga** (*Sk.*). Royal union; more generally, the balance of all the faculties — physical, mental, moral, and spiritual. Raja yoga is a true system of developing psychic, intellectual, and spiritual powers and union with one's higher self, the inner divine source of all our being. This royal union with the self within must be attained by self-directed evolution. Union with this inner divinity is the source of all human genius and inspiration. Man increases his receptivity to the divine powers in his inmost being by co-operating with nature on its spiritual even more than its physical and astral planes, and by intellectual and spiritual aspiration combined with a fervent love for all beings.

**Raja, Rajan** (*Sk.*). King or prince in India.

**Rajarshi rajarsi** (*Sk.*). [from *rajan* king + *rishi* sage] Kingly or royal sages; kings and princes who follow the path of illumination and initiation, corresponding to the king-hierophants of ancient Egypt. There were three classes of rishis in India: the rajarshis, the devarshis, and brahmarshis.

**Rajas** (*Sk.*). In Oriental philosophy, one of the three gunas (qualities) in the correlations of force and matter, the other two being sattva (truth, goodness) and tamas (inertia). It is the guna of longing, passion, activity, resulting from the fundamental urge in nature producing change and the longing for change. *See also* TRIGUNA.

**Rajasa** (*Sk.*). The adjectival form of *rajas*.

**Rajasas** (*Sk.*). Shining ones; one name of the agnishvattas, especially the older or early ones called the kumaras, for this group of monads are the fire-pitris, fire often standing for intellectual light or life. This group of monads endowed mankind with the fire of mind and of intellect.

**Rajasic**. Anglicised adjective of *rajasika*.

**Raja-star** or **Raja-sun** King sun; coined by the Master KH, referring to a sun having subordinate solar individuals under its control and oversight, one of the latter in our case being our own sun. Theosophy teaches that even suns evolve during the course of aeons of time; as every sun is but the visible representative or reflection of an inner spiritual power or essence, and as everything in the universe is progressive, whatever is, whether atom or sun, is but an entity pursuing its individual evolutionary course of unfolding destiny.

Such a raja-star is said to be “right behind Jupiter, that no mortal physical eye has ever seen during this, our Round. Could it be so perceived it would appear, through



the best telescope with a power of multiplying its diameter ten thousand times, still a small dimensionless point, thrown into the shadow by the brightness of any planet; nevertheless — this world is thousands of times larger than Jupiter. The violent disturbance of its atmosphere and even its red spot that so intrigues science lately, are due . . . to the influence of that Raja-Star.” *Mahatma Letter 23b (93b)*, p. 164; 3<sup>rd</sup> Combined ed.

**Rishi** *rsi (Sk.)*. An adept, seer, inspired person; in Vedic literature, used for the seers through whom the various mantras or hymns of the Veda were revealed. In later times the rishis were regarded as a particular class of beings, distinct from gods and men, the patriarchs or creators: thus there were the ten maharshis — the mind-born sons of Prajapati. In the *Mahabharata*, the seven rishis of the first manvantara are enumerated as Marichi, Atri, Angiras, Pulaha, Kratu, Pulastya, and Vasishtha. In *Satapatha-Brahmana* the Vedic rishis are named as: Gotama, Bharadvaja, Visvamitra, Jamadagni, Vasishtha, Kasyapa, and Atri. The seven rishis (septarshis) are especially associated with the constellation of the Great Bear.

**Rishi-manus, Rishi-prajapatis** *rsi-manus, rsi-prajapatis (Sk.)*. Equivalent terms for the far-seeing and enlightened manus or progenitors, or in certain relations the architects of our world, equivalent to the seven or ten: Ki-y of China; amshaspendis of ancient Persia; annedoti of the Chaldeans; or Sephiroth of the Cabbala. They are the inspired progenitors of all living beings and things, cosmic or on lower scales of nature. Both are more generally called dhyani-chohans, gods, or devas. It is only the very highest among them who can be called the architects or builders of the world, because the lower classes of them have as their particular labour the emanating and guidance of the various stocks or races of living beings, humans included.

**Rishi-Prajapati** *(Sk.)*. Lit., “revealers”, holy sages in the religious history of Āryavarta. Esoterically the highest of them are the Hierarchies of “Builders” and Architects of the Universe and of living things on earth; they are generally called Dhyani Chohans, Devas and gods.

**Rishis** *(Sk.)*. Adepts; the inspired ones. In Vedic literature the term is employed to denote those persons through whom the various Mantras were revealed.

**Rishi-yogis** *rsi-yogins (Sk.)*. Adepts in yoga; these adepts of the Puranas acquired divine powers through self-exertion.



## Should countries be ruled by elected presidents or by hereditary rulers such as kings?

From [http://www.christinemoore.freemove.co.uk/yoga/divine\\_kingship.htm](http://www.christinemoore.freemove.co.uk/yoga/divine_kingship.htm)

The word used in Yoga to designate a Ruler is Rajah. Although Rajah can mean any leader in charge of governing a country, it is translated as King due to the fact that this is the English word that normally suggests Governance as a divinely ordained institution, which is the sense and meaning generally intended in Yoga.

The Sanskrit word Rajah is one of the oldest known to man. Like a great tree, its ancient roots reach deep into prehistoric times while its many branches stretch out from Asia to the Western shores of Europe. Related words are found in many Western tongues: French Roi, Spanish Rey, Romanian Rege, English Regent.

Etymologically speaking, Rajah is allied to the verbal roots Raksh, to protect, hence Latin Rex, and Rak/Rag, to stretch out, make straight, make right, rule, hence English Right. It is therefore rightly associated with Protection, Righteousness, Spiritual Power and Divine Rule. In consequence, it is not surprising that Kingship (Rajatva) has a special significance in Yoga. This is what the Holy Scriptures of India have to say on this matter:

“God created the King for the protection of all.  
A King is the embodiment of the Guardian Gods.  
He surpasses all creatures in brilliance. Even an  
infant King must not be looked upon as a mere  
mortal. For he is a Great Deity in human form.”

— *Manu Smriti* VII, 3-8

Indeed, the Yogic concept of Divine Kingship, that is to say, the authority whereby a country is ruled in harmony with the Supreme Principle of Goodness (God), has until recently been universally accepted by the thinking men of East and West as the ideal form of governance.

The notion that Monarchy (rule by one divinely guided person) is somehow inferior to Democracy (rule by common, anti-Spiritual people) is a relatively new development in the history of human thought. Ancient man recognised the fact that some people possess greater intelligence, knowledge and experience - and therefore are better suited to govern a country - than others are. Even more so, when the Ruler appears to have some kind of close contact to a Higher Intelligence (or Divine Spirit) that endows him with seemingly superhuman abilities, and when he is, literally, born and bred to that task. Indeed, it was on this basis that the Kings of the Ancient World were appointed to rule over their people, and history offers many examples of great Kings who on account of their natural Spirituality, which was supported and enhanced by long military, political and Spiritual training, have earned the gratitude and admiration of countless successive generations.

The reason why most monarchies were in recent times replaced by so-called democracies is that due to the Spiritual degeneration of mankind many Kings in the past



came to power not by the Will of God but by political and military means. Consequently, these “Kings” (1) were either incapable or unwilling to follow divine guidance and (2) abused their powers in ways that gave rise to the erroneous belief that only democracy can somehow guarantee that the interests of the people are served as intended by them.<sup>1</sup>



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<sup>1</sup> Cf. [http://www.christinemoore.freeserve.co.uk/yoga/divine\\_kingship.htm](http://www.christinemoore.freeserve.co.uk/yoga/divine_kingship.htm)

