

Raja and Rishi



From the *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 Agnishvāttas, especially the older or early ones called the Kumāras, 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 K.H., 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; 3rd 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 Prajāpati. In the *Mahabharata*, the seven rishis of the first manvantara are enumerated as Marīchi, Atri, Angiras, Pulaha, Kratu, Pulastya, and Vasishtha. In *Śatapatha-Brahmana* the Vedic rishis are named as: Gotama, Bharadvaja, Visvamitra, Jamadagni, Vasishtha, Kāśyapa, and Atri. The seven rishis (septarshis) are especially associated with the constellation of the Great Bear.

Rishi-manus, Rishi-prajapatis *rsi-manus, rsi-Prajāpatis (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; Amshāspends of ancient Persia; Annēdoti of the Chaldeans; or Sēphirōth 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 dhyāni-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 Āryāvarta. 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 Dhyāni 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-Yogīns (Sk.)*. Adepts in yoga; these adepts of the Purānas acquired divine powers through self-exertion.

